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# A Study of “Social Economical and Cultural Status of Transgender in Vadodara City of Gujarat”

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### ABSTRACT:

This research paper covers the social, economic, and cultural status of the transgender community in Vadodara, Gujarat. This paper focusses the part of Introduction, Literature review, objectives Data Method, finding and conclusion. Introduction parts contain backgrounds of study. Literature review mainly focuses on article journal related with socio-economic and cultural status of transgender community. Main objectives were status of socio-economic and cultural status of transgender community, also find out the nature of violence and abuses they are facing in our society. It also highlights that explore government programme and policies to improve social inclusion of transgender community into mainstream of society. Data and Method: Qualitative and Quantitative method was used in this method. A sample size 30 transgender community people were interviewed for data collection. Data was collected by researcher with collaboration of Lakshya Trust and Garima Greh. Quantitative data contains age caste, sex, family background, occupational details. for Qualitative data was collected from trans men's and trans women's with in-depth interviews.

Results and Finding: Main finding are their socio-economic status is very much low than other community. Most of transgender community celebrated their own cultural programme in their community itself. Another results and finding shows that they are having own their community and very much negligence with society faces physical and sexual abuse. it also highlights high level of stigma discrimination in the society.

Conclusion- Conclusion part includes about their socio-economic cultural status of transgender community. It also shows that having low socio -economic status of this people, there is highly ignorance of access to education, health etc. They are facing many violence from society such as physical and sexual violence. Stigma is always with them. Government should have training and development programme for their mainstream in society. For their cultural status, society should be involved in each and every programme, whereby their cultural status may be highlighted by society.

**Key Words:** Socio- Economic Status, Cultural Status, Physical and Sexual Abuse, Stigma, Discrimination, Training and Development.

### Introduction:

**Social Economic and Cultural Status of Transgender Individuals in India:** Historically, transgender individuals in India have occupied a unique social space. They have been recognized in religious and cultural traditions. However, they have also faced systemic marginalization, discrimination, and exclusion from mainstream social and economic structures. This study aims to examine the social, economic, and cultural status of transgender individuals in India. It will also highlight their struggles and progress in recent years.

### Historical and Cultural Context:-

India has a long history of recognizing transgender people, known as hijras, as a distinct socio-religious group. Ancient texts such as the Ramayana, Mahabharata, and Kamasutra mention non-binary and third-gender identities. During the Mughal era, transgender individuals held significant roles in royal courts. However, colonial rule, particularly with the enactment of the Criminal Tribes Act (1871), criminalized them, leading to social ostracization.

Post-independence, transgender people were largely missing from policy frameworks. However, in the last two decades, there have been efforts to recognize their rights.

**The 2014 NALSA judgment by the Supreme Court was a landmark decision, giving them legal recognition as a "third gender", paving the way for legislative reforms like the Transgender Persons (Protection of Rights) Act, 2019.**

### Social Status of transgender:-

Transgender people still face stigma, discrimination and violence despite having legal recognition. Some of the key social issues are Family Rejection, Healthcare Disparities, Violence and Discrimination and Educational Barriers.

**Family Rejection:** A lot of transgender people are rejected by their families, which results in homelessness or dependence on other transgender people for support.

**Healthcare Disparities:** There is still limited access to gender-affirming healthcare, discrimination by medical professionals, and a lack of awareness about transgender health issues.

**Violence and Discrimination:** Transgender individuals are often subjected to verbal, physical and sexual abuse in public spaces, at work, and sometimes even in their own families. **Education Barriers:** Bullying, harassment, and exclusion result in high dropout rates among transgender students, limiting their educational attainment and job opportunities.

### Economic Status of transgender:-

Economic marginalization is a challenge for transgender individuals.

**Unemployment and Job Discrimination:** A lot of transgender people are denied jobs because of their gender identity, which forces them into informal sectors such as begging, sex work, and performance arts.

**Limited Economic Opportunities:** The practical implementation of corporate diversity initiatives and government schemes that aim to promote transgender employment is weak.

**Lack of proper identity documentation and persistent bias:** Are the main reasons why people have limited access to banking services, loans, and financial security.

