



International Journal of Innovative Knowledge Concepts

Editor
Pramila M. Jamdade

Language: English

Published by
Sonhira Publication,
204, Om, ChandranganSwaroop Society,
Ambegaon Bk., Near Sinhgad Institute, Ambegaon,
Pune- 411046

Copyrights: Editors 2019
All rights reserved

ISSN: 2454-2415

Volume-VII, Issue-5 May, 2019

Available at www.ijikc.co.in



An Unrecognised Gender Gains Recognition

Swagata Ghosh
Associate Professor & Head
Department of Political Science
City College, Kolkata

ABSTRACT:-

The *Hijra* or Eunuch refers to an individual who is transsexual or transgender. This group occupies the lower end of the Indian social hierarchy. Eunuchs can be emasculated men, non-emasculated men and intersexed, who have the physiological qualities of both sexes. The Supreme Court's ruling in favour of a 'Third Gender', on 15th April, 2014, finally recognized the *Hijras* as legal citizens of India with the right to vote. A population count of the transgenders was impossible due to lack of recognition. According to a report on 30 May, 2014, the 'third gender' counts for 4.9 lakhs of Indian population. The transgender activists believe that the figures are inflated, although they are elated at the official recognition of the alternate genders.

The *Hijras* have been denied their rights as promised in the Indian Constitution which incorporates certain articles, not followed meticulously until the Supreme Court ruling on 15 April, 2014, that they themselves could enjoy equal opportunities in education, employment etc.

The Lok Sabha has passed the Transgender Persons (Protection of Rights) Bill, 2016. It has also passed the Trafficking of persons (Prevention, Protection and Rehabilitation) Bill, 2018. Both these Bills are pending consideration in the Rajya Sabha, though the transgender community is not happy with the above Bills.

The *Hijras* face a multiplicity of problems. They are denied various civic amenities and confront discriminations in the fields of employment, education etc. It may be stated that a more sympathetic approach towards the 'Third Gender' can draw them out of their predicament and contribute positively towards society.

Keywords: Transgender Community; Nirvana; Hermaphrodite; Bahuchura Mata; Supreme Court's rulings

I

Living in the shadows of modern society, the *Hijra* or eunuch has long been the subject of social embarrassment and very often, the object of suspicion and contempt. *Hijras* challenge the traditional gender binary, which recognizes only two distinct, opposing genders based on physiological distinctions - the male and the female. Uncomfortable with the presence of a gender that does not conform to the conventional gender compartments of man or woman, society had chosen to turn its face away from the *Hijras*, pretending that they did not exist. As a result, this minority was rendered invisible, with no legal recognition and

therefore, had no access to education, jobs, public services or even healthcare. This changed on 15 April, 2014, when the Supreme Court ruled in favour of a 'third gender' with Justice K.S. Radhakrishnan asserting, "Transgenders are citizens of this country" and their "recognition as a third gender is not a social or medical issue but a human rights issue." This milestone ruling comes at a time when the world is fast changing in its social attitudes towards diversity and gender identities. With the Supreme Court ruling, the unrecognized *Hijras* are finally recognized as legal citizens of India with the right to vote.

In order to realize the magnitude of the Supreme Court ruling, it is necessary to understand exactly who a *Hijra* is and what the term signifies. The term *Hijra* refers to an individual who is transsexual or transgender. Identified as the third gender or the alternative gender, this group occupies the lower end of the Indian social hierarchy. *Hijras* are born with the physiology of a man but the temperament of a woman and therefore exhibit more feminine than masculine traits in their attitudes and temperaments. *Hijras* or eunuchs can be emasculated men (castrated men, also called *Nirvana*), non-emasculated men (not castrated) and intersexed persons (hermaphrodite), who have the physiological qualities of both sexes. A *Hijra* can also mean intersexed person with disfigured genital or incomplete genitals that have failed to develop fully at puberty. Serena Nanda defines this Third Sex as "man minus man" and "man plus woman".¹ Hence, *Hijras* are essentially persons who have a dominant male physiology but prefer to live as women in attire, gait, mannerisms, speech and lifestyle. Hence, the *Hijra* community consists mainly of transgenders.

