

Running head: care and sustainability

1 **Third gender, lack of family care: proposed sustainability in their socio-economic**
2 **status**

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11 **Abstract**

12 The COVID 19's effect on the mental health is an established taboo. The consequences of
13 the same on the third gender and sexual minorities were enormous. Considering their
14 woeful socio-economic status, the researcher initiated a field survey on them in the three
15 districts of West Bengal to explore the intensity of their socio-economic agony and to look
16 for a probable solution through a two months survey in February and March 2022. The
17 target group was transgender and the aim was to observe the effect of the neo-social
18 environment (post pandemic situation) on them. This indicated a distress to them and their
19 economic insecurity and negative family back up. The researcher to study their mental
20 health problems and associated sexual orientation worked with through unstructured
21 questionnaires to insert an effective solution to the problem.

22 Since the social science research remains incomplete without the perception of the
23 researcher on the issues, an attempt is made here to analyze their issues through diversified
24 information gathering techniques.

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25 Methodology adopted for the research included the observation of the situation from the
26 traditional Indian family structure. The research findings are expected to bring forth the
27 changes with the adoption of the legal support system is expected to become the main
28 ingredients of the present research.

29 The research questions include; 1. How far the gender and sexual minorities are oriented to
30 the change? 2. Are they happy with the legal support? 3. What steps taken by their
31 community to legally solve their issues to assimilate them with the stereotypical family
32 structure? How to offer a sustainable solution from the concept of an isolated class?

33 The research remains incomplete without a concrete solution with the association of the
34 legal support system, though an optimistic solution is possible. Hence the associated
35 mindset under the modern neo-liberal social structure is expected to offer a sustainable
36 solution to their circumstance.

37 **Key words**

38 Care, LGBTQIA+, minorities, sustainable, transgender

39 **1. Introduction**

40 The condition of being transgender is when one's gender expression or gender identity does
41 not correspond to their biological sex. The phrase "those who were assigned a sex,
42 generally at birth and depends on their genitals, but who believe that this is an inaccurate or
43 incomplete representation of them" is included in the definition of transgender.

44 The phrases "justice, social, political, and economic" in the preamble of the Indian
45 Constitution has a lucent solemnity. Following India's declaration of independence, it was
46 resolved that every person would have a life marked by dignity, equality, and progress in
47 all areas of life. A family that leads a dignified life is one that is happy. But it remained a
48 fantasy for a large number of individuals. There were individuals from the LGBTQ
49 community, in particular individuals who identify as transgender. Perhaps the most
50 distinguishing aspects of our constitution are its prohibition on discrimination in any form.

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51 This helps create an environment where everyone has an equal chance to develop and
52 realise their full potential. Although the Supreme Court has made repeated attempts to
53 transform society, there are still many changes that must be made, most notably a shift in
54 the public's thinking through numerous initiatives that raise awareness of transgender
55 people's rights. The NALSA judgment as well as Navtej Singh Johar cases marked the
56 outset of these reforms. However, there are still a lot of societal adjustments that require to
57 be made.

58 Persons that defy social gender conventions are typically referred to as 'transgender people'.
59 The modern word "transgender" was coined by the grassroots movement in the middle of
60 the 1990s to describe persons who identify as having a different gender. The word
61 'transgender' is frequently used as a catch-all to describe those who reject rigid, binary
62 gender constructs and who express or exhibit a blurring of widely accepted traditional
63 gender norms. People who identify as transgender might live either fully or partially as the
64 gender 'opposite' of the biological sex (UNDP, 2010). Although they are basically cross
65 dressers, transgender people go by many different names in different regions. They are also
66 referred to as drag queens, drag kings, and transvestites. They go by the name 'Aravani' in
67 Tamil Nadu. They are referred to as Kinnars in Delhi. The terms 'transgender' can also be
68 used interchangeably with 'gender variation', 'gender difference', and 'gender non-
69 conforming'. The transsexual community suffered from social injustice, economic hardship,
70 and political marginalisation.

