

Hijras (Trans Gender) Community in India and Stand of Media

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ABSTRACT

The Hijras or Transgender community in India is an important part of society. Even the law can't deny their existence. The Supreme Court recently created the "third gender" status for Hijras or transgender. Earlier, they were forced to write male or female against their gender. The SC asked the Centre to treat transgender as socially and economically backward. We live in the 21st century where human rights are assured and preserved for human beings except the third gender i.e., transgender. Despite all constitutional guarantees, the transgender is even denied to have their basic rights like the right to dignity, personal liberty, education, freedom of expression etc. The Hijras and other members of the transgender community face discrimination and harassment and exclusion in the mainstream and malestream society just because they do not conform to the traditional social norms about gender in society. This exclusion has been visualized to contribute to keeping non-normative sexual and gendered minorities at bay - invisible and bereft of power, a process that can be referred to as symbolic eradication. The projection of the Hijras in Media generates a 'worldview' that needs a lot of scrutinies, analysis and social work interventions. Based on a review of available literature, this Research Project tries to delve deep into these issues. The research deals with the problems transgender faces in a developing country like India and the stand of media for their protection and representation. The study also covered how the presence of transgender is excluded from society and what law and order is doing to convert that social exclusion into social inclusion and what media is doing for the same.

Keywords: Non-normative sexual and gendered minorities, symbolic eradication, social exclusion into social inclusion, "third gender" status for Hijras, empowered citizens.

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INTRODUCTION

Media is regarded as the powerful pillar for shaping a healthy democracy. In the age of information technology, we are showered with information; this information's power makes or destroys the socio, political and economical climate of the nations. This information diffusion also called as information flow plays a very important role in shaping public opinion. Media has enormous power to influence the society at large and due to this influencing power they play a huge role in the country's development. In recent years India has witnessed a drastic change in the trust over the media. Media convergence in many ways has become a double-edged sword. Digital technologies, including mobile and social media, have empowered citizens to access, interact with, and generate content and stories around the world and on-demand. But at the same time; when mishandled, these technological developments are destroying journalism's profession and ethics. Thus, it becomes the responsibility of every journalist to understand the concept of information flow for the development of societies; otherwise, it will lead to information conflict among the communities, religions, and nations. On the same background this research is aimed to draw attention towards the transgender community in India. The attempt is made to understand the role of media for the "paradox of identity" of Hijras in India. The study includes

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six chapters, based on the extensive literature review and the survey of about 20 print media organizations, electronic media organizations and a number of ngo's associated with transgender community. Provide the baseline to journalists who want to understand and investigate about the issue and challenges of the transgender community in India.

Objective

The research unpacks the difference that *Hijra* is to the rest of the community and the stand of media. The following are the objectives of the research:

1. What constitutes the Hijra identity in India and how media reflects?
2. To find out the role of media in the protection and representation of Hijras rights.
3. What are the negative and positive impacts of the policy

change for Hijras and the contribution of media to its circulation?

4. To analyze the content sharing related to Hijras in both Print and electronic media?
5. To examine the role and responsibilities of Media Ethical bodies and Media associations regarding the safeguard of Hijra community.

RESEARCH METHODOLOGY

The present study is a qualitative study and an explanatory research design was formulated. This kind of design is used to gain familiarity with a phenomenon that is not adequately explored and explained. The focus of the study was to explore and explain ideas and insights through Group Discussions (GDs), in-depth unstructured interviewing method, in-depth structured interviewing method, and content analysis of different media Content related to Hijras, and referring other secondary sources.

HIJRAS AND THEIR HISTORY

History of Hijras

The term 'Hijra' is an Urdu word that is derived from the Arabic word 'hijr', which means "leaving one's tribe." In Hindi language this word is used as "*Hijada, Hijda, Hijara Or Hijrah*", in Latin it is known as "Hegira" and in English as "Eunuchs". The hijras preferred calling themselves as Third Gender or Trithiya panthi or Trithiya Prakriti which means third gender or third nature. According to mythological perspective half human and half man are considered as male known as Kinnar whereas half human and half bird are said to be as female known as kinnari who is the traditional symbol of feminine beauty. A lot of confusion arises between the difference of hijras and kinnars but they both are the same. They are neither male nor female and cannot be considered as homosexual (a person who is sexually attracted to person of same sex). They are intersex impotent man, who undergoes emasculation (removal of genital organs). Akwa hijras are man who do not take part in the ceremony of castration (removal of testicles) and still live in the community of hijras. In India they are known as transgender people which includes transsexual, transvestite, hermaphrodite or intersexed, bisexual and bi-gendered. The transgender community includes Hijras, Kothis, Jogappas and Shiv-Shakthis. Eunuchs have existed since 9th century BC. The word has its origin in

