



BANEFUL LIFE OF TRANSGENDER: A CASE STUDIES OF ODISHA

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ABSTRACT

The Male to Female (MTF) Transgenders in India commonly known as the Hijras are one of the hardly researched, abused, scorned, and callously neglected groups in Indian Society. This paper is part of the doctoral research submitted to the University of Mumbai entitled 'The Status of Hijras in Civil Society: A Study of Hijras in Greater Mumbai.' The objectives of this paper are to showcase briefly the socio economic status of hijras and to understand the problems faced by them with specific reference to their health and the harassment hijras face due to the Police. An exploratory cum descriptive research design with a non-random purposive sampling including the snowball technique was adopted, to collect data from sixty-three hijras across the districts of Mumbai and Thane from the state of Maharashtra, India. The socio economic status was measured using the Kuppaswamy Scale (2005). Among the hijras, more than half of them belonged to the middle class and about forty percent belonged to the upper-lower class. Majority of hijras stated that they faced several health problems and also problems related to harassment, unlawful penalties, sexual abuse, violence and deprivation of human rights. They chiefly named the police including the traffic and railway police, as perpetrators of violence and abuse.

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INTRODUCTION

The term thirdgenders and third sex indicates to those who are categorized by their will or social differences. They are neither male nor female. Male to female transgenders also know as "Hinjras" It is the right of every human being to choose their gender. In India, a common term used to describe transgender people as hinjra. Third Gender is defined as a group of individuals which were born as males but incline to behave and dress like female. This third gender group is sometimes labeled as the 'she-males' as male's people. The third gender people are defined as males who possess female characteristics and feelings. They normally have the higher tendency to behave, act, talk, and dress almost like women. They are also more prone towards having love affairs or relationships with their similar sex that is men that of women as they do not have interest in the opposite gender. In a society where the gender roles of male and female are strictly specified, hinjras as human beings, as female soul in a male body. In other words there is a definite clash here between what nature or biology

expresses and what society dictates through its rigid social constructs of gender. Generally kinnars live at the outside of the city or near railway station or bus stand. The head of the group has all the rights and their rules are very stern. The head of the group exploits the members mentally, economically as well as physically. Each kinner is distributed a separate locality for begging by the head. If any kinner enters other's area for begging he is beaten and expelled from that area. When a new kinner enters the group, he is brought to the head's house and his penis is cut gradually with the thread used to fly the kites. The blood that comes out of the wound is spread all over the body of the new kinner. It is believed that spreading of blood on the kinner's body keeps their youth last long. Some rite is also performed at such moments. To heal the wound some herb is applied to the wound sometimes this ceremony of cutting the pennies by thread proves fatal and many kinnars have to lose their life. Between 20 July and 22 July 2015, social activists from the Human Rights Law Network (HRLN) conducted a fact-finding mission in Cuttack (Cuttack district) and Bhubaneswar (Khurdha district), Odisha in order to establish the current situation of the transgender communities living in these areas. Odisha has a very visible transgender community. It is estimated that there are up to

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25,000 transgender persons living in Odisha, although in absence of a formal estimation this number is only an approximation.

Ethics of the Study

Transgender people regularly face physical harassment, ultimately, one of the largest reasons that transgender people face inequality is due to a lack of public understanding of transgender people. Those who identify as transgender at an early age may have troubles when their identity known to friend, classmates whether public or private. They face unique challenges everyday in their life. Some transgender in their work places too. For our purpose the term gender designates the cultural categories, symbols, meanings and practices. Much of the existing work on cultural systems that incorporate a 'third sex' simplistic visions in which societies with more than two sex/gender categories are cast as superior to those that divide the world into just two. The hijra of India are probably the most well known and popular third sex type in the modern world.

Problem Statement

The survival of transgender became more difficult day by day.

- The society has no respect for transgender, they get insulted whenever they go.
- They feel humiliated and tormented, everywhere they go.
- Sources of early are limited for transgender.
- Railway protection force (RPF) are the biggest barrier for their income as they feel.
- The staff of RPF sometimes take strong action against transgenders and sometimes the constables do not hesitate to hit them.
- Some corrupted staff of RPF also get monthly commission from transgender.
- Most passengers complaint to railway authority against transgender who used to beg
- People feel irritated while they give money to transgender.
- They have a life which has no place for respect and self dignity.
- Family and Relatives used to avoid them.
- They feel harassment, discrimination, prejudice and violence from their own family members, community members, the police and their clients.
- Their sexual involvement is taken as a taboo in devil mode.
- Denial of accommodation in family forcing them to live in remote slum areas, where access to water and sanitation facilities are poor.
- Since their work is considered illegal, it usually takes place in deserted places - graveyards and dump yards - where there are no toilets.
- They are forced to defecate under trees or behind bushes and parked vehicles. Transgender people face a dilemma every time they have to use a public toilet.
- Public toilets are either for men or women and transgender people are not welcome in either, since it is widely believed that they are seeking sex work when they visit public toilets.
- When they use the men's toilet, they are subjected to sexual harassment and sexual violence.

