

Rights of Transgender Person: A Study of Paradip City

Dr. Mamata Khandayatray

Lecturer in Political Science, Paradip College, Paradip

ABSTRACT

The democratic society of Indian believes in the principle of equality, irrespective of age, race, caste, religion, sex and birth place etc. Establishment of an open society for every one is the main motto of all Indian citizen. For the protection of dignity of each and every one, constitution makers also mentioned equal rights for every citizen of India. But this equality slogan is only for men and women. But in reality Transgender people are not part of the open society. Because now-a-days we are celebrating 75th Independence Day and Ajadi Ka Amrit Mahostava. But they are not independent, we found them in railway stations, sea-beach and toll gates begging for their survival. They also engaged as sex worker and other illegal activities. Present society is responsible for their poor condition, does not accept them as a part of social system. They are facing many challenges and hurdles in our socio-cultural system. They are socially left out and forbidden by our society. They are the most neglected, suppressed and weaker section of our society. The present study focused on the constitutional provision for the protection of the basic rights of transgender people. The researcher is going to highlight the violation of the rights of transgender people with special focus on Paradip City and measures the protection of their rights.

Keyword: Transgender, Socio-Cultural System, Harassment, Protection of the Rights, Illegal Activities

INTRODUCTION

Transgender person are those person, whose gender does not matches with the gender that was allocated to them at their birth but they are the persons with intersex dissimilarity and gender queer. They are the people who are born with male or female anatomies but they feel different from their body structure as their gender expression, identity or behaviour differs from their birth sex. Transgender people try to express their gender identity in many ways as some use their behaviour, dress or mannerism to live like the gender they feel is right for them as they do not accept the traditional understanding of gender that is just divided between male and female so they identify themselves as transgender or gender queer.

In Indian society transgender person have different identities in different region. The transgender person who

is a biological male but reject his masculine identity to identify either a woman or not man or in between man and woman is known as Hijra. They practise different culture and traditions in Indian society. For becoming a part of the Hijra community they perform an unique ritual which is popularised as "Reet". The term Hijra is

Address for correspondence :

Dr. Mamata Khandayatray
Lecturer in Political Science
Paradip College, Paradip
Email: mamata0077@gmail.com
ORCID:0000-0002-9894-2578

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commonly used in most part of Indian society. Hijra people live in communities that follow a kinship system known as Guru-Chela system. In India the term eunuch is commonly used interchangeably with the term Hijra. When a person born as a male but is castrated is called eunuch. Many transgender persons consider the term eunuch to be derogatory. This was confirmed by the group in Bhubaneswar, who did not care for this term. The regional variation of Hijra is Kinner which is used in Delhi, Maharastra, Odisha and other parts of India. Another regional variation of Hijra is Aravani mostly used in Tamil Nadu. Now the Aravani activist demanded to use the term Thirunangi to refer to Aravanis. Kothi is a biological male who shows different activities of femininity. Some proportion of Hijras may also identify themselves as 'Kothis,' but not all Kothis identify themselves as transgender or Hijras. In Most part of Andhra Pradesh transgender persons are known as Shiv-Shakthi.

Problems of the Transgender Person:

Transgender persons are marginalized section of our society, deprived from basic facilities which is essential for their livelihood. In Indian mythology transgender persons were enjoyed special status. But gradually they lost their importance in society because of social stigma. They suffered from discrimination and lost their gender identity. They are deprived from employment, education, health care and to live in home. They also struggle for the entry of their name in the Voter Card, Passport, Driving License and Ration Card, and for admission in educational institutions, hospitals, amongst others.

Lack of Education:

Universal education is the backbone of the Indian democratic system. Right to education in article 21(a) guaranteed equal education for male, female and transgender. But some educational institutions are reluctant to allow transgender to take admission into their educational institutions. Because of social ostracism they do not focus on learning. Continuous ignorance, avoidance and disgrace reduce their interest towards education. Non availability of separate common room and toilet in educational institutions create problem for their privacy and creates embarrassing situation to use girls toilet and boys toilet for them.

Lack of Employment:

People always ask to transgender why are you begging?, why don't you join any work or job? But no one come

forward to offer them any job or work because of social stigma. The transgenders those who are got any employment by their own merits and talent they face harassment in their working place. Government organisations and private organisations are fail to provide conducive working atmosphere for them to maintain privacy.