### Cultural Status of transgender:-

**Religious and Ritualistic Roles:** Hijras still continue to perform the roles of bestowing blessings during childbirth and weddings.

**Representation in Media and Arts:** Bollywood and regional cinema have seen increasing, albeit often stereotypical, representation of transgender people. More transgender individuals are now visible in mainstream media, activism, and politics.

**Transforming Public Perceptions:** Awareness campaigns, social movements and legal reforms have all played a role in changing societal attitudes, although there are still deep-rooted prejudices.

### Current Government Programmes and Policies for transgender in India:-

India has implemented several programs and policies to support and empower the transgender community. Key initiatives include are as follows:

**Transgender Persons (Protection of Rights) Act, 2019:** A legislation that prohibits discrimination against transgender people in education, employment, healthcare, and access to public goods and services. It also recognizes the right of transgender persons to self-perceived gender identity and mandates the provision of welfare measures by the government.

**National Council for Transgender Persons (NCTP):** It was set up in 2020 to advise the government on policies and laws relating to the welfare of transgender people. The council has government officials and transgender community leaders as members. It monitors and evaluates the welfare schemes for transgender people, addresses their grievances and promotes awareness to reduce discrimination.

**SMILE Scheme (Support for Marginalized Individuals for Livelihood and Enterprise):** Launched to provide comprehensive rehabilitation for transgender persons, the SMILE scheme encompasses components such as skill development, composite medical health, and safe shelters known as Garima Grehs.

**Garima Greh:** Shelter homes for destitute transgender persons. As of September 2024, 16 Garima Grehs are operational in 13 states, including Gujarat, providing shelter, food, medical care, and recreational facilities. National Portal for Transgender Persons is the fifth one. This portal was launched on 25th November 2020. This online platform will help in the issuance of the transgender certificate and ID card. This will make the process much easier and will not require the physical visit of the transgender people to the office. The portal is available in many languages including Gujarati.

**In 2024, Ayushman Bharat Pradhan Mantri Jan Arogya Yojana (PMJAY):** It was extended to cover transgender individuals, providing health insurance coverage of up to ₹ 5 lakh per person. Dedicated healthcare centers for transgender persons have been established in 18 states to ensure accessible medical services.

### Educational and Employment Initiatives:

**Scholarships:** A scholarship plan is approved for transgender people who are pursuing higher education to promote academic improvement.

**Reserved Seats:** The seats have been reserved for transgender in medical and engineering colleges to increase their representation in the professional fields.

**Skill Development:** 75 customized job roles have been developed for transgender persons under NSQF 2023, along with upskilling and placement drives under the SAKSHAM initiative.

#### **Legal and Social Measures:**

**Transgender Protection Cells:** Established in different states to monitor offenses against transgender persons and ensure timely registration, investigation, and prosecution of such offenses.

**Sensitization Programs:** Workshops have been conducted to sensitize police and judiciary members, aiming to reduce discrimination and improve the handling of cases involving transgender individuals.

#### **Equal Opportunities Policy:**

In February 2024, the Ministry of Social Justice and Empowerment released the 'Equal Opportunities Policy for Transgender Persons' for ensuring equitable treatment in employment as well as an environment in workplaces that is not discriminatory or harassed.

These efforts manifest the Indian government's dedication towards creating an inclusive society that protects and maintains the rights and dignity of transgender individuals.

This paper includes introduction, literature reviews, objectives, data methodology, finding and conclusion. Introduction parts contain socio-economic and cultural status of transgender community. It also includes government programme and policies for transgender. Objectives are main to study about their socio-economic and cultural status of transgender and it focuses on government programme and policies to improve social inclusion of transgender into the mainstream society.

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#### **Objectives of the study:-**

- To know the social status of the transgender of Vadodara.
- To addresses economic and cultural status of transgender in Vadodara.
- To find out the nature of violence and abuses they are facing in our society.
- To explore government programme and policies to improve social inclusion of transgender into the mainstream society.

