

# Consequences of Gender Identity-Based Stigma on Transgender Individuals

B. Chibbymuthu

PhD Research Scholar, Department of Sociology and Social Work, Annamalai University, INDIA.

Corresponding Author: [chibbi432@gmail.com](mailto:chibbi432@gmail.com)

ORCID

<https://orcid.org/0009-0008-2528-4069>



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## ABSTRACT

This study investigates the impact of gender identity-based stigma on transgender individuals, emphasizing employment discrimination and social exclusion. Transgender identities often clash with traditional societal norms that rigidly associate gender roles with biological sex, resulting in systemic marginalization and persistent stigma. The significance of this study lies in illuminating the severe consequences transgender individuals face due to societal and institutional biases, which limit their access to education, stable employment, healthcare, and social acceptance. Methodologically, this research employs detailed qualitative content analysis of five case studies—Chahat, Payal, Neha, Basanti, and Rani—originally presented in a thesis focused on the educational status of transgender persons in Varanasi district. Each case was analyzed through themes including bias in hiring practices, workplace inequality, economic vulnerability, social exclusion, mental health impacts, barriers to essential services, and absence of social support. Findings revealed that systemic discrimination and stigma led transgender individuals into precarious livelihoods such as begging, sex work, and informal cultural performances, exacerbating their economic instability. Additionally, the study highlights the profound emotional and psychological distress resulting from familial rejection, societal hostility, and institutional neglect. The persistent denial of essential services further entrenches cycles of poverty and marginalization. Addressing these issues requires comprehensive policy reforms, increased societal awareness, and supportive frameworks that promote inclusivity, dignity, and equality for transgender communities.

**Keywords-** Transgender, Stigma, Economic Vulnerability, Social Discrimination.

## I. INTRODUCTION

In this world, humans live within diverse communities, each marked by distinctive cultural traditions and practices. These various communities collectively contribute to the richness and uniqueness of each society. Within these societies, individuals often assume and fulfil roles that are traditionally assigned based on their sex. Socialisation processes reinforce these roles from an early age, guiding people's understanding of expected behaviours and responsibilities. Although many people commonly use

the terms "sex" and "gender" interchangeably, there exists a subtle yet significant distinction between them. "Sex" refers specifically to the biological differences between males and females, such as anatomy, chromosomes, and reproductive functions. "Gender," on the other hand, pertains to the socially constructed roles, behaviours, activities, and attributes that a particular society considers appropriate for men and women. Recognizing this distinction allows for a deeper understanding of how societies shape individual identity and social interactions. Sex is the biological state of being male or female. It includes things like gonads, sex

chromosomes, sex hormones, internal reproductive structures, and the outside parts of the genitalia. Gender is a term that refer to ways that people act, or feel about themselves, which is associated with boys/men and girls/women. While aspects of biological sex are the same across diverse cultures, aspects of gender may not be. Transgender is the state of one's "gender identity" not matching one's "assigned sex" [1].

**Causes of transgender:** To acquire an understanding of the factors contributing to transgender identities within society, it is essential to examine biological, psychological, social, and cultural dimensions. Recognizing transgender identities is a significant step towards fostering inclusivity and acceptance, and it's important to remember that each person's experience with their gender identity is uniquely individual.

**Biological factors:** Include genetic and hormonal influences. Genetic studies indicate that gender incongruence may be influenced by genetic variants, suggesting biology plays a role in why some individuals experience a disconnect between their assigned gender at birth and their experienced gender identity [2]. Hormonal influences during prenatal development, specifically exposure levels to hormones like androgen and oestrogen, significantly shape brain and body development and consequently affect gender identity. Variations or imbalances in these hormones during foetal

development may result in mismatches between gender identity and biological sex assigned at birth [3].

**Psychological factors:** Also significantly contribute, notably through gender dysphoria, a profound sense of discomfort or distress arising from a mismatch between gender identity and biological sex assigned at birth. This feeling often motivates individuals to seek treatments or surgeries to align their physical appearance with their internal gender identity. Importantly, being transgender itself does not inherently cause gender dysphoria [4]. Additionally, the internal sense of gender or self-identification typically manifests at an early age, providing an innate sense of identity that often precedes complete societal comprehension of gender [5].

