



GENDER CONSTRUCT - A SOCIAL STIGMA EXCLUDED TRANSGENDER COMMUNITY IN THE MAINSTREAM OF SOCIETAL LIFE

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ABSTRACT :

Gender identity is an internal sense for every individual being a wo/man or unidentified along with the gender continuum. Gender construct is nothing but a gender disparity starting from prenatal to old age and have a strong platform based on bias and discrimination with multi-facets in the mainstream society and every corner of society and this gender construct is nothing but a social stigma which restrict some of the marginalised group/people those who are not binding in the concept of heterosexuality or bipolarity of gender and this social stigma further extend to exclusion from the societal arena by way of discrimination in a different form for every different individuals and became vulnerable in the context of gender, Moreover the gender construct described only the characteristic of women and men which are socially - culturally constructed based on centric point of religion.



KEYWORDS : *strong platform based , corner of society , characteristic of women.*

INTRODUCTION

Life is essential to any human being and Right to life is a natural right, which cannot be transferred. And no person shall be deprived of his/her life or personal liberty except according to procedure established by law. Similarly the person can exercise his/her personal liberty and cannot be curtailed, so no person shall be deprived of his/her life or personal liberty without due process of law. Likewise the freedom of speech is also guaranteed under the constitution it means right to express one's own convictions and opinions freely by word of mouth, writing, printing, picture or any other mode it includes the expression of one's own identity, idea without any restriction.

The word 'liberty' is used in positive sense, it comprises of liberties or rights, which are considered essential for an individual to attain his/her potentialities and for the perfection of the natural life.

GENDER AND GENDER IDENTITY

'Gender is an anchor and once people (Society) decide what you are and they interpret everything you do in light of that' - Kessler & Mckenzen (1978).

Gender is nothing but to discuss only femininity and masculinity, and critical dimension in all social relationship which is manmade.

Gender identity is our internal sense of being a man, woman, or anywhere along the gender continuum. Personal gender identity is especially 'fragile' in highly differentiated social system prone to change where the gender is exposed too many pressures leading to loss of autonomy and freedom and

there is a risk of gender identity, and encompass multiple gender issues on the basis of gender inequality such as gender stereotype, gender segregation, gender gap, gender sensitivity.

GENDER CONSTRUCT

Gender construct is nothing but gender differences based on gender disparity exist in almost all spheres and stages of life starting from pre-natal stage to the stage of old age. It is observed in developing as well as developed countries because the whole world construct on patriarchy type set up where male dominate other gender in areas like social, economic, politics and individual identity.

Gender Construct have a strong platform called bias and discrimination with multi-dimension such as oppression, suppression, marginalized, sidelined and subjugated from the mainstream of the society which leads the inequality among gender towards and marginalized groups like Transgender, LGBQ etc.

We can observe the gender construct is purely based on religious and culture with step by step of historical patriarchalization in both spiritual and social arena where the marginalized gender had been sidelined and not considered as an individual with an identity or rights of her/his own dignity and it shows the demoralize the individual persons value leads to gender inequality.

Table 1: Gender Construct Eroded Livelihood

S.No.	Variables	Frequency	Percentage
1	Agree	100	100
2	Disagree	-	-
	Total	100	100

Table-1 depicts that the gender construct eroded livelihood of the transgender. 100% of the respondents have agreed that the gender construct eroded the livelihood of the transgender.

The term "gender construct" is a process of social stigma which restricts the access of marginalized sexual (gender) groups like transgender to valued resources and entitlements, relegating them to the status of social outsiders/socially excluded, it is a multidimensional concept conceived to capture different forms of violations towards human rights like economic, political, social and cultural- that persists in multiple variants and with different intensity across nation. Social stigma and identity formation are both individual and collective processes, moreover social stigma and identity take place in an interaction process and further extended to exclusion and discrimination take a different form in different society for different individuals and for different communities where vulnerable genders like transgender stands for.

Gender in Sociological Terms

One is that, gender in this form is an atypical feature of social interaction; most everyday behaviors are equivocal and stark & unequivocal instances of gender and of other forms of behavior are rare. The other is that the atypicality of gender does not mean its unimportance indeed rather the reverse.