Greek mythology which means "Keeper of the bed". Castrated men were responsible to guard women quarters of royal houses. The word "Napumsaka," which is described in vyakarana as "a word which is neither in the masculine nor in the feminine gender or a word in the neuter gender" is also a term used for hijras. The ancient text of Jainism the "Moksha Sutra" also mentions the third gender in the 2nd -5th Century AD as "all beings – save for infernal beings, one

sensed beings, or God possess one of the three genders: female, male or hermaphroditic".

Social Exclusion of 'Hijras'/Transgender Women

Social Exclusion Framework is gradually more used in highlighting the issues and problems faced by underprivileged and neglected groups. It gives a multidimensional and vibrant framework that focuses attention on both the causes and consequences of social disadvantage. Social Exclusion Framework is seen as having fussy salience in addressing the barriers to meeting the millennium development goals, particularly where these relate to exclusionary social relations and institutions. Adapting the social Exclusion Framework to Hijras/transgender women, one can recognize how transgender communities have been excluded from efficiently participating in social and cultural life; economy, and politics, and decision-making processes. This section uses this framework to demonstrate the numerous forms of oppression faced by Hijras /Transgender communities. It is as follows (UNDP, 2010). Negligence from Social and Cultural sharing exclusion from family and society in general, Indians tolerate, accept, and respect a wide range of differences in cultures, religions, languages, and customs. Despite Indian society's general climate of reception and tolerance, there appears to be partial public knowledge and understanding of same-sex sexual orientation and people who have different gender identity and expressions which are diverse with their biological sex. Human rights violations against sexual minorities, including the transgender communities in India, have been widely documented. Most families do not accept if their male child starts behaving in ways that are considered feminine or inappropriate to the expected gender role. Consequently, family members may threaten, scold or even assault their son/sibling from behaving or dressing-up like a girl or woman. Some parents may outright disown and evict their child to cross the prescribed gender norms of society and not fulfill the roles expected from a male child.

Despite of these problems, there are several other problems faced by the transgender around the world they are mentioned below:

1. Discrimination

It is the biggest problem faced by transgender in society. They are discriminated in terms of education, employment, entertainment, and justice. They don't get equal rights which the males and females often enjoy in society.

2. Disrespect

They are disrespected and maltreated in society.

3. Downtrodden

These people are treated badly and are oppressed by the people in power. They are prone to injustice by the upper class of society.

4. Child Nabbing

This community always searches for those children or infants who are born the characteristics of transgender. Once they came to know about such a feature, they nab the children from the families.

5. Prostitution

They are forced to enter into the profession of prostitution by their community. The worst cases have also been seen when it has been seen that their parents and close relatives are also being involved in this business.

6. Lack of Educational Facilities

Like the people of other genders have the advantage to take admissions in any schools. Trans genders don't enjoy this facility.

7. Human Trafficking

Transgender belong to the most neglected group. That is why they are prone to face the problem of human trafficking also.

8. Social Exclusion

The major problem in the whole process is that they are socially excluded from the society. They are excluded from participating in social, cultural, and economic life. In brief, they are excluded from -

- Excluded from family and society
- Lack of protection from violence
- Limited access to public spaces
- Limited access to collectivization
- Rights from citizenship
- Excluded from decision-making
- Lack of social security
- Economy, employment, and livelihood opportunities
- Restricted access to education, health care, and personal care

9. STI and HIV AIDS problems:

The term "MSM" stands for men who have sex with sex. Because of this, transgender are likely to have problems like STI and HIV AIDS. Most of the transgender belongs to lower socioeconomic status and have a low literacy level. It seeks to have improper health.

10. Rape, Verbal & Physical Abuse

These are the most common problems faced by transgender people.