- Therefore most transgender women prefer to use the ladies' toilet; however, they report that women get scared when they see a transgender person in the toilet and start abusing them.
- Due to discrimination, the third gender people are not able to receive any formal education. Even if some of them may want to be educated, the schools are reluctant to take them.
- To find out how many transgenders faced problems in areas related to housing and employment.

Aim and Objectives of The Study

- To understand the life, freedom and dignity pains and pleasure of T.G.
- To know their sources of earning.
- To develop an alternative sources of earning.
- Some of them wants to attend stage shows and few of them wants to make acting as their career.
- To know their role in culture religion and social life.
- To study the attitude of people towards transgenders.
- To examine whether awareness programme can create a shift in attitude towards transgenders in society.
- To study the economical and social status of the group of T.G taken for study
- To check their awareness about health, safety and security.
- To Study their habits
- To Study their opinion about society.
- To identify the socio, economic, legal and status of the third gender people.
- To analyze the causes of social exclusion of third gender people.
- To assess their enjoyment, rights and access to physical material resources.
- To take note of the challenges faced by them and their concerns.
- To estimate the policy efforts, awareness of women about them and their impact on the quality of life of the third gender people.
- Finally to solicit from them their opinion, suggestions, and to develop better integrative strategies to make their mainstreaming, protection and promotion meaningful and effective.

MATERIALS AND METHODS

For this research I shall collect information both from primary and secondary sources. Primary data will be collected by personal interview will be conducted with the help of both open and close ended structured questionnaire. I shall also adopt various feminist methodology like; participants Observation, Case Study, and Oral History methods. For the secondary data I shall depend on books, journals, articles, newspaper, various reports and net searching. Data and literature will also be collected from various secondary sources.

Study Area

My study area is 5 district of Odisha State. I shall adopt statistical analysis such as correlation, regression analysis and Chi Square Test. These districts from district north Baleshwar

dist south, Ganjam, in west Sambalpur, east from Puri dist and from central Odisha Kandhamal.



Hypotheses

- A transgender person's gender identity does not match the person's sex at birth, so the transgender person is "trapped in the wrong body."
- Transgender lives in human conditions due to their problematic sex attribute.
- Identify crisis alienate them from in a in stream of society and make their life painful.
- Their distorted sex life make them like untouchables in society.
- A considerate and positive elements of 377 Act will make their life bit smoother.
- Transgender are treated us unsociable and discarded from family, and society.

Review of Literature

Review-1; Nanda. S, (1990), "Neither Man nor Woman: The Hijras of India", Pub: Wadsworth Publishing Company, California.

A Nepal lexicon noted that the word hijra was derived from the Persian hiz. Hizmeant one who is „effeminate,” disdains woman, a catamite. According to Muzaffar Alam, a foremost Persianist, hizwas from old Pahlavi Persian, a sister language of Sanskrit, before the eighth century A.D.Hizmeant ineffective and incompetent. Other Persianists suggest that the origin of hijra was hich, from the word highgah meaning now here. It meant a person who is nowhere, a thing that has no place, no identity or personality of its own.

Review-2: United Nations Development Programme (UNDP), (2010), "Hijras / Transgender Women in India: HIV", Human Rights and Social Exclusion, Pub: India, PP-41.

The Urdu and Hindi word "hijra" may alternately be romanised as hijira, hijda, hijada, hijara, Hijrah and is pronounced "heejra" or "heejda". An older name for hijras is kinnar, which is used by some hijra groups as a more respectable and formal term. An abusive slang for hijra in Hindi is chhakka (Pattnaik and Mohanty, 2014)

Review-3: Varkey.V.V, (1999), "Hijras and human rights", Master's Term Paper Mumbai: College of Social Work, Pub: Nirmala Niketan, pp-2.