**Social and environmental factors:** Such as cultural norms, family and peer influences, and media representation further shape transgender experiences. Cultural norms and societal expectations define and often restrict gender roles, significantly impacting individuals who do not conform to these established norms [6]. Supportive families and peers can significantly ease the personal journey toward expressing one's true gender identity, highlighting the importance of positive social support [7]. Additionally, increased media representation of transgender individuals fosters broader understanding, acceptance, and empathy within society [8].

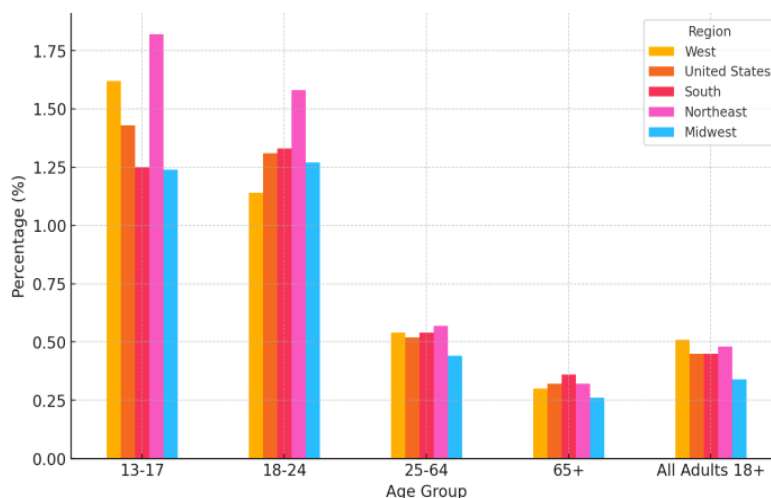


Figure 1: Sourced from The William institution Report.

The above figure has reported in the title of How Many Adults and Youth Identify as Transgender in the United States by [9]. The chart clearly illustrates the distribution of the transgender population across different age groups. The highest percentage is observed among younger individuals, particularly those aged 13-17 and 18-24, indicating that younger generations are more likely to identify as transgender. In contrast, the percentage decreases with age, with the lowest representation among individuals aged 65 and older. This trend suggests a growing recognition and acceptance of transgender identities over the past few

years, particularly among younger age groups. The data highlights the increasing visibility and self-identification of transgender individuals, reflecting broader societal changes and evolving understandings of gender identity.

**Income Sources of Transgender Individuals:** Transgender individuals often face systemic marginalization and discrimination that severely limit their access to conventional employment, forcing many to seek alternative sources of income such as sex work, begging, and domestic labour. A significant portion of the transgender population, particularly in regions with limited opportunities, turns to sex work as a means of

survival, with studies indicating that up to 81% have engaged in the industry due to economic necessity. Alarming, 25% of transgender sex workers have reported being coerced into non-consensual sexual acts, and 26% have experienced physical assault within a single year, underscoring the extreme risks associated with this line of work [10]. Similarly, due to pervasive exclusion from education, healthcare, and formal employment despite possessing the required qualifications approximately 92% of transgender individuals are unable to secure jobs, leading many to resort to begging for survival [11]. Domestic work is another income source, where transgender individuals engage in tasks like cleaning, cooking, childcare, and eldercare, often within private homes or hotels. However, even in these roles, they face significant stigma and wage discrimination, despite their valuable contributions [12]. These limited and often unsafe forms of livelihood reflect the harsh social and economic realities faced by transgender individuals. This systemic marginalization and discrimination are taking place in through the societal stigmatisation.

#### ***Societal stigmatization on transgender:***

##### **Stigma**

Stigma is an attribute that conveys devalued stereotypes. Classical definitions define stigma as an "attribute that is deeply discrediting." A discredited attribute could be easily identifiable, like one's skin colour or body size, or it could remain hidden but still be discreditable if exposed, like a criminal record or struggles with mental illness [13].

