

SOCIO- CULTURAL PROBLEMS OF TRANSGENDERS IN INDIA

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ABSTRACT: The objective of the paper is to explore the socio- cultural problems of transgender. A sample of fifty transgender was selected from Lalita Park, New Delhi using snowball sampling technique. The data was collected using a self- constructed questionnaire on socio cultural problems of transgender. The questionnaire was validated by taking the expert opinion. It was found that the transgender have serious socio- cultural problems. It is their own family who firstly excludes them, followed by the rest of the society. Most of the transgender are ignored by their relatives and are not accepted equally by their parents as compared to other children at home. Majority of the transgender ‘sometimes’ become a matter of laughter among their relatives and are sometimes subjected to criticism in their family. Most of them have felt that their thoughts and feelings are often not been taken care of in their families and are often denied of their personal needs. The study also reveals that majority of transgender ‘sometimes’ face issues of physical harassment while travelling and also the physical harassment by their family/ relatives. Majority of the transgender ‘sometimes’ have been teased and stared- by in the common places. Most of the transgender are often been compelled to leave their home by their family and also by neighbors. The transgender are ‘rarely’ or ‘never’ been made to prostitute and are ‘rarely’ or ‘never’ been the victims of human trafficking for commercial sexual exploitation. The study also reflects that most of the transgender have ‘rarely’ or ‘never’ become the victims of organ transplantation and also ‘rarely’ or ‘never’ become the victims of HIV/ AIDS and Hepatitis B disease.

Key Words: Socio- cultural problems, educational problems, transgender

1. INTRODUCTION

By listening the very word ‘Transgender’, many Indians starts making faces and shows negative attitude towards the word itself. If the word has such a strong negative response in the mind of the Indians’, then the result is expected to be surely devastating. It is this very stereotype construction of the peoples’ mind which stops us to think positively about the third gender i.e.; the transgender. The word ‘trans’ means ‘beyond’ and ‘gender’ is the representative of ‘sex’. Hence, Transgenders are the individuals who are ‘beyond the confined sex’ i.e.; either male or female. The society has constructed their own mind and had assigned a ‘fixed’ work for those people. The work which is assigned to them is to be dressed like a woman and wear bangles and do jingling- jingling under the gulmohar tree at the time of any birth or marriage ceremony – as said by ‘Kamala Das’ in her one of the most debated poems ‘The Dance of the Eunuchs.’ Though a day was there when the Transgender were merely given a fixed deed to be done in the society but now the scenario has positively changed. The ‘time’ which is the most powerful weapon to ‘change’ anything has also succeeded in changing the social as well as educational status of the Transgender. The Hon. Supreme Court took the very first initiation to give importance to the Transgender in India on April 2014. We all know that education is essential for the development of any democratic country. India is a democratic country. The main aim of the Indian Constitution is to provide equal opportunity to every citizen to grow and attain their potential, irrespective of caste, religion or gender. Everyone has a gender identity. In India there are three genders; male, female and transgender. In a land mark judgment, the Supreme Court of India created the “third gender” status for *hijras* or Transgenders on April 2014.

After the final decision of the Supreme Court now the Transgender have full right to study in schools and colleges with all facilities approving their admission under the category of “disadvantaged group” defined by the Right to Education Act 2009 (RTE). Transgender are now also eligible for the twenty-five percent (25%) reservation under the economically weaker section (EWS) and disadvantaged students’ category for admission. Moreover, they are socially and economically backward. The Supreme Court has also said that they will be given educational and employment reservation as other backward classes (OBCs). The term transgender/ *Hijras*/ Eunuchs in India can be known by different terminologies based on different region and communities such as;

- *Kinner*- These words are more common and have regional variation of *Hijras* used in Delhi and other North Indian belts including Maharashtra.

- *Aravani*- These words are more frequently used in the regional variation of *Hijras* in Tamil Nadu. Some of the *Aravani* activists want the public and media to use the term '*Thirunangi*' to refer to *Aravanis*.
- *Kothi*- They are the one who are the biological male and shows varying degrees of 'femininity.' Some of the *Hijras* may also identify themselves as '*Kothis*,' but not all *Kothis* identify themselves to be as transgender or *Hijras*.
- *Shiv- Shakti*- They recognize themselves to be the males who are possessed by or particularly close to a goddess and have feminine gender expression, typically located in Andhra Pradesh.
- *Jogtas/ Jogappas*- They are the one who are dedicated to and serve as a servant of Goddess *Renukha Devi (Yellamma)* whose temples are present in Maharashtra and Karnataka.