71 In the neo-social environment (post pandemic situation) cast an intense impact on them.
72 This has indicated a distress to them and their economic insecurity and negative family
73 back up. This after effect of COVID 19 imposes a 'double burden' on this particular gender.

74 **1.1 Issues faced by third gender**

75 In Indian society, there has always been unfairness toward the transgender people. People
76 used to frequently view their name as derogatory language. Even they are denied the
77 fundamental liberties accorded to Indian people. They have experienced prejudice,
78 suppression, and oblivion. But when this community was acknowledged as a 'third gender',

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79 something changed. The transgender community had a common myth that if they begin to
80 develop as male, the gender they had at birth, they will appear different from others of the
81 same sex, and if they begin to develop as female, as their characteristics resemble them,
82 they will become targets of sexual abuse, molesting, and trafficking. It is also taken that a
83 transperson should be a hijra, whereas 'hijra' is just a profession. A transperson can be
84 anything by profession. In summary, individuals would experience prejudice and numerous
85 sexually transmitted illnesses regardless of the circumstances. In actuality, this prejudice
86 not only exists outside of the family but also occurs within it. They have several difficulties
87 while trying to acquire services such as health care. They are frequently denied medical
88 attention and refused admission to hospitals. Even medical professionals are ignorant on
89 how to treat transgender people. Because documents for identification are necessary to
90 access essential rights, those who lack proof of identity are unable to exercise these rights.
91 But in the post pandemic era, these issues become more prominent and these severely
92 hamper the socio-economic structure of the society as well as the sustainability.

93 **1.2 Transgender in Indian law**

94 The transgender group was labeled as 'criminals' who might have been 'addicted' to
95 committing heinous crimes as early as the Criminal Tribes Act of 1871. They were detained
96 for engaging in homosexual intercourse, wearing women's attire, dancing, or blasting music
97 in public. The legislation was overturned in 1949 when India gained independence, but
98 prejudice towards the transgender population has persisted. Without any genuine attempts
99 to mainstream them, this has relegated transgender people to the periphery (Raju et al.,
100 2015). The laws of India have not really tried to include this minority in the general
101 populace.

102 **2. Objectives**

- 103 1. To analyze the family care towards the third gendered youths
- 104 2. To investigate and comprehend transgender people's socioeconomic position.

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105 2. To identify the effect of government schemes on the socio-economic conditions of
106 Transgender.

107 **3. Research Methodology**

108 A research methodology produces data that can be trusted and is grounded in science. It
109 also includes a precise method for keeping researchers on task in order to produce a smooth,
110 efficient, and regulated procedure. The present experiment aims to investigate the
111 singlehood that people of the third gender experience. It also makes an effort to look at the
112 challenges and societal problems associated with their sexual identity and being single.
113 Research is also being done to find out how people absorbed problems from their social and
114 personal experiences.

115 **3.1 Design**

116 It was determined that the current inquiry was appropriate for the qualitative research
117 design. Contrarily, the subsequent research hypotheses were developed in line with the
118 objectives of the study. The researcher was particularly interested in the social and personal
119 difficulties of being alone. The researcher's position in a small town did not prevent her
120 from looking into such divisive issues that impact the whole family and society. The
121 researcher also understood patience and compassion because she was a woman. The
122 availability and suitability of the individuals tested, including caretakers, accounts for the
123 sample size's seeming modesty. It was hard to get people's attention and get information out
124 of them.

125 **3.2 Method**

126 The research aims were achieved using a feminist approach, and the unstructured
127 questionnaire that was employed in this study was selected as the research technique due to
128 the multidisciplinary character of the inquiry. Here, it is important to choose pertinent
129 conversation points and open-ended questions that can handle any unforeseen probing that
130 may occur. Establishing a non-hierarchical connection with the respondents is essential for

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131 feminist research in order to avoid offending them and allow them to freely express their
132 concerns. The informal character of interviews makes it easier to build trusting connections
133 with participants and better grasp their individual perspectives.

