

## History and life of transgender in Odisha of India

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### Abstract

Transgender people are individuals of any age or sex whose appearance, personal characteristics, or behaviours differ from stereotypes about how men and women are “supposed” to be (Satashivam 2012). Transgender people have existed in every culture, race, and class since the story of human life has been recorded. Only the term “transgender” and the medical technology available to transsexual people are new. The Literal meaning of transgender is “beyond gender.” Transgender and trans-identified are umbrella terms to represent a wide range of gender identities and expressions. A transgender or trans-identified individual is a person whose gender identity, outward appearance or gender expression transcend culturally defined categories of gender. Transgender fall under the LGBT group (lesbian, gay, bisexual and transgender). According to Indian Census 2011, there are around 4.9 lakh transgender in the country. Census data also reveals that this community has low literacy levels, just 46 per cent transgenders are literate, compared to 74 per cent literacy in the general population. This community comes under the category “disadvantage group” defined by the Right to Education Act (Indian Express 2014). It means these kids will be eligible for 25 per cent reservation under the economically weaker section (EWS) and disadvantaged student’s category for admission. ‘Transgender’ does not include sexual orientation or physical sex characteristics, but is in fact a less clinical term which pertains to gender identity and gender expression. Thus, transgender people encompass those people whose identity and behaviour do not adhere to the stereotypical gender norms.

The life of transgender people is a daily battle as there is no acceptance anywhere and they are ostracized from the society and also ridiculed. They face high levels of stigma in almost every sphere of their life such as health, schools/colleges, employment, social schemes and entitlement. Extreme social exclusion diminishes self-esteem and sense of social responsibility. The community needs to be included in the mainstream development program of the country and be protected from all forms of abuse and exploitation. Transgender is not a term limited to persons whose genitals are intermixed but it is a blanket term of people whose gender expression, identity or behaviour differs from the norms expected from their birth sex. Various transgender identities fall under this category including transgender male, transgender female, male-to-female (MTF) and female to male (FTM). In India, there are a wide range of transgender related identities which includes the Hijras, Aravanis, Kothis, Jogtas/Jogappas, Shiv Sakthis. In the past, they were treated with great respect. ‘Hijra’ is a Persian word translated as eunuch which is used in common parlance for transgender community in India. ‘Aravani’ is a term used for male-to-female transgender who undergo genital modification through SRS (Sex Reassignment Surgery) or perform Nirwaan which is a traditional mode of castration. Kothi is used for those who adopt a feminine role in same sex relationships, but do not live in communes as Aravanis. Jogtas/ Jogappas found in Maharashtra and Karnataka are male to female transgender who devote themselves to the service of a particular god. Shiv Sakthis found in Andhra Pradesh are males who are considered married to gods particularly Lord Shiva. They usually work as spiritual healers or astrologers.

While living in the society we see different sort of problems such as poverty, unemployment, child-labour etc. But more than this gay have many problems. In Hindi they are called “Hijda” but it is “Hindi” some people call them “Kinner” and some Trutiyanthi. In olden days then would work at king’s court. Their duty would be to beautify the queen. After marriage when king would have to keep sexual relation with queen these kinner would give the king the training of sex. When there was no electricity in olden days the kinner would fan the kings with hand fan. So they earn their livelihood by dancing and begging alms. When we peep in their world we come to know the harsh reality of their world. When a kinner enters in a group of the master of kinner he can no more live the life of an ordinary man. A kinner becomes a puppet in the hands of his master. As in college we have senior and junior students there are also senior and junior kinner (gay) As the junior obey the senior so junior kinner have to perform duties like washing pots, cooking, massaging the seniors etc. After this morning routine they go out for earning. Generally, kinner live at the outside of the city or near railway station or bus stand. The head of the group has all the rights and there 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. Every kinner treats his head as his husband. 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 kinner have to lose their life. Every year there is a big get together of these kinner in big cities and the kinner come from every nook and corner of the nation. These gathering lasts near bent one month and the atmosphere is the mixture of happy and sad moments. In this gathering the kinner are divided into two groups. One is called as ‘Mayaka group’ (Mother side group)