There is often a confusion between the two terms 'transgender' and 'transvestite'. Transgendered people are those who disown their biological gender and identify with members of the opposite sex. Transvestites are those who cross-dress, that is they dress in clothes of the opposite sex. The transgendered people are often misfits - they become estranged from their family and face ostracism from the society. Their parents or loved ones are shocked to see their male child behaving in





a feminine way and soon become intolerant towards such behavior that is considered inappropriate and unacceptable in prevalent society. The physical and mental torture on the child from his family and society compels him to come out of his own family and join the *Hijra* family.²

The *Hijra* family is a community group formed by these outcast members of the third gender who are shunned and victimized by society. The *Hijras* form an isolated and marginalized class in our society - they have an identity crisis for which they have adapted in society in different ways. They have their own distinct Community³ known as the *Hijra* Community and anyone wishing to join the *Hijra* Community should be sponsored by a *Guru*.⁴ The *Guru* acts as a guardian by giving them a roof over their heads, food, protection from police, and a place to carry on their business, begging or prostitution. By paying a fee, a *Hijra* gets the right to work in a particular territory owned by her *Guru*. In return, they are expected to respect the *Guru* and contribute a part or offer all of their earnings to their *Guru*. The *Hijras* can never talk back to the *Gurus* or cannot lie down with their feet facing the *Guru*. The *Guru* is the controlling head of the community in charge of the emotional, physical and economic well-being of the community.

The *Hijra* Community is divided into seven 'houses' or subgroups. There is a council of seniors or *Jamat* who take all major decisions like entry of new members or solving disputes within a community. They also decide on the steps to be taken for fighting for their own rights or determine how to combat rowdy customers. Each house has its own set of rules and regulations. The norms in all the houses are similar with slight variations depending on the geographical regions. The *Hijras* refer to the *Guru's* *Guru* as '*Nani*' and *Guru's* sister as '*Khala*'. All disciples have a sisterly bonding and are known as '*Chelas*'. Usually one or more senior *Chelas* inherit the property of the *Guru* after she passes away. Everyone is bound to obey the charter of rules and regulations within the community which helps to maintain law and order within the sect. If found dissident or disobedient to rules, a *Hijra* may be suspended from the community by her *Guru*. She then forfeits her right to work in all the work places assigned by her *Guru*. A *Hijra* is definitely suspended if she attempts to attack her *Guru*; for minor offences she is warned, punished or fined. The *Hijras* are trained to work in a style typical of their community, for example, how to serve water by balancing the glass on palms join together instead of holding the glass at the top or middle. They are trained to dance carefully so that their *pallus* don't touch anyone when they move around.

II

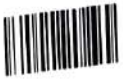
Dancing is an important part of the *Hijra's* work. The main occupation⁵ of the *Hijras* is to perform *Badhai* (the offering of blessings and receiving traditional gifts in cash and goods including sweets, clothes, etc.) at weddings or when a child is born. Dancing and singing in a coarse voice with a two sided drum come naturally to them. *Hijras* invariably reach the house where a child is born to offer their blessings and receive money in exchange. If the baby is a male child they check the baby carefully. If he is an intersex baby they claim him to be one of their Community. Their presence, announced by their raucous voices, alarms the entire locality but little can be done to discourage them because when they are angry, the *Hijras* dance with dirty gestures, lifting their dresses, swaying their hips and exposing their mutilated genitals. People give in to their demands fearing their curse of misfortune and sterility. There is a saying that *Hijras* take the host's luck away, if they are returned empty handed. When turned away, they use slangs which are intolerable and demonstrate the body language of an angry woman. Yet despite their disagreeable behaviour, they are feared as vehicles of God.

As the vehicle of divine power, *Hijras* have the power to bless. However, only *Badhai* or gifts for blessing, is not a sufficient means of livelihood. So *Hijras* also earn their livings by dancing in bars at night clubs or begging in streets, shops, buses and trains. *Hijras* clapping their hands and demanding money is a common sight at traffic signals. In India, many *Hijras* earn a living from prostitution.⁶ Those who earn money by sex trade, have to give their earnings to the 'house manager' or 'madam' who in return gives them a small allowance, food and shelter. 'Madam' also protects them from rowdy customers and the police. Nowadays, a great number of *Hijras* are turning to prostitution in sheer need. This goes against the *Hijra* ideal of self-denial as they are supposed to renounce sex and lead life like a hermit as soon as they become the devotee of *Bahachura Mata*, their patron Goddess.