134 **3.3 Study area**

135 The present study was conducted on February and March 2022 in the three districts, namely
136 Kolkata (22.5726° N, 88.3639° E), Howrah (22.5958° N, 88.2636° E), and North 24
137 Pargana (22.6168° N, 88.4029° E) of West Bengal in India (see Annexure 1). Establishing
138 a good rapport with the respondents and after telephonic connection, direct interviews were
139 taken with open-ended questions.

140 **3.4 Sampling and inclusion criteria**

141 The present investigation aimed to study the mental health problems and challenges faced
142 by transgender adolescents. Therefore, a snowball sampling has been done with the sample
143 consisting of 85 respondents of transgender persons, irrespective of gender, in the age range
144 of 20 to 35 years from lower-middle socioeconomic status to upper-middle socioeconomic
145 status.

146 To reflect a purposeful, homogenous sampling, the participants must meet the following
147 criteria:

- 148 • Individuals must be residents of these three districts of Kolkata, Howrah, and North
149 24 Pargana in West Bengal in India
- 150 • Individuals must identify as under third gender
- 151 • Individuals must be between 20 to 35 years old
- 152 • Individuals must have disclosed their sexual orientation and gender preference
- 153 • If participants did not meet the criteria mentioned earlier, the researcher excluded
154 them from the study.

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155 **3.5 Ethics**

156 The current study followed all ethical guidelines. Written approval from each individual
157 was obtained. They received guarantees that their identities would be kept completely
158 anonymous, that the data and information collected from them would only be utilised for
159 study, and pseudonyms would be used instead of their original names.

160 **3.6 Limitations**

161 The study is limited to the transgender who residing in the three districts of West Bengal in
162 India. Some interviewee did not open up freely.

163 **4. Result**

164 **4.1 Third gender and lack of family care**

165 **4.1.1 Rejection by the Family**

166 *“You know... if your family isn't aware enough, what we should expect from society!”*
167 *(Subhan, personal interview)*

168 Many parents and guardians strive to place their transgendered teenage offspring in the
169 heterosexual cisgender community to protect them from stigma, harassment, and abuse
170 connected to their sexual orientation as well as gender identity. The majority of the
171 responders have had these experiences. Some respondents' parents report often trying
172 certain professional therapy.

173 *“My parents are well educated, even my father is a well known professor. But according to*
174 *them, it's my mental disorder. They took me to a psychiatrist for treatment. Then I got*
175 *really depressed seeing their behavior towards me. [...] my father once physically hurt me*
176 *in order to change 'my mind'.”(Nabin, personal interview)*

177 Additionally, they could restrict their access to numerous transgender-related organisations
178 or services. In the name of affection and care for their children, the parents of all such

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179 youngsters defend their rejection of transgenderism along with their adoption of different
180 techniques to modify their children's behaviour.

181 “[...] no, I don’t share anything more to anyone. My family understands the facts, but they
182 don’t want to understand me. Better ... I just ignore them” (Soni, personal interview)

183 One of the responders who identifies as transgender may feel entirely rejected, which
184 would be bad for both her mental and physical health. The fear of rejection or disapproval
185 by society, particularly parents who think homosexuality is against moral principles and
186 even against religion, further pressures such youth to mask their sexual orientation or
187 gender identity. For the development of young homosexual or transgender people, this
188 secrecy has major consequences since it lowers their sense of self-worth.

189 Under this study, it was shown that transgendered people who had their families reject them
190 experienced lower levels of self-esteem than those whose families supported them.

