

## Socio-Economic Status of Third Gender in Madurai District

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### Abstract

The word **Third gender** is used to include many groups of people who share one important "trait" (a way of behaving) but may not be the same in other ways. Human dignity rested on the recognition of the physical and spiritual integrity of the human beings. It is harmed when individuals and groups are marginalized, ignored or devalued. Third gender person does not enjoy the natural privileges of his/her acquired gender. Such people are denied civil and political rights and cannot do things others do, such as to find mainstream jobs, vote, marry, inherit property or adopt a child. Pushed to the periphery as social outcasts, they have to beg, dance for survival. The prejudice against Third gender not only started from their home but also from society. Psychosocial problems refer to issues related to rejection by family and society as seen in discrimination at work, harassment and problems related to housing and influence Quality of Life and wellbeing. Fear of being negatively evaluated by others leads to social avoidance and can be threat to one's self esteem. Breaking traditional stereotypes about this marginalized group requires concentrated effort. Studying the existing attitudes towards this group is the first step in understanding them, their needs and problems. It concludes with a call for research that addresses the difficult and potentially controversial issues facing Third gender population.

**Key words:**Third gender, mainstream, demography,Socio-economic, discriminationetc,

### Introduction

Gender is a human social system of differentiation by sex for roles, behaviors, characteristics, appearances, and identities. India is now moving towards accepting the third gender in the society. The struggle for civil rights and mainstreaming of a

community such as the Transgender community in Tamil Nadu 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 recognized 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.

### **1.1 Objectives of the Study**

- ✚ To Analysis the socio-economic status of Third gender in Madurai district.
- ✚ To study the level of discrimination in the family & society.

### **1.2 Statement of the Problem**

The main problem in the society is that there is no proper awareness and understanding of the Third gender community and many of them are not accepting even they are human beings. The common people look down upon them as they are sex workers and cheaters. On another side, the Third gender are averse against the society when the basic respect is refused by the society and when they receive ill-treatment from the society they expose their arrogant activities to safeguard themselves. In Government point of view, even the Government has taken lot of schemes benefiting to them; the whole benefits not reached them properly. Most bankers hesitate to give loans to them, because they don't have proper income and status in the society.

### **1.3 Scope of the Study**

The study is a pioneer attempt to reveal the present socio economic status and employment opportunities of Third gender in Madurai District. The study further focuses on the development of socio economic structure, social development, economic development and entrepreneurial development of Third gender.

The study of Socio-Economic Development of Third gender in Madurai District was based on primary data collected from 32 Districts in Tamil Nadu. The population

composed of diversified castes, creed, economic and social status. Interview schedule has been prepared to get relevant information about the Socio-Economic Development of Third gender in the District.

#### **1.4 Review of Literature**

**Sridevi and Veena( 2014)**studied the nutritional status of 120 Third gender from the age group of 20-70 years. A detailed interview schedule was used to collect their demographic profile, lifestyle patterns, psychological aspects and assessment of nutritional status. Third gender faced psychological problems and social exclusion is one of the most important one. They face exclusion starting from their family to problems in the community. Emotional changes had an impact on the food consumption pattern and hence they lacked nutrients. They were subjected to rejection and lack of medical health care.

**Karen, Schwartz & Trevor (2015)** examined specific factors that might contribute to higher rates of social anxiety in these adolescents, such as gender role nonconformity, discrimination, victimization, and decreased social support. They also considered the potential (negative) effects of social anxiety on the behaviors of LGBT youth, including increased alcohol and substance use, risky sexual behaviors, and sociality.

#### **1.5 Research Methodology**

The study follows personal interview as the tool of survey using an interview schedule. 50 members have been selected by using convenience sampling method. Data relating to Socio-Economic Development and other factors of Third gender have been collected. They were subject to statistical analysis such as Percentage analysis, bar & pie chart have also been made. Interpretations have been made and finally suggestions have been made to improve the performance of the Third gender.

