

# Transgenders in India's Largest States: Liasion Education, Employment, and GDP: An Introspective Economical Study

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*Abstract— The purpose of this study is to find out how gender perspective and different voices play a role in the 21st century. Gender perspective primarily focuses on gender based differences with regard to status and power, and how such differences shape our economic world and interest of men and women. The available literature shows that gender inequality mainly focused on men and women only. The Hijras of India are presumably the most outstanding and crowded third sex type in the cutting-edge world. It was seen from existing literature that Hijras in Indian culture face issue in each field. Present Paper will centre on the issues and status of the third gender in states of India (Top 10 Largest to smallest state Ares wise). The present paper is to establish a connection between third sex Community and economic growth of 10 largest states area wise states in India. Transgender individuals face numerous difficulties throughout their life; they are tested inwardly, rationally, physically and socially. Many theoretical researches and studies state clear evidence of a direct relationship between gender inequality and people of Transgender community. So, this study aims to link the Transgender community and how it affects the economic growth of a country. Majorly, Hijras face a two-pronged problem i.e. employment and literacy. So, in this paper, we attempt to analysis link between the Gross state domestic product, employment rate and literacy rate.*

*Keywords: Gender inequality, Third Gender, Transgender, economic rights, Difficulties Transgender Rights, and Economic Development, Gender Disparity, Gender and Development, Gender literacy, Gender Identity.*

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## I. INTRODUCTION

When we talk about Gender we usually distinct it into two categories Men and women. People's interactions with other people and their environment throughout their lives provide novel and reinforcing evidence that their sex is culturally tied to specific gender [1] characteristics. Men are the breadwinners of the family, while women care for the home and children. However time has passed and things have started to change slowly. There is an understanding that our duties are not defined by our gender. However, it's important to note that sex and Gender are two distinct ideas and many people fail to accept that biological sex is completely independent of gender identity. Sex is biologically defined, whereas gender is a social construct that is an internal sense of self, whether an individual views themselves as a man or a woman, or as someone else. Thousands of civilizations around the world have established a variety of gender roles, often without initiating an open dialogue with the general populace.[2]

With things changing and people accepting the notions that gender identity is just not the biological sex assigned to a child at the time of birth. There still exists a major gap which people fail to realise, that discarding the primitive notions of gender role is enough to tackle the social issue of gender disparity. [3]Gender disparity describes how people are treated differently depending on their gender. Gender roles that are socially established are to blame for this inequity. It occurs when a person of one gender is treated differently or less favourably in the same situation than a person of the

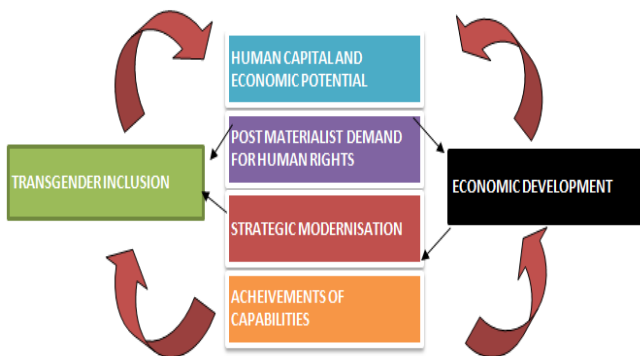
opposing gender. The biggest problem we're facing is that a lot of people still see gender inequality as a women's issue. However, by gender, we refer to all genders including male, female, transgender and others.[4]

Transgender – often known as the third gender. According to the Human Rights Campaign, transgender is an umbrella term for people whose gender identity differs from what was assigned to them at birth. It is about their gender identity. Transgender is a gender identity disorder in which a person is born female or male but identifies with the opposite gender given at birth.