and other Sasur group' (in –law group) The post of the head depends on the kind of family of kinnars (The Raja Gond family and nabob family) Raja Gond family is superior than nabob family. Members of mahar group feed milk on breast from under lap of saree. (As they all are male it is obvious that milk would not come and of their breast the fact is that milk is spread on their breast and it is imagined that it comes out of their breast). This ceremony is called as "Dudh ka Anchal (the lap of milk)". The purpose behind this ceremony is to have intimate relation (in Marathi called – Dudhachi Nati) with some of the members of so that rites after a kinner's death should be properly done. These relations that made are intimate sister, intimate uncle, intimate father and intimate son. Such relations are accepted after due ceremony. As for as their earning is concerned some kinnars earn more than necessary but some less than necessary. Some kinnars earn more than necessary but some less than necessary some kinnars even don't get sufficient cloth to cover their body. Still there are some people in our society who treat these kinnars with respect, but they are very few. These kinnars give blessings to those who give them money in alms but if they are not given they abuse that man or do some vulgar gestures. On particular moments such as if a baby is born to a rich couple these kinnars go to them, beat drums, dance and ask them for money and the happy couple give them sufficient sum. If a person is recovered after a long illness alms is given to them in the form of grain. But such occasions are rare. There are some eccentric people in the society who keep sexual relation with kinnars some rich people give them saree, blouse, money, grain or some gold etc. some money lenders also use these kinnars for the recovery of their pending bills.

Transgenders were respected earlier in the society but situation has changed and they now face discrimination and harassment. Now, transgenders will study in schools and colleges with all facility approving their admission under the category of "disadvantaged group" defined by the Right to Education Act 2009 (RTE). Transgenders are eligible for twenty five percent reservation under the economically weaker section (EWS) and disadvantaged student's category for admission. They are socially and economically backward. Transgender will be allowed admission in educational institutions and given employment on the basis that they belonged to the third gender category. The Supreme Court said absence of law recognizing hijras as third gender could not be continued as a ground to discriminate them in availing equal opportunities in education and employment. The Supreme Court said they will be given educational and employment reservation as OBCs. Transgenders are deprived of social and cultural participation, are shunned by family and society. This paper is a step towards enhancing the participation of transgender in mainstream education including higher education, professional education and employment. The paper has analysed the present educational, social and employment status of transgender community in India.

**Keywords:** History; Lifestyle; Transgender; Social Background; Educational Status; Discrimination; Economic status; Employment

## 1. Introduction

They are neither male nor female. Male to female transgenders also known 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 hijra. 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 labelled 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, hijras 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. Every kinner treats his head as their husband. 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 pead 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 penises by thread proves fatal and many kinnars have to lose their life.

Transgender community comprises of *Hijras, eunuchs, Kothis, Aravanis, Jogappas, Shiv-Shakthi* etc. Eunuchs have existed since 9th century BC. The word has roots in Greek and means "Keeper of the bed" castrated men were in popular demand to

guard women quarters of royal households. Hinduism, Jainism and Buddhism - and it can be inferred that Vedic culture recognized three genders. The Vedas (1500 BC - 500 BC) describe individuals as belonging to one of three separate categories, according to one's nature or prakriti. These are also spelled out in the Kama Sutra (c. 4th century AD) and elsewhere as *pumsprakti* (male-nature), *tritiya-prakti* (third nature). Various texts suggest that third sex individuals were well known in pre-modern India, and included male bodied or female-bodied people as well as inter sexual, and that they can often be recognized from childhood. A third sex is also discussed in ancient Hindu law, medicine, linguistics and astrology. The foundational work of Hindu law, the *Manu Smriti* (200 BC - 200 AD) explains the biological origins of the three sexes: "A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if both are equal, a third-sex child or boy and girl twins are produced; if either are weak or deficient in quantity, a failure of conception results. Indian linguist Patanjali's work on Sanskrit grammar, the *Mahabhaya* (200 BC), states that Sanskrit's three grammatical genders are derived from three natural genders. The earliest Tamil grammar, the *Tolkappiyam* (3rd century BC) also refers to hermaphrodites as a third "neuter" gender (in addition to a feminine category of un masculine males). In Vedic astrology, the nine planets are each assigned to one of the three genders; the third gender, *tritiya-prakti*, is associated with Mercury, Saturn and (in particular) Ketu. In the Puranas, there are also references to three kinds of devas of music and dance: *apsaras* (female), *gandharvas* (male) and *kinnars* (neuter).