#### **1.6 Data Sources**

The primary data were collected through interview schedule with the vernacular version and focus group discussions. The interview schedule was prepared with a wide review of literature and keeping in view the objectives of the study. Necessary valued

information about the Third gender life and their behavior has been collected in person from Thaiviluthugal Association. Some leading Tamil books, titled, Aravanigal (Udaliyal, Ulaviyal, Valviyal), MoondraamPaalinMugam, Thirunangaigal, ValviyalmatrumEraieiyal, ThirunangaigalUlagam were also used to get some valuable information.

### 1.7 Period of the Study

The period of study was eight months from July 2016-February 2017.

### 1.8 Percentage analysis

Percentage analysis is used for finding the socio-economic back ground of the respondents.

$$\text{Percentage} = \frac{\text{Number of Respondents}}{\text{Total Number of Respondents}} \times 100$$

### 1.9 Sampling technique

Madurai city is the universe of the present study. This city consist 4 zones South, North, East and West. Four zones have been purposively chosen for the present study as this area has the large number of Third gender. 50 sample respondents have been selected by using convenience sampling method.

### Analysis and Interpretation of Data

The socio-economic status of Third gender in Madurai district has been analyzed in terms of few indicators like education, income, saving, consumption pattern and social status. The survey also analyses the household and expenditure pattern of the Third gender.

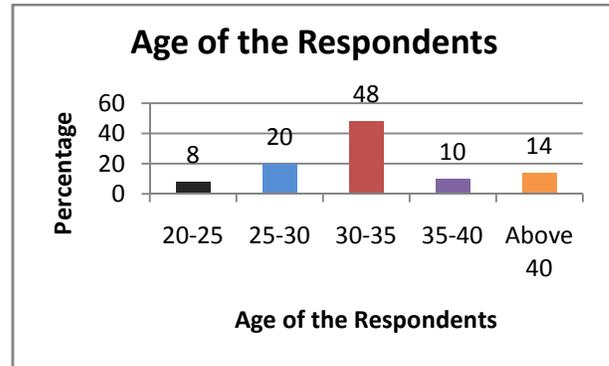
#### Age of the Respondents

Table- 1

Sl.No	Age	No.of Respondents	Percentage
1.	20-25	4	8
2.	25-30	10	20
3.	30-35	24	48
4.	35-40	5	10

Figure-1

5.	Above 40	7	14
<b>Total</b>		<b>50</b>	<b>100</b>



Sources: Computed from Primary data

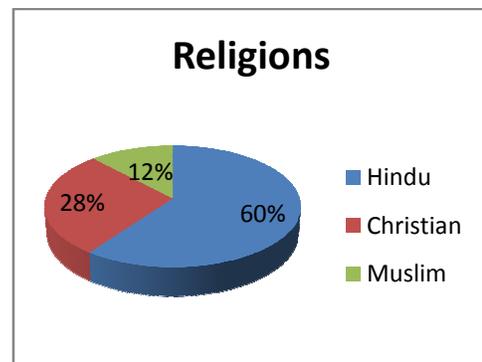
Table-1 shows the age wise classification of the Third gender in the study area. 48 percentage of Third gender fall the group of 30-35 years and 20 percentage of Third gender are 25-30. Finally 8 percentage of Third gender fall the group of 20-25 years. It is observed that majority of the respondents fall the age group 30-35.

### Religion Wise Classification of the Sample Respondents

Table-2

Sl.No.	Religions	No.of Respondents	Percentage
1.	Hindu	30	60
2.	Christian	14	28
3.	Muslim	6	12
<b>Total</b>		<b>50</b>	<b>100</b>

Figure-2



Sources: Computed from Primary data

Table-2 shows the religious wise classification of the respondents. The main religion in the study area is Hindu followed by Christian and Muslim. Among the 50 Third gender, 60 percentage of the Third gender belongs to Hindu, 28 percentage of