The CDC's National Intimate Partner and Sex Survey found for LGB people:

- 44 percent of lesbians and 61 percent of bisexual women experience rape, physical violence, or stalking by an intimate partner, compared to 35 percent of heterosexual women.
- 26 percent of gay men and 37 percent of bisexual men experience rape, physical violence, or stalking by an

intimate partner, compared to 29 percent of heterosexual men.

- 46 percent of bisexual women have been raped, compared to 17 percent of heterosexual women and 13 percent of lesbians.
- 22 percent of bisexual women have been raped by an intimate partner, compared to 9 percent of heterosexual women.
- 40 percent of gay men and 47 percent of bisexual men have experienced sexual violence other than rape, compared to 21 percent of heterosexual men.
- Within the LGBTQ community, transgender people and bisexual women face the most alarming rates of sexual violence. Among both of these populations, sexual violence begins early, often during childhood.
- The 2015 US Transgender Survey found that 47% of transgender people are sexually assaulted at some point in their lifetime.
- Among people of color, American Indian (65%), multiracial (59%), Middle Eastern (58%), and Black (53%) respondents of the 2015 US Transgender Survey were most likely to have been sexually assaulted in their lifetime.
- Nearly half (48 percent) of bisexual women who are rape survivors experienced their first rape between ages 11 and 17.

11. Forced to leave parental home:

Once their identity is identified, they are forced and pressured to leave the society's parental home as they can't be part and parcel of normal community and class and wanted attention.

12. Unwanted Attention

People give unwanted attention to the transgender in public. They try to create the scene by insulting, punishing, abusing or cursing them.

13. Rejection Of Entry

They are restricted to enter in religious places, public places like hotels, restaurants, theatres, parks etc.

Media Representation and Recognition of Trans genders

Media has become a key educational tool in the current world. The role of media in defining and giving space for the trans genders plays a significant role in developing their talent and growth, especially after the onset of television media and nowadays, digital media platforms like Netflix, Amazon prime, youtube mx, VIU, Voot, Hotstar. If media is so included in our lives and is so powerful in our beliefs and faith, informed users must make sure that the information and stories are grounded in ethics and do not lead to negligence and discrimination.

Media plays a very important role in making idea of people. Let us try to understand this through an example

suppose a child is made to watch that Monkey is the king of the jungle rather than the lion then he/she will be forced to believe on this unreal fact. Similarly, if an adult will be watching the same cartoon, he will be attentive because this media house shows the wrong content. A more dangerous effect of unrealistic depictions is the media portrayal of a various and varied populations. For example, the transgender community is fighting waves of discrimination in their medical, legal, work and social lives that are shown in the explanation of the transgender community and their figures in the media. Putting characters in drag is often treated as a joke. The very inclusive and painful along with the expensive process of evolution, is simplified into one day in surgery.

Transgender Representation in the Media

News

News is a form of media that viewers expect to be accurate and educational. The following example shows that news stories can be misleading and partial.

The Johns Hopkins Fraud

Johns Hopkins University is famous for its work in research that fuels the medical field. Studies done there become renowned news stories that the public is fairly willing to accept as truth because of the name attached to them. While the study at Johns Hopkins has been very beneficial for the medical field's development, some false research has been sponsored by the university that wanted to make political and social gains based upon the authors' biases, despite of the medical inaccuracies.

John Money opened a gender individuality clinic at Johns Hopkins University in 1970. Money believed that there was a separation between gender and sex (Denny, 2013), a basis is known to be true now, but a fresh idea to the general public in 1970. Nine years later, Jon Meyer and Donna Ryder published an article through the university that claimed no medical benefit to sex reassignment surgery. At the time this article appeared, it damaged the early transgender rights movement

Another member of the Johns Hopkins staff, Paul McHugh, was greatly opposed to the clinic and the research it was doing there. He worked with Meyer and Ryder to publish the article saying sex reassignment surgery was not medically helpful. The article was methodologically unsound; the research cited within was marked, but it still swept the nation and caused a revolt of people against the popularization and ease of sex reassignment surgery. Meyer and Ryder's influence led to other journals publishing similar information and the closure of the forty gender clinics originally opened under the Johns Hopkins gender clinic's direct influence.

Those who wanted to practice congruency between their inner and outer selves were deprived of that same right, a

regular right for every Cis-gender individual. The clinics that did stay open became extremely choosy about their clientele. McHugh's plan to shut the clinic at Johns Hopkins and to limit the accessibility of sex relocation surgery and gender therapy to transgender individuals with Meyer and Ryder's misleading article worked.