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#### **Review of the literature**

Arunagiri et.al (2018) concluded that, Across the globe and across all segments of the general population, social acceptance of the third sexual orientation (transgender) is incredibly subtle and helpless. It is an abhorrent fact that many people, including their parents, relatives, and kin, rejected their inheritances. These segments of transgender people engage in dishonest and illegal work to meet their basic needs and to make ends meet because they are considered a disgrace by the general public and are frequently evicted from their homes by their parents, siblings, in-laws, and other family members. The general public's acceptance of transgender people is unsatisfactory, and they are viewed differently in society. The target population was surveyed using a structured questionnaire, and snowballing sampling techniques were used.

Chaudhary and Shukla (2017) highlighted about identity of Hijras, Aravanis, Kothis, and Jogtas/Jogappas are among the many transgender-related identities, cultures, and experiences that coexist in India. In the past, these individuals were respected and a part of the larger culture. Although they are still occasionally treated with the same respect, modernity has altered their circumstances. Although the significance of Hijras in Indian society has been shown throughout history, this is not the case in modern-day India. Being male or female shapes socialization, relationships, expectations, values, and views. What occurs when a person is a third sex with characteristics of either or both sexes but is neither male nor female? views of Hijras and their position in contemporary Indian society are discussed in this chapter.

Delliswararao et.al (2018) specify that, the identity of transgender people is one of the most significant social issues in India, where problems are becoming more prevalent. The transgender issue has been a social and cultural quest in India for more than ten years. Gender equality is still a difficult factor in the development of society because gender stratification is a barrier that pervades every aspect of life and is part of the country's social structure. Similarly, even after the Supreme Court of India recognized transgender people as a third gender, the issue is still up for debate and uncertainty. In this essay, I discuss my opinions on the sociocultural exclusion and inclusion issues, the development of transgender people in society, and mainstream views of them.

Jebin (2018) explained in her article that, A transgender person's life is a never-ending battle between society and their actual sexual identity. People must deal with unfair treatment during this process, which causes them to experience various types of deprivations. It begins with the family constellation and extends well beyond, forcing transgender people to make decisions about a life they most likely would not have desired.

This study looks at the opportunities transgender people in Bangladesh have in real life to live the lives they "want to lead" and evaluates their actual accomplishments by taking advantage of those opportunities. It is possible to summarize the goal of this study as being to present transgender people's lives from a social and economic perspective. (Jebin, 2018)

To do this, a qualitative approach has been selected; more precisely, a semi-structured interview technique has been used to gather data from the primary sources. Examining the pertinent literature as well as the primary data being gathered is part of the data analysis process. It is important to note that all of the interviews were carried out anonymously with the respondents' permission and that no respondent younger than 18 was involved (Jubin, 2018).

Kumar and Singh (2022) studied about the historical evolution of transgender people in India is expressed in this article. Transgender people's historical development during the Mughal, British, post-independence, and modern periods. Transgender people held important positions during the Mughal era, serving as administrators and political advisors. The provision of land and food rights during the British era benefited transgender people. The Indian government has introduced new policies and programs for the transgender community's social protection and welfare in the modern era.

Kalra (2011) mentioned that, "As evidenced by its mythologies and ancient writings such as the Kamasutra, Indian society has been accepting of a wide range of sexual identities and behaviours. Alongside the common heterosexual family, the transgender hijra community has developed into a distinct subculture within Indian society. Although this subculture has kept its traditions and way of life under wraps, things are starting to change. The same cannot be said for mental health issues, even though both community members and medical professionals are becoming more aware of HIV-AIDS issues in this community. In addition to highlighting the lack of research data on the subject, this article highlights some significant aspects of their lives, including their social structure and their achievement of Nirvan (emasculaton, not to be confused with nirvana), which may be significant for mental health professionals working with such individuals."

Michelraj M (2015) explained in the article, The historical development of the transgender population in India is examined in this essay. The transgender community's historical development during the Mughal, British, post-independence, and modern eras. Transgender people held high positions throughout the Mughal era, serving as administrators and political advisors. The introduction of land and food rights during the British era benefited transsexual people. In the modern era, the Indian government has put new policies and programs for the transgender community's social safety and welfare into place.