Sociology of Gender

The sociology of gender and related knowledge sometime uses language that may be unfamiliar or have different meaning to those uses in everyday life. Terminology and jargon is the same thing on whether you understand them or not. Later such type question of how distinct gender is from sex. However it is generally agreed that gender differences are to be understood as central feature of patriarchy, a special system in which men have come to be dominant in relation to women and neglecting the gender rights towards marginalized gender by way of division and differences with classified notion.

Constitute the Gender

The debate on gender and its relationship to sex covers much the same ground as the debate on the priority of the two elements - divisions and hierarchy - which constitute gender. These are empirically indissolubly united, but they need to be disguised analytically. If it is accepted that there is a line of demarcation between 'natural' and socially constructed differences and that at least some differences are socially constructed, then there is a frame work for conceptualising gender. In the one hand there is a desire to retain a system of classification, even though it has outlived its function of establishing a hierarchy between individuals. Which would seems to indicate that people do not really think that gender is a social classification. On the other hand, there is a vision of values... which can be summarized as: All human potentialities are already actually represented, but they are divided up between men and women. Masculine plus feminine subcultures, in fact culture itself is not the product of hierarchical society. It is dependent of social structure.

The Commonsense and academic theories of sexuality which involve a double confusion: a confusion of anatomical sex with sexuality, and sexuality with procreation: and a deep cultural theme to which these theories themselves refer back: viz. that each individual is essentially incomplete in so far as s/he is sexed, emotional resistance and intellectual obstacles to thinking about gender both and originate from this; the individual and collective consciousness.

Table 2: Social Stigma Demoralize the Human Value

S.No.	Variables	Frequency	Percentage
1	Agree	100	100
2	Disagree	-	-
	Total	100	100

Table-2 shows that the social stigma towards transgender demoralizes the human value. 100% of the respondent agreed that the social sigma on transgender demoralize the human value.

Gender Assessment

Displace of gender are conventional, stylish, formal and informal and sometimes optional. Some displace are sincere, others are not, gender displace are conventional in that they follow widely held ideas about what is the norms for women and men. In gender display we are actors, adopting social scripts in order to try and give the best impression of ourselves, depending on the social situations according to patriarchy set up and it contributes constructive towards gender aspect where vulnerable genders like transgender were highly displaced in the name of gender performed role. Gender describes only those characteristics of women and men which are social-culturally constructed based on centric point on religion. And those roles are supposed to perform by both genders, so socially produced way of acting. And we know how to play the part of a woman or man; we might each play that part likely differently called symbolic interactionism.

Table 3: Not Accepted By Other Gender

S.No	Variables	Frequency	Percentage
1	Agree	94	94
2	Disagree	6	6
	Total	100	100

Table-3 reveals that transgender are not accepted by the other gender. 94% of the respondents have agreed that they are not accepted by other gender. Only less amount of 6% of the respondent have disagreed that and accepted by other gender.

Personal Gender Identity

Personal gender identity is especially 'fragile' in highly differentiated social system prone to change where the gender is exposed too many pressures leading to loss of autonomy and freedom and there is a risk of gender violence for individual gender identity and encompass multiple gender issues on the basis of gender inequality in between the sexes on the aspect of sexual behaviorism. Moreover individuals whose behavior stands high in this hierarchy are rewarded with certified mental health, respectability, legality, social and physical mobility, institutional support, and mental benefits. As sexual behaviours or occupations fall lower on the scale of gender construct, the individuals who practice them are subjected to a presumption of mental illness, disreputability, criminality, restricted social and physical mobility, loss of institutional support, and economic sanctions (Rubin, in Vance 1984; p-279).

Table 4: Not Mingle With Other Gender

S.No	Variables	Frequency	Percentage
1	Agree	94	94
2	Disagree	06	06
	Total	100	100

Table-4 depicts that the respondent mingleness with other genders. 94% of the respondents have agreed that they mingle and interact with the other gender for their day to day works. The remaining percentage of 6% of the respondent have disagree that they would not mingle and interact with other gender.