Homelessness:

The family of Indian society accept only the girl child and boy child. If a child born with a sex but feels different from their body structure as their gender expression, identity or behaviour creates embarrassing situation for their family because of stereotypical social system. Family members abandoned that child or force them to leave their house. They also use violence and inhuman activities for thrown out them from home. Because of their poverty and unemployment they are not able to build their own house. Lack of inclusion in government housing scheme they also became unable to maintain privacy in their own home. They are living with their community members in a slum area which is not hygienic for living.

Lack of Health Care:

Transgender persons face greater amount of medical problems in their body because of hormonal changes. Men having sex with men are another problem of transgender person which creates health problems like STI and HIV. Some time they face misbehaviour and reluctance for treatment by doctors because of their different gender identity. Lack of education and awareness is also responsible for their bad health condition. Polluted and unhygienic slum area creates many diseases among them.

Sexual Harassment:

In many cases, it has been found that the transgender person are sexually exploited by their own family members and relatives at the age in where they do not have any idea about sex and wrong touch. Sometime they are forced by their community and own relatives to go in profession of prostitution. Many of them are choose this profession for their livelihood because they do not have any alternative work for their survival. In this profession of sex worker they face many health problems and suffered diseases like HIV.

Torture:

Transgender person struggled for living amidst verbal and physical torture. They face discrimination in entering public places and religious places. Our normal society always uses insulting words for them. Sometime they are punished and bitten for no reason. Rape, unwanted touch, slang words are part of their life. Their life struggle started with domestic violence.

Non Inclusion in Government Facilities:

It has been found that, transgender person faces discrimination in participation in election as representative and to enter their name in election card. Political party leaders do not show their interest for membership of transgender in their political party. They also face problems to get passport, driving license, ration card, job card and for admission in educational institutions, hospitals etc. They are failed to open their bank account.

Lack of Entry in Politics:

Transgender face problems to entry into the politics. Most of the people of this community are not issue their Aadhar Card by which they can consider as a citizen of India and cast their votes. Few transgenders are joined in political parties but their membership in parliament and legislative assembly is zero. Six transgnder candidates contested in the 2014 and 2019 general election of parliament, but none got elected. Kinner Kajal first transgender to contest Odisha Assembly poll, but not succeed on her attempt.

Status of Transgender Person in Paradip City:

Indian Census has never recognized third gender i.e. Transgender while collecting census data for years. But in 2011, data of Transgender's were collected with details related to their employment, Literacy and Caste. In India, total population of transgender is around 4.88 Lakh as per 2011 census. The data of Transgender has been cubbed inside "Males" in the primary data released by Census Department. For educational purpose, separate data of Transgender has been curved out from that. There are 20,332 transgenders live in different parts of Odisha as per 2011 census out of which 2125 are 0-6 year child, 3236 belongs to SC category and 4553 belongs to ST category. The literacy rate among the transgenders is 54.35%. it has been found that, there are over 110

transgenders in Jagatsinghpur district, out of which more than 55 transgenders are setteled in Dochowki, Atharbanki, Tarinigada, Nuabazar and Madhubana locality of Paradip. Some of the transgender came to Paradip to maintain Guru Chela relationship and for their livelihood. Transgender are called Kinner in Paradip locality. Transgenders having husband is known as Parikha and transgenders having wife is known as Niharuni in Paradip locality.

Paradip is a major port on the coast of Odisha come under the district of Jagatsinghpur. It is a city with clean and golden beaches and natural creeks. It is one of the cleanest small cities in India. After the establishment of Paradip port in 1962 it signalled the economic development for all the people including men, women and transgenders of the state. Paradip have an open society for every person and all people specially transgenders have equal rights and dignity. Paradip has a set up of a unique socio-economic model that not only integrates the marginalised but also generates enough revenue to make itself self sufficient. Paradip municipality gives opportunity to transgender to involve themselves in the awareness campaign of cleanliness of Paradip Town. For this purpose at the first stage Paradip Municipality appointed Srusti Kinner as a first self started auto driver and as a Safei Karmachari. Different skill development training programmes organised in Paradip for transgenders by state government and municipality authorities. Paradip municipality also takes steps to availed them ration card, identity card and other facilities of government schemes like Madhu Pension Yojana, Antadoya Yojana etc.