191 “I left my family... mine is a joint family...you know...conservative very much. So I had to
192 leave my family after getting a job and started living separately. And yes, none of them
193 didn’t prevent me to go; rather they felt relieved as they were then free from society’s
194 frowning (laughingly).”(Samar, personal interview)

195 As some of the interviewees had had unpleasant experiences, rejection may potentially lead
196 to social marginalisation for this family. Their parents forbade them from attending family
197 or even other social gatherings out of humiliation. Verbal as well as physical harassment
198 are actions associated to familial rejection centered on sexual orientation or gender identity.
199 The majority of the respondents had experienced that. The same version is almost universal.

200 “My elder siblings kill me every day with words...dirty, painful words... regularly” (Nikita,
201 personal interview)

202 **4.1.2 Homelessness or Separation**

203 Youth of the third gender are overrepresented among the homeless. They become homeless
204 as a result of abuse, neglect, or identity conflicts in their families. They are more likely to

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205 be physically and sexually exploited by others since they are living alone. When they are
 206 classified as homosexual, bisexual, or transgender, for example, they are frequently the
 207 targets of abuse, neglect, and exploitation (Sangwan, 2013).

208 *“He (father) kicked me out of our house as I shared my gender preference to them (parents).
 209 Now, I’ve independently started a business with my partner.” (Shyamal, personal
 210 interview)*

211 Additionally, they are more likely than heterosexual homeless kids to get offers of having
 212 sex in exchange for cash, food, shelter, clothes, and drugs. Unfortunately, a large number of
 213 homeless transgender adolescents turn to sex trade to cover their fundamental requirements.

214 *“I used to take drugs on those days.[...] Yes I had to sleep with those nasty people (abusive
 215 words) for a job, for food, to pay the rent of house.” (Liza, personal interview)*

216 Youth who identify as transgender and are homeless are more vulnerable to violence and
 217 other types of exploitation and abuse. In the lack of adequate housing and other possibilities
 218 for growth, they are also more prone to engage in other illegal activities. Additionally, it
 219 affects their many human rights, such as their right to life, the right to a dignified existence,
 220 and the right to the necessities of life.

221 **4.1.3 Homophobic or transphobic Bullying and Domestic Violence**

222 Due to homophobia or transphobia of cisgender heterosexual people, intolerance,
 223 discrimination, harassment, and the threat of violence are experienced by transgender
 224 youths.

225 *“He (cousin brother) cannot tolerate me without any reason. Even my uncle and aunt also
 226 avoid me. If I go to their room, they just behave like I’m untouchable. [...] They scared of
 227 me... I don’t know why.” (Pamela, personal interview)*

228 Actually, there is no one definition of "homophobia" because the term encompasses a vast
 229 spectrum of diverse attitudes and opinions. Generally speaking, homophobia is the dislike
 230 or fear of gay individuals, but it may also refer to the stigma associated with homosexuality

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231 as a result of societal ideas. Similar to how it is towards trans persons, transphobia exists as
 232 well (Wandrekar, 2020). Homophobic behaviour can result from negative views or
 233 sentiments against non-heterosexual identity, relationships, and communities, and this is the
 234 main cause of the prejudice that many transgender persons encounter. Different
 235 manifestations of homophobia or transphobia exist, such as homophobic jokes, physical
 236 assaults, discrimination at home and at work, and unfavourable media portrayals.

237 *“Every time my brother mocked me. Whenever his friends came to our house, they pinched*
 238 *me with bad homophobic jokes. I complained to my parents, but they ignore it. [...] That*
 239 *day he hit me with his cricket bat as I took his t-shirt. The reason was that being a filthy*
 240 *person (for my gender preference) I couldn’t touch his things. [...] It’s the story of*
 241 *beginning.” (Dipan, personal interview)*

242 According to the study's respondents, family relationships were severed as a result of
 243 violence and banishment from their parents. Severe trauma and upheaval to people's lives
 244 can result from transphobia. For instance, a lot of transgender young people have ended up
 245 on the streets after coming out to their family and receiving rejection. They are unable to
 246 control their animosity, and it is a reality that they cannot comprehend persons who identify
 247 as non-heterosexual or of a different gender. As a result, they verbally or physically abuse
 248 transgender people and subject them to violence. The third gendered adolescents are more
 249 likely to experience stress, unhappiness with their environment, exposure to physical
 250 disruption, loneliness, and exclusion as a result of such views.

