



RESEARCH ARTICLE

INTERSECTING MARGINALITIES: EXAMINING THE SOCIAL EXCLUSION EXPERIENCES OF TRANSGENDER PERSONS IN KARNATAKA

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ARTICLE INFO

Article History:

Received 09th March, 2025
Received in revised form
21st April, 2025
Accepted 19th May, 2025
Published online 30th June, 2025

Key words:

Marginality, Social exclusion,
Transgender Persons, Karnataka state

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ABSTRACT

The present Socially and biologically gender is pre-determined into two categories i.e., Male and Female. Gender is a pervasive facet in all aspects of one's life. Transgender is the state of one's gender identity or gender expression not matching one's assigned sex. Transgenderism is a phenomenon where trans gendering individual gradually but recurrently perceives and recognizes his/her gender as different from the one assigned at birth. The struggle for civil rights and mainstreaming of a community such as the Transgender community sounds the death knell for the rituals and traditions to hold the community together and give it a sense of coherence and narrative power. They had very few rights and were not recognised by the Indian law, which denied them the right to vote, own property, marry and the right to claim formal identity through any official documents such as passport or driving license. In the face of such odds, they were forced to earn money any way they can. The society accosts them with negative comments, verbal, physical or sexual abuse or threatening behaviours. Transgender students are often bullied and lose educational opportunities when they don't conform to stereotypes of how boys and girls should look or act. They are often harassed in the work place and treated unfairly in public accommodations, housing and credit transactions. Most of them are unemployed or underemployed while many others are routinely fired by their employers. They are often subjected to contemptuous and violent treatment by customers and the police. Hence this paper focuses those concerns and provision of legal sanction to liberate and empower transgender persons.

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Citation: Dr. Yashaswini Battangaya. 2025. "Intersecting Marginalities: Examining the Social Exclusion experiences of Transgender persons in Karnataka". *International Journal of Current Research*, 17, (06), 33408-33414.

INTRODUCTION

Gender is a pervasive facet in all aspects of one's life. Gender is a distinct category that describes particular human characteristics. The most important thing about gender is that its meaning is created by society and people are expected to behave and express themselves in certain ways that are consistent with the socially pre-determined gender role associated with their biological sex. Every individual have a gender identity. Gender identity refers to as individual internal sense of being male, female or something else. For most people, one's gender identity matches the sex assigned to them at birth-for example, a person born female typically identified as a girl, and later, as a woman. (Suguna 2015) (Elkins, Richard; Dave King (2006). Transgender is the state of one's gender identity or gender expression not matching one's assigned sex. Transgenderism is a phenomenon where transgenering individual gradually but recurrently perceives and recognizes his/her gender as different from the one assigned at birth, discovers and unfolds one's sexuality in the midst of perceived as well as publicly expressed rejection and isolation in society at large. Transgender has several meanings

the most common being an umbrella term to describe any one who doesn't choose to adhere to the strict attributes society imposes on gender. Not to be confused with sex which is concerned with biological reproduction, gender places men and women into separate and distinct male and female categories, each with its own attributes, such as dress, mannerisms, interests, feelings, etc, which can be most simply described as one's way of social interaction. Some people don't fit into this dichotomy and prefer to blend gender or, in the case of transsexuals, transform their bodies to match their internal gender identity. The most prevalent definitions make the distinction that a Transgender person doesn't want to have sex reassignment surgery while a transsexual does. Transgender is a term used to describe people who may act, feel, think, or look different from the gender that they were born with. The word Transgender is used to include many groups of people who share one important "trait" (a way of feeling or behaving) but may not be the same in other ways. The common trait for Transgender people is that they call themselves "Transgender" and feel that their given gender is not quite right. Sometimes the word "Transgender" is also used by people who prefer it to the word "transsexual" (Anithachettiar 2015). The struggle for civil