Since the 1970s, there are various sex reassignment surgeries which are available, hormone therapies, and various other methods to help the transgender population. This story's terrifying moral is that the scientific community wields a huge amount of control to influence the public's opinion of medical practices. One of the researcher who published an article with imperfect and confusing information can spoil the lives of people who would really profit from the practices cited as ineffective.

There is still too little research to draw any explicit conclusion on the long-term profit and risks of sex reassignment surgery. A study in Sweden by Dhenje, Lichtenstein, Boman, Johansson, Långström, and Landén (2011) suggests that sex reassignment surgery is an effective method of mitigation for gender dysphoria – the official clinical term for incongruence between physical sex and psychological gender – although more than surgery (i.e., psychiatric treatment) is needed for transgender people to live life as gladly as their Cis-gender counterparts. The Study conducted by Sweden acknowledges the need for further detailed research. It uses proper technical methods and does not propose anyone manner of treatment for gender dysphoria should be used by itself.

The incorrectness of Meyer and Ryder's article in this case speaks of its justice. In accurate study impartiality is the aim. If an article is firmly mistaken to meet a sure end, it is not objective. It is an unjust depiction of the transgender society to say that sex reassignment surgery is pointless while there are transgender persons who do not consider surgery which is necessary for them, many do strive for reassignment surgery. For some, it is a substance of money. For others, it is a matter of taking time off work or securing the aftercare available to them in the form of friends and family there to help. It is not due to the practice's uselessness whatsoever their reasons for getting or not getting surgical treatment. To engage that people asking help for themselves by undergoing unbearable and dangerous surgery does not influence, which implies that transgender persons really are not going through harsh emotional suffering who are being spellbound in a sex and role that is dissimilar with their inner selves. The problem with stories that are focused on why surgery is unproductive is the remaining feeling that surgery is something frisky and that being transgender is unimportant. It depicts that those who go through treatment through surgery are overreacting by undergoing surgical changes.

Many prisoners find themselves without access to remedies like hormone treatments and sex reassignment

surgery, leading some individuals to perform surgeries on themselves. Cases have been made that fight that limited access to these health care options violates the eight modification regarding unkind and unsuitable punishments. Some transgender prisoners have been on hormone treatments for years before they become imprisoned, and getting cut off from their hormones leaves them in harsh physical and emotional pain.

Cases such as *Fields v. Smith* have helped to make development for the transgender rights movement. This case defined the medical requirement of treatment as being left up to the individual and their physician. The significance of such court rulings are indisputable because there is a huge dissimilarity in health care access for transgender individuals versus health care for cis-gender individuals. This verdict is important in achieving equal access to health care.

The equality concerned in the treatment of transgender individuals is complex. On the one hand, these kinds of court rulings set precedents about healthcare implications for transgender persons. The justice of this representation is high in that it is leading to equality in the health care field. On the other hand, these rulings are coming about from court cases surrounding prison inmates. There has been a long-standing stereotype that transgender individuals are deviants. With prisoners as the public example of what the transgender community is and who the health care is becoming accessible to, the ignorant cis-gender population's perceptions of the transgender community involve criminal behavior.

As it stands, the state provides the easiest environment to attain these kinds of rulings because of their separate setting controlled by the government. Yet, government policies are easy to examine in prisons; they are almost like a cross-section view of public policy.

ETHICS OF MEDIA COVERING TRANSGENDER

Transgender is an umbrella term that is utilized for people whose sex personality, sex articulation or conduct does not affirm to their sexual orientation appointed during childbirth. It additionally incorporates people who don't relate to the sex parallel of manly and ladylike. Contingent upon the social and religious direction, the task of names for a transgender, differs. Some regular names are: Hijras, Trtiyaparkriti, Napumsaka, Aravanis, Jogtas, Kothis and so forth. Antiquated Indian messages, for example, the Vedas and KamaSutra, order them as people having a place with the third nature (neither manly nor female). 1 Transgenders (called Khawaja Sara in Islam) assumed an essential job in medieval India during the Mughal rule. Viewed as savagely steadfast and having solid astuteness, they held high positions and appreciated an existence of benefit and nearness to the sovereignty. With the British time approach in the eighteenth century, there was a continuous defeat in the status and acknowledgment of transgenders in the open space. The transgender

