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## TRANSGENDERS IN MAHARASHTRA: A STUDY ON SOCIAL AND ECONOMICAL STATUS FROM ANCIENT TO MODERN PERIOD

**Mr. Keshav Kundalikarao Ubale**

**Dr. Dhawan Ravsaheb Prabhakar**

Research Scholar,

Research Guide,

Punyashok Ahilyadevi Holkar

Punyashok Ahilyadevi Holkar

Solapur University, Solapur (Maharashtra, India)

Solapur University, Solapur (Maharashtra, India)

E-mail: [keshavubale41092@gmail.com](mailto:keshavubale41092@gmail.com)

E-mail: [r.p.dhawan55@gmail.com](mailto:r.p.dhawan55@gmail.com)

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### ABSTRACT:

*Transgender are subjected to social exclusion, discrimination, lack of education facilities, lack of medical facilities, and lack of job opportunities. Generally they lived in separate community called 'Hijrahood'. However, those who do not get into the culture of 'Hijrahood' and gain entry in mainstream jobs face another battle in itself in contemporary circumstances. According to census 2011, the total population of transgender is 4.88 Lakhs in India, and the majority of transgender people have enrolled themselves in begging and paid sex for their livelihood. The National Institute of Social Defence has provided Rs 1500 to around 4500 transgender people from different states, which is commendable but is no less than a drop in the ocean as they are strength of 4.88 lakhs. Social isolation, lack of healthcare support system, discrimination, and absence of daily income has left the transgender community is distressed in India. , we are also witnessing several issues faced by the community of transgender people due to their lost livelihood opportunities.*

**KEYWORDS:** *Transgender, Hijras, Socio-Economic Status, Employment, Social system*

### INTRODUCTION:

In the Indian social system, people of different castes, religions and creeds spend their lives in different communities. Although each community has diversity in its way of life, customs, traditions, ethics and values, norms, culture and exchange methods. It is seen that they cultivate the value of unity and equality of all religions. That is why India is known as a secular nation. Being a group-loving animal, man cannot live without a group. That is why human beings are said to be social animals. A person's identity is determined by his community. Primarily in community there is interaction between men and women, activity interactions, relationships and emotional bonds. The identity of a human community depends on its gender perception. Gender structure determines whether a person is a woman or a man and in the same way rituals are imposed on him by the

society.

In the Indian social system, it can be seen that the existence of two genders, male and female, is accepted as the permanency of society is concentrated in these two genders. In the Indian society, there is one gender other than the two genders of male and female, it is called third gender or transgender. But in society along with male and female, there are people born with other than this two genders perception and gender identity. The community identified genders by his/her particular physical nature and feeling of the gender. This person is considered to be different from both male and female. This society has been deprived of the social system due to the lack of opportunities for the transgender community to live like men and women. What is a transgender? A baby was born as a girl. But after the growth of the body, she realizes that she is not a girl ovary feelings are like a boy. Her body growth is similar to that of men. She begins to feel attracted to women instead of attracted to men. On the other hand, it can be said that a baby is born as a boy, but after his physical growth, his physical structure and mentality appear to be like a female. Therefore, this man considers himself as a woman. This man wants to adopt the way of life, dress, hairstyle, ornaments, speech and behaviour to behave like a woman. In general, he starts imitating all the actions of women. Such a person is known as transgender inThey have to endure painful tortures due to the treatment given in the society. That is why transgender communities live in separate communities. Through this lifestyle they can experience the happiness they want. People live in the separate communities for pleasure and happiness. Transgender lives according to the liberation of 'stay as it is'.

#### **SOCIO-ECONOMIC STATUS OF THE TRANSGENDER COMMUNITY:**

The social, economic, political, religious, cultural status and position of transgender people and their subject's perspective is given from this historical background. Accordingly, the historical background of transgender has been reviewed.

#### **ANCIENT PERIOD:**

Along with human history, the history of the transgender community is also very ancient. Transgender existed during this period of saints, avatars and deities in Hindu and Vedic texts. Transgender is also mentioned in ancient literature. During the time of the Devadhiks, Chitrasena holds the hand of the Rambe in the presence of all the Goddesses in the court of Swargalok Indra in the presence of the Goddesses. This act insults the gods and sages. So Indradev curses Chitrasena that you will go to earth and live as a donkey. Chitrasen apologizes. Then a sage says to Indra, even if he gives support in anger, he will not be false. It means that Chitrasena will be born in the form of a donkey on earth. Indradeva loves Chitrasena like a child. He begs sage Indra to forgive Chitrasena and give him Ushapa. Indradev hears the sage's words and Indradev agrees with his words. That is why Indradev promises that Chitrasena will be saved if he marries Satyavati, the daughter of King Satya Varma of the city of Mithula. Due to this curse Chitrasena Gandharva lost his testicles.

Chitrassen became a donkey. This shows the change in human beings in ancient times. One person on earth tells the description of beauty and beauty in Indra's court in heaven. Hearing this description, the person wishes to go to Indra's court in heaven to the sage. But he knows that heaven is forbidden for human beings. But if men are not allowed in Indra's court, that person requests the sage to take me as a woman. Then the sage transforms the men into women. But this person is neither male nor female but transgender. That is, there were transgenders even in the period of Gods.