- **Social stigma** occurs when society attaches negative beliefs or stereotypes to a group based on characteristics such as race, ethnicity, religion, sexual orientation, disability, mental health conditions, or economic status, this form of stigma is known as social stigma. The widespread prejudice and discrimination that creates this kind of stigma on people of society and is not uncommon. For example, transgender people consider as a discriminated being and they stigmatised by people [14].
- **Self-stigma** occurs when people begin to believe the negative labels and judgments society assigns to them. Over time, they may begin to see themselves as less worthy, capable, or even inferior. This can seriously affect their mental well-being, leading to problems like low self-esteem, depression, and feeling powerless. For instance, someone with a disability might shy away from applying for jobs because they've internalised the belief that they can't contribute meaningfully to the workforce [15].
- **Public stigma** refers to the general population's reaction to people belonging to a stigmatized group. This often takes the form of negative judgements, avoidance, or hostile behaviour. Public stigma can significantly affect an individual's social relationships and opportunities. For example,

transgender individuals may face public stigma in the form of harassment or physical violence due to misconceptions and prejudice regarding gender identity [16].

Society creates stereotypes and negative beliefs and thoughts on gender identity of transgender this known as Societal stigmatization on transgender, and it creates a deeply attached to societal attitudes, leading to rejection, exclusion, and marginalisation of transgender people. The constant exposure to discrimination and prejudice can result in transgender individuals internalising these negative perceptions, a process known as self-stigma. This leads transgender individuals to feel inferior to both male and female genders, resulting in a severe negative impact on their mental health, self-esteem, and depression. Public stigma adversely affects transgender individuals in society, leading to hostile behaviour, harassment from the public, restricted social interactions, and limited access to opportunities. The combination of social, self-stigma, and public stigma creates profound barriers to transgender people's personal and social development. This leads to increases in transgender sex worker and beggary.

#### ***Research Objectives***

- Examine the impact of gender identity-based stigma on employment opportunities:  
Gender identity-based stigma leads to discrimination against transgender individuals, especially during hiring processes or in the workplace. Many employers hold biased views or lack understanding, which results in transgender people being denied jobs or being treated unfairly at work. This stigma limits their access to stable employment, despite their qualifications and abilities, pushing many towards informal or unsafe jobs.
- Examine the social stigma-induced challenges to transgender:  
Transgender women often face strong social stigma, which results in rejection, discrimination, and exclusion from families, communities, and public spaces. This can lead to mental health issues like anxiety and depression, difficulty accessing healthcare, education, or jobs, and a lack of social support. These challenges make it hard for them to live with dignity and equal rights.

## **II. CASE STUDY**

The case studies examined in this research article are based on data and findings originally presented in the research thesis entitled "**A Study of Educational Status of Transgender People in Varanasi District.**" by [17].

#### ***Case Study 01: Chahat.***

**Location:** Pandeypur, currently residing in Banaras

**Living Situation:** Alone, on rent (Room No. 5, Building 32)

**Age at Leaving Home:** 15 years

#### **Background**

Chahat, a transgender woman (hijra), was born and brought up in a small town called Pandeypur. She studied up to class 5, the highest level of education available in her local school. Determined to continue her education, her family attempted to enrol her in another school. However, due to her identity as a hijra, she was denied admission. The school principal openly stated that her presence would "spoil" the school environment and tarnish the institution's reputation. Other schools reacted similarly, refusing her admission based solely on her gender identity. This rejection was not just institutional but personal, her father, saddened and ashamed, blamed her for the humiliation. This societal and familial exclusion forced Chahat to leave home at the tender age of 15 and live with the hijra community.

#### **Migration to Banaras and Livelihood**

After spending some time with the hijra community, Chahat moved to Banaras, seeking a fresh start. With no formal education or job opportunities, she resorted to traditional survival mechanisms within the transgender community — begging on buses and trains, and eventually, sex work. Occasionally, she also participates in cultural performances such as singing and dancing at events to earn a living.