rights and mainstreaming of a community such as the Transgender community sounds the death knell for the rituals and traditions hold the community together and give it a sense of coherence and narrative power. They had very few rights and were not recognised by the Indian law, which denied them the right to vote, own property, marry and the right to claim formal identity through any official documents such as passport or driving license. In the face of such odds they were forced to earn money any way they can. In South India they face innumerable difficulties in their day to day existence such as barriers to accessing health care, social stigma and gender discrimination. Transgender people are the oppressed sect in the society. They are the potential target because of the wide spread prejudices. Transgender individuals experience a number of direct and indirect discriminations. The society accosts them with negative comments, verbal, physical or sexual abuse or threatening behaviours. Transgender students are often bullied and lose educational opportunities when they don't conform to stereotypes of how boys and girls should look or act. They are often harassed in the work place and treated unfairly in public accommodations, housing and credit transactions. Most of them are unemployed or underemployed while many others are routinely fired by their employers. (Suguna 2015) Transgender is the state of one's "gender identity" not matching one's "assigned sex at Birth". It is a term used to refer to people who have difficulty in identifying themselves with their assigned gender at birth. Transgender people are individuals of any age or sex whose appearance, personal characteristics, or behaviours differ from stereotypes about how men and women are 'supposed' to be. There is significant lack of understanding of transgender people as human beings whose lives encompass a complexity which goes beyond the normative correlation between biological sex on the one hand and gender identity and sexual orientation on other. The transgender person alters the fact of biological maleness / femaleness, through a sex reassignment surgery (SRS). In India there are a host lot of socio – cultural groups of transgender people like hijras/ kinnars, and other transgender identities like – shiv-shaktis, jogtas, jogappas, Aradhis, Sakhi, etc. (www.apa.org)

Transgender in India: An Overview: The Transgender community in India, represented largely by hijras and kothis, has long borne the brunt of male chauvinistic social prejudices. This is despite the fact that India has a 4,000 year history of 'third gender' and eunuch culture. In India, there are approximately one million Transgender people and they are looked down upon and they are removed from society, the vast majority live in slums with limited job opportunities. Their basic survival, sources of income and everything are removed and they are forced to a pathetic life. Generally most of the Transgenders are engaged in sex work and begging. Transgender in Mumbai play a main role in all the rituals from birth till death, because the people in Mumbai deem it a boon to be blessed by the Transgender and they readily pay whatever the Transgender demands. Apart from this there are many other sources for the Transgender to earn a living. They usually begin shops to do some menial household works, while most of them are sex workers. Even the Indian Government seems to be finally recognising that Transgender exists. In March 2000 Shabnam Mausi, or "Aunt Shabnam", as she is affectionately known, became the first hijra to be elected into Indian parliament and since then many others have taken her lead by successfully entering the political arena. In March 2000 Transgenders were factored into the government's policy

making for the first time when they were named as a target group for a breakthrough de-addiction programme. APCOM. 2008 Report on Mapping Transgender Groups, Organisations and Networks in South Asia) Gender expression refers to all ways that people express their gender (or gender identity) to the outside world, including through dress, appearance and behaviour. For many Transgender people, their gender expression doesn't match what society thinks it should be. India's most recent census conducted the first official count of transgender people and the result was more than 4, 90,000 people.

Transgender in Karnataka Mythological base from Savadatti Temple: A devotee of Yellamma, she decorates her forehead by smearing turmeric (HALDI) and vermilion (KUM-KUM). Her body isn't adorned with expensive jewels. Her crown, earrings and necklace are made of cowries. Her identity is still an intriguing history. A thousand myths surround it, including the one that goes into the folklore of Renuka, the wife of an ascetic sage, Jamadagni. One day, Renuka failed to bring home water from the pond. Aroused by young Gandharva men she saw on her way, the power of her chastity failed to hold the wet clay together to collect water. Angered by her actions, Jamadagni ordered his sons to behead her. She was later revived by a boon granted to Parashuram, the only son who displayed unquestioning loyalty to the sage. The other three sons, who refused to behead their mother, were cursed to lose their masculinity because of their 'cowardice'. That was the day Renuka became 'Yellamma' and her cursed sons, the 'jogappas.' While folklores continue to have an element of extreme bizarreness to them, this one certainly doesn't do justice to the vibrant community the Jogappas are. Thousands flock to Saundatti temple starting from November to December during the Margasira month of the Hindu Kannada calendar for the Yellammajatre. This jat্রে (festival) is an annual celebration for Jogappas in Karnataka. While most people inaccurately describe the Jogappas as 'Hijaras' or 'eunuchs,' Jogappas blend in with other transgender communities, but are a separate community altogether. The Jogappas are one of the least known transgender communities in north Karnataka and parts of Andhra Pradesh and Maharashtra. As most transformation stories documented have it, they are "caught" or possessed by the goddess Yellamma, and regarded as holy women. It's a gender-fluid world where a person's early religious background has little significance. The common fibre that holds the stories of these men who marry the goddess to become a woman is the abuse that most face in their families in early childhood due to their effeminate features.