More (2021) argued that, can we simply classify people as "male" or "female"? Our society is profoundly shaped by gender norms. However, gender diversity problems the gender binary system's classifications of sexual orientation. Through intersex, third or other genders, gender fluidity, positions outside of gender, gender queer, and other means, gender diversity problems the gender binary system.

Numerous sociocultural groups of transgender people, including hijras and other transgender identities like Aradhis, Sakhi, jogtas, jogappas, etc., exist in India. In modern India, all members of these subgroups experience extreme discrimination and harassment in all spheres of life. They are also subjected to unfair treatment, including verbal and physical abuse, sexual violence, false arrests, denial of access to services, educational opportunities, and ancestral property, as well as victimization in a variety of contexts, including the workplace, public spaces, educational institutions, and families. (More, 2021)

The purpose of this article is to draw attention to some of the main issues that the transgender community in India faces, educate the public about these issues, and offer solutions to raise their status.

Mishra (2023) mentioned that the difficulties that the transgender community in India faces are examined in this introductory volume. In order to comprehend the development of their position in Indian society, it explores the history of the community's representation in Hindu texts. The book examines a number of topics, including the idea of creating an identity through the "coming out" and "transitioning" processes. It also examines how race, ethnicity, sexual orientation, class, nation, religion, and ability have all influenced the transgender experience and trans culture both inside and outside of the binary.

The book dispels myths and criticizes the stigma and discrimination against the transgender community in a clear and timely manner. For academics and researchers in the fields of gender studies, queer studies, political science, sociology, social anthropology, exclusion and discrimination studies, and South Asian studies, it will be a must-read.

Nishanth et.al (2020) in their article that, In India, there is a sizable transgender population. Indeed, their reality cannot be denied by the law. Human rights are protected and guaranteed for all people in the twenty-first century, with the exception of transgender people. Transgender people are even denied their basic rights in spite of all sacred guarantees. In contrast to other regions of the world, Indian society generally has a biased and discriminatory attitude toward hijras. Additionally, they are denied psychological, dental, and general health care. There are very few medical and dental facilities available to Eunuchs in India. There are numerous opportunities for this underserved special population to experience high levels of stress and engage in harmful behaviours like chewing gutkha-pan and alcoholism. These elements may contribute to a number of oral health issues that could worsen their quality of life. The current review addresses the problems that transgender people face in a developing country such as India.

Pinki et.al (2020) emphasizes the need for greater understanding and integration of transgender identities within the social fabric of India. By acknowledging the historical context and cultural significance of transgender communities, scholars advocate for more open to everyone policies and social practices that can bridge the gap between historical recognition and contemporary acceptance. This approach could potentially reduce the societal rifts caused by issues of gender and sexuality and promote a more open to everyone environment for all gender identities.

Simrat et al. (2024) elaborate that, A person is considered "transgender" if their internal perception of their gender does not align with the sex they were assigned at birth. On the other hand, "cisgender" describes individuals whose gender identity corresponds with their biological sex. In order to alter their physical attributes to conform to their gender identity, transgender people may pursue surgery. However, transgender individuals encounter numerous obstacles, such as a lack of access to healthcare, education, employment opportunities, and discrimination. According to a global survey, more than 40% of transgender people feel that they cannot express their gender identity because they are afraid of the repercussions on their careers and in society.

Homosexual and transgender people frequently experience exclusion and discrimination in the workplace. To prevent discrimination from family members and others, some people conceal their sexual orientation. This demonstrates the severe discrimination transgender people experience. The LGBTQIA+ community has changed as a result of transgender social movements and reforms.

Sharma (2023) gave her view that in her article that, In India, the third gender—also referred to as transgender or hijras—is a stigmatized and marginalized group. With an emphasis on their social, cultural, and economic circumstances, this sociological study attempts to investigate the lived experiences of transgender people in India. Secondary data was used in the study. The study's conclusions show that transgender people experience a variety of forms of exclusion and discrimination in a range of spheres of their lives, such as housing, work, healthcare, and education. They are frequently regarded as second-class citizens and denied fundamental human rights. Furthermore, transgender people are frequently viewed negatively by society as abnormal or deviant.