It has been found that transgenders are not completely included in the mainstream of the society of Paradip locality. They do not get any social acceptance and family support to enjoy their rights. The administration is paying monthly pension of Rs500/- to nine members of the transgender community and has included them under Madhu Babu Pension Yojana. Besides this as many as 53 transgender from Paradip locality and other parts of the district to get a monthly pension ranging from 500 to 700 depending on their age. In 2019 on an initial basis 10 transgender people get their Aadhar Card and Ration Card. Sources said there are only 20%of the transgender is benefiting from government assistance through various schemes and provisions in the district. On the other hand, some transgenders sustained themselves by begging at

railway station, level crossing, Sea Beach, markets and toll gates at Kandarpur. They accept prostitution as profession at Dochowki locality of Paradip for their survival. Some of them are secretly selling Handia (Country Liquor). They face social discrimination to enjoy their socio-economic rights.

Saroj Sahu of Rangiagada village in Paradip has set an example by getting married to a transgender, Kinnar Mama of Ramchandipada in Jagatsinghpur district. Kinnar Mama is the second transgender in the State to have got married to a man. Last year, 27-year-old Kinnar Meghna Sahoo married to one Basudeba Nayak in Bhubaneswar. Mama face many problems and social restriction for her marriage. With all family restrictions Saroj marry her.

Ranga Ojha of ward No. 14 Nuabazar 55 age get 35 Kg rice through Antadyoya Yojana and Rs. 500/- pension. This government facility is not enough for her survival at this old age. She engaged herself in begging in sea-beach area. Her family forcefully married her a man for which, she left her family. After that she struggled for daily bread in Paradip Town.

Sura a transgender, near Madhubana, of Paradip, work as a gupchup seller face many obstacles and discrimination in work. Most of the people do not come to eat gupchup from her because of her transgender identity and social stigma. Some people called her Chhaka/Maichia, which creates embarrassing situation for her.

Kinner Sibani (change name) of Ramchandipada, engaged herself in prostitution work in Dochowki area of Paradip, suffered from AIDs. She is hiding about her disease for social stigma and abandonment. Her health condition became very worst day by day due to lack of treatment. Some other transgender engaged in sex work they also suffered from many diseases. Their vulnerabilities force them to compromise on their health and safety.

Aishwarya Rutuparna Pradhan Posted as Commercial Tax Officer (CTO) in Paradip Port Township, Pradhan takes pride in her identity. Her life struggle is not free from discrimination sexual abuse and humiliation. She humiliated by her teacher in school and later sexually abused by her room-mate in Bani Bihar hostel. Her father did not accept her identity as she feel herself.

Radha Maa secretary of kinner sangha of Paradip left her home because of the non acceptance by her father. She also fought a bitter struggle of life for her survival and livelihood.

In 2017 kinner Simran face miscreant attack by some antisocial elements. They threatened her and use slang words for her. They also tear her dress and humiliate her for which she registered a case at Paradip police station.

Many faces but all have equal sufferings and equal life struggle. Discrimination, humiliation, non acceptance by families, sexual harassment, violence and negligence are part of life of transgenders.

Constitutional and Legal Frameworks for Protection of Rights of Transgender Person:

India has a long history of human rights in the form of tolerance, consideration and acceptance since the Vedic times. The Indian Constitution provides for the protection of human rights. It bears the impact of the universal declaration of human rights and this has been recognized by the Supreme Court of India. After Independence, Indian constitution gave firm resolutions to secure its citizens and grant them justice, liberty, equality and fraternity. However, it cannot be claimed that India is free from the violation of human rights (Pathak:2008: 38). Atrocities against transgender people, sexual harassment, social abandonment, abuse, violence are the prime concern of human rights violation. Transgender being a part of social structure have got equal right to protect their ethos at any cost, enjoy freedom of expression, and are needed to be brought on mainstream of the society.

In Indian constitution every human being including men, women and transgender person enjoyed equal dignity. The framers of the Indian constitution were very much concerned about the maintenance of equality on the ground of sex. They mentioned equal rights for every human being in different parts of the constitution.

Preamble:

The objectives of the preamble are to protect and promote the Justice, Liberty, Equality and Fraternity of all its citizens including the transgender person. It emphasises that transgender can get equal opportunity with other citizens of our country in order to enjoying their basic rights. The preamble to the Indian constitution sets out the aims and aspirations of the people of India

and these have been translated into the various provision of the constitution. The aim of the constitution makers was to have a welfare state and an egalitarian society to overcome from all types of discrimination, inequalities, humiliations, exploitation suffered by various section of society (Shukla: 1947:26). Besides, the philosophy of the Indian constitution is found in the preamble, which secures to its citizen justice, liberty, equality and fraternity. The fact that the preamble provides that it is the people of India who have enacted and given to themselves the successful working of the constitution and its continued acceptance by the people over the years leads to the conclusion that, the binding forces of the people of the people of India has been the deciding factor in the formulation and implementation of functioning of the constitution.