In rural societies though, once the Jogappas climb the hierarchy, they occupy a respected, priestly position. People seek their blessings, and appease Yellamma through them. To people, they are a direct link between society and the divine. The Jogappas often clarify that they are not "hijaras". They believe their transgender identity is strongly rooted in their devotion to Yellamma Devi. They usually perform at the main temple of Yellamma Devi in Saundatti. In villages, they go from home to home singing banjara. Jogappas use three instruments to accompany their music: the choudki, a rhythmic instrument played using a small piece of wood on the inner side (frame) of an open wooden drum; the suttu, an instrument like the ektara used to maintain pitch; and the tiny cymbals called taal. The divinity of the Jogappas may be a privilege, but it comes at a price. The practice of nirvana (physical

castration), is explicitly forbidden and fined among them. This fine is then equally divided between the Jogappa and the hijra community.

The objectives of this research are

- To understand the socio-demographic characteristics of Transgender.
- To understand the Socio-cultural and political dimensions of social exclusion of transgender.
- To examine the degree of vulnerability among transgender.
- To understand the level and modes of discrimination against the transgender.
- To understand the nature and pattern of social exclusion of Transgender.

Population detail-1- Estimation of Hijra and transgender populations as per DAC - NIE - UNDP in the 17 state mapping done in the Year 2014

As per the 2014 conducted survey by DAC - NIE - UNDP in 17 state mapping and size estimation study, point estimate of the TG population from the 5,821 sites was 62,137 (95% CI 53,280,74,297). From this exercise, it is seen that a majority (71%) of TGs were in urban locations and 47% were living as a group under a head TG (Gharana based) Among the TGs who were engaged in sex work (62%), 72% were gharana based. Other main occupations of TGs were begging (28%), blessing others (31%), and dancing (18%). In 9/17 States, more than 60% of TGs were engaged in sex work. In three (Kerala, Manipur and West Bengal) States more than 70% of TGs were living with their own families. Twenty nine districts out of 466 districts in 17 States had more than 400 TGs.

Population detail-2: As the website details of government of Karnataka, mythriyojane scheme to support people belonging to third gender and sexual minorities by bringing them into the mainstream and reduce their marginalization. Under this scheme, members of sexual minorities aged above 40 years are as following table

Sampling method: Purposive sampling technique will be used to select the sample. Purposive sampling is such as sampling method which is belonging to the category of both the time and place will be taken into account while selecting the sample. The sample will be selected from four districts of Karnataka state such as Mangalore, Udupi, Mysore and Bangalore, Davanagere, Darawad, Belagaum, Chithradurga, Chikkamangalore, Hasan, Mysore, Bellary, Kolar, Tumkur, Madya, Bijapur, Gulbarga and Dakshina Kannada, Koppala, Chamaraja Nagara and Haveri.

Analysis and Interpretation

Identification of Self

While looking at the profile of respondents, the researcher felt that, a distinction has to be made between Transgender and Transsexuals. Transsexuals are those who are locally called in various names, like Satla Kothi, Akvakothei, Akva Hijira and Jogappa. Transgender are those who have hormonal imbalance and while reaching a peak age of puberty, they get secondary characteristics of the other gender. This leads to confusion in their mind, as a result of physical characteristics that starts developing, and they take hormonal injection to offset those characteristics found in other gender. Thus technically, conversion of Male to Female is through Estrogens injection