Notwithstanding these obstacles, the study also discovered that transgender people have created distinctive social networks and cultural customs that give them a feeling of acceptance and support. In order to achieve some degree of financial independence, many transgender people also engage in alternative livelihoods like begging and sex work. The study emphasizes the pressing need for additional research on this underrepresented group as well as for increased social and legal acceptance of transgender people in India. It is intended that the results of this study will advance knowledge of the difficulties transgender people in India face and guide advocacy and policy initiatives meant to improve their circumstances.

Ubale (2021) have noted that, one of the most significant aspects of human nature is gender. Socially and biologically, gender is typically divided into two categories: male and female. Every gender has unique and distinctive traits. The crucial aspect of gender is society, where individuals are expected to act and express themselves in specific ways that correspond to their biological sex and a socially prescribed gender role.

Social exclusion, discrimination, a lack of educational opportunities, a lack of medical facilities, and a lack of employment opportunities are all faced by transgender people. They typically resided in a distinct community known as "Hijrahood." However, in the current environment, those who do not adopt the "Hijrahood" culture and obtain employment in the mainstream face yet another challenge. (Ubale,2021)

This study aims to investigate the issues that the transgender community faces in society in a number of ways, including in the areas of elementary through higher education, career opportunities, daily social and political pressure, and other significant concerns. This research paper thoroughly examines the social and economic circumstances and emotions of transgender people. (Ubale,2021)

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## Data and Methods

### Study area:-

Vadodara, also known as Baroda, is the third-largest city in Gujarat, India. It is located on the banks of the Vishwamitri River and is known for its historical, cultural, and industrial significance. Present study is on Socio-economic and Cultural status of transgenders in Vadodara city of Gujarat. Study is based on Socio-economic and Cultural Status of transgenders of Vadodara City which is very negligible part of this study. Researcher selected two areas for the study i.e, Mujmahuda and Raopura etc. There is no research on socio-economic and cultural status of transgender and these locations are always for missing proposed study. The study is based on primary and secondary data. In order to a micro level study on socio-economic and cultural condition of transgender individuals. Researcher has taken transgenders from Lakshya Trust and Garima Greh. It explores views, perception of them whereby researcher wanted to more knowledge about proposed study.

### Rational for the selection of study area:-

Vadodara, also known as Baroda, is the third-largest city in Gujarat, India. It is located on the banks of the Vishwamitri River and is known for its historical, cultural, and industrial significance. Present study is on the socio-economic and cultural status of transgenders and their achievements and challenges in Vadodara City of Gujarat. Researcher selected socio-economic and cultural status of transgenders which is very negligible for this subject. Researcher selected two areas i.e, Mujmahuda and Raopura for study. There is no research on transgender status and these locations are always missing for proposed study. Researcher took data from transgenders working/ staying in Lakshya Trust and Garima Greh areas were selected of Vadodara. Researcher also selected both Mujmahuda and Garima Greh areas because researchers wanted to explore more knowledge about proposed study. Hence researcher selected this location.

### Research design:-

To reveal the field facts through scientific research instruments, the researcher used exploratory research design. The research aims at exploration and in-depth study. Researcher used both qualitative and quantitative (Mix Method) research design. The research methodology applied in the pursuance of study includes the data collection through primary and secondary sources.

### Universe of the study:-

Universe of Study was Vadodara district of Gujarat. Vadodara, also known as Baroda, is the third-largest city in Gujarat, India. It is located on the banks of the Vishwamitri River and is known for its historical, cultural, and industrial significance. For research study, researcher selected Vadodara City and two areas i.e, Mujmahuda and Raopura which are missing for socio-economic and cultural status of transgenders and their achievements and challenges. Researcher adopted exploratory research design for this study whereby researcher might acquire more knowledge, perception, and views about study.

### Sampling Size and Sampling Technique: -

**Sampling Size** - The total sampling size of the research is 30 respondents which contain trans men and trans women. Researcher used exploratory research design.

### Sources of Data Collection:-

Primary and secondary data sources were used for the data collection.