Fundamental rights:

The fundamental rights, embodied in part III of the constitution, guarantee to each citizen basic substantive and procedural protections against the state. In order to achieve social justice and to provide certain basic civil and political rights to the people in general and transgender in particular, the constitution makers have insured various fundamental rights to the citizens of India. The constitution has regulated the state power from legislating in a manner not permissible under the constitution (Raju: 2006: 45-47). Following fundamental rights are helpful for the transgender for their gender identity and freedom of expression.

1. Article 14: Contemplates that “the state shall not deny to any person equality before the law or equal protection of the laws within the territory of India.”
2. Under Article 15: (1), “the state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them”.

Clause (2) of this Article says, ‘No citizen shall on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to.. ..,

- a. Access to Shops, public restaurants, hotels and places of public entertainments; or
- b. The use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of state funds or dedicated to the use of general public.

3. Article 16: (1) Provides that there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state.

Clause (2) contemplates that ‘No citizen shall on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them be ineligible for, or discriminated against in respect of, any employment or office under the state.’

Article 19 : states that ‘All citizens shall have the rights to’

- a. Freedom of speech and expression.
 - b. Assemble peaceably and without arms;
 - c. Form associations or unions;
 - d. Move freely throughout the territory of India;
 - e. Reside and settle in any part of the territory of India.
 - f. To practise any profession, or to carry on any occupation, trade or business
6. Article 21: Provides that ‘No person shall be deprived of his life or personal liberty except according to procedure established by law’.

Directive Principles of state policy:-

Part IV of the constitution Article (35-51) provides the Directive Principles of state policy. The above articles justifies that the responsibilities of state are to promote the welfare of people and to secure to all, political ,economic and social justice. The state also has to eradicate all type of discrimination among the people in general and transgender in particular. Through these principles the transgender people secure their social life and ensure their dignity.

Judgements of supreme court:

The supreme court of india is a sole interpreter of the constitution. It is the main protector of the rights of the citizen of india. Supreme court always work for maintenance of rule of law in india by protecting the interest of the weaker section of our society. Transgender person are also part of this weaker section. They are struggling for their dignity. They fight for their rights and protection from violence, abuse, ostracism and discrimination in Indian society. The judgement of the supreme court is a ray of hope for transgender person.

NALSA VS Union of India 2012:

The Supreme Court of India in its pioneering judgment by the division bench of *Justices K.S. Radhakrishnan and A.K. Sikri* in *National Legal Services Authority v. Union of India & Ors.* [Writ Petition (Civil) No.400 of 2012(NALSA)] **recognized the third gender** along with the male and female. By recognizing diverse gender identities, the Court has busted the dual gender structure of ‘man’ and ‘woman’ which is recognized by the society. “Recognition of Transgenders as a third gender is not a social or medical issue but a human rights issue,” *Justice K.S. Radhakrishnan* told the Supreme Court while handing down the ruling.

The **right of equality before law and equal protection of law** is guaranteed under Article 14 and 21 of the Constitution. **The right to chose one’s gender identity** is an essential part to lead a life with dignity which again falls under the ambit of Article 21. Determining the right to personal freedom and self determination, the Court observed that “the gender to which a person belongs is to be determined by the person concerned.” The Court has given the people of India the right to gender identity.

Further, they **cannot be discriminated against on the ground of gender** as it is violative of Articles 14, 15, 16 and 21.

The Court also protects one’s gender expression invoked by Article 19 (1) (a) and held that “*no restriction can be placed on one’s personal appearance or choice of dressing subject to the restrictions contained in article 19(2) of the Constitution*”.

The Court recognized the right to as to how a person choose to behave in private, personhood and the free thought process of the human being, which are necessary for the fullest development of the personality of the individual. The Court further noted that a person will not realize his dignity if he is forced to mature in a gender to which he does not belong to or he cannot relate to which will again hinder in his development.

The Supreme Court has given certain directions for the protection of the rights of the transgender persons by including of a third category in documents like the election card, passport, driving license and ration card, and for admission in educational institutions, hospitals, amongst others.