Transgender persons had been part of Indian society for centuries. There was historical evidence of recognition of "third sex" or persons not conforming to male or female gender in near the beginning writings of ancient India. The concept of "tritiya prakriti" or "napumsaka" had been an integral part of the Hindu mythology, folklore, epic and early Vedic and Puranic literatures. The term "napumsaka" had been used to denote the absence of procreative ability, presented by signifying difference from masculine and female markers. Thus, some of the early texts extensively dealt with issues of sexuality and the idea of third gender which was an established thought therein. In fact, the Jain text even mentions the concept of "psychological sex", which emphasized the psycholog-

ical make-up of an individual, distinct from their sexual characteristics. Lord Rama, in the epic Ramayana, was leaving in the forest upon being banished from the kingdom for 14 years, turns around to his followers and asks all the 'men and women' to return to the city. Among his followers, the hijras alone did feel bound by this direction and decide to stay with him. Impressed with their loyalty, Rama sanctioned them the power to confer blessings on people on auspicious occasions like child birth and marriage, and also at inaugural functions which, it was supposed to set the stage for the custom of badhai in which hijras sing, dance and confer blessings. Aravan, the son of Arjuna and Nagakanya in Mahabharata, offer to be sacrificed to Goddess Kali to ensure the victory of the Pandavas in the Kurukshetra war, the only condition that he made was to spend the last night of his life in marriage. Since no woman was willing to marry one who was doomed to be killed, Krishna assumes the form of a beautiful woman called Mohini and married him. The Hijras of Tamil Nadu considered Aravan their progenitor and call themselves Aravanis.

### 1.1.1 Historical evolution of transgender

#### Mughal Period

Hijras played a famous role in the royal courts of the Islamic world, particularly in the Ottoman empires and the Mughal rule in the Medieval India. They rose to well-known positions as political advisors, administrators, generals as well as guardians of the harems. Hijras were consider clever, trustworthy and fiercely loyal and had free access to all spaces and sections of population, thereby playing a crucial role in the politics of empire building in the Mughal era. The Hijras also occupied high positions in the Islamic religious institutions, especially in guarding the holy places of Mecca and Medina the person of trust, they were able to influence state decisions and also received large amount of money to have been closest to kings and queens. Thus hijra frequently state the role of their status in that period.

#### British Period

In the beginning of the British period in Indian subcontinent hijra used to accept protections and benefits by some Indian states through entry into the hijra community. Furthermore, the benefits incorporated the provision of land, rights of food and smaller amount of money from agricultural households in exact area which were ultimately removed through British legislation as because the land was not inherited through blood relations.

#### The Colonial Rule

Through the onset of colonial rule from the 18th century onwards, the situation changed drastically. Accounts of early European travellers showed that they were repulsed by the sight of Hijras and could not comprehend why they were given so much respect in the royal courts and other institutions. In the second half of the 19th century, the British colonial administration vigorously sought to criminalize the hijra community and to deny them the civil rights. Hijras were considered to be separate caste or tribe in different parts of India by the colonial administration. The Criminal Tribes Act, 1871, this included all hijra who were concerned in kidnapping and castrating children and dressed like women to dance in public places. The punishment for such activities was up to two years imprisonment and a fine or both. This pre-partition history influences the vulnerable circumstances of hijra in this contemporary world.

#### During Post-Independence Era

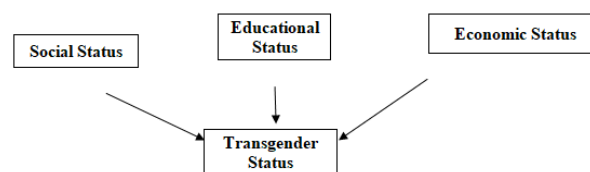
However the Act was repealed in 1952 and its legacy continues and many local laws reflected the prejudicial attitudes against

certain tribes, including against Hijras. Recently, the Karnataka Police Act was amended in 2012 to "provide for registration and surveillance of Hijras who indulged in kidnapping of children, unnatural offences and offences of this nature" (Section 36A), in a similar vein to the Criminal Tribes Act, 1871, According to Section 36A, Karnataka Police Act, 1964, Power to regulate eunuchs.