which is called (M to F) Male to Female Transgender. During Data collection, the researcher has not met the Transgenderism from predominantly having female characteristics converting to Male characteristics (Usually for this injection Testosterone is used) among the Transgenders, Jogappas are revered a lot, they are considered as Priest as they do not indulge in Sex work, they are the worshippers of Goddess Saudatti Yellamma, they usually indulge in seeking alms by carrying the image of devotee on their head and going from house to house. Tuesday and Fridays are considered as auspicious day and hence devotees will approach the Jogappas in village temple to give them alms and seek their blessings. Jogappa highly welcomed by the villagers during naming ceremonies and other family function however they earn their livelihood in a (ceremonial way). The Jogappas are revered and accepted in ceremonies as they have been dedicated to deity through a process called 'Muttu Kattuvudu' (tying Pearl symbolically to their neck of Individual and now they are treated as the deity itself). There is no social exclusion as they are well revered and respected by villagers. Jogappas may also get married, while leading their lives as a Transgenders. It is found that the Jogappa are owing to be respected as priest in community and this privilege will also be given to their Spouse (Wife) also has a priest wife in a community. Among Transsexual there are two categories Nirvana Kothis and Nirvana Hijira who take the role of Transgenders and make surgical correction to become either Male or Female. However in the study it was found that surgical procedures are used to become female. This is called as Sex Re-assignment Surgery [SRS] few have undergone this surgery through Dayamma³ of traditional concept.

Among Transsexuals, Nirvana Kothi, belong to this category who do not associate themselves to Hijra culture, as well as, do not become Chelas of Gurus. They live independently, living as Male to Females by doing sex-work or begging. Nirvana Hijras as Transsexuals who have undergone SRS or through Dayamma procedures, were strongly associated with Hijra culture. They certainly are living with the Guru of Hijra community and have received financial support from the Guru to undergo SRS mechanism. They have also said, there is a tradition of ceremony called "Jelsa", after 40 days of surgery the transsexuals are warmly welcomed to Transgender community. This ceremony is usually done in a grand manner, which is sponsored by Guru. The amount so spent by the Guru is under the condition that the Hijra will do sex-work or begging and 50% of income so derived is to be given to the Guru. Usually the amount of expenditure will come up to Rs. 3 lakhs approximately; it includes cost of surgery, the expenses for the ceremonies etc.



Relationship with their natal family: When transgender were asked about relationship with their natal family, 42.2% of the respondent stated that they had very good relationship while 22.8% of the respondents were of the opinion that they had a good relationship. When further asked about their relationship with their family member they stated that when it was detected

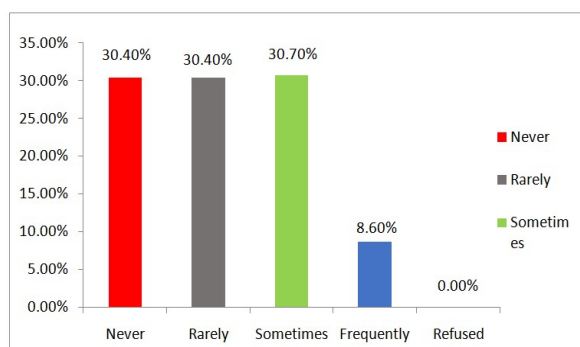
they were transgenders, the family did not accept them and were forcefully made to leave the family and live with other transgender. However they visit the family members and give portion of their earnings to their family. They usually visit their family once in a month or twice and therefore transgender feel that they are having very good family or have a good relationship with their family. But the relationship is not a close family relationship. Those who have not accepted even after leaving their families, they regret that their relationship is not good as they do not visit their families and not even on talking terms on telephone etc. On other hand 9.6% of the respondents stated that it was poor they did not go home but maintained some form of communication. While 17.5% of the respondents stated that it was on an average that they had some sort of communication but visits families on some occasion like birth day etc. But not on festival or other days were interaction with villagers and relatives was little higher.

Reason for not Inviting: When the transgender were asked about the reason why their family shunted them; more than half of the respondents i.e., 54.1% of them said that the family wants to accept them but they felt rejected due to social norms and were abused by neighbours. While 40.0% of the respondents said that the family felt ashamed as one among them is a transgender and therefore they wanted to maintain the most minimum relationship with the transgender. Only 5.9% of the respondents felt that religious reason were there for rejecting them.

