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CHALLENGES FACED BY THE THIRD GENDER IN INDIA**INTRODUCTION-WHO IS A TRANSGENDER?**

Human society is a complex organization of human role relationships. The implication of such a structural conception is that human beings act and interact with each other in accordance with the role they play. Their role of performance in relation to each other is further, conditioned by the status they occupy. The most basic criteria of defining status and a corresponding role for any Individual in any society have been seen.

Biology (i.e. sex) has been believed to decide the different attributes, positions and status given to women and men in society for centuries. Unlike Sex, which is Biological, the gender identities of the Individual in the society are psychological and socio-culturally determined. In other words, one can say that gender Identity is Individuals own sense of maleness and femaleness. "Yet some people do not identify with the sex that is otherwise associated with their biological sex in all cultures. Today, some of them refer to themselves as belonging to the" third "gender. There exist differences amongst them, based on their experience and expression of femininity, their sexual Orientation (they could be sexually active or remain chaste), their faith (several among them claim an Islamic identity) and their class status (Geetha, 2009).

Hence, very often on the streets of Indian villages one sometimes comes across an unusual sight of a group of closely shaven persons in female attire , singing and dancing , making overtures to the onlookers 1 cracking sexually charged Jokes at men and making loud

clapping sounds with their hands. To non-Indians and also, to many Indians these individuals may look very interesting and outlandish freak of nature. They shave; smoke and talk like men but dress and behave in a more feminine way. In Indian society these people are popularly referred to as 'tuejras', 'Asexual' , 'Neutrals' , ' Eunuchs', etc. . All these terms included in the nomenclature are used to describe the Identity of these people who have one thing in common and perhaps the most decisive one that there is something wrong with their sexual organs. Put simply, for years we have looked at hijras, but never seen or understood them.

The word hijra is Urdu word derived from the Arabic root "hijra" in its sense of "leaving one tribe" and has been borrowed into Hindi. In India the older name for hijras is Kinner, which is used by some hijra group as a more respectable and formal term. Thus hijra are a group of People in India who constitute a third gender category, considered by themselves any by others to be neither men nor women.

In India, hijras are viewed as institutionalized "third sex" that has always existed¹. The term, third sex, describe individuals who are categorized (by their will or by social consensus) as neither male nor female. It is a gender identity separate from 'men' and 'women' of people considered be the intermediate sex; in between or neutrals. The third sex is described as natural mining or mixture of male and female natures to the point where they can no longer be classified as male.

Reference to the third sex can be found in the different text of the three ancient philosophical traditions of India-Hinduism , Jainism and Buddhism-and it can be inferred that the Vedic community defines individuals as belonging to the Veda (1500 BC-500Bc) describes individuals as belonging to one three separate categories, according to one's nature and "Prakriti". "These are also spelled out in the Kama sutra (4th century AD) and elsewhere as Pums-Prakriti "(male nature)," Stri-Prakriti "(female-nature) and" Tritiya-Prakriti "(third nature). The function of hijra is a magnet that attracts individuals with many different types of cross-gender identities, attribute and behaviours. Of course, in our own and maybe all cultures, such people exist. What is interesting about hijra is that the position is so profoundly ingrained in Indian culture that it can accommodate a wide range of temperaments, personalities, sexual need, gender identities, cross gender behaviour and the level of commitment without losing its cultural meaning. In Indian mythology and traditional culture,

¹ M. Michelraj, "Historical Evolution of Transgender Community in India" Vol. 4 No. 1, 2015

the capacity of the hijra function to thrive as a symbolic reference point giving significant significance to many different types of individuals that make up the hijra community is undoubtedly linked to the diversity and significance of alternative gender roles and gender transition.

The central ceremony of hijra life and that defines them as a group -is the emasculation operation in which all part of male genitals is removed. This operation is viewed as ambled; the men hijra created by it are called nirvana. For the hijras, emasculation completes the transformation from impotent male to potent hijra .Emasculated links the hijra to both Shiva and mother goddess and sanctions their performances at birth and wedding, in which they are regarded as the vehicles of the goddess's creative power. Bahuchara has a special connection with the hijras as emasculated, impotent men.