III

Hijras worship *Bahachura Mata*,⁸ a version of Indian Mother Goddess. There are many stories explaining the power of *Bahachura Mata*. One of these is a story about a king who prayed to *Bahachura Mata* for a son. *Mata* responded to his prayer and gave him a son whose name was *Jetho*. But *Jetho* was impotent. One day, *Jetho* got a dream from *Bahachura Mata* to get castrated and join the *Hijra* community. From that time onward, it is said that *Bahachura Mata* appears in dreams and orders all males with feminine qualities and temperament





to get emasculated. If anyone disobeys her order, he is punished by being reincarnated impotent in the next seven lives. So the ritual of removal of genital is sacred and is known as *Nirvana*.⁷ Through this ritual, a man undergoes castration and becomes a *Hijra*. The emasculation operation is performed by a midwife who is called *Dai Maa* who has no medical training. In the first stage the *Mata* is worshipped and her blessing is sought for positive omens as the outcome of the operation lies in her. Then the prospective person, who is going to be emasculated, is asked by the *Dai Maa* to look at the picture of *Mata*. If the *Mata* smiles, the operation is to be successful.

If the first omen turns positive then it is followed by a second. Here a coconut is broken into two halves by the *Dai Maa*. If the coconut is broken unevenly in two parts the operation is postponed, as it is believed to be a negative omen. Negative omen indicates that the prospective *Nirvana* lacks the courage to proceed with the operation. But if the omen is positive, the candidate is kept in indoor isolation. Three taboos are followed – no sex, special non spicy diet and no looking in the mirror. Sufficient sleep is needed during this period to come to a calm state of mind and absence of desire. The emasculation operation takes place early in the morning. The *Dai Maa* ties the *Nirvana*'s genital organ with a thread at the base. Then she takes her knife, which is blessed by *Mata*, and cuts off his male sex organs and allows the male blood to come out as it is seen as the essence of masculinity. Then she places a tube in the urethra. Surprisingly the *Nirvana* faces no pain as during the entire process as he stares at the photo of *Bahachura Mata* and starts chanting her name in the form of *Mantras* which takes him to a trancelike state. The *Dai Maa*'s assistant buries the genitals under the earth. Once the operation is done the *Nirvana* is kept in isolation of few days. During the forty days of recovery period, the *Nirvana* is dressed as a bride and is taken in procession to a body of water, which is followed by certain other rituals. From an impotent man he becomes a successful eunuch by dint of which the eunuch acquires the power to bless others fertility and fortune.

Nirvana or the emasculation operation in which the male genitals are removed is therefore a revered ritual. This operation is viewed as a rebirth by which an impotent male is transformed into a *Hijra*. This process of castration is not forced to anyone but is strictly optional. A few *Hijras* have optional breast implants, too. The impulse of getting emasculated and transforming into a *Hijra* transcends the fear of death as a result of operation or legal penalties. *Nirvana* or this emasculation

operation is always done secretly as under the Indian Penal Code, this act is a criminal offence.

IV

Despite their furtive activities, *Hijras* have a long association with Hindu mythology and folklore. It is said in the *Ramayana*⁹ that when *Ramchandra* left *Ayodhya* for his fourteen years of exile, his subjects followed him to a forest. *Ramchandra* looked back and saw his devotees standing with tearful eyes to see him off. He bade them not to mourn and asserted that all "men and women" should return to their places in *Ayodhya*. After the exile, when he returned to *Ayodhya* he found that few people were still standing in the spot where he delivered his speech. They were neither men nor women. Being impressed with their devotion, *Ramchandra* granted them the power to shower blessings on people on occasions like child-birth and marriage. This power of blessing is the origin of *Badhai* and ever since, the *Hijras* have been bestowing their blessings in the name of *Bahachura Mata*. Ironically, the *Hijras* are able to bestow the blessing of fertility on the new bride, a boon which they themselves do not possess.