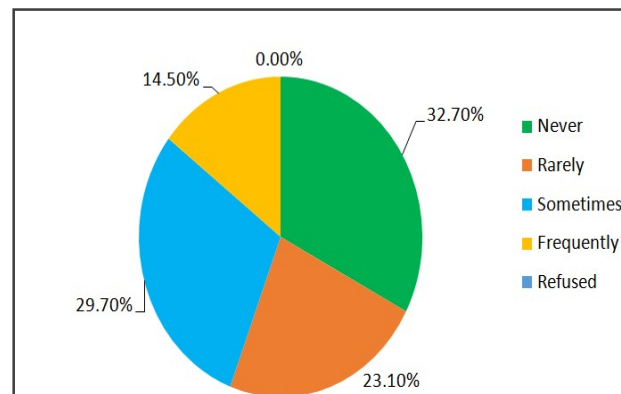
Enacted stigma index: The respondents because of their work, sexuality and weak relationship with family member's often have a stigma attached to them. In order to find out whether they encountered mistreatment, denial of facilities, physically abused, refused housing and force to be away from their children, the researcher asked 6 questions to draw the conclusion on enacted stigma index.

Enacted stigma index	Count	Column %	Mean	Standard Deviation
Never	105	34.70%		
Rarely	79	26.10%		
Sometimes	76	25.10%		
Frequently	39	12.90%		
Refused	4	1.30%		
Total	303		1.2	1.09

Mistreatment by Hospital Staff: When the respondents were asked, how offend the hospital staffs mistreated them, 34.70% of respondent replied that they were never mistreated, while 26.10% said that they were rarely mistreated, while 25.10% respondents said that they were frequently mistreated, 1.30% of respondents said that the mistreatment such an extent that they were totally refused to answer.

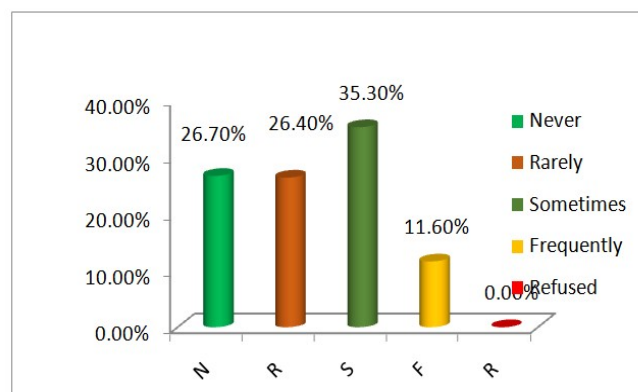


Refusal of Medical Care: They respondents were asked, whether they were denied hospital service because they are transgenders, 30.4% said never while the same number of respondents said rarely, while 30.7% said sometimes and 8.6% said that it occurred frequently. Interestingly, none of them refused to answer. This shows that though hospital gave them medical services they were certainly stigma attached towards sexuality of the transgenders.



Stigma attached to Transgenders while interacting with children: When the transgenders were asked, whether they are asked to stay away from children, 32.7% said they were not asked, while 23.1% of the respondents said rarely and 29.7% replied sometimes. This goes to prove that, the transgender are denied the right to have a normal relationship (irrespective of their sexuality) with children, family and society. They are denied their right as any individual to be on friendly terms with children which is obviously, needed by any individual. However 14.5% were frequently denied excess to children, none of them were refused to answer. The mean value 1.26 and standard deviation 1.07 establishes the fact that though there is a stigma for socialisation with children and the society as parents feel that, if their children interact with TGs, the children will become TGs.

Stigma attached to TGs and forcing them to move out of house



When the respondents were asked whether they are forced to move out of the home, 26.7 % of the respondents said never, while 26.40% said really, while 35.30% said some time and 11.6% said that, they were frequently forced to move out. However none of them refused to answer. This goes to show, if any member of the family found out to be transgender, out of the shock, the family will not accept it and chances are more that the transgender might ask to move out of the house. The family expects the respondents to behave in alignment with their physical appearance.