#### Contemporary Period

The transgender in India is possibly the most well known and popular third type of sex in the modern world. The Supreme Court declared for transgender as third gender. The third genders in India have emerged as a strong faction in the LGBT rights. In the contemporary time the Government of India introduced so many welfare policy and schemes such as, census, documentation, issuing of the citizenship ID Cards, issuing passports, social-economical development and constitutional safeguards for the transgender people. The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is a major initiative of the 11th Five Year Plan period which brought employment opportunities for transgender people. The Ministry of Housing and Urban Poverty Alleviation is the National Urban Livelihood Mission and Healthcare facilities. The social, economic, political transformation, Housing, legal measures, Police Reforms, legal and constitutional safeguards to prevent human rights violations of the transgender community and institutional mechanisms to address specific concerns of transgender people.

#### Status of transgender:



Third Gender i.e. Transgender is a new sex in Indian Constitution. This new sex emerges with a major population. They are deprived of social and cultural participation and hence they have restricted access to education, health care and public places which further deprives them of the Constitutional guarantee of equality before law and equal protection of laws.

#### Educational Status:

No formal education for transgender is popular in Indian context. They are deprived from family and school environment, transgender discontinue their education and risk their future career opportunities. A close analysis of various reports and discussion with community and stakeholders suggest that transgender are most uneducated or undereducated, become reluctant to continue schooling. The average qualification is secondary (Matric) or senior secondary level. The enrolment is significantly low and drop-out rate at the primary and secondary level is still very high. They are hardly educated as they are not accepted by the society and therefore do not receive proper schooling. Even if they are enrolled in an educational institute, they face harassment and are bullied every day and are asked to leave the school or they drop out on their own. It is because of this that they take up begging and sex work. It mandatory for the Government to provide inclusive education for transgender students and provide adult education to them.

In India, some states work for the betterment of transgender. Tamil Nadu has been the only state which has successfully pioneered transgender inclusion by introducing the transgender (*aravani*, as they are locally called) welfare policy. According to the

policy, transgenders can access free Male-to-Female Sex Reassignment Surgery (SRS) in the Government Hospital, a free housing program, various citizenship documents, admission in government colleges with full scholarship for higher studies, and alternative sources of livelihood through formation of self-help groups and initiating income generation programmes (IGP). It was also the first state to form a Transgender Welfare Board in 2008 with representatives from the transgender community. In March 2009, Tamil Nadu government set up a telephone helpline called "Manasu" for transgenders, an initiative which was responsible for the formation of India's first helpline for the LGBTQIA community in 2011 at Madurai. The Chhattisgarh government is also making efforts to empower the transgender community by drafting an action plan for the welfare of around 3000 eunuchs in the state. Tripura government which announced in July an allowance of Rupees 500 per month to the transgender people in the state to ensure their financial independence. The West Bengal government is not far behind. On October 1st, 2015 the government has requested the Kolkata Police to recruit transgenders in the Civic Police Volunteer Force (CPVF) to end the stigma and discrimination against the community.

#### Social Status:

The transgender community faces stigma and discrimination and therefore has fewer opportunities as compared to others. They are hardly educated as they are not accepted by the society and therefore do not receive proper schooling. Even if they are enrolled in an educational institute, they face harassment and are bullied every day and are asked to leave the school or they drop out on their own. It is because of this that they take up begging and sex work. They are forced into sex work which puts them at the highest risk of contracting HIV as they agree to unprotected sexual intercourse because they fear rejection or they want to affirm their gender through sex. They are viewed as 'vectors' of HIV in the society. Other sexually transmitted infections such as rectal gonorrhoea, syphilis, rectal Chlamydia, etc., add to the risk of HIV.