The primary cultural definition of hijras, however is that they begin life as men, albeit incomplete men. The most obvious

expression of hijras as women is in their dress. Wearing female attire and their characteristic clapping of hands is an essential and defining characteristic. Hijras also take female names when they join the community and they use female kinship terms for each other such as "sister," "aunty" and "grandmother". Their language, consists of the use of feminine expressions and intonations. Hence, I choose to refer to the hijras using the feminine pronouns like she, her etcetera (Salivkar, 2012).

Review-4: Zhou.J.N, M.A. Hofman .M.A, Gooren.L.,and D.F.Swaab,(1997), "A Sex Difference in the Human Brain and its Relation to Transsexuality", International Journal of Transgenderism ,Pub:India,PP-106.

According to Sharma eunuchs are castrated men who do not necessarily wear women's clothing. The practice of castration in the context of Indian Society can be stated to have originated from the tradition of desexualizing the animals. During the Vedic period horses were often castrated. Following that tradition it used to be males rather than females who were castrated. The practice of castration was very popular for a variety of reasons especially outside India. One of the first reasons for castration was the desire to develop a particular physical and mental make-up. It was noted that performance of castration on children prevented the development of secondary sex characteristics. Such men could be later on used as senior slaves to guard harems. Being castrated these men were less attracted to their families and proved more faithful to their owners and masters (4).

Review-5: Aggarwal. N, (1997), "What does the brain have to do with sex?", Times of India, Pub : Mumbai, pp-9.

Transgendered people feel a "persistent discomfort and sense of inappropriateness about one's assigned sex (feeling trapped in the wrong body)" as the diagnosis in the American Psychiatric Association's Diagnostic and Statistical Manual (DSM III) puts it. And rather than change their gender, they want to change their biological sex to match their felt gender identity (<http://timesofindia.indiatimes.com/india/Firstcountof-third-gender-in-census-4-9-lakh/articleshow/35741613.cms>).

Review-6: Khan.D,(2009), "Transgender says hubby has been abducted by his family", Mumbai Mirror, Pub: Mumbai, pp-4.

The Male to Female (MtF) Transgenders in India commonly known as Hijras are one of the hardly researched, and callously neglected groups in Indian Society. While they are almost deified in some circles not only in India but also in many other countries of the world though under different names, they are often considered as objects of curiosity, ridicule, exploitation, and abuse (6)

Review-7: Narrain.S, (2003), "Gender Issues in a twilight worl", The Hindu, Pub:Chenni,Vol.20,issue.21,pp11-24.

Khan reported in one of Mumbai's news daily about the case of a hijra Tina (name changed) whose „hubby" was allegedly abducted by his family because the boy's parents had always been against his relationship with a hijra. They had married in court after dating for one year despite opposition from the boys' parents. Tina who works for a NGO based in Malwani fumes, "I do not understand what their problem is when two consenting adults have married willingly" The People's Union

for Civil Liberties, Karnataka (PUCL-K), published a monograph on the Human Rights Violations against the Transgender Community mapping “the structural violence, the use of force by state and civil society actors and agencies, and of the images of emancipatory struggles” of the transgender community (<http://www.transstudent.org/definitions>)

Review-8: Chakrapani.V, Ebenezer. T, Fernandes. S, and Jonson. M, (1999), “High-risk sexual practices among hijras in commercial sex work in Chennai”, Implications in prevention and control of HIV, Pub: the International Conference on AIDS, Tamil Nadu, AIDS India, pp-24.

A study conducted in Tamil Nadu on the discrimination faced by hijras in sex work, in the Indian health-care system highlighted that the health care professionals do not know anything about them and do not treat them like other patients. They are often addressed in a disrespectful manner and the staff frequently uses male pronouns which they find very offensive. When the transgenders (called as Aravanis in Tamil Nadu) are reluctant to show their ano-rectal areas, they are subjected to abusive language from the examining physician or the assisting para medical staff. They are admitted to the male ward of the Sexually Transmitted Infections irrespective of their castration status or cross-dressing. Many of them are forced to wear male or ambiguous dress when they are in the male ward. They are also mocked and verbally abused by the co-patients in the ward. Some patients and/or their attendants even sexually harass them and usually other patients and ward staff do not defend them in such situations.