**Primary data:** Researcher had to approach all respondents such as students, parents. Researcher has collected data from all stakeholders using structured and semi-structured interview scheduled and also researcher has been used FGDs for more information and knowledge for this study.

**Secondary Data:** The researcher used all material regarding study such as material from government reports, publications, articles, websites, books, journals, research papers, literature regarding Scheduled caste education, their achievements, and challenges. Use of internet for e-book also contained sources of secondary data information for study concerned.

**Structured Interview Schedule:** The Primary data have been collected with the help of interviews scheduled going to schools and colleges and taken interview of students and parents. Researcher has taken interviews from 8<sup>th</sup> to 10<sup>th</sup> std, 11<sup>th</sup> to 12<sup>th</sup> std and graduate, undergraduate students including all streams such as BA, B.com, B.Sc. engineering, medical also.

**Semi- Structured Interview Schedule:** Semi structured interview tool helped to collect from Students, government officer, other government staff. Being semi structured question, it was easier to capture the views, opinion, and experience's opinion of students in a descriptive manner.

### Results and Findings: -

Research paper mainly highlighted about Socio-economic and cultural status of transgender. It also includes objectives of the study. Results and finding are based on objectives. There are some results and finding about socio-economic and cultural status of transgender community. It also highlights that nature of violence such physical, sexual faced by transgender in society. Government has some programmes and policies for transgender community which is also reflected in this results and findings.

**Table-1 Showing whether family accepted or not, of the respondents (N=30)**

Sr. No	Family acceptance	Frequency	Percentage
1	Yes	8	26.67
2	No	22	73.33
<b>Total</b>		<b>30</b>	<b>100</b>

Table No-01 shows that 8(26.67%) respondents are accepted by the family whereas 22(73.33%) respondents are not accepted by the family. It is concluded that, most of transgender people are not having any acceptance by society and family due to their identity.

**Table-2 Showing the reason behind not accepted by the family, of the respondents (N=30)**

Sr. No	Reasons	Frequency	Percentage
1	Due to Societal fear	12	40
2	Due to Family's reputation and dignity	1	3.33
3	All of the above	4	13.33
4	Due to fear of joining transgender community	1	3.33
5	Due to fear of that other children will influence and fear of that other children will can't get marry	1	3.33
6	Due to Judgemental attitude and Preference for a male child	1	3.33
7	Due to feminine behavior	1	3.33
8	Due to changing gender	1	3.33
9	Accepted by the family members	8	26.67
<b>Total</b>		<b>30</b>	<b>100</b>

From the above table no 2 it reveals that 12(40%) respondents are not accepted by the family due to societal fear, 1(3.33%) respondents are not accepted by the family due to Family's reputation and dignity, 4(13.33%) respondents are not accepted by the family due to all of the above reasons, 1(3.33%)

respondents are not accepted by the family due to fear of joining transgender community, 1(3.33%) respondents are not accepted by the family due to fear of that other children will influence and fear of that other children will can't get marry, 1(3.33%) respondents are not accepted by the family due to judgemental attitude and Preference for a male child, 1(3.33%) respondents are not accepted by the family due to feminine behaviour, 1(3.33%) respondents are not accepted by the family due to changing gender and rest of the 8(26.67%) respondents are accepted by the family.

From this table it is concluded that majority of respondents shared their reason about not acceptance of family due to societal fear and also having reasons like Due to fear of joining transgender community, Influence on generation, Due to feminine behaviour.

**Table-3 Showing whether discrimination face by the respondents or not (N=30)**

Sr. No	Discrimination	Frequency	Percentage
1	Yes	26	86.67
2	No	4	13.33
<b>Total</b>		<b>30</b>	<b>100</b>

From the above table no 3 indicates that, 26(86.67%) respondents have face discrimination whereas, 4(13.33%) respondents have not face discrimination. It is found that most of transgender faces discrimination due to having their identity of third genders, stigma, no acceptance by society, family etc.