Physical threats received for being a TG

Enacted stigma index	Count	Column N %	Mean	Standard Deviation
Never	74	24.40%		
Rarely	94	31.00%		
Sometimes	95	31.40%		
Frequently	39	12.90%		
Refused	1	0.30%		
Total	303		1.34	1

When the respondents were asked, whether someone has threatened them or physically abused them, because they were transgender, 31.4% said some times, 31.00% said rarely and 21.40% said never. This goes to show that the transgender are not accepted by society and there is a stigma attached to being a transgender. The physical threats are also being experienced by the transgenders.

Enacted stigma index	Count	Column N %	Mean	Standard Deviation
Never	80	26.40%		
Rarely	75	24.80%		
Sometimes	99	32.70%		
Frequently	48	15.80%		
Refused	1	0.30%		
Total	303		1.39	1.06

Refusal of housing: When the respondents were asked whether they are refused of housing 32.70% of the respondents said sometimes it was done, while 26.40% and 24.80% said that they were never denied of housing and are rarely denied of housing respectively. Only 15.80% said frequently and 0.3% refused to answer. This goes to show that, majority of the respondents experienced the refusal of providing housing due to the stigma attached towards them.

Vicarious stigmas: This section has six questions which were asked to find out whether they have experienced the vicarious stigma through feeling and action of another person's (secondary or surrogate information) and whether they were empathetic to the person who was been mistreated or denied testing for HIV or were getting treatment for HIV or were denied from health care by hospital staff, when they were sick or forced by family member or accused communities because they were transgenders. On the whole, this section was asked to find out whether one transgender is empathetic to the problems faced by other transgenders.

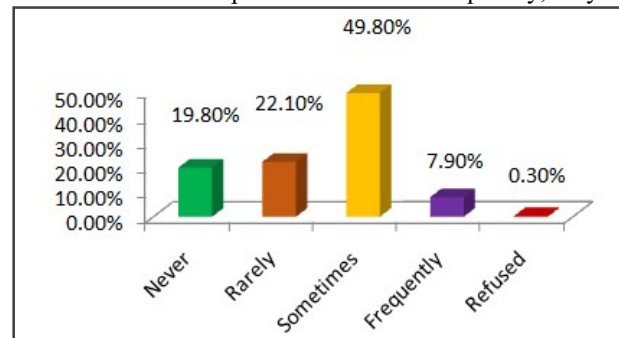
Mistreatment of other TGs by Hospital Staff

Vicarious stigma	Count	Column in %	Mean	Standard Deviation
How often have you heard about TGs being mistreated by hospital workers because of their sexuality?	Never	75	24.80	
	Rarely	71	23.40	
	Sometimes	108	35.60	
	Frequently	44	14.50	
	Refused	5	1.60	
Total	303		1.46	1.1

When the respondents were asked about stories of mistreatment on other transgender by hospital workers, 35.60% said some times while 24.8% said never they have heard of such stories and 1.6% refused to answer. This goes to show that, majority of the transgender have not heard about the stories of mistreatment of transgenders by hospital staff. However, when the cumulative positive responses (rarely/sometimes/frequently) are put together, the number of

transgenders who have experienced vicarious stigma exceeds the responses which says no such stories are heard.

Mistreatment OF TGs during HIV Test: When the transgenders were asked, whether they have experienced about other transgenders being mistreatment by hospital workers while undergoing for HIV test, 49.8% of the respondents said some times, while 22.10% said rarely while 19.80% said never. 7.90% of the respondents said that frequently, they have



heard about the same and 0.30% refused to answer. This is strong evidence, that the vicarious stigma has been heard by most of the transgenders about the mistreatment by the hospital while undergoing for HIV test.