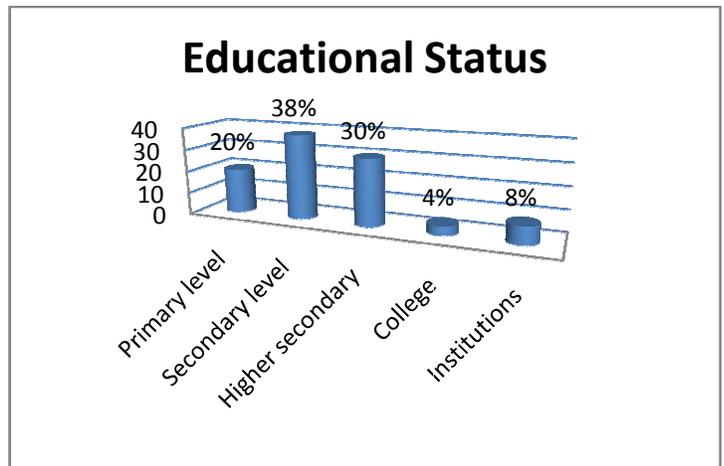
the Third gender are Christian and the remaining 6 sample respondents are belongs to Muslim religion which accounts for 12 percent. It is noted that majority of the respondents belongs to Hindu.

**Educational Level of the Respondents**

**Table-3**

Sl. No	Educational Status	No. of Respondents	Percentage
1.	Primary level	10	20
2.	Secondary level	19	38
3.	Higher secondary	15	30
4.	College	2	4
5.	Institutions	4	8
<b>Total</b>		<b>50</b>	<b>100</b>

**Figure-3**



**Sources:** Computed from Primary data

Table-3 explains the educational status of the sample respondents in the study area. The maximum number of respondents are completed their secondary level education which accounts for 38 percent, followed by primary level education which accounts for 20 percent. Only 4 percent sample respondents are completed collegiate education. It is found that majority of the sample respondents are completed their secondary level education which is helpful to read, write and speak in English.

**Occupation of Third gender**

**Table- 4**

Sl.NO	Occupation	No. of Respondents	Percentage
1.	Private	11	22
2.	Governments	0	0
3.	Own	5	10
4.	Coolie	27	54
5.	Others	7	14
<b>Total</b>		<b>50</b>	<b>100</b>

Sources: Computed from Primary data

**Figure-4**

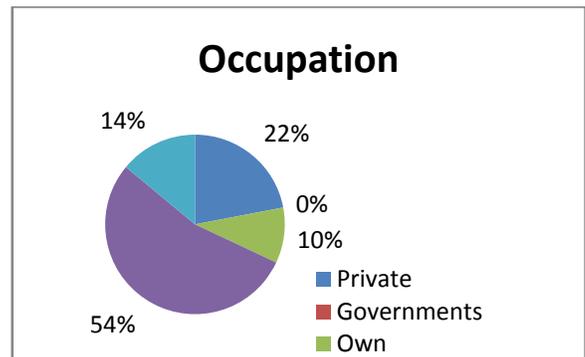


Table-4 shows the occupation structure of Third gender. Out of 50 respondents 22 percentage of them were worked in private companies, 10 percentage of the respondents are doing own business, most of the respondents 54 percentage were engaged in coolie work.

**Types of Family**

**Table-5**

Sl.No.	Types of Family	No. of Respondents	Percentage
1.	Joint	24	48
2.	Nuclear	18	36
3.	Separated	8	16
<b>Total</b>		<b>50</b>	<b>100</b>

**Figure-5**

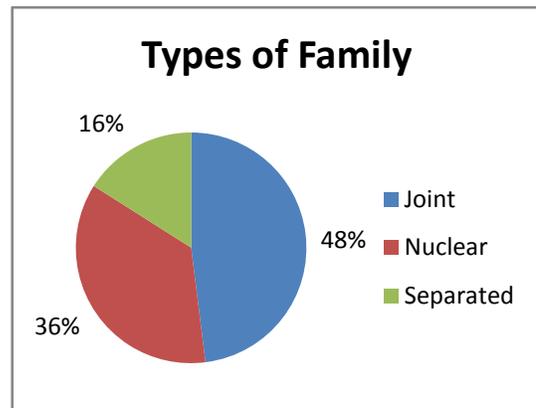


Table-5 shows the 48 percentages of the respondents were in joint family system and rest of the respondents 36percentage were in nuclear family system. 16percentage of the respondents are leading separate life due to family stigma and discrimination. It is shows that majority of the Third gender are living with their family members.