**Table-4 Showing current employment status of the respondents (N=30)**

Sr. No	Current Employment Status	Frequency	Percentage
1	Employed (Full-time)	19	63.33
2	Employed (Part-time)	2	6.67
3	Self employed	2	6.67
4	Unemployment	0	0
5	Student	0	0
6	Taken drop	2	6.67
7	Other: Begging	4	13.33
8	Other: Sex work	1	3.33
<b>Total</b>		<b>30</b>	<b>100</b>

From the above table no -04 , it can be interpreted that 19(63.33%) respondents' current status is employed(Full-time), 2(6.67%) respondents' current status is employed(part-time), 2(6.67%) respondents' current status is self-employed, 0(0%) respondents' current status is unemployment, 0(0%) respondents' current status is student, 2(6.67%) respondents' current status is taken drop, 4(13.33%) respondents' current status is Other: Begging and rest of the 1(3.33%) respondent's current status is Other: Sex work.

It is observed that, most of transgenders people are employed, but they are earning very less. Due to their identity, and stigma, most of transgender community peoples are facing problems of employments. If they get employment, they are involving job like labours works, and their own business etc.

**Table-5 Showing the Types of Occupation of Respondents (N=30)**

Sr. No	Sectors	Frequency	Percentage
1	NGO job	3	10
2	Private sector	16	53.33
3	Self employed/business	2	6.67
4	Informal sector	1	3.33
5	Other: Semi government	1	3.33
6	Other: Corporate sector	1	3.33
7	Other: Begging	4	13.33
8	Not doing job	2	6.67
<b>Total</b>		<b>30</b>	<b>100</b>

From the above table no-5, it can be said that 3(10%) respondents are having NGO job, 16(53.33%) respondents are working in private sector, 2(6.67%) respondents are self-employed/business, 1(3.33%) respondent is working in informal sector, 1(3.33%) respondent is working in Other: corporate sector, 4(13.33%) respondents are begging and rest of the 2(6.67%) respondents are not working.

It clarifies that majority of the respondents are doing job in Ngo sectors, in Vadodara, there is trust Lakshya trust which is working for LGBTQ+ community.

**Table-6 Showing the earning of the respondents on monthly basis (N=30)**

Sr. No	Monthly earning	Frequency	Percentage
1	Below 10,000	9	30
2	10,001-20,000	10	33.33
3	20,001-40,000	3	10
4	Above 40,000	2	6.67
5	Prefer not to say	1	3.33
6	Not fixed	3	10
7	Not earning	2	6.67
<b>Total</b>		<b>30</b>	<b>100</b>

From the above table, it can be interpreted that 9(30%) respondents are earning below 10,000 monthly, 10(33.33%) respondents are earning 10,001-20,000 monthly, 3(10%) respondents are earning 20,001-40,000 monthly, 2(6.67%) respondents are earning above 40,000 monthly, 1(3.33%) respondents are preferred not to say, 3(10%) respondents, earning is not fixed monthly and rest of the 2(6.67%) respondents are not earning. It can be clarified that mostly respondents are earning between 10,000-20,000.

**Table-7 Showing whether respondents have faced any cultural barriers due to the gender identity or not. (N=30)**

Sr. No	Responses	Frequency	Percentage
1	Yes	12	40
2	No	17	56.67
3	Don't know	1	3.33
<b>Total</b>		<b>30</b>	<b>100</b>

From the above table, it can be interpreted that 12(40%) respondents' response is yes, 17(56.67%) respondents' response is no and rest of the 1(3.33%) respondent's response is don't know. It can be seen that most of respondents not faces cultural barriers through society.

**Table-8 Showing types of cultural barriers respondents are facing (N=30)**

Sr. No	Types of Cultural barriers	Frequency	Percentage
1	Social stigma, discrimination and Family rejection	7	23.33
2	Lack of education, poverty and employment discrimination	0	0
3	All of the above	4	13.33
4	Housing issues	1	3.33
5	Not facing	17	56.67
6	Don't know	1	3.33
<b>Total</b>		<b>30</b>	<b>100</b>

From the above table, it can be interpreted that 7(23.33%) respondents are facing social stigma, discrimination and family rejection, 0(0%) respondents are facing lack of education, poverty and employment discrimination, 4(13.33%) respondents are facing all of these, 1(3.33%) respondent is facing housing issues, 17(56.67%) respondents are not facing cultural barriers and rest of the 1(3.33%) respondent don't know about it. It can be assumed that many respondents have not facing cultural barriers.