Gender and Sexuality

The sexual behaviorism has given sex a history and created a constructivist alternative to sexual essentialism. Underlying this body a work is an assumption that sexuality is constituted in society and history, not biologically capacities are not prerequisites for human sexuality. It does mean that human sexuality is not comprehensible in purely biological terms... the body, the brain, the genitalia, and the capacity for language are all necessary for human sexuality. But they do not determine its content, its experiences or its institutional forms (Rubin, in Vance 1984:276). She argues that the sex system 'is not reducible to or understandable in terms of class, race, ethnicity or gender'. She believes that there is a need to distinguish between the study of gender and sexual oppression. Thus it is not possible to theorize sexuality within gender analysis the dominant theoretical and attempted to use the paradigm as a way of exploring the production and reproduction of unequal gender and sexual relations.

'Gender affects the operation of the sexual system, and the sexual system has had gender - specific manifestations. But although sex and gender are related, they are not the same thing, and they form the basis of two distinct arenas of social practice' by the way of categorization of members of society into indigenous categories such as girl or boy or woman or man operates in a distinctively social way.

Sex as a Natural Order

The idea of natural order is one which includes the notion that what is natural is also given, fixed, determined and non-volitional, and is thus not socially constructed, changing and volitional. Sex construed as a natural order is thus conceptualized in ways which cut out the possibility of conceptualizing it as really gender really socially constructed and so mutable Sex as a natural order includes more than ideas about our biological selves and our social behaviours and attributes. Sex in the strictly biological sense is there by not only an outcome of doing sex but also what this is naturally for and a number of interesting pieces of work have taken up this idea and explored it by looking at sexual behaviours and sexual roles and their relationship to gender. At this point it becomes possible to return to the question of the persistence of biological invocations in the explanation of sex differences and sex inequalities.

The Social Construction of Biology

'Biological essentialism', then argues that the social roles and psychological attributes of females and males in relation to whole range of behavior and personality traits are biological reductionism', for the essentialist view is that what exists now is a direct product of biological factors still operative, while the reductionist view says they are the indirect product of biological factors no longer operative. The feminist response has identified biological essentialism in the social and natural sciences as importantly involved in the maintenance of 'biology is destiny' ideas with in commonsense views of their society. Some of the best examples of this come from the work of Margaret Mead and in particular her 'sex and Temperament in three primitive societies(1935)'where she describes three cultures, all existing in close proximity to each other but which nevertheless have very different construction of 'gender'.

Within the general movements of social scientific opinion towards various versions of social constructionism there has been a sometimes implicit and sometimes explicit judgment of 'popular opinion', with its continuous support of essentialism. An alternative way of seeing and understanding the persistence of biological invocations in relation to 'sex' and 'gender'. Gender is conceptualized in psychological, rather than sociological terms in most relevant literature. This gender is seen as internalized behaviour, traits and the like which are then later 'released' into various social situations. This can be seen as a kind of psychological essentialism', which may not be biologically determined but it certainly deterministic. However, sociology sees social life as inter-subjective as the result of negotiation and interaction, and not as the release of something inside. It argues that the social world one shared in common between us and to be seen as a human social construction rather than as a multiplicity of inner worlds. Thus the way into a salternative understanding of biological invocations is through re-conceptualising gender in more sociological terms of gender hierarchy. 'Should 'sex' really be 'gender' - 'gender' really be 'sex'".

The interactional construction towards gender and close similarity to other forms of power, 'West and Zimmerman' note in particular that men in conversation with women, and adults in conversation with children do power in comparable ways through interruptions and other ways of disturbing turn taking sequences in conversational structure. Common sensually, gender is instead seen as sex because in a practical sense this explains a great deal more and is much more useful than the other way around. Ordinarily, normally & typically. Sex has a deal more explicatory power for it is linked in with ideas about sexual orientation and thus into doing sex as reproductive behavior. This correspondence theory as it is known states that ordinarily a correspondence is issued between sex and gender, Sexual orientation and reproductively sexual behavior with standing behind these constituent elements, the notion that these constitute a natural order. Feminists are construed as failed real women who deny not only biology as related to sex but also as related to the assumed ideas that doing sex is necessarily penetration and but unnatural in themselves. Sex as a natural order is also an order involving power and its distribution.