251 Domestic abuse may impact persons of all sexualities and genders and is not just a problem
 252 for heterosexuals. The youth and young transgender people also disclosed that their
 253 families found it difficult to comprehend and accept their gender identity and sexual
 254 orientation preferences, referring to them as "madness," "lack of doing," "sham," and even
 255 "inhuman act." They also disclosed that their families occasionally turned violent and
 256 physically assaulted them.

257 *“My dad Yes.... Last week ... hit me with his belt. It’s becoming very difficult to live*
 258 *with my family.” (Anubhab, personal interview)*

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259 At some point during their lives, they have been the victims of rape, physical assault, and
260 mental torment. Sexual assault victims who identify as trans have a higher risk of doing so.

261 “[...] *this is a darkness of my lifethat night... that horrible night... I had slept on my bed*
262 *and suddenly I felt someone on me... someone trying to rape me. My cousin brother... [...]*
263 *my cousin brother and sister had planned to teach me about sexual feelings and all. [...]* I
264 *somehow complained to my mom, but in vain. [...]* Now say...*is this life?*” (Navina,
265 *personal interview*)

266 **4.1.4 Health issues for lack of care**

267 Youths who identify as transgender have a higher suicide risk when their relatives reject
268 them. They are more likely than heterosexual persons to engage in suicidal behaviour,
269 suffer from a mental illness, or abuse and become dependent on drugs. They were at
270 minimum 1.5 times more likely to experience depression and anxiety. The health of those
271 who were shunned by their families was poorer than that of homosexuals and transgendered
272 people whose families accept them. They occasionally turned violent, especially toward
273 heteronormative individuals. In addition, it was shown that they were more inclined to
274 delay in testing for HIV and other STDs owing to the uncertainty, which put them at an
275 even greater risk of contracting HIV and other infections.

276 Even due to COVID 19, during lockdown, transgender youths were severely mentally
277 affected by their family. They used to face verbal and physical taunts, bullying, and
278 unnecessary baseless advices which depressed them emotionally as well as morally. The
279 main reasons to fall of them in post pandemic period are lack of familial care and support,
280 job opportunity, education and self determination and self confidence (see annexure 2).

281 *“I wanted to flee away. I felt claustrophobic there. [...]*” (Nayna, *personal interview*)

282 **4.2 Third gender and the issues from legal atmosphere**

283 What should the sensitive government do if society is not intelligent enough?

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284 98.2% of respondents stated that they were not engaged in any self-help collaboration as
285 well as the government authorities does not grant any subsidies to develop small scale
286 business.

287 87.27% of transgender students are denied free government college places. They did not
288 finish their secondary school, or they are less informed of the programme, is the excuse
289 given.

290 The welfare systems for transgender persons are many. The transgender welfare policy
291 stipulates that transgender people have access to free sex reassignment surgery (SRS) in the
292 public hospital (only for MTF), free housing, a variety of citizenship documents, admission
293 to government colleges with full scholarships for higher education, alternative sources of
294 income through the creation of self-help groups (for savings), and the launch of income-
295 generation programmes (IGP).

296 The problems that transgender people deal with include discrimination, a lack of
297 educational opportunities, unemployment, homelessness, a lack of medical resources for
298 HIV hygiene and care depression, the abuse of hormone medications, tobacco and alcohol
299 abuse, and issues with marriage, property, voting rights, and adoption.

300 **5. Discussion**

301 In the years following the epidemic, life has significantly changed. It becomes more
302 difficult for the third gender to live a life devoid of strife. Their lives are impacted by the
303 socioeconomic structure.