The roots of Transgender in India were dated back to thirteen and fourteen centuries. During the Mughal period they enjoyed influential position and had been considered as one of the important figures in the society but after British stepped in India, their position got altered and started to be considered as “a breach of public decency.” This resulted to exclusion from the society or a group and then became a subject of everyday abuse and discrimination even after the collapse of British rule in India. Many researches have been carried out around the world stressing on issue of identity, health and social stigmata and efforts have been made to get their rights and freedom by trying to provide legal protection through law and this battle is still continuing today. The roles and the behaviors of *Hijras/ Eunuchs* to perceive themselves as distinctly male and female varies depending upon the individual’s preferences. However, the identification of *Hijras/ Eunuchs* still remains doubtful until 2011, because the Indian census and Indian election commission classified them as ‘others. But after a long struggle, in 2014 the Indian Supreme Court under Justice K.S. Radhakrishnan and A.K. Sikri has successfully passed a resolution to recognize them in third gender category (NALSA V/S U.O.I. Case, 2014).

Socio- cultural problems of transgender

The exclusion of transgender has been faced by them in their day to day life. The very first exclusion of Transgenders start from their home itself (Delliswararao and Hangsing, 2018). It is their own family who rejects them to accept and are often forced to leave their family. “Home” and “family” is the very basic need of every individual for their development in any field and if the family itself rejects them to accept, then the future of the Transgenders can be seen very clearly moving towards their destruction. Sivakami and Veena (2011) discussed that as a result of victimization, they face a lot of problems in their family and school. Parents themselves rejects them, then the acceptance from the rest of the society is a big question mark for the existence of the Transgender in the normal society (Hotchandani, 2017). India is often praised for “Unity in Diversity” which also includes the concept of “Live and Let Live”. Jointly, we can say that India is a diverse nation with diversities in many aspects such as gender, culture, customs, region, religion, language, caste, creed, color etc. And this very concept imparts the common understanding about Indians that the people of India have high tolerance level, high acceptance level and also respect wide range of differences in cultures, religions, languages, and customs. Despite Indian society's general climate of acceptance and tolerance, there appears to be limited public knowledge and understanding of same sex, sexual orientation and people whose gender identity and expression are incongruent with their biological sex. Human rights violations against sexual minorities including the transgender communities in India have been widely documented. Gayathri and Karthikeyan (2016) highlighted multiple problems faced by the *Hijaras*, which necessitate a variety of solutions and actions. Some actions require immediate implementation such as introducing *Hijara* specific welfare schemes. Whereas some actions need to be taken on a long-term basis by changing the negative attitude of the general public and increasing accurate knowledge about *Hijara* community. The required changes need to be reflected in policies and laws; attitude of the government, general public and health care providers; and health care systems and practice. Transgender women require understanding and support of the government, health care professions, general public as well as their family members. People need to understand and accept that human are diverse. People have the right to be what they are and what they want to be. For transgender people, the same holds true. They deserve social and economic security in a diverse nation like India. The discrimination and violence that *Hijaras* face shows it is high time that both the government and the human rights movement in the country begin to take this issue with the seriousness it deserves. Kisha (2017) found out the psychosocial problems like (anxiety, low self- esteem, guilt etc.) which can affect wellbeing and quality of life of Male to Female transgender in India. His study concluded that the younger transgender has had higher social anxiety. Researcher found that this community composed of strict hierarchy with large groups of hijras from different areas forming different houses called gharanas. Here, the investigator discusses about an indirect marriage (which is a social institution) ceremony of *Hijras* (Kalra (2011).

Chakrapani (2010) reported that most of the families do not accept if their male child starts behaving in ways that are considered feminine which is inappropriate to the expected gender role. Types of discrimination reported by *Hijras* or Transgender communities in the healthcare settings include- deliberate use of male pronouns in addressing *Hijras*; registering them as 'males' and admitting them in male wards, humiliation faced in having to stand in the male queue; verbal harassment by the hospital staff and patients; and lack of healthcare providers

who are sensitive to and trained on providing treatment or care to transgender people and even denial of medical services. Discrimination could be due to transgender status, sex work status or HIV status or a combination of these (UNDP, 2010).