After receiving Sanction from the goddess, a hijra, called a 'midwife', conducts the procedure. The surgical ritual and many of the postoperative restrictions including special diet and seclusion resemble those of a woman who has just given birth. At the end of the forty days isolation period, the nirvan is dressed as a bride, is taken in procession to a body of water and subsequently to a ritual involving fertility symbolism relating to marriage and childbirth, becomes a hijra, and is then invested with the power of goddess.

HISTORICAL EVOLUTION OF TRANSGENDER COMMUNITY IN INDIA

Mughal Period

In the royal courts of the Islamic world, particularly in the Ottoman empires and Mughal rule in Medieval India, Hijras played a popular role. As political consultants, assistants, generals as well as guardians of the harems, they rose to well-known positions. Hijras were considered intelligent, trustworthy and intensely loyal and had free access to all spaces and parts of the population, playing a key role in the empire's politics. The Hijras also held high positions in Islamic religious institutions, especially in guarding the person of trust in the holy places of Mecca and Medina, were able to influence state decisions and also earned large sums of money to be closest to kings and queens. Hijra therefore often indicate the position of their status in that era.

British Period

In the beginning of the British period in Indian subcontinent hijra used to accept protections and benefits by some Indian states through entry into the hijra community. In addition, the advantages included the provision of property, food rights and smaller sums of money from agricultural households in the exact region, which were gradually abolished by British legislation because the property was not inherited by blood ties

Criminalization under the colonial rule

The situation changed significantly through the advent of colonial rule from the 18th century onwards. In the second half of the 19th century, the British colonial government actively tried to criminalize the hijra group and deny them civil rights. Accounts of early European travellers revealed that they were repelled by the sight of Hijras and did not understand why they were granted so much respect in the royal system. The colonial administration found the Hijras to be a different caste or tribe in various parts of India. This included all the hijra who were obsessed with abducting and castrating children and dressed like women to dance in public places, the Criminal Tribes Act, 1871. The sentence was up to two years in goal for certain acts and a fine or both. The insecure circumstances of hijra in this modern world are affected by this pre-partition past.

Criminalization and marginalization during post-independence era

However, in 1952, the Act was abolished and its legacy continues, and many local laws represented the prejudicial attitudes towards some tribes, including Hijras. "Recently, in 2012, the Karnataka Police Act was amended to" provide for the registration and monitoring of Hijras who committed abduction of children, unnatural crimes and crimes of this nature "(Section 36A), in a similar vein to the Criminal Tribes Act, 1871, Power to control eunuchs, pursuant to Section 36A, Karnataka Police Act, 1964.

1. Preparation and maintenance of a register of the names and places of residence of all eunuchs living in the area under his charge and fairly suspected of having abducted or emasculated boys or of having committed unnatural offences or of having committed or inciting some other crime.
2. Piling objections by aggrieved eunuchs to the inclusion of his name in the register and to the exclusion of his name from the register of reasons to be reported in writing.

CONTEMPORARY PERIOD

In India, transgender is perhaps the third form of sex most well-known and common in the modern world. The Supreme Court declared transgender as the third sex. The third genders in India have emerged as a strong faction in the LGBT rights. In the contemporary time the Government of India introduced so many welfare policy and schemes such as, census, documentation, issuing of the citizenship ID Cards, issuing passports, socio-economic development and constitutional safeguards for the transgender people. The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is a major initiative of the 11th Five Year Plan era that has provided transgender people with employment opportunities. The National Urban Livelihood Mission and Healthcare facilities are the Ministry of Housing and Urban Poverty Alleviation. The social , economic , political change, housing, legal initiatives, police reforms, legal and constitutional measures to avoid transgender group abuses of human rights, and systemic structures to resolve transgender people's concerns.

CHALLENGES TRANSGENDER PEOPLE FACE

Although the visibility of transgender people in popular culture and everyday life is growing, we still face extreme prejudice, stigma, and structural injustice. Some of the transgender community's specific challenges are:

1. Lack of legal protection

While the federal government's Equal Employment Opportunity Commission (EEOC) and the Department of Education have recently taken steps to include transgender people under existing non-discrimination protections, there is still no comprehensive non-discrimination law that includes gender identity. According to the 2014 State Equality Index of the Human Rights Campaign, only 18 states and the District of Columbia prohibit discrimination based on gender identity in employment and housing; only 17 states and the District of Columbia prohibit discrimination in public accommodation based on gender identity; and only 15 states and the District of Columbia prohibits discrimination based on gender identity. In addition, state legislatures across the country are considering legislation expressly intended to prevent transgender people from using public restrooms that

conform to their gender identity or establish exemptions based on religious convictions that would allow discrimination against LGBTQ people.