The Hon’ble court interpreted the meaning of Article 14 and held that the article provides protection to ‘any person,’ and “person” here includes the transgender

person as well and hence, they are all entitled to legal protection of law in all the spheres of state activity like any other citizen of this country. The court also held that Article 15 and 16 is not just limited to biological sex of male or female but it intended to include those people too who consider themselves to be neither male nor female. Further the court referred to Article 19(1)(a) and 19(2) and concluded that transgender personality can be expressed by transgender’s behavior and presentation and it cannot be restricted or prohibited. Lastly, the court referred to Article 21 and held that “Hijras/ Eunuchs have to be considered as third gender, over and above binary gender under our constitution and the laws”.

The Supreme Court in its final judgment declared that transgender apart from binary gender, should be treated as “third gender” for the purpose of safeguarding their rights under Part III of Constitution of India and the laws made by the parliament and State legislature. The Court further directed the state government to grant legal recognition to their third gender identity. The Hon’ble apex court further ordered the government to remove social stigma and to promote specific health programs and equal protection to the transgender person.

Section 377:

The case *Navtej singh johar VS. the union of India* deals with the Decriminalization of Section 377 of the Indian Penal Code as the central issue of the case was the constitutional validity of the of Section 377 as it stated that “voluntarily carnal intercourse against the order of nature with any man, woman or animal shall be with punished with imprisonment for life, or with imprisonment which may extend to ten years with a fine.” The petition was filed stating that Section 377 of the Indian penal code is in violation of right to privacy, equality, freedom of expression and protection against discrimination. The petitioner in the present case filed the writ petition to seek the recognition of right to sexuality, right to sexual autonomy and right to choose a sexual partner to be a part of right to which is guaranteed under Art 21 of the Constitution of India. The petitioner in the present case argued that Section 377 was violative of Article 14 as it was vague in the sense that it did not define “carnal intercourse against the order of nature” and there was no intelligible differentia between natural and unnatural consensual sex. Section 377 was further violative of Article 15 as it discriminates on the basis of the sex of a person’s sexual partner and it was further violative of Article 19 as it denied the right to express one’s sexual identity.

The Hon'ble Supreme court in the present case held that Section 377 should be decriminalized and affirmed that homosexuality is not an aberration but a variation of sexuality. The Court further held that discrimination on the basis of sexual orientation is violative of right to equality and right to privacy as sexual orientation forms an inherent part of self identity and denying the following rights is violative of right to life and fundamental right cannot be denied.

S Swapna vs. State of Tamil Nadu 20th August 2014

This case talks about the inequality they face after getting the gender change certificate also. In this case the petitioner was a transgender who was man earlier and have changed to woman. She applied for SSLC and HSC certificate which was denied by the director of the school examination with new name and Gender enrolled in it. This case then went into Madras High Court for further judgment. The court said that this application would be considered again and the certificate would be provided to her within four weeks of the judgment. This case shows the significance of the Transgender person to register their identity in various institutions too.

Ganga Kumari vs. State of Rajasthan 13th November 2017

In this case Ganga Kumari was selected for the post of women constable which was going on at that time. She gave all the qualification test, medical test and physical test which was stated for selection. Then she was asked to give a random medical check which will decide the selection finally. In test it was examined that she belongs to the third gender community person and is a transgender. She was rejected by the electors on the basis of the medical test and can no longer be placed for the job. She argued in the court that she was rejected on the basis of the gender discrimination which is morally wrong. This case violated Article 14 of Indian constitution and Article 16 and Article 21 too. The court held that she cannot be rejected on the recruitment test on the basis of the gender identity and no one is entitled to snatch anyone fundamental rights from them.

Right of Transgender Persons Bill, 2014

The Bill was introduced in Rajya Sabha on 12th December, 2014 which is passed on 24th April, 2015 unanimously, with cross-party support. This was a private member's bill introduced by the MP from Tamil

Nadu, Tiruchi Siva. 24th April is celebrated as Transgender day following the passage of the Bill in the Rajya Sabha.

The rights guaranteed under the Bill are mostly **substantive rights** such as the right to equality and non-discrimination, life and personal liberty, free speech, to live in a community, integrity, along with protection from torture or cruelty and abuse, violence and exploitation. There is a separate clause for transgender children.

Education, employment and social security and health are also covered under the Bill. The chapter on education makes it mandatory for the Government to provide inclusive education for transgender students and provide adult education to them.

With the employment chapter, there are two separate clauses dealing with formulation of schemes for vocational training and self-employment of transgender persons by the Government. There's a separate clause for non-discrimination against transgender persons in any establishment – public or private.