In India transgender community have existed from a very long period of time. Even India's Vedic and Puranic narratives mention "tritiyaprakriti" meaning the third gender. In India Transgender community includes Hijras, Eunuchs, Kothis, Aravanis, Jogappas, Shiv-Shakthis etc., who have been a part of Indian society for centuries. The Hijras of India are presumably the most outstanding and crowded third sex type in the cutting-edge world. Though most of them may now be spotted begging at traffic lights or at weddings, During the Mughal Empire in Medieval India, they were highly regarded. They were considered as faithful throne servants. It was normal for transgenders to protect women's chambers in royal houses. They were intelligent and quite well for their expertise. However, under British administration, they were denied civil rights and were regarded as a different caste or tribe who kidnapped and castrated children and danced and dressed like women. Now Even after 74 years of independence, status of transgender

remain same. Individuals who are transgender experience prejudice in their own families and schools, in the workplace and housing, in government settings, through hate crimes, and in the justice and legal systems. Children are frequently raised in heteronormative environments, both at home and at school, from a young age. Parents usually respond negatively when their children cross gender lines, prompting transgender adolescents to flee.[5]

As a consequence, there is no doubt that prejudice can be witnessed widely in all domains, as evidenced by all current literatures and media depicting their challenges and struggles. The Hijras' identity, confidence, and feeling of personal and social duty all suffered as a result of their social marginalisation. As a result, for a better society and further growth in the country, all groups of people must be educated about the Hijras.



**Figure 1-** Relationship between Transgender and financial Inclusion

The word 'economic development' includes a far broader scope than 'economic growth.' Economic development, on the other hand, refers to the provision of basic necessities of life to all inhabitants of a country, regardless of religion, sex, or race. Economic growth refers to the increase in real income of per capita earnings of a country, whereas economic development [6] considers not only the increase in income but also the improved standard of living and provision of basic necessities of life such as improved health facilities and all citizens of a country should have access to high-quality education and job possibilities. The literacy rate and life expectancy are used as indicators of development in most modern economic development metrics, such as the HDI. It implies that the concept of development is linked to issues of gender. As a result, development plans should place a strong emphasis on gender equality, as gender equality aids economic development.

## II. TRANSGENDER RIGHTS IN INDIA

Every citizen of India is guaranteed six fundamental rights by the Indian constitution.

- Right Against Exploitation
- Right to Religion
- Right to Equality

- Right to Freedom
- Cultural and educational rights
- Right to constitutional remedies

And additional it offers right to vote to every individual who has surpassed the age of 18 years but in reality can we say people belonging to the third gender community get to exercise all these rights. Universal adult franchise was introduced in 1950 in India, which clearly states that every citizen above the age of 18 years irrespective of their caste gender race and creed has the right to vote and elect their own government. But still in 1994 there rose a need to legally implement a provision and grant voting rights for transgender community in India.[7]

Even if we talk about other fundamental rights which cannot be denied and are the rigidity of the India constitution are denied to this particular section of people.

Due to loopholes and legal ambiguity in government procedures, Hijras in India have difficulty accessing safe medical facilities for surgery, finding work and enrolling themselves in schools and universities has always been socially challenging for them. This went on for years and is still prevalent in most parts of the country because there is no check on the social status of this community or as a gender.

In India for the first time Transgender people were recognized as the third gender in the 2011 census. In the 2011 Census, transgender people were classified as "Others" under Gender, with information on their occupation, literacy, and caste. According to the census, there are around 4.88 lakh transgender people in the country. In addition, 55,000 children were classified as transgender by their parents, according to the census.[8]

Even officially recognizing as a third gender type in official government records, Supreme court passed a judgement in April 2014 identifying transgender as a third gender and asserting that one's sexual orientation is an intrinsic element of one's individuality, Independence and Dignity. In the case of National Legal Services Authority (NLSA) vs. Union of India, the Supreme Court granted legal status to transgender people (Hijras and Eunuchs) as well as seven additional directives.[9] Following the NLSA decision, several courts ruled in favor of the transgender community.

Also on April 15, 2015, the Supreme Court of India proclaimed Transgender People to be an economically and socially backward class, allowing them to receive job and educational reservations. With the decision of entitling Transgender community with reservation, Supreme Court also ordered central and state governments to design welfare schemes for them. The court also lined that the constitution of India [10] grants them this fundamental right to change their gender without any sort of surgery. Lastly on this statement specified by Supreme court on 15 April 2015, Supreme court ruled that the Indian constitution mandates the recognition of a Third gender on official documents, and urged governments to ensure that transgender persons are treated equally.