2. Poverty

In too many cases, this lack of legal protection translates into unemployment for transgender people. The National Transgender Discrimination Survey (NTDS) found that 15 per cent of respondents were living in severe poverty (making less than \$10,000/year). For transgender people of colour, those rates were even higher, with 34 per cent of Black and 28 per cent of Latina/o respondents reporting a household income of less than \$10,000 a year. As everyone who has encountered poverty or unemployment knows, being unable to meet basic living needs can lead to homelessness or lead individuals to participate in underground economies such as drug sales or sex work for survival, which can place individuals at increased risk of violence and arrest.

3. Harassment and stigma

Based on over a century of being portrayed as mentally ill, socially deviant and sexually predatory, the LGBTQ community still faces tremendous stigma. While these flawed opinions have faded for lesbians and gay men in recent years, transgender people are still frequently met with ridicule from a culture that doesn't understand us. In a number of ways, this stigma plays out, leaving us vulnerable to politicians who want to exploit anti-transgender stigma to score inexpensive political points; to families, friends or co-workers who condemn transgender people when they hear about our transgender identities; and to individuals who stalk, stalk and inflict serious violence against transgender people.

4. Anti-transgender violence

At least 13 transgender women were killed in 2014 and are on track to see even higher numbers in 2015. These women were stabbed, shot, strangled, and burned; intimate partners or strangers killed violently; According to the 2013 study of the National Coalition of Anti-Violence Programs (NCAVP) on hate violence against lesbian, bisexual, transgender, queer and HIV-affected groups (LGBTQH), transgender women were 72% of the victims of LGBTQ or HIV-motivated hate violence homicides in 2013, and 67% were transgender women of colour. There are few ways for transgender people to defend themselves from abuse or to seek justice. The NTDS found that 22 per cent of transgender

people who communicated with the police encountered police bias-based violence, with even higher rates identified by transgender people of colour. Six per cent reported physical assault; 2 per cent reported sexual assault by police; and 20 per cent reported having been denied equal service by law enforcement. Almost half of the transgender individuals surveyed in the research said they were uncomfortable turning to the police for assistance.

There is very little data collection on health inequalities among transgender people, but the information we have reveals a healthcare system that does not meet the needs of the transgender community.

5. Barriers to healthcare

Data collection on health disparities among transgender people is very limited, but the data we do have reveal a healthcare system that is not meeting the needs of the transgender community. In a 2012 needs assessment by the Washington D.C. Trans Coalition, 44 per cent of those who identified health as one of their top priorities said that access to transgender-sensitive healthcare was their most significant need. Beyond facing barriers to obtaining medically-necessary health services and encountering medical professionals who lacked transgender health care competency, the NTDS found that almost 20 per cent of respondents had been refused medical care outright because of bias.

6. Identity Documents

Transgender people's lack of precise identification papers can have an effect on any aspect of their lives, including access to emergency housing or other public services. To be clear, one cannot travel, register for school or access many services that are important to living in society without identification. Many states require proof of medical transformation, which can be prohibitively costly and is not something that all transgender individuals want, as well as fees for processing fresh identity papers, which can make them unaffordable for certain transgender community members.

Although advocates continue trying to address these inequalities, for transgender people, reform does not come too fast. Visibility continues to make a vital difference for us, especially positive representations of transgender people in the media and culture, but visibility is not enough and poses real risks to our safety, particularly for those of us who are part of other marginalized groups. Transgender women are about 49 times more likely to be living with HIV than other adults of reproductive age with an approximate worldwide HIV

prevalence of 19 per cent; in some countries the HIV prevalence rate in transgender women is 80 times that of the general adult population. For transgender men or other transgender populations, little data is available.

MEDICAL ISSUES/ HIV AIDS

The HIV prevalence rate among transgender people in some countries is 80 times that of the general adult population. For transgender men or other transgender populations, little data is available. Due to a number of problems, including crime, legal obstacles, stigma and discrimination, transgender people has low rates of access to health and HIV services.