#### **Struggles for Housing and Acceptance**

Securing housing in Banaras proved to be extremely challenging. Chahat recounted going door to door, facing rejection after rejection. Landlords and homeowners refused to rent their rooms to a hijra. She was often treated with hostility, with people slamming doors in her face. With no alternative, she was forced to live on the sidewalk for an entire month before finally finding a place to rent.

#### **Daily Discrimination and Harassment**

Chahat's struggles extend beyond education and shelter. In public spaces, she often faces verbal abuse and social exclusion. In one incident, while waiting for a friend, a street vendor demanded she move so he could set up his stall. When she complied and moved a bit away, he began to hurl abuses at her until she was forced to leave the area altogether. Access to healthcare is another persistent issue. Doctors often refuse to treat hijras, leaving them vulnerable and uncared for in times of illness.

#### **Case Study 02: Payal.**

**Location:** Pandeypur, currently residing in Banaras

**Living Situation:** Alone, on rent (Room No. 4, Building 38)

**Education:** Studied till Class 4

#### **Background**

Payal is a transgender woman (hijra) who originally lived with her family in Pandeypur. Her educational journey ended prematurely in Class 4 when she was expelled from school due to her gender identity.

Despite her desire to continue studying, she faced discrimination from both students and teachers, making her educational environment toxic and hostile. After enrolling in a government school, she was repeatedly humiliated by teachers. Her curiosity and willingness to learn were met with scolding and dismissive remarks like, "*What will you do by studying?*" The classroom was no safe space — she faced relentless bullying from fellow students who verbally abused her, calling her "*chhakka*" and "*hijra*." When she approached a teacher to report the abuse, instead of support, she was reprimanded and even physically punished. This combination of institutional apathy and peer harassment pushed Payal to drop out of school. At home, her family was ashamed of her identity and treated her with discomfort. Feeling unwelcome and unsafe, she left her home and migrated to Banaras in search of acceptance.

#### **Life in Banaras and Livelihood**

In Banaras, Payal initially found shelter with a fellow hijra. Over time, she tried reconnecting with her family but was once again rejected — this time for fully embracing her identity as a hijra. Her family refused to speak to her, and the emotional disconnect became permanent.

Payal now earns her living by begging in trains. She is aware that her lack of education significantly limits her employment opportunities. She expresses regret, stating that if she had been allowed to study, she wouldn't have had to rely on begging today.

#### **Social Discrimination and Everyday Humiliation**

The prejudice Payal faces is not limited to her school years or family. Society continues to isolate and demean her. People avoid standing near her, and if she enters a shop, the behaviour of the shopkeeper changes instantly especially if there are other customers present. Even basic social interactions are marred by stigma and discomfort. Her gender identity becomes a constant barrier not just to economic opportunities but to being treated with simple human decency.

#### **Case Study 03: Neha.**

**Location:** Hukulganj, currently residing in Banaras

**Living Situation:** Alone, on rent (Room No. 3, Building 32)

**Education:** Never attended school

#### **Background**

Neha is a transgender woman (hijra) from Hukulganj who never had the opportunity to attend school. Her identity and behaviour from an early age marked her as different in the eyes of both her family and society. As a child, whenever she heard the distinctive clapping of hijras, she felt drawn toward them. While other children clung to their parents, Neha would instinctively move toward the transgender individuals she encountered, fascinated and comforted by their presence. This natural inclination led to scolding and physical abuse at home. Her family and neighbours misunderstood her behaviour, mocking and punishing her without attempting to understand her inner world.



She faced constant taunts, emotional neglect, and violence from those who were supposed to protect her.

#### **Leaving Home and Finding Identity**

Unable to bear the ongoing emotional turmoil and abuse, Neha left home one day and began living openly as a hijra. Initially, her parents were furious and ashamed. They beat her and tried to bring her back, but over time, their resistance faded. Although they still attempted to hide her identity from society, the truth eventually became known. Despite the pain of rejection, Neha continues to visit her family occasionally. Her love for them remains unchanged. In her own words, *"I spoiled my life, but I want to give everything to my parents and siblings."* This expression of unconditional love shows her emotional resilience and strength — even in the face of being excluded for being true to herself.