In Hinduism, some deities are represented as both male and female. Some have been shown to have completely changed their appearance after pre-birth. The form of Shiva Parvati is Ardhanarishwar. The Bhagavata Purana depicts the relationship between Mohini and Shiva in the form of Vishnu. Vishnu assumed the form of Mohini to sip nectar from the demon's mouth. Shiva was attracted by this charm and a son was born to them who was named Ayyappa. At the same time, such references of Narada becoming Naradi are found in the Puranic period. It is convenient to mention transgender. Gandharvas, Yakshas are mentioned in association with Jain pilgrim Kunthanatha. According to Jain Acharya Hemachandra, Gandharva is the protector and servant of Kunthanatha, the seventeenth Jain pilgrim. Gandharva Yakshas have four arms. His right hand is in Abhay Varadaan Mudra while the other hand is Path. In the left hand is an orange fruit and in the other hand is an ankush. In Hinduism, Gandharva is considered as a god. Gandharvas are considered to be music experts. Gandharva bestows the boon of melodious voice on virgins and women. Their original abode is said to be the Gandharvas located in the sky. The transgender is accompanied by the Gandharva sub-deity and fulfills the wishes of the worshippers. In the relevant period, there is mention of Gandharvas being worshiped as gods. A Hindu Puranic story describes the Kinnaras as a tribe in heaven who love singing and dancing. Transgender is mentioned in many literatures in ancient times. Mansarat describes Kinnar, the eagle bird in human body and pashupadi form. In Sanskrit, the word Kimpurusha is used for transgender. Kinnar or Kimpurusha is considered to be the vagina of God. Mahakavi Bharavi has described the abode of Apsara Devayoni in Kinnar country in her famous book. Transgenders are called divine singers in Puranas. They are the offspring of Kashyapa and inhabitant of the Himalayas. Also according to Vayu Purana the transgender was the son of Ashvamukha. According to Matsya Purana, a transgender is a resident of Himwan Mountain. Also, transgender is mentioned in Jain literature like Hindu, Buddhist. It mentions the concept of psychological sex. Vatsayana's Kamasutra mentions transgender as third form. Transgender is also mentioned in Kautilya's Arthashastra.

### **MEDIEVAL PERIOD:**

Just like in the ancient period, transgender is mentioned in Puranic literature like Ramayana, Mahabharata, Purana and Vedic literature. Similarly, they are also mentioned in the medieval period. As in ancient times, transgender people had an honourable place in medieval times. In order to

protect women, the Mughal Empire censused Rajput men by the thousands and made them transgender by cutting their genitals. Also, they were appointed as guardians for the protection of women on Janankhana. Transgenders have been given the title of 'Sarai Khwaja' during the Mughal era. Hij means soul. The body in which the Holy Spirit resides is called Hijra. The word Sarai Khwaja means one who walks on the path or road of Allah. Therefore, he has been honored with the above title and title of honour.

Patna University History Department Head Dr. Surendra Gopal says that some other rulers, including the Mughal rulers, assigned transgenders only to the post of rakwaldars or watchmen. Transgenders were of special importance during the period of Chandragupta Morya. He had recruited transgenders as bodyguards. Many kings used transgenders for things like women's work, entertainment, secret emissary negotiations. There are evidences of many kings making young men hijras by cutting their genitals. During the reign of Sultan Muzaffar in Gujarat, there was a transgender Kotwal named Mumit-ul-Mulk. During Jahangira's reign, some transgenders held important positions. Khawja Sarai Hilal was a transgender chief administrative officer. There was a transgender named Khan in Jahangira's court. Transgenders have also worked in many important positions in the Delhi government.

A slave named Malik was a transgender. It was bought at the time of Gujarat conquest. Sultan's lustful eyes fell on this beautiful transgender. Then its color was attracted to form. Made the instrument of our unnatural lust. As beautiful as this transgender was, she was as mean as she was with the crooked dignitaries. He captured the Sultan in his net. This slave took full advantage of the Sultan's weakness. This slave would fulfill the demands when the Sultan was pleased with him. The Sultans made this slave rich and later made him a Malik. Avast army was brought under him. Finally he was sent to the war zone to plunder and conquer South India. This transgender of Sultan conquered South India. It increased his reputation. He had now become the most powerful person in the empire after the Sultan. The transgender became famous in the empire because he was the chief general of the Sultan. Then the Sultan bestowed the title of Naib on Malik.