WHO (World Health Organisation)

One of the organizations that works with international and country partners to address the varied health needs of transgender people is WHO (World Health Organization)², including HIV prevention, diagnosis and care, while also helping partners to overcome systemic inequalities impacting transgender people's access to services.

Violence against transgender people is widespread (including police harassment, sex worker client harassment, and intimate partner violence). In addition, transgender people may experience family rejection, violation of their rights to education, jobs and social safety, and higher unemployment, poverty, housing insecurity, and marginalization rates as a result.

In most countries, the lack of legal recognition of transgender people leads to their exclusion and marginalization. While a few South Asian nations now accept a "third gender" in other settings, transgender persons are expected to undergo genital surgery before their gender is legally acknowledged.

SOCIAL, ECONOMIC AND MEDICAL PROBLEMS CAUSED BY LASTING SOCIAL STIGMA

Many of the hateful western views towards LGBT people have become deeply ingrained in ideas culture. Even with many public relations campaigns along with a growing group of supporters, the vast majority of Indians still are agent hijras. Many Indians view the hijras as bringing good luck and warding off evil spirits. Yet because of widespread discrimination,

² <https://www.who.int/hiv/topics/transgender/about/en/>

the majority of hijras are forced to beg for money since they are barred from most employment opportunities. Some of the common means of hijras for living are begging, dancing, and prostitution.

Continuous police harassment has also burdened the hijra community. Many people have imprisoned and jailed hijras over the offences such as begging, prostitution and having queer sex. Because of the reluctance to incorporate hijras into the economy, this group had to resort to this activity. Hijras also have difficulties in receiving basic medical care. The CWF is an NGO that conducted studies on the medical problems faced by the transgender community. The studies found that “The majority of doctors are educated on gender identity issues and that a Trans phobic stigma is ingrained amongst a medical professional who is responsible for lack of proper medical care of hijras”.

The study highlighted the stories of SAIKHAT and ANUSHRI, “Saikhat was a transgender patient who died from lack of treatment following a train accident. The reason is that doctors could not decide whether to admit her to the male or female ward. “Anushri was gang raped by several men and sought medical treatment. However, doctors refused to treat her because she was a transgender and even denied her access to ANTI- HIV medication.

These two stories highlighted the dangerous impact that social stigma has on our society. Hijras people are at risk for bodily harm and even death from bigoted doctors and nurses who are trained to deal with gender identity issues. There have been cases of individuals being arrested simply for selling condoms to hijras and queer people. The lack of proper medical care and access to safe sex talks and practice has led to an HIV rate amongst hijras that is 100 times the national average.

SUCCESS FOR THE HIJRA COMMUNITY

Hijras patients fear doctors because of the risk of being mistreated and harmed by substandard or complete refusal to medical care. There are some recent successes that have helped the

hijras. The right for transgender person bill drafted in 2014 has been a major milestone in protecting the hijras community. The law declared any forms of discriminations against hijras to be banned or leave their homes. Other benefits included in the creation of a community that focuses on helping hijras pursue education by giving access to scholarship. Also the bill has downside as well, “Hijra people have to go through a district screening process to receive their third gender ID CARDS”.2014 was the landmark Supreme Court decision that officially recognized the existence of third gender.

“This has allowed for hijras opting for third gender classification as official legal documents such as driver’s license and passport”. Another recent supreme court decision that has increased the rights of hijras happened in 2017.the court declared that the right to privacy was a fundamental right to all individuals and this will go a long way towards helping prevent socio economic and medical discrimination

Unlike all of us transgender career path is no easy as all of us. They have to make extra efforts to be accepted in the world of ‘commoners’. There are eight Indian transgender people who were the first in their fields to achieve big in their area of interest, from academic to politics:

→ **Sathyasri Sharmila (India’s First Transgender Lawyer):**

Sathyashri Sharmila aged 36 recently became the India’s first transgender lawyer. Despite coming from Tamil Nadu, a state which has been securing highest literacy rank, she became subject to torture abuse on the account of her gender .She set an example by pursuing law so that she can fight against the injustice.

→ **Joyita Mondal (India’s First Transgender Judge):**

Joyita Mondal became the first judge as she was appointed at Lok adalat in north Bengal in 2017, at the age of 29.while closely working for transgender rights organizations, Mondal got inspire to pursue a degree in law.