In the social security and health chapter, the Government is asked to propagate social security and health care facilities which are to be provided in the form of separate HIV clinics and free SRS. They should be given the right to leisure, culture and recreation. Basic rights like access to safe drinking water and sanitation must be provided by the government.

The Bill envisages setting up a number of authorities and forums – **National and State Commissions for Transgender Persons**. The Commissions work will be mostly in the nature of inquiry or recommendations in the inconsistencies in the application of the law or violations of right of transgender persons. The Commissions can issue summons to witnesses, receive evidence, etc. There is penalty by way of imprisonment for upto a year for hate speech against transgender people.

Transgender Persons Bill, 2016

Transgenders have been clearly accepted as a legal entity in Transgender Persons Bill, 2016 whose preamble clearly states- "A bill to provide for protection of transgender persons and their welfare and for matters concerned therewith and incidental thereto". Section 4 of the bill states about Recognition of identity of transgender person-

- (1). A transgender person shall have a right to be recognized as such, in accordance with the provisions of the Act,
- (2). A person recognized a transgender under sub section (1) shall have a right to self-perceived identity.

Transgender persons (Protection of Rights) Act, 2019

After a long struggle of transgender people an act was introduced by the parliament in 2019 which protects the rights of all the Transgender people and aims at their social welfare and exchange in the society. This act was introduced by Lok Sabha in 2019 by the Ministry of Social Justice and Empowerment. This act recovers the flaws of 2016 and 2018 bill and eliminated the protest against all the theorists and criticism which rise against the transgender in India. This act provides equality to all the transgender people in the places where they have been already harassed to the extreme. They are treated equal in employment sector, education, housing, healthcare and other services etc. This Bill states that these people are treated as equal as 'Transgender' and accepted only after they have the proof of 'Gender change Certificate' issued by the DM. This Bill states that:

They have right to 'Self Discern' gender identity.

The Bill provides right to minor transgender till the age of 18 to reside with its original family by law.

This Bill prohibits Begging and considers it as a criminal activity.

Hijras and Transwoman have received the focus of the Bill to grant all necessary changes needed.

The child who is born as a transgender can only be separated from his family by the order of the court and only family is strictly entitled to take care of the child.

Indian Penal Code has decided punishment for begging which is given more than six months with fine because it is strictly prohibited as lot of reservations have been made for transgender people to work in the public sector.

2% reservation is provided for transgender in education system and 4% in public sector employment by government in 2014 Bill.

2017 Act also provides six months imprisonment which is extended to two years with fine if anyone is found committing crime against a transgender.

Conclusion and Suggestion:

After a long battle of human rights protection struggle by transgender there was quite an upliftment in their status. The transgenders were achieved their gender entity and were not deprived of any fundamental rights. Educational institutions have been directed to adopt an inclusive approach that is gender neutral. The government has also formulated welfare schemes especially targeted towards their upliftment such as basic medical facilities including sex reassignment surgery. Vocational training programmes are also in the pipeline. Both state governments and central government have worked towards the upliftment of Transgenders. Judgements of the judiciary, programmes and schemes are made by national government as well as state governments is not enough to protect the rights transgender person. The transgender are not getting equal status as par with their male and female counterpart. Polices have been made to protect the rights of transgender, but in reality, they are deprived of their rights. Government should focus on arrangement of seminar, conference and orientations regarding transgender so that people will became aware about this community. They suffered from sexual harassment, family rejections, slang words, domestic violence, social and civil discrimination for long time so, government also encourage social research works on them to know and eradicate all their basic problems. A nationwide campaign should be arranged among the people to create a scope of awareness for these people and acceptance. People should open their hearts and change their narrow mind set to accept these transgender person as valuable part of the society. Laws and welfare policies formulated by the government should be strictly and properly implemented for their inclusion in the main stream of our society. Transgender studies should be mentioned in the syllabus of the students for creation of awareness about their biological and social conditions. Government should take quick steps for entry of their name in identity card, ration card, passport and driving licence. Infrastructure development for them is the dire need for their upliftment. Govt. should take steps to establish toilets and common rooms in educational institutions for maintenance of their privacy. NGOs and other sections of our society should come forward to create awareness among the transgender people about their rights, facilities of the government and health related issues. Govt. should take steps for their settlement and provide them land and house for their protection from unhygienic slum area and for their privacy. Quick action should be taken by

the authorities in case of any violence committed against transgender person.

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