Rights of Transgender Person’s Bill 2014 assures rights and power, 2% reservation in jobs (government) and education, pensions, unemployment allowances, legal aid skill enhancement for transgender people. [11]

Bill also carries provisions to prevent abuse and discrimination on gender basis at work level and also prohibits violence and exploitation of transgender people.

Even though after passing of the bill from Rajya Sabha, from April 2015, when it came into effect, the bill still contains some glitch [12] and due to lack of precision on how various government officials should coordinate to execute its provisions. Even till date bill is pending in lower houses.

In late 2017, the transgender persons (protection of rights) bill was reintroduced in parliament. As transgender activists opposed the bill as it didn’t talk about topics such as marriages, adoption and divorce for transgender people. The bill was again passed by Lok Sabha on 17 December 2018 with necessary amendments, including a controversial clause forbidding transgender people to beg.

**III. STATE WISE INITIATIVES**

Transgender welfare policy was first time introduced in Tamil Nadu and Kerala in India. Transgender people now have free access to sex reassignment surgery as a result of this policy (SRS) in government hospitals though its only for male-to-female, free housing program, admission in government colleges with full scholarship for higher studies,; alternative sources of livelihood through formation of self-help groups and initiating income generation

programmes(IGP),citizenship documents. In the state of Tamil Nadu, the first transgender welfare board was established, comprising representation from the transgender community. Kerala is offering free surgery at government facilities in 2016.

Odisha welfare benefits for transgender people gave them the same benefits that were provided to people living below the poverty line in July 2016. According to the Odisha department of social security, the aim was to improve the overall economic and social status.

In April 2017,[13] the Ministry of Drinking Water and Sanitation permitted transgender people to use the public toilet of their choosing.

In October 2017, the Karnataka government announced the "State policy for Transgenders, 2017," which aims to raise awareness of transgender individuals in all educational institutions in the state. Issues such as violence, abuse and discrimination against transgender people will be addressed by educational institutions which also established a monitoring committee which was designed with investigating reports of discrimination.

N. Chandrababu Naidu, the chief minister of Andhra Pradesh, authorised pension schemes for transgender people in November 2017.[14] The policy states that the amount of Rs1500 was to be provided to each transgender person above the age of 18 for social security pensions by the government. Special toilets in public place, like malls and cinema halls, were constructed for transgender people by the Government.

**IV. LITERATURE REVIEW**

Name of the author	Topic	Review
M. Michelraj	“Historical evolution of transgender community in India” (. n. d).	The history of India's transgender community is examined in this research. The transgender community's historical evolution during the Mughal, British, post-independence, and modern periods. But this paper did not talk about the sensitivity from law enforcers irrespective of that this paper concludes that social economic status of the transgender community will be developed. For the betterment of the transgender population, the government should eliminate stigma, discrimination, and human rights violations. If all of this is incorporated into their daily lives, the transgender population in India will increase.
Priti Sharma, Nishant pal	“Transgender in India: alimented from the society” (2014)	In this paper, the author will emphasize on the problems faced by transgender and need to establish their legal rights. And point out the necessity of more legal awareness among people and sensitivity from law enforcers irrespective of the divergence in different states.
Reshma Elizabeth Thomas	Effect of globalization on Transgender in India (2015)	The purpose of this study is to investigate the impacts of globalisation and colonisation in the developing world, with a focus on India. After briefly introducing globalisation in general, this paper investigates the pre-colonial heritage of trans genders in India in connection to neoliberal globalisation dynamics. Globalization and colonisation have had a tremendous impact on Hijra communities' acceptance in Indian society, while simultaneously bolstering the views of western historians and researchers. But this paper does not talk about the law related to the third gender which affects globalisation.