→ **Prithika Yasini (India's First Transgender Officer):**

She became the India's first transgender sub-inspector though she got failed by one mark, nonetheless she got her score re-evaluated in the physical examination and came out with flying colours.

→ **Manabai Bandopadhyay (India's First Transgender College Principal):**

Manabi Bandopadhyay became the first transgender college principal of krishnagar women's college on June 7, 2015. She became the first transgender person in India who has completed doctor of philosophy (PhD).

→ **Mumtaz (India's First Transgender to Contest Election):**

Mumtaz, a social worker, is the first transgender who came out to contest election in Punjab from Bahujan Samaj Party (BSP).she has been working with BSP for over 11 years.

→ **Shabnam mausi (India's First Transgender to become MLA):**

She has taken a tough road in her life. She contested election from Sohagpur constituency in district Shahdol, Madhya Pradesh. She wasn't able to attend school as she was not supported by her family, yet she learnt almost 12 languages.

→ **Shabi (India's First Transgender to become Soldier):**

She underwent the sex reassignment surgery in 2016 in Delhi. After the surgery she joined the naval base in Visakhapatnam.

→ **Jiya Das (India's First Transgender Medical Assistant):**

Jiya das from Kolkata became the first transgender operation theatre or OT. She had even danced at gunpoint in Uttar Pradesh earlier. "Today Jiya Das is the first transgender OT technician in the country," said Mr. Mukherjee

LANDMARK JUDGEMENTS

Case 1: Suresh Kumar Koushal vs. NAZ Foundation (2013)

Analysis

NAZ Foundation case is an earnest emphasis of the vision of India's founding fathers to build an 'inclusive' and 'tolerant' republic. The decision is a reminder that the Indian Constitution is a vibrant, living document and its wide insurances must be alterably translated to include new circumstances and tests. It was argued by the Respondents that Section 377 is based on traditional Judeo-Christian moral and ethical standards and is being used to legitimize discrimination against sexual minorities, i.e. LGBTs. They also contended that the section is detrimental to people's lives and public health because of its direct impact on the lives of the homosexuals and serves as a weapon for police abuse.

It was further argued by the Respondents that Section 377, in so far as it criminalizes consensual sexual activities between two adults of the same sex and heterosexual penile non vaginal sexual intercourse between consenting adults is violative of Articles 14, 15 and 21 of the Indian Constitution. With regard to the first issue, the petitioners argued that Section 377, on the face of it, does not mention or classify any particular group or gender and hence is not violative of Article 14 and 15 and 21 respectively. The Court accepted their arguments and held that Section 377 is not violative of Articles 14, 15 and 21 and that carnal intercourse, as intended and defined by the petitioners to mean unnatural lust ought to be punished. Justice Singhvi also said that Section 377 is pre-constitutional legislation and if it were violative of any of the rights guaranteed under Part III, then the Parliament would have noticed the same and repealed the section long ago.

Based on this reasoning, he declared the section to be constitutionally valid. He also said that doctrine of severability and the practice of reading down a particular section flows from the presumption of constitutionality and that in the said case, the Delhi High Court's decision to read down the section was wrong because there is no part of the section that can be severed without affecting the section as a whole which also happens to be the only law which governs cases of paedophilia and tyke sexual abuses and assaults. So, the Supreme Court held that Section 377 of the Indian Penal Code does not suffer from any constitutional infirmity and left the matter to the competent legislature to consider the desirability and legitimacy of deleting the Section from the statute book or altering the same to allow consensual sexual activity between two adults of the same sex in private.

Article 21 guarantees us the right to life and protection of personal liberty. The private, consensual sexual relations are protected under the right to personal liberty under Article 21 under the privacy and dignity claim. While considering the issue of Article 21, The High Court sketched out the broadened extent of the right to life and liberty which also incorporates right to protection of one's dignity, autonomy and privacy, the Division Bench referred to Indian and foreign judgments, the Yogyakarta Principles identifying with sexuality as a structure of personality and the worldwide patterns in the assurance of security and nobility privileges of gay people.