Vicarious stigma	Count	Column in %	Mean	Standard Deviation
How often have you heard about other TGs being mistreated when getting HIV Treatment because of their sexuality?	Never	68	22.40	
	Rarely	72	23.80	
	Sometimes	123	40.60	
	Frequently	39	12.90	
	Refused	1	0.30	
Total	303		1.45	0.99

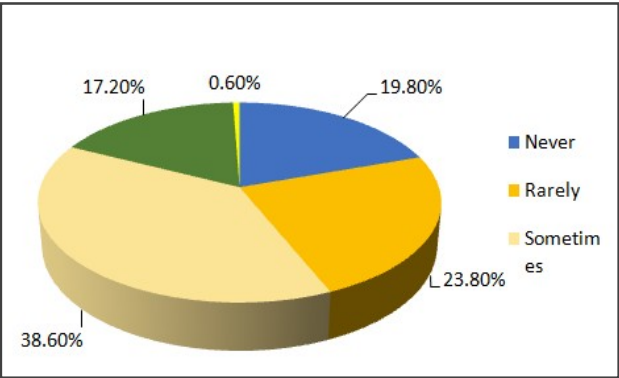
Mistreatment of Other TGs during HIV Treatment: When the respondents were asked how often they have heard stories about other TGs mistreated when getting HIV treatment, 40.60% said that they were sometimes mistreated, 23.80% said that they were rarely mistreated, while 22.40% of respondent replied that they were never mistreated, 12.90% respondents said that they were frequently mistreated, only 0.30% of respondents said that the mistreatment such an extent that they were totally refused to answer.

Refused Care for other TGs by Family: It's normally the family and near deals once that a person depends on at the time of sickness because family is a unit when the take support from one another when they respondents were asked the question whether they heard any story of some other transgenders being refused care from their family when they were sick 40.6% said sometimes 23.8% said rarely while 22.4% said never its only 9% who said frequently.

Vicarious stigma	Count	Column in %	Mean	Standard Deviation
How often have you heard about other TGs being refused care from their family when they were sick because of their sexuality?	Never	66	21.80	
	Rarely	75	24.80	
	Sometimes	134	44.20	
	Frequently	27	8.90	
	Refused	1	0.30	
Total	303		1.41	0.94

The respondents were asked whether they were known about other TGs, refused care from their families when they were sick because of their sexuality. 44.2% stated that sometimes the TGs families refused care owing to their sexuality, while

8.9% said frequently. However, 24.8% and 21.8% said rarely and never respectively.



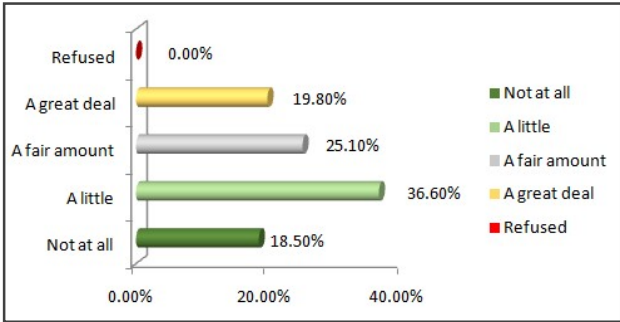
Other TGs forced Leaving Home: When the respondents were asked whether they knew about other transgender being discriminated owing to their sexuality, the respondent's opinion was, 38.6% said sometimes, 23.8% said rarely 19.8% said never. This goes to show that the transgenders are known about other TGs family members forcing them to leave their family because of their sexual orientation. This shows that the vicarious stigma attached to their sexual preference which is considered as abnormal to remain in the family because the stigma affects the whole family. **Internalized stigma scale:** The researcher wanted to build and internalized stigma scale to attitude and behaviour of transgenders as it became a part of one nature to have an unconscious assimilation that something wrong with them this make the transgenders avoid visiting people because they internalized their sexual orientation which is not the normal sexuality of the general public. The transgenders might have also felt that their sexual orientation brought about shame or their family they could also internalized guilt and might also internalized sexual orientation and they are pain for it from their fast sense or their karma the researcher ask 5 questions on the attributes of internalized feeling of.

Internalized stigma scale		Count	Column in %	Mean	Standard Deviation
How much do you feel that you should avoid visiting people because you are TG?	Not at all	80	26.40		
	A little	110	36.30		
	A fair amount	73	24.10		
	A great deal	40	13.20		
	Refused	0	0.00		
	Total	303		1.24	0.99

Avoiding visiting people: When the respondents were asked whether they should avoid visiting people and keeping social context with others because their sexual orientation, 36.30% said that they had a little of internalized stigma attached towards their sexual orientation, while 24.10% said they had a fair amount of internalized stigma, while 13.20% had a great deal of stigma attached to their sexual orientation only 26.40% said they had no orientation at all.