Hindu mythology has more instances linking *Hijras* to stories of *Shiva*, *Arjuna* and *Krishna*, thereby influencing their acceptance in society. One of the forms of Lord *Shiva* is an *Ardhanari* - a deity that is half *Shiva* and half *Parvati*. There is mention of the eunuch in the *Mahabharata*, too. The great warrior, *Arjuna* lived for a year in exile as a eunuch. With this identity of a eunuch, he performed the customary rituals (that present day *Hijras* perform) during different ceremonies. There are further links to *Hijras* in the *Mahabharata*. *Arvana*, the son of *Arjuna* and *Nagakanya* in the *Mahabharata*, was offered to be sacrificed to the goddess *Kali* to ensure victory for the *Pandavas* in the *Kurukshetra* war. The condition was that he would spend the last night of his life in matrimony. But no woman agreed to marry a person who was doomed to be killed. Lord *Krishna*, in the guise of a beautiful woman, married him. The *Hijras* of Tamilnadu considered *Arvan* to be their progenitor and call themselves *Aravanis*.

Later, in the courts of Mughal and Hindu rulers, *Hijras* rose to high positions of power. However, during the British rule, the Criminal Tribes Act of 1871, criminalized the entire *Hijra* community and they were categorized as an unnatural, immoral and dishonest.

V

Despite a repeal of the law that criminalized *Hijras*, the social stigma remained and their presence was always kept hidden from society. A population count of the transgenders was not possible due to the





lack of legal recognition by society. *The Times of India* reported on 30 May, 2014, that the latest census count of the third gender in India is 4.9 lakhs and although transgender activists believe that the figures are inflated, they are elated at the recognition of the alternate gender. Another interesting fact is that the counting of the third gender started much before the April 2014 ruling of the Supreme Court when they were granted legal status. Thus, they were unofficially recognised as citizens of India even before the historic ruling.

As citizens of secular India, a commendable fact about the *Hijras* is that they are tolerant of all religions. Some of them worship the Hindu Mother Goddess, some worship *Allah*. The Muslim *Hijras* often fast during their *Ramzan* month, and have a *Maslin* wedding called *Nikah*. The *Hijras* have the right to get married if they wish. They usually get married to a man. After marriage, a *Hijra* doesn't sever connection with the community. The last rites of the *Hijras* depend on their respective religions; when a *Hijra* dies, the Hindus are cremated while the Muslims are buried. While carrying the corpse of a *Hijra* to the graveyard, the female clothing is replaced by male attire to hide the fact that the deceased is actually a *Hijra*.

VI

There are several accusations against the *Hijras* which are often baseless. The *Hijras* are often accused of kidnapping children and forcing them to become *Hijras*. These are usually false allegations as kidnapping is very much against the *Hijra* Community rules and regulations and call for an impartial and unbiased enquiry. If by chance, a kid is kidnapped by a *Hijra*, the Community does not forgive him. Just as there are criminals in the mainstream society, there are criminals who belong to the marginalized society too. But where the criminals of the mainstream society are punished according to law, the crimes of *Hijras* are dealt with the public and the police in a violent way. The fault of some unscrupulous members give the entire community a bad reputation. The untold words of a *Hijra*¹⁶ is well depicted in *Lakshmi's Story*:

"It is tiresome to swim against the current. I have been swimming against two currents, one society and the other community. Both need to change their attitude. Whereas society needs to confront its biases toward the *Hijras*, the *Hijras* themselves must be forthright. We have paid a heavy price for living an estranged and scheduled life. The black sheep in the community, no more than ten percent of the

total population, defame the entire community."¹¹

Victims of public defamation, *Hijras* have been denied their rights promised in the Constitution. In the Constitution of India certain articles are incorporated which were not followed meticulously till 15 April, 2014. Article 14 declares that the State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India. But Indian laws recognized only two genders: male and female. The word 'person' doesn't imply only men or women. The transgenders are equally entitled to legal protection of laws in all spheres of activity like education, employment, health as well as equal civil and citizenship rights – as any other Indian Citizen would enjoy. Article 15 declares that the State shall not discriminate against any citizen on the ground of sex. But the transgenders are denied access to public restaurants, hotels, theatres and other public places. Article 16 declares equal opportunity for all citizens for public employment. But the transgenders are deprived of entry into government services or educational institutions. Article 19 deals with six freedoms: The transgenders are denied all freedoms and forced to choose one identity, male or female. Moreover, the transgenders are denied to right to reside and practice any profession throughout the country. Article 21 declares that no person shall be deprived of his life or personal liberty except according to procedure established by law. But all these derivative rights such as right to livelihood, health, dignity are denied to this marginalized community. It is interesting to note that "The Constitution of India under Article 14 used the expression 'person' and Article 15 used the expression 'citizen' and 'sex' same to Article 16. Article 19 also used the expression 'citizen'. Article 21 used the expression 'person'. All these expressions are held to be 'gender neutral' which evidently refers to human-beings. This covers Hijra/Transgender who are not limited to male or female gender."¹²