304 The 2019 Transgender Person Protection Act, the purpose of passing, this legislation was to
305 uphold transgender people's rights. This measure prohibits discrimination against the hijra
306 group in all areas, including housing, healthcare, work, and education. The District
307 Magistrate must now provide a certificate of identification, and on the basis of that
308 document, every individual will be accepted as transgender, despite the fact that this
309 measure grants the right to self-perception of gender identity.

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310 Additionally, it has made begging illegal and mandates that any transgender youngster
311 under the age of 18 live with their biological family.

312 Recognizing the injustices endured by transgender persons and putting forth urgently
313 needed reform requires the Ministry of Law, the Ministry of Social Justice, and State
314 Governments. Today's system of governance is aware of the changes in the socio-economic
315 situation of transgender people. More people are starting to realise and value the existence
316 of transgender individuals as technologies and digital communication have greatly
317 increased in India. They have organised rallies for basic human rights through unions and
318 will keep pushing for legislation till they are pleased. India has made great strides in
319 recognising the rights of transgender people.

320 The court has issued specific directives to the federal and state governments in order to
321 defend the rights of 'third gender'.

- 322 ▪ This community must be regarded as the third gender in order to protect their
323 fundamental rights, for example.
- 324 ▪ The individual must disclose his gender in order to be acknowledged.
- 325 ▪ Reservations must be made for members of the socially and economically
326 underprivileged class of people in areas pertaining to public employment and
327 education.
- 328 ▪ In compliance with HIV zero-surveillance, special preparations must be established
329 for Hijra, and they must get the proper medical care.
- 330 ▪ If the hijras experience issues such as fear, gender dysphoria, humiliation, sadness,
331 suicidal thoughts, etc., the government must address these issues.
- 332 ▪ At order to provide hijras with medical amenities in the hospitals, steps like creating
333 separate wards and restrooms must be implemented.
- 334 ▪ Government must create unique welfare programmes to support their overall growth.
- 335 ▪ To ensure that transgender people are not considered as outcasts and that they feel
336 included in society, public awareness should be raised.

337 **6. Conclusion**

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338 We have been residing in a society in which a sizable portion of those who reside among us
339 have been denied access to fundamental freedoms. They haven't received fair treatment.
340 We have committed many injustices against them. But when the populace acknowledged
341 their struggle, change began. The government and judiciary are quite aware of their rights.
342 The altered circumstances were the first step; going ahead, we must anticipate the altered
343 circumstances. It remains a far way to go. It is evident that many individuals appear to be
344 happy about the repeal of Section 377. Most of them have expressed the opinion that
345 transgender people have all of the rights, but in reality, much more have to be done to
346 achieve equality. It is wrong to deny such persons a fulfilling existence because doing so
347 offends the sensibilities of orthodox organisations. It is clear that trans-people have been
348 crucial to preserving the lives of females' children. If they were able to prevent the girls
349 from being trafficked, why can't we safeguard them by granting them equal human rights as
350 well as a life deserving of respect? If they are devoted to their country, then the country
351 must also be serving them by recognising both their identity and their rights.

352 **7. Recommendations**

- 353 • Transgender people can serve as the brand ambassadors for the government's social
354 consciousness and welfare initiatives.
- 355 • It is the role of the media to support tales that bravely mention that a parent's son is
356 transgender.
- 357 • Just to respect diversity, incorporate a transgender programme into the classroom.
- 358 • Professional therapy where parents and kids may learn about the differences and
359 motivations of transgender people.

360 **8. Conflicts of interest**

361 Corresponding author states that there is no conflicting interest.

362 **9. Acknowledgement**

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363 Declared none.