There were very few researches done on the related topic both in India and abroad. Moreover, the investigator struggled hard to get the research papers on the related topic though there were enough theoretical papers. The reviews suggest that most of the researches were done on either social aspect of the Transgender or on the educational aspects of Transgender. It is very essential to know the socio- cultural problems faced by transgender which stops them from pursuing their education and also their rights in society. The perception of transgender towards their education is also an important aspect of study which can help in promoting their education through various programs and information. Hence, the paper intends to study the Socio- Cultural problems of transgender.

Operational definition of Socio- Cultural Problems

In the present paper, socio- cultural problems include the problems pertaining to transgender such as disrespect, downtrodden, child nabbing, unwanted attention, rejection of entry, physical abuse, leaving their home, STI (Sexually Transmitted Infection), human trafficking and social exclusion.

2. METHODOLOGY

The study comes under survey method of the descriptive type of research as it focuses on studying the socio- cultural problems of transgender community. The investigator constructed a questionnaire to know the socio- cultural problems of the transgender. The study is also said to be a qualitative one due to the domain wise percentage analysis of socio- cultural problems of the transgender. The population of the present study was the transgender from New Delhi, India. Here, the investigator has used the snowball sampling technique wherein the investigator managed to locate the exact location of the transgender with the help of some shopkeepers near Lakshmi Nagar metro station, New Delhi. After reaching the location the investigator could find three transgender and with their help the investigator found the next transgender and so on. Finally, a total of 50 transgender were contacted from Lakshmi Nagar, New Delhi to collect the data. The investigator has not used any sampling structure as such because the transgender people are the rare or marginal community and finding them is not an easy task. There was no fixed sample size opted by the investigator in the present study. The size of the sample depended on how the transgender responded and co-operated the investigator at the field. Despite of few challenges the investigator managed to collect 50 samples from the field i.e., from Lalita Park, Laxmi Nagar, New Delhi. The area of the sample is Lalita Park, Laxmi Nagar, New Delhi

Description of tools

The questionnaire on socio- cultural problems consists of 20 items which are distributed into four dimensions i.e., a) disrespect, downtrodden, rejection of entry and social exclusion, b) child nabbing and physical abuse, c) Unwanted attention and leaving their home and d) sexually transmitted infections and human trafficking. From the reviews, it is evident that the transgender has many challenges in their day-to-day life. Socio- cultural aspects is one such area where the transgender faces many issues from the society. Hence, the investigator decides to have a detailed study in order to reach a better solution for the problems faced by the transgender. The following dimensions are set for the present study of socio- cultural problems of transgender;

- a) Disrespect, downtrodden, rejection of entry and social exclusion: - It reflects the problems faced by the transgender in their day-to-day life both inside and outside their home/ family. The special emphasis is on how they are not being happily accepted in their family as well as in the public/ society. This domain covers the items from 1 to 6 in the present questionnaire.
- b) Child nabbing and physical abuse: - This criterion reflects the problems faced by the transgender regarding kidnaping or seizing the children and physical abuse in the public by the members of the society, family and relatives.
- c) Unwanted attention and leaving their home: - The items under this criterion focuses on the mental/ psychological and emotional disturbances due to unwanted attention in the public and by the neighbors/ family members which often leads to the detachment of the transgender from their home.
- d) Sexually transmitted infection (STI) and human trafficking: The items under this criterion focus on the different types of diseases caused due to unsafe sexual relations leading to transmission of Sexually Transmitted Infections (STI) such as AIDS, Hepatitis B etc. and also illegally transporting of transgender from one place to another for forced labor or sexual exploitation.