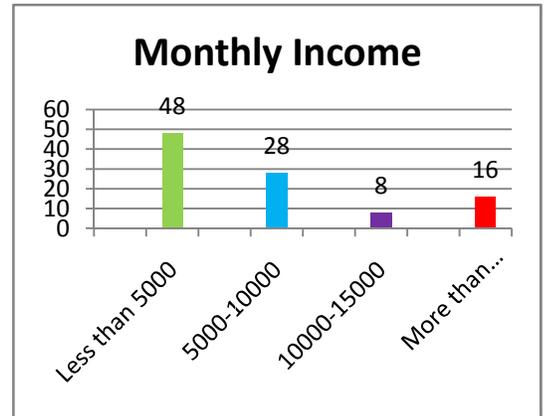
**Income of the Respondents**

**Table-6**

Sl.No	Monthly income in Rs.	No. of Respondents	Percentage
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**Figure-6**

1	Less than 5000	24	48
2	5000-10000	14	28
3	10000-15000	4	8
4	More than 15000	8	16
<b>Total</b>		<b>50</b>	<b>100</b>



Sources: Computed from Primary data

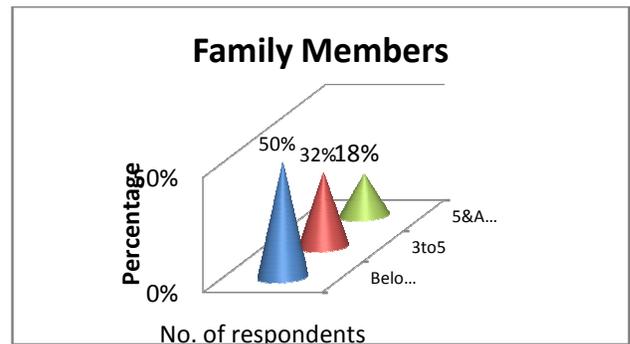
Table-6 shows the income levels of the Third gender. The 48 percentage of the respondents earn Rs. Less than 5000, 28 percentage of the respondents earn Rs.5000-10000, 8 percentages of the respondents earn Rs.10000-15000 only, and 16 percentages of the respondents are earning the income of Rs. more than 15000. It is observed that majority of the respondents earn only less than Rs.5000 due to discrimination in society.

### Size of the Family Members

Table-7

Sl.No	Family members	No. of Respondents	Percentage
1.	Below 3	25	50
2.	3-5	16	32
3.	5&Above	9	18
<b>Total</b>		<b>50</b>	<b>100</b>

Figure-7



Sources: Computed from Primary data

Table-7 shows the family size of the respondents. 50 percentage of the respondents have below 3 members in the family, and 32 percentage of the respondents have 3-5 members in family because they don't follow small family norms, 18 percentage of the respondents have 5&above members in the family. It is found that

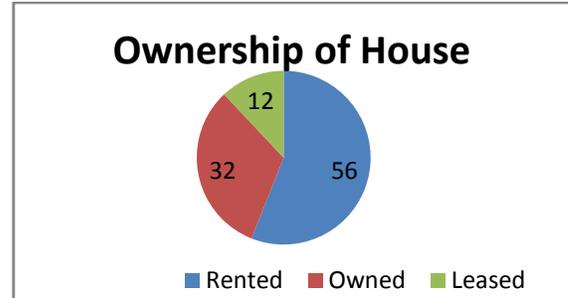
majority of the respondents are living in small family.