Natural Gender Hierarchy

The global patriarchal concerns about the submissions of genders to men accordingly justify other subjugation using the mechanism of symbolic "Analogy". The deception of this state affair as natural, which naturalizes and essentializes patriarchy, is itself historic. This history of social relation with biological ones, thus when the 'natural differences' surfaces historically, it appears in term of gender differences with construct and social stigmatization, "justifying hierarchies that are set by an assumed natural gender hierarchy called pseudo natural gender hierarch."

Sex/Gender Distinction

If it is the case that 'sex' is as much a construction as 'gender', this raises the question of which term should be used. Some in declaring the sex/gender distinction redundant have suggested that we should return to using the term 'sex'. While we agree that the distinction between sex and gender is problematic, we would argue strongly for the retention of 'gender' rather than 'sex' to denote the division between people and there are two seats of reasons for this, first, gender is a sociological

concept: it focuses only toward attention on men and women as social rather natural categories and emerged out of database which sought to challenge the 'naturalness' of differences between men and women (Lindemann 1997). While gender is not often used in an un-sociological sense, it remains the best analytical tool we have, given that it is difficult to divest the term 'sex' of its naturalistic connotations. Moreover gender is also sociological in that it focuses our attention on the division between women and men and the hierarchical relationship between them.

One of the key concepts shaping discussions of sexuality is the only existence of two sexes – men and women. Just as in the discussions on the naturalizing trick in the gender construct, the same affects occurs in the discussion of sexuality. Thus, heterosexuality is usually conceived as a 'natural', given drive or instinct. This notion that gender and sexuality are given by nature and biology, that the relationship between gender and sexuality is one of symmetry, the gender and sexual orthodoxy adopted by the medical community and sexologist at the turn of the century in their explorations of homosexuality. Tamsin Wilton writes. "This profoundly ideological notion of complementary gendered polarity - heteropolarity has become the mystified and naturalized organizing principle which saturates culture construct, structuring thought and social organization around notions of binarism, complementarity, uni-directionality and polarity'.

Sexuality-axes of Inequality

Sexuality itself came to be seen as other axes of inequality, in that heterosexuality is the institutionalized norm, routinely privileged over lesbian and gay sexualities (Jackson 1999; and Scott 2000; Chapter 7). The binary divide of heterosexuality and homosexuality mirrors, and is interrelated with, that of gender, but also produces inequalities within gender categories. Thus, while gay men may enjoy certain privileges as men, their status as men is not altogether secure; they have frequently been regarded as less than 'real man' subjected to discrimination, ridicule and even violence. Lesbians are similarly seen as less than 'real women' and can also be victimized for departing from normative femininity. However, while gay men lose out on the status accorded to straight man, lesbians are doubly disadvantaged as women and as lesbians. Both lesbians and gay men threaten to destabilize the gender hierarchy by their refusal to live within the confines of compulsory heterosexuality, rejecting the tie between sex and reproduction and refusing the legitimization of gender difference as the basis of emotional and sexual attraction.

Trans - Gendering and Queer Theory

The emphasis on the performativity of gender, however, the Trans people became viewed as the vanguard in the war against a binary/heterosexist construction of gendered identity. Many Trans people therefore regard the advent of queer theory, with its goal of destabilizing sexual binaries, as the theoretical framework where by their own histories can be made sense of. Included among these are transsexual women and men who do not wish simply to pass but who desire their transsexual history to be evident.