VII

In order to correct the injustice against the transgenders, on 15 April, 2014, the Supreme Court has passed a momentous judgment on the rights of the *Hijras* so that they themselves could enjoy equal opportunities in education, employment etc. This reveals that the third gender has, for the first time, got a formal recognition. The ruling also states that these people will automatically come under the fold of the O.B.C.s. The apex court has decided that, in order to remove the 'social stigma' from them, certain social welfare schemes have to be devised and a public awareness campaign has to be run





involving the transgender community. The Supreme Court further said that special public sectors would offer employment to transgenders and their medical matters would be looked into. The Supreme Court also provided that in case, a person made any change in his or her sex then he or she would be entitled to her newly transformed sex and could not be discriminated. The Court further acknowledged that this transgender community often faces discrimination and harassment in public places. The Supreme Court also noted that Section 377 of Indian Penal Code has been frequently misused by the police against them which has made their plight quite pathetic and hazardous. The Supreme Court clarified that its verdict was relevant only for the eunuchs and not meant for other sections of people like the gay, lesbian and the bisexual people, who may also come under the fold of 'transgender'.

The Supreme Court has further said that, *Hijras* should be brought under the fold of the mainstream of society, and has urged for giving separate identity to the transgender by recognizing them as third category of gender by passing the order on a PIL (Public Interest Litigation) is a litigation for the protection of public interest in Indian law) filed by the National Legal Service Authority (PLNSA). *Mr. Lakshmi Narayan Tripathi*, a transgender rights activist, welcomed and lauded this Supreme Court decision.¹³

VIII


In line with the Supreme Court verdict the government of West Bengal has decided to absorb the *Hijras* to the Civic Police Volunteer Force (C.P.V.C.) of Kolkata Police. *Shashi Panja*, the Minister of State for Women and Child Development, was the one to have proposed this move. In her words, "The prime issue that we face that people don't have the respect for the transgender community. But if they are incorporated as volunteers in the civic police force, then it will gradually allow people to imagine them in different roles."¹⁴ The C.P.V.C., also called the Green Police, assists the Kolkata Police in managing traffic. So the community which begs at traffic signals, will from now onward monitor traffic. Another initiative taken by the West Bengal Government to upgrade the status of the transgenders is by appointing Professor *Manabi Bandopadhyay*, a transgender, as the Principal of a college. In order to invite social acceptance and economic independence for the transgender community, the West Bengal government has been active and initiated several measures.¹⁵ It has set up the Transgender Development Board which looks into the concerns of the *Hijras*, like offering dedicated beds in state

hospitals for free treatment in sex-transformation surgeries and building separate toilets for transgender enterprises, too. Companies in West Bengal being urged by the government to donate Corporate Social Responsibility (CSR) funds towards welfare of the transgender community.

Other states are also taking the initiative forward. August 2014, Padmini Prakash became the first transgender news anchor in Tamil Nadu. Recently, transgenders. The Transgender Policy of 2015 aims to end discrimination against this minority and promote gender equality. On 15 February, 2015, Maharashtra issued a passport to Shivabhar and Sharmila with her gender registered as 'Transgender'. In the same month Chaitisgh set up a housing quota for the transgender community. In April 2015, a Bengaluru based firm started a national job portal that gives equal employment rights to the transgender community, thus embracing them into mainstream society. In November 2015, a Tamil Nadu, Pritihika Yashini became the first police sub-inspector after the Madras High Court ruled in favour of her employment. India's first transgender lawyer, Sahyastri Sharmila, is also from this state.