**Ownership of House**

**Table-8**

Sl.No	Ownership of House	No. of Respondents	Percentage
1.	Rented	28	56
2.	Owned	16	32
3.	Leased	6	12
<b>Total</b>		<b>50</b>	<b>100</b>

**Figure-8**



Sources: Computed from Primary data

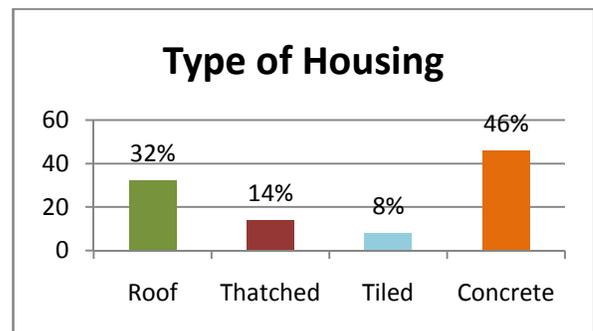
Table-8 presents the details about the ownership of house of the respondents. Out of 50 respondents, 56percentages were lived in rented houses, 32 percentages were lived in owned houses and 12 percentages lived in leased houses. It is found that majority of the respondents were lived in rented house.

**Type of Housing of the Third gender**

**Table-9**

SI.No	Type of Housing	No. of Respondents	Percentage
1.	Roof	16	32
2.	Thatched	7	14
3.	Tiled	4	8
4.	Concrete	23	46
<b>Total</b>		<b>50</b>	<b>100</b>

**Figure-9**



Sources: Computed from Primary data

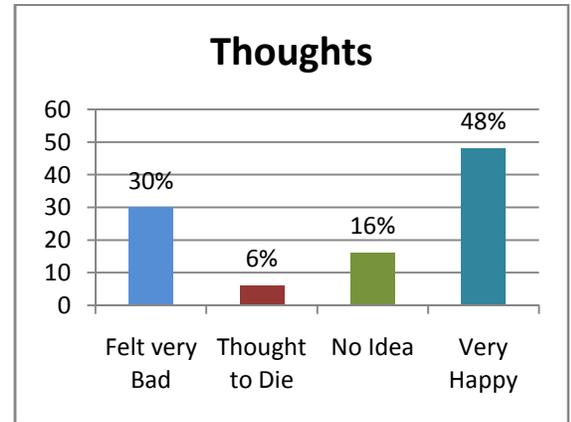
Table-9 explains the type of housing of the Third gender. Among the 50 Third genders only 32 percentage of the Third gender were in Roof house and 14 percentage of the Third gender were in Thatched house and 8 percentage of the Third gender were in Tiled house and 46 percentage of the Third gender were in concrete house. It is shows that majority of the respondents were lived in concrete house.

Thoughts of Third gender

Table-10

Sl.No	Thoughts of Third gender	No. of Respondents	Percentage
1	Felt very Bad	15	30
2	Thought to Die	3	6
3	No Idea	8	16
4	Very Happy	24	48
<b>Total</b>		<b>50</b>	<b>100</b>

Figure-10



Sources: Computed from Primary data

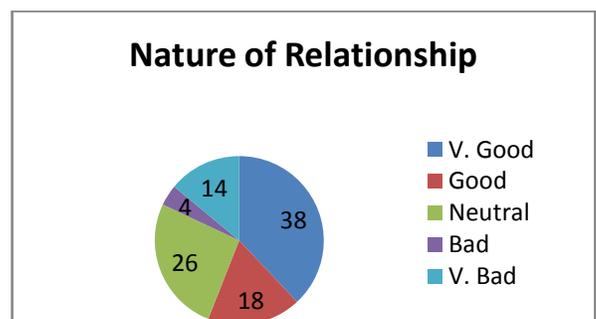
Table-10 reveals the thoughts of the respondents. Out of 50 respondents, 48 percentages of the respondents felt very happy about their gender status, 30 percentages of the respondents felt very bad, 6 percentages of the respondents has thought to die and 16 percentages of the respondents have no idea about their gender status. Majority of the Third gender feels very happy about their gender status.