nearness in the open circle was viewed as an aberrance in the 'pioneer space'. Their open nearness represented a risk of good and sexual disease to clearly freak Indian males.² The British rationale saw the exhibitions of transgenders as sales for sexual administrations. By the late nineteenth century, through Section 377 of the Indian Penal Code, 1860, all penile-non-vaginal sexual acts between people were condemned. The British organization further administered for their reconnaissance and control under the Criminal Tribes Act, 1871 (CTA). There was a reasonable move to evacuate transgender people as an unmistakable social classification by marking them as 'constant lawbreakers' and 'sexual freaks'. Living Conditions of Transgenders under Independent India The main Prime Minister of autonomous India, Nehru, in 1952 revoked the Criminal Tribes Act, 1871, calling it 'a blotch on the law book of free India'. Notwithstanding, that year the Government of India passed the Habitual Offenders Act which safeguarded the greater part of the CTA arrangements aside from the reason that a whole network can be brought into the world lawbreaker. The concentrate presently moved from condemning a clan to condemning a person. The transgender network carries on with an existence of rejection – socially, socially, monetarily, and politically. The Indian government's statistics procedure, which is the most genuine wellspring of data on demography, education, and lodging among other information focuses, excluded transgenders for the first 64 years after freedom in quite a while. When the network was given the choice of distinguishing themselves as trans genders in the factual exercise without precedent for 2011 a large portion of a million people (among 1.2 billion masses) recognized themselves as trans genders. The main three states with most astounding grouping of self-identified trans genders in India are Uttar Pradesh, Bihar and Maharashtra. 3Only 46% of trans genders are proficient when contrasted with 74% proficiency rate among the general population.⁴ Those who keep on being a piece of the instruction framework regularly report provocation, harassing, physical and sexual maltreatment because of more established schoolmates and friends. Employability is low among trans genders and a bigger piece of them resort to asking, blackmail, stimulation, or prostitution. Indian legends put stock in the favors of the transgender network, particularly after the introduction of a male type and during weddings. In the lieu of the favors, a transgender would be remunerated with money related advantage.

"Media has a background marked by recounting to the world a story that transgender individuals are consistently exploited people or scalawags, rather than genuine portrayals that demonstrate the transgender network as natives deserving of fairness and regard. On Transgender Day of Remembrance-multi-day on which we recall the individuals who lost their lives because of hostile to transgender brutality - we trust telecom companies will consider what they can

do to battle obliviousness by improving their portrayals of trans individuals."

Trans individuals have the right to experience having and bringing up organic kids, create adoring families, you know, similar rights that cis individuals have consistently had in humanized nations discovered activists snappy to denounce the distribution for such outright, liberated transphobia.

Trans individuals have the right to experience having and bringing up organic youngsters, create adoring families, you know, similar rights that cis individuals have consistently had in edified nations discovered activists snappy to censure the production for such barefaced, liberated trans phobia.

How do columnists spread a network, which has been defamed and voiceless for such a long time, in manners that are circumspect of that network's needs just as those of perusers, some of whom need fundamental ideas clarified? Most inclusion to date has would in general center around one transgender individual's pre-change life and sexual orientation reassignment medical procedure, while infrequently investigating the more extensive transgender network. Stories have likewise frequently utilized wording and pronouns that were offensive to the transgender individual. Columnists expounding on the transgender network, for which viciousness and segregation are significant concerns, need to instruct themselves about wording and invest additional energy constructing the affinity that can prompt nuanced inclusion.

The expanded spotlight on trans lives over an assortment of media has uncovered the troublesome connection between trans crowds of this media and the substance delivered about trans individuals. The print and computerized substance of papers is a significant site for examination since it tends to be promptly gotten to and shared rapidly over an assortment of stages and there is a noteworthy volume of substance delivered about trans individuals. So as to fundamentally draw in with the substance delivered about trans individuals in UK papers the perspectives on trans crowds are essential to evaluate the effect this media has on their day by day lives. Scholastic work tending to trans lived encounters has been significant in getting medicinal services and connections (Girshick, 2008; Hines, 2007) yet there has been similarly minimal explicit work on trans media portrayal. The work that has been done found examples of distortion of trans personalities (Kermode and TMW, 2010). This eminent nonappearance displays a potential boundary to understanding the manners by which trans-media inclusion impacts trans lives. With subjective meetings at the focal point of this exploration strategy, this paper considers trans portrayal in UK papers and examinations the impacts on trans crowds. Meetings and center gatherings were led online with self-characterizing trans individuals as specialists on the manners in which paper detailing influences their lives. Online techniques are helpful for media gathering research