Transgenders gained great importance in Muslim society during the medieval period. These transgenders were employed to watch over the sultan and his hundreds of queens or begums. Action, however, was unable to meet this demand of these states. Because behind thousands of children, one child was born impotent. Because of this, these kings used to cut off the male sex of the children of the poor and make them eunuchs. Mutilation of the male genitalia did not pose a threat to the queen's femininity. After these children grew up, they were appointed as watchmen at Janankhana. But due to this unnatural gender change, a feeling of revenge was created in his mind towards the king. The guards were greedily bringing the new boys in burqas to the Janankhana and getting a big reward from both. Transgender has played an important role in the history of India as well as the world. In

China, transgender people have an important position in the political sphere. The Sumerian culture was an important place for them to perform sacrifices. They also had an important place in the Egyptian Empire. Also Judar of the Songhai Empire, a Spanish transgender who led the Moroccan invasion force. Transgender is also mentioned in Roman society.

In earlier times, kings employed transgenders as khansames. This post had a special place in Nizamshahi. It is mentioned that such khansame were not to be found at that time. Under the Nizamshahi, when the children were ten or twelve years old, their parents were afraid. The main reason was that the Nizams would abduct their children and convert them into transgenders. Nizam used to make such children run away. They were made fit by eating and drinking. Such children were converted into transgenders and kept unmolested as guards in the queen's palace. This shows that the kings committed this sin because of their selfishness.

Dynasty was important in monarchy. The king used to belong to that particular family. Accordingly he used to get the post. This dynasty and monarchy existed in medieval times. Similarly, Gharana Shahi is also important in the transgender community. Accordingly, they were identified. There were generally seven families of transgenders. Bhendibazarwala, Bulakwala, Lalanwala, Lucknowwala, Punawala, Delhiwala, Hadir Ibrahimwala. Every family has a chief, called Nayak. Then there is a ladder below it.

#### **MODERN PERIOD:**

During the medieval period transgenders were seen to be in a better position as they found employment. Due to his remarkable work, he had earned a place of honor in the society. But in modern times, the monarchy ended. There was a complete change in their position. As the monarchy came to an end, employment for transgender people began to disappear. Many transgenders lost their jobs. Their condition started to become miserable. During this period, the British invaded India and established their rule. The British worked to divide the Indian society into many small communities and oppressed them unjustly. It is also seen that the transgender community was also discriminated against by the British and oppressed them unjustly. Respected in history, literature and medieval times, transgender people were relegated to a criminal class in 1871 during the British era. Transgenders who walk around in women's clothes and sing songs in public have been jailed. The Criminal Code of 1871 treated transgender people as a criminal class. Transgenders are required to report to the nearest police station like other criminal groups. Attendance at many such places in India was made mandatory for transgenders.

Many laws implemented by the British lead to making the lives of transgender people miserable. Sections 377 (sections relating to sexual relations) 292, 294 (anti-obscenity section) 323, 325 (causing or causing harm to life) etc. go against their society. They hinder their way of living. According to Article 377, transgenders are banned from having sex. Sections 292 and 294 of the

anti-obscenity laws vary the definition of obscene according to what the public and judges consider obscene. Due to the laxity of this law, often only transgenders are prosecuted or, in fact, extorted by threats of prosecution. Under Sections 323 and 325 and other sections it is an offense under the law to injure one's own body to take one's own life. So when hijras go to mutilate what is considered important to men, they are criminalized.

Now they are organizing and fighting. The result of that is their registration in the 2011 census. Some of the third parties in the third party society came together to form the All India Third Party Association. The president of this organization is Lakshminarayan Tripathi. He fought many times in the Supreme Court for the demand of third parties. Due to this, they were included in the 2011 census. This organization has done many important work to keep transgender identity alive. Explained their rights and entitlements to them. On 15 April 2014, the Supreme Court of the country recognized transgender as a third gender. So who am I transgender? The right to say this came from the judgment of the Supreme Court. So transgenders say, India became independent on 15th August 1947 and we became independent on 15th April 2014. But earlier the Gender Recognition Act (GRA) was passed by the British Parliament in 2004 and came into force in April 2005. Also, the Tamil Nadu government approved sex reassignment surgeries and arranged for free surgeries in some hospitals. In Tamil Nadu in 2008 he established this Welfare Board for the community. Transgenders are called Arvani there. This is the first of its kind in the entire Asia Pacific region. It has been announced to set up such a board in Maharashtra too. Government of Tamil Nadu established this board to solve problems like access to education and social security for transgender people. Tamil Nadu has declared 15th April as "Kinnar Day" for Transgenders since 15th April 2011. This kind of positive attitude shown by the Tamil Nadu government has boosted their identity. Also, about the acceptance of transgender, six countries namely Nepal (2007), Pakistan (2009), Australia (2011), New Zealand (2012), Bangladesh and Germany (2013) have officially accepted third gender as a separate gender. India has become the seventh country in the world to recognize such an independent identity.

## CONCLUSION:

Transgender community is most marginalized and vulnerable community in the India as well as in the world. India's transgender community has a long history as long as our civilization. Indian constitution recognizes transgender as gender but till the date they are struggling for their identity, they are not accepted by the society. The main purpose of this study is to investigate the problems faced by transgender community by various ways such as in the field of education, employment, political pressure, and various other serious issues. The study is a mere attempt to analyses the socio-economic conditions and feelings of transgender. Transgender community is one of the most vulnerable communities in the society. Transgender must be treated as human being is a need of

hour.

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