*Dr. Jyotsnarani Singh	The status of transgender population in Odisha (2018)	The purpose of this study was to look into transgender people who now are part of society. To gain a better understanding of transgender people's social situation and to assess their support systems. This paper cannot talk about the literacy of the transgender people in India. This was observed by this paper that this community did not expect so many parents. Over 66 percent of the third gender resided in rural areas, which is extremely similar to the general population of 69 percent who live in villages. The census statistics also highlighted the community's low literacy rate of 46%, compared to 74% literacy in the broader population. In India, transgender people are called as Hijra. Many transgender people work as members of the opposite gender part-time or full-time.
Chandra Satish	Transgender children's education and their reengagement in society	This paper talks about the ICT in India and it was realised by the author that Hijra" community, who is also existing on margins educationally, Socially, economically, psycho-Sexually and psycho-socially. This paper gives of literacy to the third gender but cannot talk about the employment aspect.

### V. HYPOTHESIS

The hypothesis is set up in consistency with the above-mentioned objectives is as follows:

H01: We do not find significant correlation between Transgender literacy rate and GSDP

H02: We do not find significant correlation between Transgender employment rate and GSDP

### VI. RESEARCH METHODOLOGY

#### Nature and Data Collection:

10 Indian states with largest area were selected and GSDP (Gross state domestic product), literacy rate and employment rate for respective states were taken. GSDP (2018-19) data was taken from RBI data base. For taking transgender literacy rate percentage of transgender graduates in the respective states was taken for the same year i.e. 2018-19. And for studying the employment rate percentage of LFPR (labour force participation rate) [15] for transgenders in the selected states was taken for the same year According to Usual Principal and Subsidiary Status Approach (PS+SS) in Rural and Urban. The data was taken from ministry of statistics and programme implementation collected by National statistics office.

#### Methodology:

Correlation analysis is done between GSDP, Literacy rate and employment rate is done for top 10 largest states area wise. Further regression analysis is also done for the same.

#### Correlation analysis:

Correlation coefficient is a statistical method used to evaluate the strength of a link between two numerically recorded continuous variables. When a researcher wants and see if there are any plausible correlations between variables, this method is most useful.

#### Intercorrelation Matrix

A correlation matrix is a table that displays the coefficients of correlation between sets of variables. Each random variable ( $X_i$ ) in the table is correlated with the table's other values ( $X_j$ ). You may then see which pairs have the highest correlation. Because the correlation between a variable and itself is always 1, the table's diagonal is always a set of ones. The upper-right triangle may be filled in, but it would be a repeat of the lower-left triangle (since  $B_1: B_2$  is the same as  $B_2: B_1$ ); in other words, a correlation matrix is also a symmetric matrix.[16]

#### Regression analysis:

Regression analysis is a quantitative research tool that is used to model and analyse several variables in a relationship that comprises a response variable and one or more independent variables.

#### REGRESSION MODEL

$$Y_i = \alpha + \beta_1 X_1 + \beta_2 X_2 + \epsilon$$

Where

$Y_i$  - GSPD (dependent variable)

$\alpha$  - Intercept

$X_1$  - percentage of transgenders graduates (Literacy rate)

$X_2$  - Percentage of LFPR of transgenders (Employment rate)

$\beta_1$  &  $\beta_2$  - partial Regression coefficient

$\epsilon$  - Error term or residuals

### VII. RESULTS AND DISCUSSION

#### Correlation Analysis

Multi correlation was conducted between GSDP (Gross State Domestic Product), Employment and literacy rate of Selected states i.e. Andrapradesh, Chhattisgarh, Gujarat, Karnataka, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, Tamil Nadu and Uttarpradesh.

Results are as follows

**Table 1-** Inter correlation Matrix

	GDP	LITERACY RATE	EMPLOYMENT
GDP	1		
LITERACY RATE	0.861491678	1	
EMPLOYMENT	-0.38982085	-0.370635718	1

Source: Calculated By author at 5% significance level

We found that there is strong correlation between GSDP and literacy rate of transgender literacy rate. This depicts that increase in literacy rate will highly affect GDP of the state and then of a country as a whole as high literacy rate depicts that there is more access to education. This in turn directly affects the standard of living and thus directly affecting development of the state and country as a whole.