The dimension wise distribution of items regarding socio cultural problems is given in table no.1

Table No. 1: Dimension wise distribution of the items on socio- cultural problems

SL. NO.	Criteria	Initial Number of items	Final Number of items	Item Nos.
1.	Disrespect, Downtrodden, Rejection of Entry and Social Exclusion.	8	6	1-6
2.	Child Nabbing and Physical Abuse	5	4	7-10
3.	Unwanted Attention and Leaving their home	4	4	11-14
4.	Sexually Transmitted Infection (STI) and Human Trafficking	6	6	15-20
	Total	23	20	

There were five alternatives given as response to each item, such as ALWAYS, OFTEN, SOMETIMES, RARELY and NEVER. There was no scoring pattern used because it was not needed in the present study. Instead of scoring, the investigator has used the percentage analysis where the total number of responses for each item is calculated and the percentage of the respondents for each item was analyzed for a detailed item wise analysis. In order to ensure its content validity, the items of the questionnaires were subjected to expert reviews for further opinion and suggestions.

Analysis of data on socio- cultural problems of transgender

In order to analyze the socio- cultural problems of transgender, the following research question was formulated;

Research Question: What is the socio- cultural problems faced by transgender?

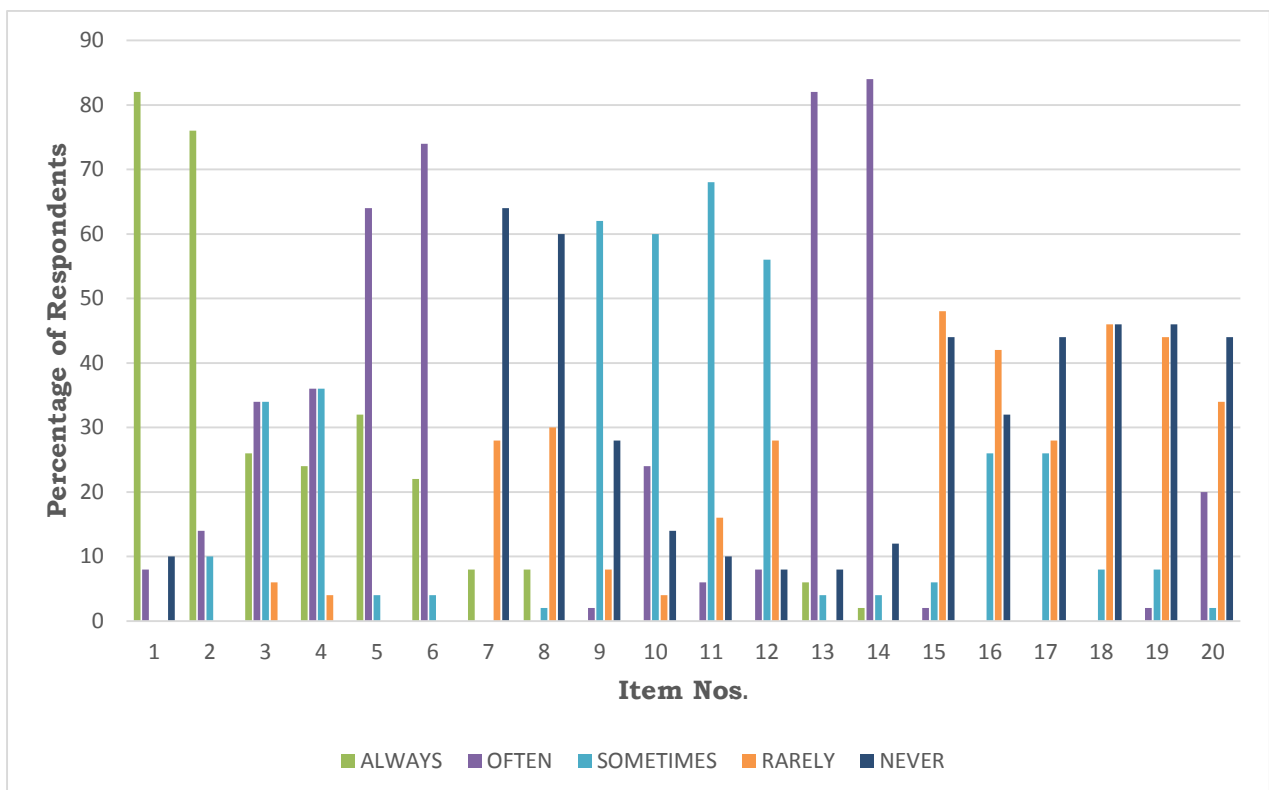
The items on the socio- cultural problems faced by transgender given in the questionnaire on socio cultural problems of transgender was analyzed using percentage analysis based on the response obtained from 50 respondents on the response such as ALWAYS, OFTEN, SOMETIMES, RARELY and NEVER. The table no. 2 and graph no. 1 show the percentage analysis of items on socio- cultural dimension. Each item was analyzed to derive at the conclusion pertaining to the socio- cultural problems faced by the transgender.