The transsexual's erased history; we can find a story disruptive to the accepted discourse of gender... for a transsexual, to generate gender, beyond the constructional oppositional nodes which have been predefined as the only positions from which discourse is possible. In the transsexual as text we may find the potential to map the refigured body in to conventional gender discourse and there by disrupt it, to take advantage of the dissonances created by such a juxtaposition to fragment and mere constitute the elements of gender in new and unexpected geometries. Example, I never felt as man (Morris 1974:174) in I changed my sex: I 'Wanted the sensual feel of lingerie against my skin, I wanted to brighten my face with cosmetics. I wanted a strong arm to protect me, such transsexual women were viewed as renaturalising gender characteristics as constitutive of being a women, the same gender characteristics which feminist were insisting were disposable social constructions

The Critique of Gender

The romance languages have no concept of 'gender' which can be distinguished from that of sex. The use of such concept has, she suggests, led to a separation of sex and gender, with sex denoting a particular form of embodiment and gender capturing social role. Braidotti's main criticism of gender theory, however, is that it assumes a false symmetry between only men and women. Both have gender and the gender of both has been socially constructed, the gender of both is variable historically and cross-culturally, and the gender of both can be constricting on an individual basis. The apparent symmetry which is given by using gender as a category of analysis is reflected in the political use to which the term has been put.

Indian Society - A Male Chauvinistic Society

The Indian male chauvinistic society where gender change is not recognize socially and legally because of gender construct - a social stigma, so the transgender does not enjoy the natural privilege of his/her acquired gender, such people are denied civil and political rights and cannot do things others do. Moreover because of social stigma they are pushed in the periphery as a social outcaste that makes them a outcaste (third rated) people and more than that they are considered as a useless and the social setup itself eliminating those people from the mainstream structure that eroded their entire life without human dignity.

Table 5: Living Condition

S.No.	Variables	Frequency	Percentage
1	Agree	90	90
2	Disagree	10	10
	Total	100	100

Table-5 shows that the day to day life is unbearable. The 90% of the respondent have agreed that their day to day life is unbearable. Only 10% of the respondent have disagree and said that their day to day life is not unbearable to live.

Trans - Prejudice

The social perception towards transgender is one problem with multi facet, which means because of minus sexual orientation and strong social stigma based on religious - cultural ideologies that gave pavement for the society to ensure their identity as evils in the society and they were isolated from the mainstream of the society setup, especially on socio-economic aspect, a clear indication of gender construct.

The reason - *"we hate some people but we do not know them and we do not want to know them because we hate them"*- Dictum.

So the trans-phobic Indian society surround transgender greatly and they develop fear and dislike complexes in their mind towards transgender individuals and community, so the trans-gendered individuals receive only sporadic and non-comprehensive protection against discrimination in all sort of life from social life system. So the negative value of gender constructiveness and discriminating treatment of the individuals whose appearance or identity dose not confront to correct the social expectations or convention because of social stigma towards gender construct throughout the society involving unconscious pre-dispositions base upon various religious edicts and social convention, the transgender were neglected in the society and denied of societal recognition and denied of societal resources that indicate the Trans - Prejudice in many of its different forms and manifestation.

Table 6: Eliminate the Social Constructiveness

S.No.	Variables	Frequency	Percentage
1	Agree	88	88
2	Disagree	12	12
	Total	100	100

Table-6 reveals that the elimination of the social constructiveness. 88% of the respondents have agreed upon there should be an elimination of social constructiveness when it comes to transgender. The remaining 12% of the respondent have disagreed to it.

Notes for Radical Future

Butlers's arguments here should not be taken to imply a reduction of sexuality to gender or gender to sexuality. They do not invalidate Rubin's arguments that sexual oppression requires political groupings on the grounds of sexuality or Rubin's and Sedgwick's that we need an exploration of sexuality as a domain of pleasure. What they do imply, however, is that a radical future for sexuality will also be a radical future for gender and for the gender theorists the goal is to change the process of socialization so that there is no longer a clear binary division between masculinity and femininity. For sexual difference theorists, such a goal is both unachievable and undesirable. It is unachievable because sexual difference is unavoidable and undesirable because it deprives women of the opportunity of self-definition just at the moment when it becomes a possibility.

Table 7: Want to live with respect, dignity and liberty

S.No.	Variables	Frequency	Percentage
1	Agree	100	100
2	Disagree	-	-
	Total	100	100

Table-7 shows that the respondent wants to live with respect, dignity and liberty. The entire respondents (100%) have agreed upon for the particular cause.