**Table-9 Showing the participation of the respondents in traditional or cultural events in their community (N=30)**



Sr. No	Participation	Frequency	Percentage
1	Actively participate	22	73.33
2	Occasionally participate	0	0
3	Rarely participate	4	13.33
4	Excluded	2	6.67
5	No participation	2	6.67
<b>Total</b>		<b>30</b>	<b>100</b>

Table, it can be interpreted that 22(73.33%) respondents are actively participate, 0(0%) respondent is occasionally participated, 4(13.33%) respondents are rarely participated, 2(6.67%) respondents are excluded and rest of the 2(6.67%) respondents are not participate. In ending we can say that highest number of respondents are actively participate in traditional or cultural events in their community.

## Major Finding

22(73.33%) respondents are not accepted by the family. It is concluded that, most of transgender people are not having any acceptance by society and family due their identity.

12(40%) respondents are not accepted by the family due to societal fear. It is concluded that majority of respondents shared their reason about not acceptance of family due to societal fear and also having reasons like Due to fear of joining transgender community, Influence on generation, Due to feminine behaviour.

26(86.67%) respondents have face discrimination. It is found that most of transgender faces discrimination due to having their identity of third genders, stigma, no acceptance by society, family etc.

9(63.33%) respondents' current status is employed(Full-time). It is observed that, most of transgenders people are employed, but they are earning very less. Due to their identity, and stigma, most of transgender community peoples are facing problems of employments. If they get employment, they are involving job like labours works, and their own business etc.

16(53.33%) respondents are working in private sector. It clarifies that majority of the respondents are doing job in Ngo sectors, in Vadodara, there is trust Lakshya trust which is working for LGBTQ+ community.

10(33.33%) respondents are earning 10,001-20,000 monthly. It can be clarified that mostly respondents are earning between 10,000-20,000.

17(56.67%) respondents' response is no. It can be seen that most of respondents not faces cultural barriers through society.

17(56.67%) respondents are not facing cultural barriers. It can be assumed that many respondents have not facing cultural barriers.

22(73.33%) respondents are actively participate. In ending we can say that highest number of respondents are actively participate in traditional or cultural events in their community.

## Suggestion:

- Ensure implementation of Transgender Persons (Protection of Rights) act, 2019
- Make simple the process for gender identity recognition in legal documents.
- Introduce gender open to everyone education in schools to reduce stigma from a young age.
- Organize public awareness campaigns to change attitude of the people of the society.
- Provide skill develop programs to help transgender individuals gain better employment.
- Promote open to everyone hiring policies in both private and government sectors.
- Ensure affordable and respectful healthcare including mental health and gender-affirming treatments.
- Provide training to the doctors and medical staff in transgender specific healthcare needs.
- Create safe shelters for transgender individuals facing family rejection.
- Implement housing schemes that prioritize transgender people.
- Support community spaces where transgender individuals can find guidance and help.

- Encourage transgender representation in politics and leadership roles.
- Strengthen self-help groups and transgender community networks.
- Provide legal support for those facing discrimination or violence.

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## Conclusion:

Socially, transgender people frequently face exclusion from workplaces, schools, and families, which results in a lack of chances and mental health issues. Even if there has been a rise in campaigning and understanding, ingrained biases still prevent complete mainstream acceptance.

Economically, many transgender people face unemployment and poverty as a result of workplace discrimination and a lack of educational opportunities. Traditional roles such as begging and sex work remain the primary means of survival for many people, despite government policies and corporate inclusion programs that are gradually improving their chances.

Culturally, India has a long history of recognizing gender diversity, with hijras and other gender nonconforming identities incorporated into Indian traditions. However, colonial-era laws and contemporary societal norms have resulted in their marginalization. In recent years, media coverage and activism have helped to bring transgender issues into the public eye, resulting in slow but steady progress.

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