Table No. 2 Percentage analysis of socio- cultural problems of transgender

SL. NO	ITEMS	TOTAL NO. OF RESPONDENTS	ALWAYS	OFTEN	SOMETIMES	RARELY	NEVER
1.	I am ignored by my relatives.	50	41 (82%)	4 (8%)	0 (0%)	0 (0%)	5 (10%)
2.	My parents do not accept me equally as compared to other children at home.	50	38 (76%)	7 (14%)	5 (10%)	0 (0%)	0 (0%)
3.	I am a matter of laughter among my relatives.	50	13 (26%)	17 (34%)	17 (34%)	3 (6%)	0 (0%)

4.	I am subjected to criticism in my community.	50	12 (24%)	18 (36%)	18 (36%)	2 (4%)	0 (0%)
5.	My thoughts and feelings are not taken care of in my family.	50	16 (32%)	32 (64%)	2 (4%)	0 (0%)	0 (0%)
6.	I am denied of personal needs.	50	11 (22%)	37 (74%)	2 (4%)	0 (0%)	0 (0%)
7.	I am arrested by Police for no reason.	50	4 (8%)	0 (0%)	0 (0%)	14 (28%)	32 (64%)
8.	Transgender children are kidnapped for physical relations.	50	4 (8%)	0 (0%)	1 (2%)	15 (30%)	30 (60%)
9.	I am physically harassed while travelling.	50	0 (0%)	1 (2%)	31 (62%)	4 (8%)	14 (28%)
10.	I am physically harassed by my family/relatives.	50	0 (0%)	12 (24%)	30 (60%)	2 (4%)	7 (14%)
11.	I have been teased.	50	0 (0%)	3 (6%)	34 (68%)	8 (16%)	5 (10%)
12.	I am stared-by in the common place.	50	0 (0%)	4 (8%)	28 (56%)	14 (28%)	4 (8%)
13.	My family compels me to leave home.	50	3 (6%)	41 (82%)	2 (4%)	0 (0%)	4 (8%)
14.	My neighbors compels me to leave my home.	50	1 (2%)	42 (84%)	2 (4%)	0 (0%)	6 (12%)
15.	Many transgender are made to be prostitutes.	50	0 (0%)	1 (2%)	3 (6%)	24 (48%)	22 (44%)
16.	Most of the transgender are the victims of human trafficking for commercial sexual exploitation.	50	0 (0%)	0 (0%)	13 (26%)	21 (42%)	16 (32%)
17.	Many transgender are the victims of organ transplantation .	50	0 (0%)	0 (0%)	13 (26%)	14 (28%)	22 (44%)

18.	Many transgender are victims of HIV/ AIDS.	50	0 (0%)	0 (0%)	4 (8%)	23 (46%)	23 (46%)
19.	Many transgender are suffering from Hepatitis B.	50	0 (0%)	1 (2%)	4 (8%)	22 (44%)	23 (46%)
20.	I ignore to visit doctors fearing to have Sexually Transmitted Disease.	50	0 (0%)	10 (20%)	1 (2%)	17 (34%)	22 (44%)



Graph No. 1 Percentage analysis of socio- cultural problems of transgender

The item wise analysis of the socio- cultural problems of transgender is as follows;

I am ignored by my relatives

Table no. 2 reveals that 82% of the transgender are always ignored by their relatives, 8% are often ignored by their relatives and 10% of the transgender are never been ignored by their relatives and have good relationship with them. Hence, it is found that majority of the transgender are ignored by their relatives.

My parents do not accept me equally as compared to other children at home

Table no. 2 reveals that 76% of the transgender are always not accepted equally as compared to other children at home, 14% are often not accepted at home and 10% of the transgender are sometimes not accepted equally at their home. Hence, it is found that majority of the transgenders are not accepted equally as compared to other children at home.