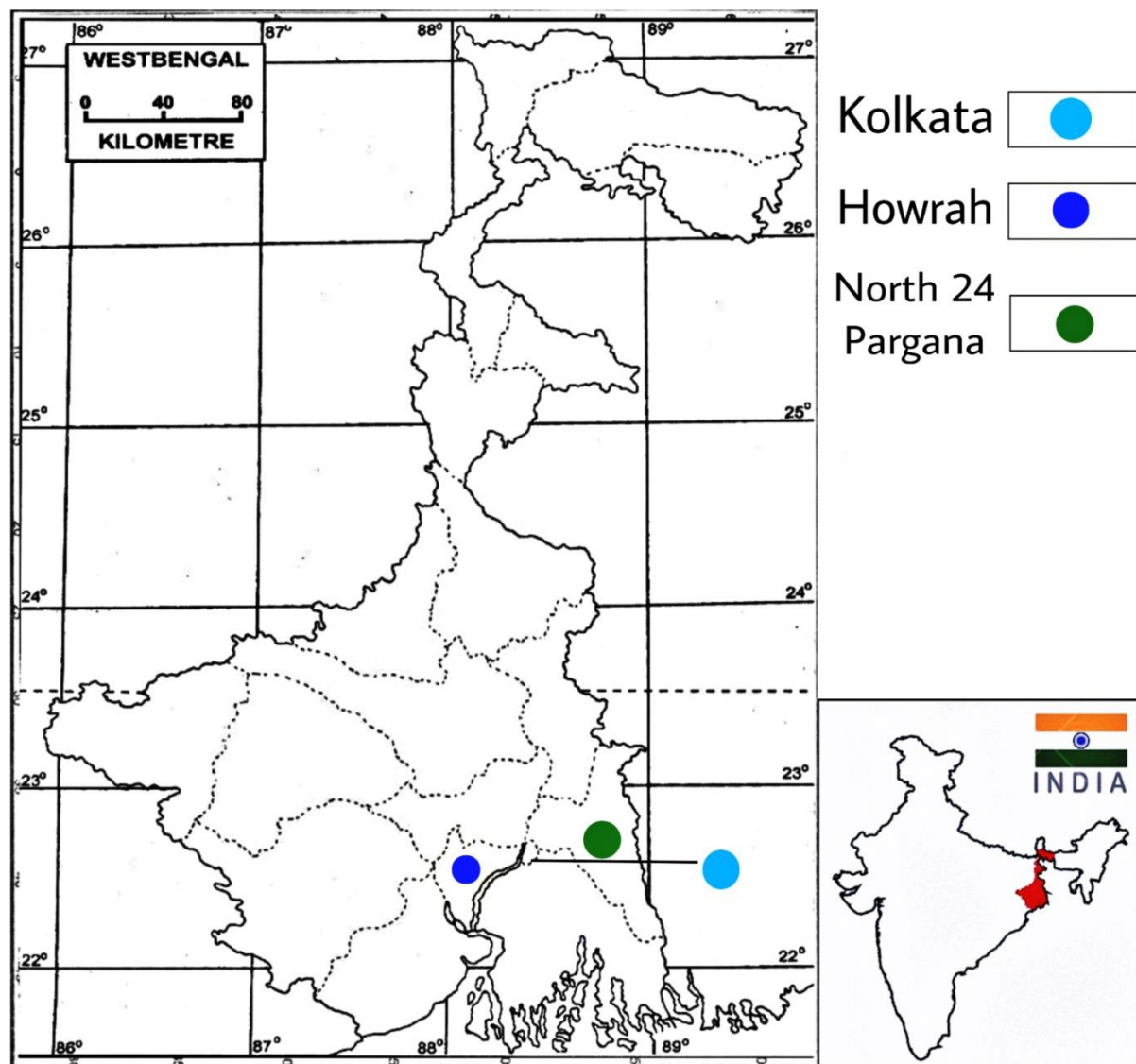
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373 Annexure 1: Study Areas – Three districts of West Bengal in India

S.No	Reasons	Percentage%
1	Lack of family care	89.7
2	Lack of self confidence	6.60

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3	Lack of education	8.86
4	Lack of job opportunity	1.90

374 Annexure 2: Reason to fall of them in Post pandemic period