There is a negative correlation between GSDP and Employment rate which is treated as equal to labour force participation rate.

Also correlation between employment and literacy rate is also negative. That shows that education really does not guarantee employment for transgenders and increase in literacy rate will not necessarily lead to increase in employment rate of the respective states

**Regression Analysis**

**Table 2-** Regression Summary output

Regression Statistics	
Multiple R	0.864831274
R Square	0.747933133
Adjusted R Square	0.675914028
Standard Error	0.021534348
Observations	10

**ANOVA**

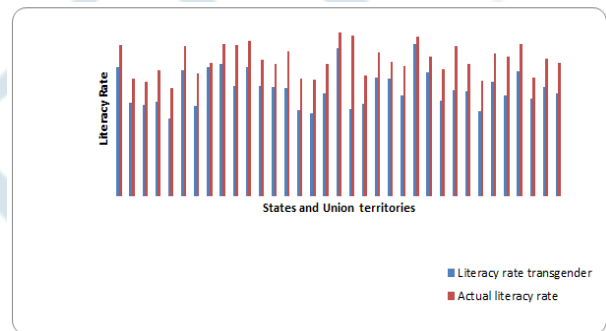
	df	SS	MS	F	Significance F
Regression	2	0.009631823	0.004815911	10.3852	0.008040909
Residual	7	0.003246097	0.000463728		
Total	9	0.01287792			

	Coefficients	Standard Error	t Stat	P-value	Lower 95%	Upper 95%	Lower 95.0%	Upper 95.0%
Intercept	-0.099834	-	0.697	-	0.1956	-	0.19568	
pt	0.04038	0.085	0.40456	0.697	0.27645	0.81	0.27645	1
X	1.66845	0.410118	4.06821	0.004	0.69867	2.6382	0.69867	2.63822
Variable 1	2475	603	9446	76	6081	29	6081	9
X	-0.153692	-	0.700	-	0.3019	-	0.30192	
Variable 2	0.06149	0.474	0.40012	0.991	0.42492	28	0.42492	8
e 2	6692		8196		1644		1644	

Source: Calculated By author at 5% significance level

In the above model of Regression Analysis, the determining tools R square and Adjusted R Square are 0.747933133 and 0.675914028 respectively which depicts that the model is a good fit. Significance of F is 0.008040909 which is less than 0.05 and hence the model is significant statistically. P value for both the variables statistically at (X1 and X2) is less than the significance level 0.008040909 hence it is significant model. Whereas, t-stat is more than mod 2 for variable X1 (significant) but less than mod 2 for variable X2 (insignificant) which is the reason for a negative correlation in the model. Hence all findings are supported by the Regression Analysis.

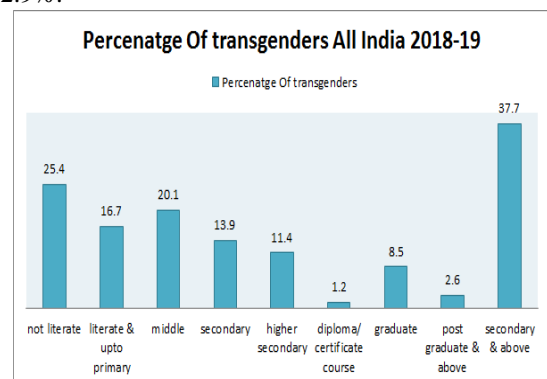
**VIII. COMPARISON BETWEEN ACTUAL LITERACY RATE AND TRANSGENDER PEOPLE LITERACY RATE**



**Figure 2-** Comparison of Literacy Rate  
Source- Census 2011

From the Literacy data as recorded in 2011 census We conclude that the highest literacy rate of transgender is in the state Kerala with 84.61% while the total literacy rate for the state of Kerala is 91.8% and lowest rate is of the state Jharkhand with 47.58% whereas its total literacy rate is 75.4%. In Kerala, 0.92% of literacy rate is contributed by its transgender people and around 0.63% of literacy rate is contributed by transgender in Jharkhand.