Case studies

Case study 1. Jyoti rani Nayak (Jitendra Nayak)

Jyoti is a thirdgender. Her school name is Jitendra Nayak. At Bhanjanagar, Po-Bhejiput, Dist-Ganjam, Father-Dandapani Nayak, Mother-Soubhagini Nayak. Jyoti is a 27 year old lady. She has one brother and one sister and including jyoti they are three child. Jyoti is second youngest among them. Her father a doctor and mother is a housewife. Acting has been a big weakness of jyoti since her childhood. At the time of study jyoti also participated in different kind of drama's and stage show. She started her acting career, when she was in Vth class. From the very early age of childhood her parents and friends comes to know that she is not normal in nature, Body language, facial expression of jyoti was very similar to thirdgender. That's why her parents never barring jyoti to participate in dramas and stage shows. Jyoti completed her intermediate course in (Science) K.S.U.B (Kabi Samrat Upendra Bhanja) college in Bhanjanagar. After Intermediate she also completed Diploma. When she was studying in school her name was mentioned Jitendra Nayak in certificate and after that it was changed to jyoti Rani Nayak in intermediate. From her childhood jyoti was self dependent and also help a little bit with her earnings. Whenever jyoti get a chance to acting in drama, she was offered with a role of women. Jyoti also get many chances in big drama parties for showing her acting talents. After completion of her intermediate she joined in group of transgender jyoti left her home at the age of twenty and come to Berhampur. In the time of acting in Yatra parties jyoti meets with many transgenders and then after she also feel comfortable with them and settled with transgenders. New military lane, Berhampur. They are a group of seven member stayed in a rent house with cost of 4000/- per month. Everyday from evening 8.00p.m to morning 6.p.m. jyoti makes money

from passengers of train. She returned home at 6 A.M at group member of jyoti get to work on same time whenever jyoti has program or stage show, In that day jyoti went to train with her group. Her first aim is to be a successful actor in drama. That's why jyoti gave her first priority to Yatra parties. Her second priority is to make money from passenger of train. Jyoti got R. 2000/- per a role in drama and R. 400/500 earned from train for one night. In such way jyoti able to earn 15,000-20000 per month from that money jyoti paid R. 1000/- per month her group also has a leader who is like a Father/Mother for all transgender, because the group leader is protecting all members if any of them face trouble or difficulties. The name of their leader is Sweetie Das, Sweetie works in “Sakhi” office. Every member contribute a little amount of her income to their group leaders as “Guru Pauna” with the rest of their income, the all transgender make shopping for their own use. Like cosmetic products, clothes and daily useable goods. They also gave R. 1000/- per month in local police station. Jyoti blaming police department for troubling transgenders, As she said, police are putting pressure to paid commission, if they are not paid to police, they are not allowing transgender to enter into train or some time transgenders are tortured by police. Police has been a biggest threat for transgenders. Jyoti said her view and complain, if police dept are try to engage all transgenders with their household work then it will be better than to be tortured by them. If police unable to make a way of income for transgenders then they has no right to create problem for them. Jyoti has no objection or dissatisfaction with her profession and she is so much happy with her work and profession. She also helps her family whenever required. Jyoti said that her parents also never showing their anger towards her profession. Jyoti visit to her home once in a week and every talking with her parents over the phones.

Now jyoti's elder sister got married and younger brother studies in +3 finlyar. Jyoti also interested to complete her graduation in distance to from next year. She wants to continue her study simultaneously with, her profession. One thing she wants from govt she wants all transgender should be provided financial assistance like widow or old persons. Transgenders will be get benefit if such action were implemented. Jyoti always like to wear sarees and salwars. She wear night swits when at home jyoti love to dressing and clothing. Transgender biggest festival is “Khudurukuni” in this occasion they stayed at home for forty days without seeing any male person. They pouring water on “Shiv ling” is one night before the starting of festival all of them are enjoyed in that day and they also serve dinners to all. They are also married to each other, and they are having relations like a sister, brother, daughter and husband. They are make their own food. They are worship a Devi and their God also a transgender. The god of transgender is sealing on a birth. That why they never eat any chicken item. Jyoti works in yatra parties since twenty years. She completed her diploma in the year 2002. Jyoti was 20 years old when she joined in T.G group. Now she is Twentyseven year old and she is very happily spending her life in her group.

Case study 2: Sanjana sahu (Sanjay sahu)