In December 2015, Aishwarya Rituparna Pradhan, who is a Commercial Tax Officer in Odisha, publicly declared her transgender status.¹⁶ The Supreme Court ruling gave her the encouragement she needed and although she joined the Odisha Financial Services as male officer five years ago, she has now changed her status to the third gender. Holding a post-graduate degree in public administration, Pradhan believes that her choice of gender has nothing to do with her duties as a government officer. The few transgenders who have been able to educate themselves and secure positions of respect in the workplace are now gaining the confidence to acknowledge their identity and reach out to help the others in their community. However, despite climbing the social ladder, there are still lot of issues that afflict the transgenders. Pradhan recounts the conflicts, emotional trauma and ostracism she had to face from her childhood because of her different identity. Her preference for wearing women's attire caused severe ridicule and taunts from society and even her own family. Her own father, a retired Army man refused to accept her gender inclination. Pradhan also reveals the 'very human side of transgenders when she speaks of her desire to adopt children. However, she realizes it is an impossible dream as Hindu Adoption and Maintenance Act of 1956 allows only males and females to adopt children. This is another aspect which could be addressed to offer the transgender





community, human dignity and satisfy their craving for a normal life. As society progresses in offering for social recognition to *Hijras*, one of the more social measures could be setting up of special orphanages and children's homes which will allow transgenders to adopt children from their centre. This would enable them to fulfill their human urge for a family and further integrate them into the society.

IX

After the Lok Sabha passed the Transgender Persons (Protection of Rights) Bill, 2016, it was reported that this was an act of double-speak because the Bill, if it goes through Rajya Sabha, will not only fail to protect the rights of the transgenders in India, it will actively violate these rights. Activists from the Transgender Community have condemned the passing of the bill in its current form and are calling on the government to withdraw it from consideration in the Rajya Sabha and instead pass the private member's bill drafted by Tiruchi Siva in the Lok Sabha.

Further the Community also opposed the Trafficking of Persons (Prevention, Protection and Rehabilitation) Bill, 2018, which was passed in July 2018, in the Lok Sabha. This bill is also pending consideration before the Rajya Sabha.

The Trafficking Bill further criminalizes the trans community by stipulating ten years' punishment for "organized" begging. It conflates trafficking with voluntary sex works and does not distinguish between the voluntary taking of hormones and the coercive administration of the same. This criminalizes gender affirming procedures that gender non-binary and trans people could voluntarily seek.¹⁷

In the Lok Sabha Elections of 2019, only nine transgenders from Gunturam have been enrolled in the 'Others' category as voters. Transgender activists said that many people have refrained themselves from enrolling due to stigma that they face in everyday life. In Haryana, only 144 out of nearly 8422 transgenders have been enrolled as voters according to the 2011 Census of the Government of India.¹⁸ Thus, the *Hijras* today face a multitude of problems. The general people are

Reference:

1. Serena Nanda, is a professor emerita of anthropology, at John Jay College of Criminal Justice, City University of New York. Nanda, Serena. "Neither Man nor Woman : the of India" Belmont, CA: Wadsworth Publishing 1990. Print.

2. A Revathi, *The Truth About Me: A Hijra Life Story*,

https://en.wikipedia.org/wiki/A_Revathi & <https://www.goodreads.com/book/show/8771361-the-truth-about-me> accessed on 9 December, 2018

often transphobic about them. They are denied various civic amenities and face discriminations in the fields of education, employment etc.

X

In conclusion, it may be stated that a more sympathetic approach towards the Third Gender can draw them out of their predicament and contribute positively towards society. The case of the *Hijras* should be dealt with sympathetically by the all sections of the society recognising their worth as human beings irrespective of their gender choices. They should not be treated as a social taboo or shunned because they choose to be different from the accepted gender binary. An awareness should be created within the mainstream society that as human beings like us, *Hijras* deserve every right and privilege that we enjoy and they should not be marginalized. As an inseparable part of our society, they should be endowed with all opportunities at the local, state and national levels. Of late, the *Hijras* as well as transgender rights activists have been involved in raising awareness on issues like jobs, medical facilities and education opportunities. Much has to be done in this regard and lots more is left to be done. It is a binding duty on our part to create various public awareness campaigns to mitigate the pathetic plight of the *Hijras* which steers them towards illegal and criminal activities. The world has started changing its views on different gender identities. We should also change our prejudiced outlook and protect the *Hijras* socially, politically and legally so that they can be considered on an equal footing and be provided the same benefits as the upper echelon of the society. In the Parliamentary Elections of 2019, the transgender Community has been involved in the political process of the country. For Example, the Aam Aadmi Party (AAP) has fielded its first Transgender candidate Chirpi Bhavani from the Prayagraj seat in Uttar Pradesh for the Lok Sabha Elections 2019. Another Transgender activist Gauri Sawant from Mumbai, India, is the director of Sakshi Char Chougthi that helps transgender people and people with HIV/AIDS has been made the goodwill ambassador of Election Commission in Maharashtra.