Conclusion

*Thus, consensual sexual activities between two adults of the same sex should not be regulated by a law as it violates their Fundamental Rights and a person's choice of sexual accomplice is no business of the State to regulate on. **Section 377** is abused to brutalize the persons belonging to the gay community. Popular morality, as distinct from constitutional morality as derived from constitutional values, is based on shifting notions of right and wrong and as of today, a large chunk of elite population is in favour of the LGBT rights and hence, this shows that the State is not even going by the popular morality but by its own morality and if there is any type of morality that can pass the test of compelling state interest, it should be constitutional morality.*

Case 02: NALSA vs. Union of India (2014)

National Legal Service Authority vs. Union of India is a landmark decision by the Supreme Court of India, which declared transgender people to be a 'third gender', affirmed that the fundamental rights granted under the Constitution of India will be equally applicable to transgender people, and gave them the right to self-identification of their gender as male, female or third-gender. This judgement is a major step towards gender equality in India. Moreover, the court also held that because transgender people were treated as socially and economically backward classes, they will be granted reservations in admissions to educational institutions and jobs.

Judgement

The Court has directed Centre and State Governments to grant legal recognition of gender identity whether it be male, female or third-gender:

Legal Recognition for Third Gender: *In recognizing the third gender category, the Court recognizes that fundamental rights are available to the third gender in the same manner as they are to males and females. Further, non-recognition of third gender in both criminal and civil statutes such as those relating to marriage, adoption, divorce, etc. is discriminatory to the transgender. Judge Prem Neupane.*

Legal Recognition for Persons transitioning within male/female binary: *As for how the actual procedure of recognition will happen, the Court merely states that they prefer to follow the psyche of the person and use the "Psychological Test" as opposed to the "Biological Test". They also declare that insisting on Sex Reassignment Surgery (SRS) as a condition for changing one's gender is illegal.*

Public Health and Sanitation: *Centre and State Governments have been directed to take proper measures to provide medical care to Transgender people in the hospitals and also provide those separate public toilets and other facilities. Further, they have been directed to operate separate HIV/ Zero-surveillance measures for transgender people.*

Socio-Economic Rights: *Centre and State Governments have been asked to provide the community various social welfare schemes and to treat the community as socially and economically backward classes. They have also been asked to extend reservation in educational institutions and for public appointments.*

Stigma and Public Awareness: *These are the broadest directions - Centre and State Governments are asked to take steps to create public awareness so that Transgender people will feel that they are also part and parcel of the social life and not be treated as untouchables; take measures to regain their respect and place in society; and seriously address the problems such as fear, shame, gender dysphoria, social pressure, depression, suicidal tendencies and social stigma.*

The Court notes that these declarations are to be read in light of the Ministry of Social Justice and Empowerment Expert Committee Report on Issues Relating to transgender people.

Case 3: Navtej Singh vs. Union of India (2018)

Facts

The central issue of the case was the constitutional validity of Section 377 of the Indian Penal Code, 1860 (Section 377) insofar as it applied to the consensual sexual conduct of adults of the same sex in private. Section 377 was titled 'Unnatural Offences' and stated that however voluntarily has carnal intercourse against the order of nature with any man, woman or animal shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine."

Judgement

The Supreme Court of India unanimously held that Section 377 of the Indian Penal Code, 1860, which criminalized 'carnal intercourse against the order of nature', was unconstitutional in so far as it criminalized consensual sexual conduct between adults of the same sex. The petition, filed by dancer Navtej Singh Johar, challenged Section 377 of the Penal Code on the ground that it violated the constitutional rights to privacy, freedom of expression, equality, human dignity and protection from discrimination. The Court reasoned that discrimination on the basis of sexual orientation was violative of the right to equality, that criminalizing consensual sex between adults in private was violative of the right to privacy, that sexual orientation forms an inherent part of self-identity and denying the same would be violative of the right to life, and that fundamental rights cannot be denied on the ground that they only affect a minuscule section of the population.

CONCLUSION

In the Mughal era, the transgender community was granted a high place and faced several difficult barriers in British colonial laws. But now there are numerous policies and programmes introduced by the state to protect the transgender populations. The transgender community will be established by this social economic status. To strengthen the transgender community, the stigma, bigotry and abuse of human rights should be eradicated by the government. Through this social economic status of the transgender community will be developed. The government should eradicate the stigma, discrimination and human rights

violation for the betterment of transgender community. If all this are brought in their day to day life, it would enlarge the growth of transgender community in India.



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