The state where transgender community contribute the maximum to its literacy rate by 0.97% is Nagaland with a transgender literacy rate of 70.75% and an actual literacy rate of 72.9%.



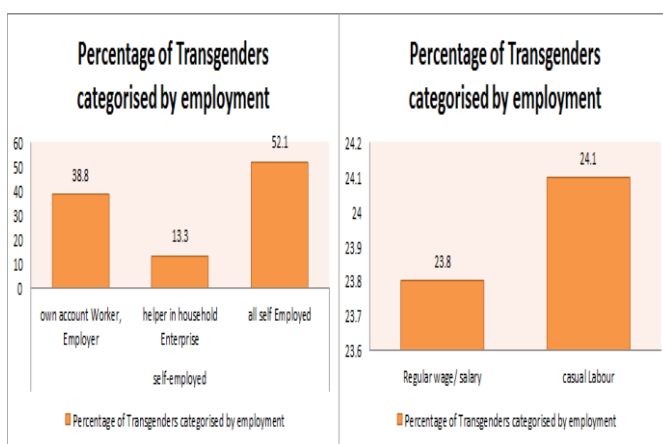
**Figure 3-** Distribution of transgender in different educational level.

Source- Periodic Labor Force survey 2018-19

As from the data we can conclude that the literacy rate of transgender is quite satisfactory. Each state transgender literacy rate contributes a quite satisfactory proportion to its respective states totals literacy rate.

The graph highlights Percentage distribution of persons of age 15 years and above by general educational level among transgenders for year 2018-19 all over India. It is leading in secondary level of education with 37.7% followed by 25.4% are not literate. Only 2.6% of transgender pursue for their post-graduation. And maximum number of transgender does not pursue their education after middle school; the stats show that numbers are only 20.1%.

### IX. WORKER PARTICIPATION OF TRANGENDER



**Figure 4-**Distribution Of Transgender categorized by types of employment

Source- Periodic Labor Force survey 2018-19

The above graph highlights the allotment of workers in usual status (ps+ss) by broad status in employment for year 2018-19 for all over India. The graph shows the participation of transgender in different kind of employment. Transgender are chief in a Self-employed with 52.1% followed by own account worker, employer 38.8%, casual labour that is 24.1%, regular wage/salary 23.8% and at last helper in households 13.3%.

### X. CONCLUSION

Eventually, the study concludes that Transgender community contributes majorly in economic development through factors such as literacy and employment which we examined in our study, despite this; social acceptability of the third gender in Indian states is still low. Despite the introduction of various laws, rights and welfare programmes for the transgender community of India, results are yet to be achieved.

There are undoubtedly many more transgender people in India who have kept their identities hidden due to social shame and fear of prejudice. In 2014, they were formally recognised as Third Gender. These people usually wear sarees and wander the streets, begging for money. They lack basic health services, which makes them vulnerable to STIs

and other serious health problems. Their employment rate seems to be too low because no private or government jobs are anticipated of them. As a result, they make a living by dancing, singing, and begging. They primarily fall within the Scheduled Tribe and Scheduled caste categories, which are considered backward in India. They also participate in sex work. The Indian government has recently begun to consider them, but it will take a long time for society to embrace them.

Today transgender people are being recognized as a different community which requires a little support to excel and to improve their social status in the society and it is upto us who can help them to achieve the same, by accepting them as a special human being and giving them respect in society.

### XI. RECOMMENDATIONS

The Hijra Recommendation Study is one of the most promising areas for a researcher to conduct because it not only provides significant information but also helps to understand the congregation as a whole, which can play a positive role in bringing about changes not only in Indian society but also in the global scenario. The following are some research ideas that could be pursued further:

More researches are needed to examine the nature of the relationship between them and the mainstream

- The transition of Hijras from manhood to femininity.
- Health risks and physiological issues are highlighted.
- Necessary legal laws are required to protect their rights and ensure justice.
- Existing welfare programmes must be assessed in order to produce successful results.
- When developing policy and developing initiatives, Hijras must be scrutinised.

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