3. Kinship and social organization-Hijra <https://www.everyculture.com/South-Asia/Hijra-Kinship-and-Social-Organization.html> accessed on 11 December, 2018
4. Hijra Facts, information, pictures | Encyclopedia.com articles...
<http://www.encyclopedia.com/topic/Hijra.aspx> accessed on 10 December, 2018
5. Economy – Hijra–Countries and Their Cultures
[https://en.wikipedia.org/wiki/Hijra_\(Indian_subcontinent\)](https://en.wikipedia.org/wiki/Hijra_(Indian_subcontinent)) accessed on 30 November, 2018
6. James M.Freeman (1979). "Transvestites and Prostitutes, 1969-1972", in *Unouchable : An Indian Life History*. Stanford University Press
https://books.google.co.in/books/about/Unouchable.html?id=IMJvEAAACA&redir_esc=y
7. Emasculation Ritual Among the *Hijras* – Academia.edu
http://www.academia.edu/13297009/Emasculation_Ritual_Among_the_Hijras
By Oleg Nekrasovski accessed on 30 November, 2018
8. For details about Bahachura Mata go through
Emasculation Ritual Among the Hijras 25 – WSU Athletics
<http://rmlcilleculturalanthro.weebly.com/uploads/2/3/7/6/23767919/emasculationritual.pdf> accessed on 30 November, 2018
9. Hijra (South Asia) – Wikipedia, the free encyclopedia
https://en.wikipedia.org/wiki/Hijra_%28South_Asia%29 accessed on 1 December, 2018
10. For a detailed study about the grievances of the transgender, see
Transgender-The Judgment Information System,
<http://judis.nic.in/supremecourt/jmsl.aspx?filename=41411> accessed on 8 December, 2015
11. Lakshmi's Story – Words Without Borders
<https://www.wordswithoutborders.org/article/lakshmis-story> accessed on 3 December, 2018
12. Supreme Court of India recognizes transgender as third gender. 8 May, 2014
<http://imesofindia.indiatimes.com/India/Supreme-Court-recognizes-transgenders-as-third-gender/articleshow/33767900.cms> accessed on 8 December, 2018
13. Supreme Court recognizes transgender as "third genders"
<http://timesofindia.indiatimes.com/India/Supreme-Court-recognizes-transgenders-as-third-gender/articleshow/33767900.cms> 15 April, 2014 accessed on 5 December, 2018
14. Will Now Be Included In Kolkata Police – Mens XP.com
<https://www.mensxp.com/special-features/oda/v/27900-hijras-will-now-be-included-in-kolkata-police-and-the-west-bengal-government-deserves-an-applause-for-this.html> accessed on 25 December, 2018
15. Social Inclusion: Bengal govt rains sops on transgenders. 25 December, 2018
<http://www.hindustantimes.com/kolkata/social-inclusion-mamata-s-bengal-govt-rains-sops-on-transgenders/story-OzDHLHS69pF5QL52o1owwGDJ.html> accessed on 25 December, 2018



16. Odisha bureaucratic breaks free, comes out as transgender. 22 December, 2018. <http://timesofindia.indiatimes.com/city/bhubaneswar/Odisha-bureaucratal-breaks-free-comes-out-as-transgender/articleshow/50274572.cms> accessed on 25 December, 2018
17. For detail, see www.businessstandard.com. Last updated at December 20, 2018, accessed on 1 April, 2019
18. See, for detail, *The Hindustan Times*. New Delhi, 27 March, 2019. See also <https://www.hindustantimes.com/lok-sabha-elections/lok-sabha-elections-2019-only-9-transgenders-from-aurangam-enrolled-as-voters/story-PeMcDDdV/P8,PHgP2Xo8DooN.html> *The Hindustan Times*, New Delhi, 25 February, 2019 <https://www.hindustantimes.com/lok-sabha-elections/lok-sabha-elections-2019-life-will-be-hard-if-trans-bill-is-passed-says-first-time-voter-story-ibElaohmY8amT1J3wbK.html>