I am a matter of laughter among my relatives

Table no. 2 reveals that 34% of the transgender responded that they have ‘sometimes’ and ‘often’ become a matter of laughter among their relatives, 26% of the transgender responded that they have always become a matter of laughter among their relatives and 6% of the transgender rarely become a matter of laughter among their relatives. Hence, it is found that majority of the transgender become a matter of laughter among their relatives.

I am subjected to criticism in my family community

From Table no. 2 it is found that 36% of the transgender responded that they were 'sometimes' and 'often' been subjected to criticism in their family, 24% of them have always become a subject to criticism and 4% of the transgender 'rarely' become subjected to criticism in their family. Hence, it is found that majority of the transgender are subjected to criticism in their family community.

My thoughts and feelings are not taken care of in my family

Table no. 2 reveals that 64% of the transgender' thoughts and feeling are often not taken care of in their family, 32% of them responded that their thoughts and feelings are always not taken care of in their family and 4% of the transgender' thoughts and feelings are sometimes not taken care in their family. Hence, it is found that majority of the transgender thoughts and feelings are not taken care in their family.

I am denied of personal needs

Table no. 2 reveals that 74% of the transgender are 'often' denied of personal needs, 22% of the transgender are 'always' denied of personal needs and 4% of the transgender are 'sometimes' denied of personal needs. Hence, it is found that majority of the transgenders are denied of personal needs.

I am arrested by Police for no reason

Table no. 2 reveals that 64% of the transgender are 'never' arrested by police for no reason, 28% of the transgender are 'rarely' arrested by police for no reason and 8% of the transgender are 'always' arrested by police for no reason. Hence, it is found that majority of the transgenders are not arrested by the police for no reason.

Transgender children are kidnapped for physical relations

Table no. 2 reveals that 60% of the transgender children are 'never' kidnapped for physical relations, 30% of the transgender children are 'rarely' kidnapped for physical relations, 8% of the transgender children are 'always' kidnapped for physical relations and 2% of the transgender children are 'sometimes' kidnapped for physical relations. Hence, it is found that majority of the transgender children are not kidnapped for physical relations.

I am physically harassed while travelling

Table no. 2 reveals that 62% of the transgender responded that they are 'sometimes' physically harassed while travelling, 28% of responded that they were 'never' physically harassed while travelling, 8% of the transgender opined that they were 'rarely' physically harassed while travelling and 2% of them opined that they were 'often' physically harassed while travelling. Hence, it is found that majority of the transgender are sometimes physically harassed while travelling.

I am physically harassed by my family/ relatives

Table no. 2 reveals that 60% of the transgender are 'sometimes' physically harassed by their family/ relatives, 24% of the transgender are 'often' physically harassed by their family/ relatives, 14% of the transgender are 'never' physically harassed by their family/ relatives and 4% of the transgender are 'rarely' physically harassed by their family/ relatives. Hence, it is found that majority of the transgender are sometimes physically harassed by their family/ relatives.

I have been teased

Table no. 2 reveals that 68% of the transgender have 'sometimes' been teased, 16% of the transgender have 'rarely' been teased, 10% of the transgender have 'never' been teased and 6% of the transgender have 'often' been teased. Hence, it is found that majority of the transgender have sometimes been teased.

I am stared-by in the common place

Table no. 2 reveals that 56% of the transgender are 'sometimes' stared-by in the common place, 28% of the transgender are 'rarely' stared-by in the common place, 8% of the transgender are 'never' and 'often' stared-by in the common place. Hence, it is found that majority of the transgender are sometimes stared-by in the common place.

My family compels me to leave home

Table no. 2 reveals that 82% of the transgender are often compelled to leave their home whereas 8% of them have never experienced such cases. There are 6% and 4% of the transgender who are 'always' and 'sometimes' compelled to leave their home respectively. Hence, it is found that majority of the transgender are often compelled to leave their home by their family.