due to the measure of media utilization that happens on the web. In the particular instance of trans crowds, online techniques become fundamental as a way to work with harder-to-arrive networks with worries about taking part in the research. The inquiries posed of trans spectators were affected by a basic talk examination of trans inclusion in UK papers over one year to depict substance.

This underlying pursuit additionally gave model articles. During this period, the paper protests body issued rules on trans detailing, so inquiries on the viability of these were likewise inquired. Members were met online crosswise over the online center gathering and text programming. The discoveries that rose up out of meetings uncovered papers over and over affected day-by-day lives, particularly in connection to transphobia, misgendering, and distortion, which was featured every now and again. A few members concentrated on the sentimentalist idea of revealing, which prompted sentiments of othering, while others were progressively centered around open doors for protection from the tropes about trans individuals delivered. This paper considers these meetings in the present setting where they are created and the more extensive talk of trans-media portrayal to address the effect this media has on trans crowds. By basically thinking about the ways trans paper inclusion influences trans crowds, this paper offers a novel and network affected point of view that looks for changed trans media portrayal that does not cause hurt for trans perusers

CONCLUSION

Indian society is known for its diverse identities and behaviors, as evidenced by its Sanatan Mythologies and ancient scripts. In this diversity, the hijras- (transgender community) is the integral part of Indian society, spreading from Kashmir to Kanyakumari and Gujarat to Guwahati. The existence of hijra is evident from the beliefs of Ardhanarisvara, according to which lord Shiva was known to have merged with his wife, Shakti, and where together named as Ardhanarisvara, according to this mythology every human is a creation of both male and female characteristics with genetic balance, and if this genetic balance gets disfigured with any reason it gives birth to transgender or Kinner the third gender. The existence of Hijras can also be evident by the Hindu mythological epic Ramayana, Lord Rama, during his exile of 14 years, ordered his followers to return to their houses. The men and women were all clear in their minds but among his followers the hijras were so loyal about their identity that they decided to not move from their respective places. After watching this Lord Ram was so much impressed by the honest gestures of Kinner's that he gave a blessing that whenever any event of happiness like marriage ceremony or childbirth ceremony or any other will take place in the family, the Kinner's will have the power to confer blessing upon them. According to another Hindu mythological epic Mahabharata, the origin of

eunuchs arises from one incident which states that Arjuna, a hero of the epic, is sent into an exile. There he assumes an identity of a woman and performed rituals of Kinneras during weddings and childbirths. Moreover, Shikhandi who killed Bhishma Pitamah during Kurukshetra war, was also a Kinnir king. Based on these mentioned Hindu Mythological evidences the existence of hijras finds deep-rooted place in Indian society.

In India's social context, Hijras have a very precious power: people have firm faith and even pay Hijras to bless their families. In this context, the author of this book has also experienced few divine abilities of hijras, one being that of his childhood, when he saw a funeral procession (ShavYatra) going on the way and the group of Kinneras joined the Funeral Procession. The people present there, now believed that the soul of that cadaver will get liberated from all the cycles of birth and death and will rest in peace. The other experience worth mentioning is that of a marriage where a Kinner joined the wedding procession and blessed the Bridegroom by giving him the coin from his pocket, the people present in the procession were delighted in joy. All things considered, one could argue there is a certain amount of liberation that comes from the Hijra identity, as they are given a divine ability and exalted religious status in society. But one could even more easily make the argument that Hijra identity is twisted with oppression, discrimination, and even violence. Hijras hold a very paradoxical position in Indian society because they simultaneously enforce and reject the foundational social ideals of patriarchy, gender conformity, and fertility. Now again the question arises if the existence of transgender is so deeply rooted, then who has created the stereotyped paradoxical image of hijras in the Indian society and what is the role of media in creating such image about transgender through content generation, ideological perception, socio-economical discrimination, profile orientation etc.? The way groups of people are represented in the media can reflect and influence society's (possibly stereotypical) perceptions of these groups. The transgender community often gets misrepresented in the media. As a whole, the transgender community faces a lot of prejudice in Indian society. The role of media in a democratic system has been widely debated. India has the largest democracy in the world and media has a powerful presence in the country. India is known across world for its diversity. It is home to largest number of different socio-cultural groups based on race, religion, language etc. When India got independence, many political thinkers had commented that democracy in India will not survive because it's too diverse to be united as a single nation. However they have been subsequently proved wrong. Thus the role of media in such a country becomes vital, but unfortunately, when it is about the Transgender community, media treats them as highly marginalized, this cannot be accepted as our country demands and believes on diversity and unity