#### Economic Status:

Almost anyone who has ever travelled in a train across UP/Bihar must have had several misadventures of such type. The question arises that why cannot they think of more ethical and socially acceptable ways of earning their bread? Do they always have to resort to the usual 'saree lifting' ways? Sadly, they hardly have a choice. Almost no-one will be willing to employ a eunuch they virtually have no right to education, health care, jobs, etc. they hardly have a voice in the country. Apart from constitutional amendments, they only think that can change the scenario is social awareness. Awareness both for us and them. We need to learn that they too are humans and that matters more than any other reason. We should be more tolerant. And the hijra should learn that they should go out of the way to ensure that the society's perception towards them changes. They should revert from their usual tradition and behave in such a way that the society's apathy towards them decreases. They shouldn't indulge in such activities that will make the general public hate them even more. People should pay them at weddings/birth so that at least they can enjoy some comforts of life rather than being discriminated as well as living a merciful life with no mercy of others. There should be some organizations as well who would treat them as a target section and organize a work-force or a community like they do with poor women. 99% hijras are the victim of forced castration. There is no effective law to curb this heinous crime. Removing a small part makes big difference in the rest of his life. I do not know god created such an important organ outside the body? The hijra of India are probably the most well-known and populous third sex type in the modern world. The Hums Afar Trust estimates there are between 5 and 6 million hijras in India. Often called eunuchs in English, they may be born intersex or apparently male, dress in feminine clothes and generally see themselves as neither men nor women.

#### Present Status of Third Gender:

In India, these people are generally known by the term 'Hijra', though some other names are also prevalent in south India and some other parts of the country. They live in groups comprising of guru and chelas. New members are inducted from among the young boys who have run away from homes, are victims of some kind of exploitation or those who want to express their feminine sensibilities. These groups remain in seclusion from the society and have their own customs and practices. The present day hijras are a marginalized group. United Nations Development Programme in one of its briefs has pointed out their exclusion from social, economic and political participation and has expressed concern about their sexual and mental health. Devoid of opportunities, they earn their living by performing at ceremonies, begging or sex work. A number of them can be seen on the roads asking for money from the people and threatening them with obscene gestures if not obliged.

#### Problem Statement:

The survival of transgender has become more difficult day by day. There are so many problems which are faced by the transgender in India. Third gender is the most marginalized section of the Indian society value. They are currently facing a number of problems some of which are as under.

- ❖ The society has no respect for transgender, they get insulted whenever they go.
- ❖ 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.
- ❖ 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.
- ❖ Transgendered people face serious discrimination, not only in the workplace, but also in housing, and in public accommodations.
- ❖ They have restricted access to education, health services and public spaces.
- ❖ They do not have their fundamental right.
- ❖ homelessness- families do not accept them
- ❖ problems related to marriage and adoption.
- ❖ In the Indian society, third gender is at the lowest rung even among the marginalized groups. This category is subjected to extreme discrimination in every field of life whether it is health, education, employment or social acceptability.
- ❖ These people do not have any employment opportunities and have to live on begging and prostitution which further hardens the attitude of the society.

#### 2. Objectives

1. To know their age of Transgenders life.
2. To study their Literacy and Illiteracy of transgenders.
3. To study the Educational Status of Transgenders
4. To Estimate the Occupational structure of Transgenders

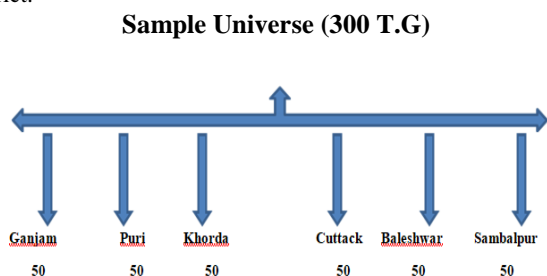
#### 3. Methodology

For this research I shall depend on both primary and secondary data. For this study I shall adopt feminist methodology like, Observation, Personal- Interview, Case Study and Oral History methods. For the secondary data I shall depend on books, journals, articles, newspaper, various reports and net searching. Personal interview will be conducted with the help of both open and close

ended structured questionnaire. Data and literature will also be collected from various secondary sources.

#### 4. Sample

The universe of my samples size will be 300 Transgender. On the basis of random sampling 50 Transgender will be selected from each of the 6 districts of Odisha. The selection of the district is done from geographical situation. From North Baleswar, South Ganjam, west Sambalpur, East Puri, Khorda and Cuttack District.