CONCLUSION

We continued to think of gender in terms of sex: to see it as a social dichotomy determined by natural dichotomy. We now see gender as the content with sex as container. The content may vary, and some consider it must vary, but the container is consider to be invariable because it is part of nature, and nature, 'does not change'. Moreover the part of the nature of sex itself is seen to be its tendency to have a social content /to vary culturally.

The presence or the absence of penis is a strong predictor of gender (by definition one might say). However, having or not having a penis correlates only weakly with procreational functional differences between individuals; it does not distinguish between tidily between people who can bear children and those who cannot. Lots of those who do not have penises cannot bear children, either because of constitutional sterility or due to age and the idea that both genders are independent to both sexes has progressed, and the aspect of 'sex roles' and sexual situations which are recognized to be socially constructed rather than biologically determined has grown

1. All the difference between sexes, which appeared to be social and arbitrary, whether they actually varied from one society to another of were merely held to be susceptible to change, were gathered together in one concept
2. The use of singular (gender as opposed to genders) allowed the accent to be moved from the two divided parts to the principle of partition itself.
3. The idea of hierarchy was firmly anchored in the concept. This should, at least in theory, have allowed the relationship between the divided parts to be considered from another angle.

Since the two necessary to one another to construct another further we obviously need an analysis of the present, but what is less recognized is that having a utopian vision is one of the indispensable staging posts in the scientific processes in all scientific work. We can only analyze what does exist by imagining what does not exist, because to understand what is, we must ask how it came about. In conclusion, I would say that perhaps we shall only really be able to think about gender on the day when we can imagine non gender.

GENDER ANALYSIS

The role of gender analysis is to examine way in which differing roles, responsibilities, resource and priorities may affect their participation. Gender analysis an essential part of social analysis consider the social, economic, politics and culture relationship between the gender and how there will be affected by an influence development activities called gender and development.

GENDER EQUITY

Gender equity refers to fairness and justice in the distribution of benefits and responsibilities between multiple genders. Empowerment is an ongoing process and dynamic process which enhances marginalized and eliminated groups and change the structure and ideologies that keep them subordinate. It is a process of making power structure more towards transgender people. Empowerment is clearly concerned with power and particularly with the power relationship and distribution of power between individual and groups.

Empowerment is an ongoing process and dynamic process which enhances marginalized and eliminated groups and change the structure and ideologies that keep them subordinate. It is a process of making power structure more towards transgender people. Empowerment is clearly concerned with power and particularly with the power relationship and distribution of power between individual and groups.

The final goal of empowerment is to do with the ideology and practice of domination and subordination, challenge and institution which have implied and this discrimination has gained access to and control over material and knowledge resources. Empowerment and inclusion are often seen as complementary process for development that can wipeout gender-inequality in the societal setup.

I hope that this research with its strength of evidence and testimonies creates awareness, visibility and advocacy around the rights of sexuality minorities, specifically, for the rights of transgender and sexuality minority in general.

I have consciously tried to avoid the lens of medicine and anthropology in defining the transgender community and have instead sought to look at the transgender as a culture, a community and a movement. Our purpose is not to exotics lives of transgender but to bridge the wide information gap as well as to bring about a measure of recognition and respect for these transgender communities.

I attempted to understand transgender as a community in the broader context of Indian society and culture. I consider their position in different transitional societies in Indian and elsewhere and show how their marginalization is due to an intersection of class, sexuality, and gender in social, cultural and political context of transgender.

DIMENSIONS OF GENDER EQUALITY

Equality between genders is recognized by all members of UNO as fundamental and citizenship, the UN Millennium project suggested that gender equality encompasses three main dimensions - Capabilities, Access to resource and Security.

So inclusive development towards gender equality is based on gender analysis by which the society should frame some gender-centric and gender active towards equality such as gender equality, gender consciousness, gender lens, gender justice and the most important aspect for inclusive development is gender equality that can eliminate gender violence and in which policy of gender equality should be framed like gender code and purposes, special gender needs, gender grievances

redressal and gender equity cell in all level of social and institutionalized set up that frame the inclusive development to eliminate the gender violence in contemporary set up.

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