Nature of Relationship with Family

Table-11

Sl. No	Nature of Relationship	No. of Respondents	Percentage
1.	V. Good	19	38
2.	Good	9	18
3.	Neutral	13	26
4.	Bad	2	4
5.	V. Bad	7	14
<b>Total</b>		<b>50</b>	<b>100</b>

Figure-11



Sources: Computed from Primary data

Table-11 presents the type of relationship with family.38 Majority of the respondents maintain very good relationship with their family members, 18percentage of the respondents had good relationship and 14 percentages of the respondents

maintain very bad relation with their family members. It is observed that majority of the respondents had very good relationship with their family.

**Table-12**

**Discrimination in Society**

Sl. No	Discrimination in Society	No. of Respondents	Percentage
1.	Yes	30	60
2.	No	20	40
<b>Total</b>		<b>50</b>	<b>100</b>

**Sources:** Computed from Primary data

Table-12 explains the discrimination faced by the Third gender in society. 60 percentages of the respondents had discrimination in society and rest of the 40 percentage of the respondents does not have any kind of discrimination in society. It is noted from the present study majority of the Third gender were discriminated in society.

**Table-13**

**Type of Discrimination**

Sl.no	Discrimination	No. of Respondents	Percentage
1.	Not Talking	4	8
2.	Looks Me Differently	5	10
3.	Not Sharing Food	1	2
4.	Comments, etc.	40	80
<b>Total</b>		<b>50</b>	<b>100</b>

**Sources:** Computed from Primary data

Table-13 Shows the type of discrimination in society about Third gender. Out of 50 respondents 80 percentages of the respondents were insulted by various comments,

10 percentages were looks differently by the public, 8percentages of the respondents feels, people are not talking with Third gender. It is observed that majority of the respondents have bitter experience on public comments.

**Table-14**

**Participation in Common Functions**

Sl.No.	Participation in Common Functions	No. of Respondents	Percentage
1.	Yes	34	68
2.	No	16	32
<b>Total</b>		<b>50</b>	<b>100</b>

**Sources:** Computed from Primary data

Table-14 reveals the participation of Third gender in various functions. 68 percentages of the respondents are willing to participate in public functions. 32percentage were reluctant to participate in the public functions. It is observed from the present study majority of the Third gender are willing to participate in public functions.

**Table-15**

**Opinion about Gender Status**

Sl. No	Gender Status	No. of Respondents	Percentage
1.	Good	14	28
2.	Bad	36	72
<b>Total</b>		<b>50</b>	<b>100</b>

**Sources:** Computed from Primary data

Table-15 shows the opinion about their status. Majority of the respondents 72 percentage feels good status was not given in the society, 28 percentages of the respondents feels, that they do have a good status in the society. It is found that majority of the respondents do not have good status in society.

### **3. FINDINGS**

- Majority of the respondents (48%) fall the age group 30-35.
- Majority of the respondents (60%) belong to Hindu.
- The maximum number of respondents are completed their secondary level education which accounts for 38 percent.
- Majority of the respondents 54 percentage were engaged in coolie work.
- 48 percentages of the respondents were in joint family system
- 48 percentage of the respondents earn less than Rs.5000
- 50 percentage of the respondents have below 3 members in the family
- Majority of the respondents 56 percentage were lived in rented houses
- Majority of the respondents were lived in concrete house.
- 48 percentage of the respondents felt very happy about their gender status
- It is observed that majority of the respondents (38%) had very good relationship with their family.
- It is noted from the present study majority of the Third gender (60%) were discriminated in society.
- It is observed that majority of the respondents (80%) have bitter experience on public comments.
- It is observed from the present study majority of the Third gender(68%) are willing to participate in public functions
- It is found that majority of the respondents(72%) do not have good status in society

### **4. Conclusion**

Invisibility of statutory laws makes TG'S susceptible to gender violence and other human rights abuses. By creating and recognizing Third gender rights, India has the capacity to battle its current HIV/AIDS epidemic in a meaningful way, and serve as a model for other nations to recognize gender-based rights. In order to accomplish these goals,

however, India must repeal current discriminatory laws and enact equal opportunity legislation on the basis of gender. It is further expected that not only the government but also the social activists and general public must come forward to honour and support the third genders for their decent and peaceful living.

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