#### 5. Review of Literature

Although the "lesbian, gay, bisexual and transgender community" (LGBT) are often referred to as a group, lesbian and gay people have made considerable advances over the last two decades in claiming their rights albeit relatively, while the transgender people and transsexuals, particularly the hijras in this context who differ from societal gender norms - are still without legal protection for their basic civil rights particularly in India. The Constitution of India in Article 19 declares non discriminatory practices on the basis of religion, race and gender yet; several instances of stigma and discrimination prevail among the sexual minorities in India including the hijras. **Wilson.Diane.,(2001).**

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. **Varkey.V.V,(1999).**

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. **Dr.L .N.Aggarwal.,(1997).**

The 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 ac-

tors and agencies, and of the images of emancipatory struggles" of the transgender community. **Sunita Narrain., (2003).**

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 an 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. **Chakrapani.V,etal, (1999).**

The census of India does not list hijras separately; they are usually counted as men, but upon request they may be counted as women. It is thus impossible to say with certainty how many hijras there are in India. Large cities like Bombay or Delhi may have 5,000 hijras living in twenty or thirty localities; the national estimate may be as high as 50,000. **Sarena Nanda., (1996).**

#### 6. Result and discussion

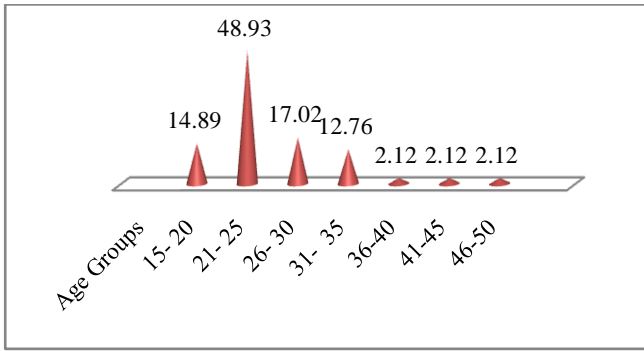
The term transgender' or Transgender person/people/population 'used in this document is being used as an umbrella term to include all individuals who do not conform to rigid, binary gender constructions, and who express or present a departure from social and culturally prevalent stereotypical gender roles. It refers to all gender variant people and describes a wide range of identities and experiences including but not limited to: pre-operative, post-operative and non-operative transsexual people (who strongly identify with the gender opposite to their biological sex); male and female cross-dressers; and men and women regardless of sexual orientation, whose appearance or characteristics are perceived to be gender-atypical. A male-to-female transgender person is referred to as 'transgender woman' and a female-to-male transgender person, as 'transgender man'. The below table presents that age, occupation and educational status of Transgenders life.

**Table No-1**  
**Age of Transgender**

Age Groups	No's	Percentage
15- 20	7	14.89
21- 25	23	48.93
26- 30	8	17.02
31- 35	6	12.76
36-40	1	2.12
41-45	1	2.12
46-50	1	2.12
<b>Total</b>	47	100

**Figure No-1**  
**Age of Transgender**



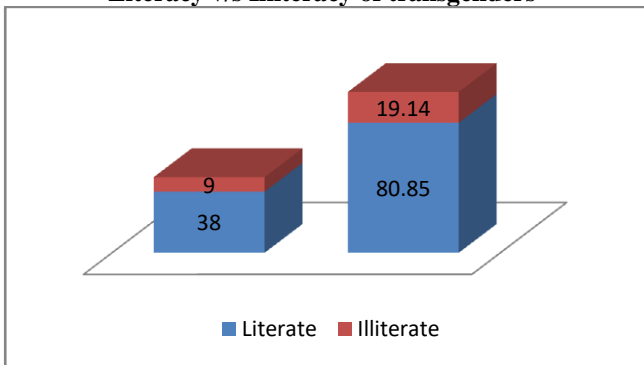


Our respondent universe sample size 48.93 percentage respondent attained is 47. Maximum no of Age of Transgenders within 21-25 years of age constitutes 48.93 percentage. Only 17.02 percentage Transgenders were found between 26 -30 years, 15-20 years of age group and only constitute 14.89 percentage were found,only 12.76 percentage Transgenders were found between 31 -35 years, similar percentage 36-40,41-45 & 46-50 we and 2.12 percentage are Transgenders.Figure:1 shows that more than 48.93 percentage of transgenders comes under 21 to 25 age limit rest of them by minimum 2.12 percentage transgenders comes under 36 to 50 age limits, the study revealed that very young people more then become a transgender community in the modern generation.