Internalized stigma scale		Count	Column in %	Mean	Standard Deviation
How much do you feel that you have brought shame on your family because you are TG?	Not at all	64	21.10		
	A little	115	38.00		
	A fair amount	92	30.40		
	A great deal	32	10.60		
	Refused	0	0.00		
	Total	303		1.3	0.92

Shame to Family being TG: When the respondents were asked whether they feel shame on their family because of social contact with others due to their sexual orientation, 38.00% said that they had a little of internalized stigma attached to words their sexual orientation while 30.40% said they had a fair amount of internalized stigma, while 10.60% had a great deal of stigma attached to their sexual orientation and only 21.10% said they had no orientation at all.



Guilty being TG: The researcher wanted to know the internalized guilt feeling that respondents had about being transgender. The scales on internalized guilt feeling of the transgenders, says that they are not normal people with the regard to their sexual orientation. About 36.6% had a little guilt attached to them being transgender, while 25.1% had a fair amount of guilt feeling with regard to their sexual orientation, 19.8% were having a great deal of guilty attached to them being transgenders. They in fact have internalized feeling of guilt and wondering why they could not be like normal people with regard to their sexuality. Only 18.5% did not have any guilt feeling.

Internalized stigma scale		Count	Column in %	Mean	Standard Deviation
How disgusting do you feel because you are TG?	Not at all	55	18.20		
	A little	129	42.60		
	A fair amount	79	26.10		
	A great deal	37	12.20		
	Refused	3	1.00		
	Total	303		1.35	0.95

Feeling of Disgust for being TG: When the respondents were asked about whether they feel disgust of being transgenders, Majority of the respondents (42.6%) had a little feeling of disgust, while 26.1% of the respondents said that they had a fair amount of disgust feeling. However 12.2% of the respondents said that they had a great deal of disgust feeling and only 18.2% said that they did not have any feel of disgust at all.

CONCLUSION

The underpinnings and the findings of the study to assess the socio cultural dimensions and the underling vulnerability, discrimination and social exclusion of transgenders in Karnataka, under different dimensions was exhaustively discussed and the key findings that emanates from this research endeavor was elaborately discussed. The implication and conclusion offered the researcher an insight into the background of the transgender, their economic status, the important and pivotal role that the family and society played in including them or making their life difficult discriminated and excluded was discussed. Transgenders need to cultivate higher levels of rigors and dedication and deal with their sexuality

within socially accepted parameters. Otherwise, the stigma attached to homosexuals and lesbian sex, coupled with bisexuality would become underpinning the life of a transgender. More so because they take part in commercial sex, which leads them to emotional exhaustion, deviant interpersonal behaviors and a high degree of burnout.

Transgenders are those people who do not fit in sex/gender category typically known and understood by the society. Certain individuals as in the case of the transgenders have personalities that are different from what they look like and behave; this dichotomy is what results in the society in not understanding them there by building up the case for their social exclusion. Robert Edgerton who contributed significantly to transsexualism says, "It is expected that people will be born with Male or female bodies and that despite a life time of acts that compromise or even reverse normal sex role expectation, everyone will contribute to live in the body of either a Male or a Female".

In this study " *To assess the socio-cultural and political dimensions and the underlying vulnerability, discrimination and social exclusion of transgenders in Karnataka*" the astringencies of physical attributes along with cultural factors and (unconscious resistance) of the family the society and the normal thinking of gender roles has brought in confusions to not just to transgenders but how other individuals in society classify the transgender an attempt to foster society rules and regulations its requirements which may many a time clash with the natural feelings of an individuals as the study shows it has also included violence not just society's on transgender but also perpetuated transgender violence on other transgenders. The example is the Guru Chela system which tries to bring in the unclassified feelings and anomalies of every individuals falling into the general social classification of Male and Female which is generally believed to be for the greater good of each other. Gender is a human social system of differentiation by sex for roles, behaviors, characteristics, appearances, and identities. After a long run of hurdles and puddles India is now moving towards accepting the third gender in the society.

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