of socio-cultural groups. The uniqueness of Hijras lies not only in their existence beyond social structure but also in Indian society's historical acceptance deeply rooted from Indian Vedic period. In Vedic society, each individual was considered to be an integral part of the whole society. In Vedic period third-gender citizens were not denied their basic rights. They had permission to keep their own societies and live together within marriage and engage in all means of livelihood with dignity. So the question arises that if the Transgender community in Indian has deeply rooted both culturally and religiously, then why Indian media is not showing their concern and responsibility for safe guarding the identity and dignity of transgender community. By and large, the media is unethical in its portrayal of transgender characters. Stereotypes are employed and treated as valid assessments of human beings, and the struggles faced by the transgender community are downplayed and treated as little more than comedic props. Now the times has come when media should review its policy about transgender community and come forward for their better representation

Transgender community in India is an important part of society. Even, law can't deny their existence. We live in 21st century where human rights are assured and preserved for human beings except the third gender i.e., Transgender. Despite all constitutional guarantees, the transgender are even denied to have their basic rights like Right to Dignity, Personal Liberty, Education, Freedom of expression etc. The hijras and other members of transgender community face discrimination and harassment and exclusion in the mainstream and male stream society just because of the fact that they do not conform to the traditional social norms about gender in society. This exclusion has been visualized to contribute to keeping non-normative sexual and gendered minorities at bay - invisible and bereft of power, a process that can be referred to as symbolic eradication. At the same time, mass-media does not show their stand with transgenders to highlight their problems inseparable from a broad social context and their linguistic representation. Many terms are used to describe people whose biological sex doesn't coincide with their gender identity. In a similar vein, media representation of hijras has been that of miss representation. Instead of showing them as characters that carry a story forward, they are mere tools as a butt of all jokes. They become a trope for adding light humor to the plot in some, or are again just marginalized characters. There are countless issues associated with the gender identity of the transgender community, including discrimination, stigma, lack of educational facilities, unemployment, lack of shelter, lack of medical facilities like HIV care and hygiene, depression, hormone pill abuse, tobacco and alcohol abuse and problems relating to marriage, property, electoral rights, adoption, alienation from family and society, absence of

sensitivity, insecure life, forced sex work and begging. With the advancement in media and communication technology people are still not getting to notice the presence of transgender community as media does not cover any of these issues.

Indian media should make efforts to sensitize people and break the stereotypes associated with this community and represent them in a more mature way to accept them socially. Various Ngo" s are working for the rights of transgender people across different states in India. Transgender people have formed groups to organize protests for their human rights. Unless the basic demands of the transgender community are met, unless the ostracizing acts are checked and controlled and unless the welfare programs reach out to all the people belonging to the community, the inclusion of the transgender community cannot be achieved completely. The engagement of the Transgender community –be it with the political class, be it art or films- needs to be proactive. Unless media does not take their stand, they will not be able to achieve equal rights. Why is there this silence when we talk about sexuality? Why does one have to hide his/her sexual orientation? One doesn't have to hide if one is a heterosexual, they why does one have to hide if one is transgender. This is something which is primary to human existence, to leading one's life with dignity. This silence is not going to help the community and has to end. They were being out matters!

Now the time comes, the government should think seriously about the welfare of the transgender in any aspects either on the humanitarian ground or the grounds of vote bank but have to think about the welfare of the transgender to get respect in society. The government should provide special quotas to the transgender people so that they are able to integrate with the mainstream of social order. And for the same media should step ahead to show their responsibility for the batter representations and ethical journalism in covering transgender community

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