**Table-2**  
**Literacy v/s Illiteracy of transgenders**

Education level	No's	Percentage
Literate	38	80.85
Illiterate	9	19.14
Total	47	100

**Figure No-2**  
**Literacy v/s Illiteracy of transgenders**



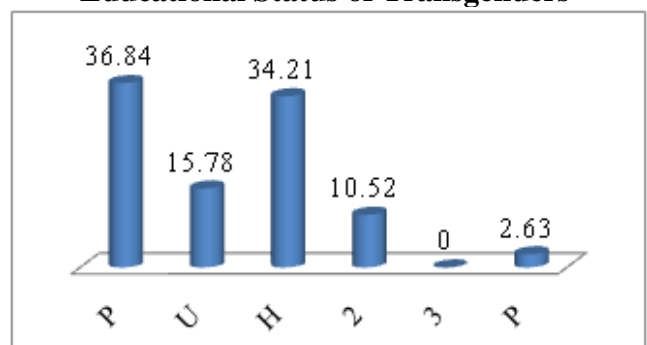
Basically, the Transgenders anywhere in India has doing job for collecting money from public place like train, bus stand, and door to door visit, but here somewhere place transgenders going to study in school and they are help to others Transgenders our respondent were mostly literate constituting 80.85 percentage, and 19.14 percentage were illiterate in as respondent of Transgenders.The Indian government did not care about the transgenders community otherwise the state government also not doing any improvement for the transgenders community life. but their education level is day by day became a high, the field visit survey concluded by transgenders literacy are equal to normal people. The figure: 2 shows that same for the table view literate level is high 80.85 percentage rest of them illiterate level is low by 19.14 percentage.

**Table No-3**  
**Educational Status of Transgenders**

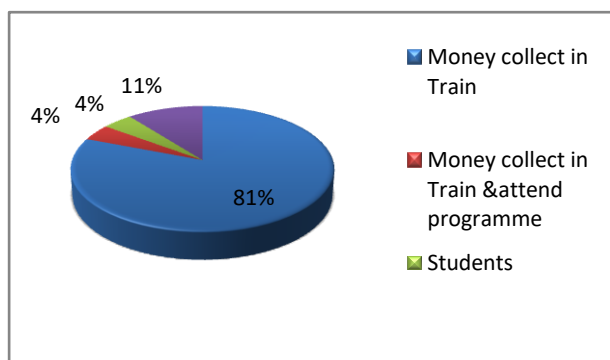
Literacy Level	No's	Percentage
Primary	14	36.84
Upper primary	6	15.78
High School	13	34.21
+2	4	10.52
+3	0	0
P.G	1	2.63
Total	38	100

Odisha is counted as one of the states with a higher transgender population. 5.75 percent of the transgender households of rural India are in Odisha and 1.5 per cent of the urban transgender population in the country is in Odisha. Their distribution in the districts of Odisha is depicted graphically below. Their low educational status and economic impoverishment coupled with gender discrimination is an impediment to social mobility and livelihood opportunities in urban locations.Our respondent was mostly studied up to level primary coustiduly 36.84 percentage of the total sample, 15.78 percentage studied up to upper primary level,High school level 34.21percentages studied, +2 level 10.52 percentage are Transgenders studied up to P.G level 2.63 percentage.The figure 3 shows that 36.84 percent of pransgenders student going to primary education and 34.21 percent transgenders student going to upperprimary very low leve student of transgenders going to post graduation study so the beginning is well starting by the transgenders family in this modern era.

**Figure No-3**  
**Educational Status of Transgenders**



**Table no-4**  
**Occupational Structure of Transgenders**



Around 14.5 per cent of the respondents in the statewide online Transgender Survey conducted by the Department of SSEPD in 2017 reported that they have no income and were living in poverty. A major contributor to the high rate of poverty is unemployment. Majority of 69 per cent said that their income was less than Rs. 5000 per month and 16 per cent are found to have a slightly higher income between Rs. 5,000 and 10,000. This income is not assured and is mostly from begging and sex work. Less than 1 per cent of the Transgender population has income more than 20,000 per month. Table-04 shows the occupational status of respondent, Transgender were mostly busy in house work i.e., 80.85 percentage of the total sample. Only 10.63 percentage were Money collect in Train & attend programme, only 4.25 percentages Transgender shad Student and private NGO (Non-Governmental Organisation). The transgenders most working place is train, bus stand, public market place and door to door has visit to clapping to beg money. Figure: 4 shows that 81 percent of money collection from train and 11 percent of money collection from private NGO and Each 4 percent of money collection from programme and students. More collection money came from travelling train.

## 7. 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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