Sanjana is guru of hinjra. From At/Po-Ramahari Nagar, 1st lane Berhampur, Dist-Ganjam. Sanjay has two brother and two sister. He was eldest among all. One of his brother studies in +3 and another is in class 10th. Sanjana is born in the year of 1992. His family's condition is very poor. His father is a rickshaw rider and mother is a laborer. All household works done by his two sister. Sanjay is shy in nature from his

childhood, in his early age sanjay get addicted with cosmetic and make-up products such kind of diction towards cosmetic products is the reason of his many problem. Sanjay's friends are always comment negative words and insulting him with bad languages. Sanjaya parents also get upset with their son's activities. Sanjana was very much worried about his families financial problems. Then she decided to earn through which she an help his family to out of problem. Sanjana stop his studies from 5th class and try to search a way to earn but wherever he goes everyone made fun of his character and she got insulted everywhere. In the search of work she met another hinjra. His name was fakira. Then after they become very good friend and fakira promised to sanjay that he will provide a way to earn. Fakira call sanjay as his guru. When sanjay was 15 years old, he joined permanently in hinjra group after informing his parents. Their hinjra group's union is stayed in Bijipur, Sastri Nagar and all members of their group stays together. Sometimes sanjay visit his home. Sanjay and his all hinjra friends went to station from morning 4 A.M for earn money from train passengers and return in night . Total income of all hinjra's kept in union and divided in equally amount. Whenever they go outside , they wear saree, dress, chudidar and langa. From these income ,sanjay give his half of income to parents. Their hinjra group also attending different kind of parties. Now sanjay is 'guru' of their group sanjay is a dancer. In different parties they were invited to entertain peoples. Most of times they are in train and they are spending most of times by earning from passengers of train. Train is like a second home for all Transgenders. Now sanjay is twenty four years old. In such wey they struggles to survive in their lives.



Case study 3: Name-Ankita Sahu

Ankita is a third gender. From At/Po-Taratarini, Purus atampur, Dist-Ganjam. They are three sister and two brother. Ankita is youngest among them. Their parents occupatio n is ploughing. Ankita's body language was different from childhood and that's why everyone makes fun of her. She wants to live happily with her friends but all were insulting her. In such situation ankita continue her study without attending classes in school. Her friends always comments about her clothing, walking and facial expressions. Ankita informs everything about her schoolmates to her parents, but her parents has nothing to do. Her parents did not allow to go any where. Ankita's mother always cries and remain upset. Once ankita left her home without informing her parents and went to surat. At what time she was seventeen years old. After reached there she informs her parents over the phone. In the time of journey, Ankita met a group of transgender in train and she also joined with them. Ankita settled for two years in surat. During that period they all went to railway station s or train for make money from train passenger. Ankita wear saree and saluwar during her profession. She also sends few money to her parents. After staying two years in surat ankita shifted to Mumbai. A group of transgender included ankita in their group. During period of three years in Mumbai, ankita earned with their group members from railway station and platform train passenger. Then ankita's parents call her to return home. Ankita returned from Mumbai. At that time her one sister and one of brother marriage was completed. After six month the marriage of remaining one brother and one sister is completed. She stayed one more year with her family. Again neighbors, friends, public started to comment and insult ankita. Ankita was frustrated with her life.



Then she tries to leave her native place but parents did not allowing him to do so. Once ankita mets some transgenders and shifted to chatrapur court station and stayed along with their group. She stayed there for four years. Every day she went to train with wearing sarees and salwars. She loves to wear sarees. There is a 12 member working in their group. Everyday ten member goes to earn and rest of two members stayed in room for cooking food. They went for work from morning 11.00AM to evening 8.00 P.M. After 8.PM all are returned to room. In gap of few days ankita went to meet her families and she also helps with giving her earnings. Sometime she miss badly to her family members and without caring her neighbors and friends she went most of times to meet them. Whenever her family face any financial problem, ankita never hesitate to help. That's why she one of the beloved member of her family. Now for few day police dept. restricts transgender to enter into train during the occasion of Durga puja, thatswhy

ankita was very upset. Passengers are complaining, about transgenders that they are troubling irritating them. Due to not allowing into train, all transgenders are went to income in different puja and parties and programs. In such ways ankita spends four years with this T.G. group. Their group has a one leader calls 'Guru'. Her name is Rekha. Their guru decides what will be their plan and what to do and how to do. All members of their group obeys to guru. Ankita always remain upset for her career. She did not able to complete her education. Due to comments, insult of friends, neighbors ankita did not able complete her study. As other people enjoy their rights but ankita can't everyday stayed apart from her family. She also did not get the love and affection of her parents and also she could never married.

Conclusion

In my pilot study, after interacting with many transgender people, we came to know their various problems they are facing in their daily life is really a strong point to consider. They are also a part of our society and they also have the rights to live their life with respect and dignity. Society and Government should settle their problems and take corrective actions to establish them by with providing them a respectable source of income. As widows, old age persons get the compensating amount, so T.G deserves to get some sympathetic compensation from government. I have taken this empirical study on "Transgender in Odisha" will Our respondent give like light on their life will from Odisha.

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