My neighbors compel me to leave my home

Table no. 2 reveals that 82% of the transgender are often compelled to leave their home by neighbors whereas 12% of them have never experienced such cases. There are 4% and 2% of the transgender who are 'sometimes' and 'always' compelled to leave their home by their neighbors respectively. Hence, it is found that majority of the transgender are often compelled to leave their home by their neighbors. The percentage analysis of the response to the item is given in graph 3.15

Many transgenders are made to be prostitutes

Table no. 2 reveals that 48% of the transgender are rarely made to prostitute, 44% of them responded that they have never made to be prostitute, 6% of them opined that they are sometimes made to be prostitute and 2% of the transgender responded that they are often made to be prostitute. Hence, it is found that majority of the transgender opined that transgender are rarely made to be prostitutes.

Most of the transgender are the victims of human trafficking for commercial sexual exploitation

Table no. 2 reveals that 42% of the transgender are rarely the victims of human trafficking for commercial sexual exploitation, 32% of them responded that they have never been the victims of human trafficking for commercial sexual exploitation and 26% of them opined that they have sometimes become the victims of human trafficking for commercial sexual exploitation. Hence, it is found that majority of the transgender responded that the transgender are rarely been the victims of human trafficking for commercial sexual exploitation.

Many transgenders are the victims of organ transplantation

Table no. 2 reveals that 45% of the transgender have 'never' become the victims of organ transplantation, 29% of them responded that they are 'rarely' been the victims of organ transplantation and 26% of them opined that they 'sometimes' become the victims of organ transplantation. Hence, it is found that majority of the transgender have never become the victims of organ transplantation.

Many transgenders are victims of HIV/ AIDS

Table no. 2 reveals that 46% of the transgender have 'never' and 'rarely' become the victims of HIV/ AIDS and 8% of them responded that they have 'sometimes' become the victims of HIV/ AIDS. Hence, it is found that majority of the transgender have never or rarely become the victims of HIV/ AIDS.

Many transgenders are suffering from Hepatitis B

Table no. 2 reveals that 46% of the transgender have 'never' suffered from Hepatitis B, 44% of the transgender have 'rarely' suffered from Hepatitis B, 8% of the transgender 'sometimes' suffered from Hepatitis B and 2% of the transgender 'often' suffer from Hepatitis B disease. Hence, it is found that majority of the transgender have never or rarely suffered from Hepatitis B.

I ignore to visit doctors fearing to have Sexually Transmitted Disease

Table no. 2 reveals that 44% of the transgender opined that they 'never' ignore to visit doctors fearing to have sexually transmitted disease, 34% of the transgender responded that they 'rarely' ignore to visit doctors fearing to have sexually transmitted disease, 20% of the transgender responded that they 'often' ignore to visit doctors fearing to have sexually transmitted disease and 2% of the transgender 'sometimes' ignore to visit doctors fearing to have sexually transmitted disease. Hence, it is found that majority of the transgender do not ignore to visit the doctors fearing to have sexually transmitted disease.

3. DISCUSSION

The study shows that all the items which was based on the dimension under '**disrespect, downtrodden, rejection of entry and social exclusion**' reveals that most of the transgender are ignored by their relatives and are not accepted equally by their parents as compared to other children at home. Majority of the transgender sometimes become a matter of laughter among their relatives and are sometimes subjected to criticism in their family. Most of them have felt that their thoughts and feelings are often not been taken care of in their families and are often denied of their personal needs. Another dimension is based on '**child nabbing and physical abuse**' which reveals that majority of the transgender opined that transgender are never been arrested by police for no reasons and are never been kidnapped for physical relations. The study also reveal that majority of transgender sometimes face issues of physical harassment while travelling and also the physical harassment by their family/ relatives. The third dimension was on '**unwanted attention and leaving their home**'. The findings of the study reveal that majority of the transgender sometimes have been teased and stared- by in the common places. Most of the transgender are often been compelled to leave their home by their family and also by neighbors. The items pertaining to the dimension on '**sexually transmitted infection and human trafficking**' under socio- cultural problems of transgender reveal that; majority of the transgender opined that they are rarely or never been made to prostitute and are rarely or never been the victims of human trafficking for commercial sexual exploitation. The study also reflects that the most of the transgender has rarely or never become the victims of organ transplantation and also they have rarely or never become the victims of HIV/ AIDS and Hepatitis B disease. Majority of the transgender rarely or never ignore to visit the doctors due to fear of having Sexually Transmitted Disease.

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