#### **Livelihood and Struggles**

Deprived of education and formal opportunities, Neha survives through sex work, performing in events, and begging in trains. She expresses no shame in what she does but acknowledges that these are not choices born of freedom rather, they are necessities in a society that offers her few alternatives. Her story is a mirror reflecting the cost of ignorance and social bias. Like many others in her community, she bears the burden of being cast aside yet carries within her a deep desire to support and uplift her loved ones.

#### **Case Study 04: Basanti.**

**Location:** Cantt Area, currently living alone on rent

**Education:** Illiterate

**Age:** 48 years

**Living Situation:** Alone, on rent

#### **Background**

Basanti was born in a rural village and did not pursue education, as she never felt inclined to study. From childhood, she identified as a girl, though she was assigned male at birth. She spent her early years playing and roaming with boys, but her feminine gestures and expressions set her apart. This led to frequent teasing and harassment from her neighbours. At home, her family struggled to understand her. She faced emotional neglect and social pressure. Feeling misunderstood and unsupported, Basanti eventually decided to join the hijra community under the guidance of a **Guru-Gosai**, a traditional mentor figure in the hijra structure.

#### **Abuse within the Community**

What was supposed to be a safe space soon turned into another chapter of trauma. The guru, who frequently consumed alcohol, became abusive — physically and verbally. The situation worsened as outsiders who visited the guru's place began harassing Basanti. She was molested and raped repeatedly by visitors, with little to no protection from her guru. These experiences left deep scars and a sense of betrayal. The community that was meant to offer her belonging instead became a source of fear and violence.

#### **Breaking Free**

One day, pushed to her limit, Basanti made a courageous decision to leave. Carrying only a bag, she walked out, telling her guru:

*"O Guru, we will not live here with you anymore; I can live anywhere by applying lipstick and powder, doing sex work. But I will not come to your door."*

Since then, she has never returned a symbolic and literal break from the cycle of abuse.

#### **Present Life and Survival**

Now living alone in the Cantt area, Basanti survives through sex work. Without education or formal job opportunities, she relies on her own strength and self-reliance. Despite the challenges of poverty, stigma, and age, she values the freedom and dignity she has gained by living on her own terms.

#### **Case Study 05: Rani.**

**Location:** Currently residing in Banaras

**Original Hometown:** Brahmin family in a village (name not specified)

**Education:** Studied till Class 5

**Living Situation:** With Kinnar community in Banaras

**Age at Being Thrown Out:** 12 years

#### **Background**

Rani was born into a traditional Brahmin family, which included her grandparents, parents, elder sister, and younger brother. Her grandfather was a respected Pandit in the village, and her family was well-regarded in the community. As a child, Rani was loved deeply by her mother, and she began her education like any other child. However, when her identity as a transgender person began to surface marked by changes in her speech and behaviour the family dynamic drastically shifted.

The family's reaction was rooted in honour and shame fearing damage to their reputation, particularly that of her grandfather and the marriage prospects of her elder sister. The community's gaze weighed heavily, and to protect their "respect," Rani's parents made the heart-wrenching decision to abandon her at just 12 years old. They left her at the station with only 50 rupees, forbidding her to return home. She cried alone until she eventually boarded a train that led her to Delhi.

#### **Life in Delhi and the Journey Home**

In Delhi, she was taken in by a group of hijras and lived with them for many years. Though the transition was forced and painful, she found a new family and survived through begging, dancing, and participating in traditional hijra practices. After 15 years, driven by a longing for her mother, Rani decided to return to her village. She undertook a three-day journey, arriving at midnight the night before Dussehra. Exhausted and hopeful, she reached her home. Her mother recognized her, but her family once again rejected her, refusing to let her inside and reinforcing their decision to sever all ties. Her brother declared, *"You are dead for us."* With swollen legs and a broken

heart, Rani left once more this time determined never to return.

#### Present Life and Livelihood

After Delhi, Rani eventually settled in Banaras with her guru, and now lives as part of the Kinnar Samaj, which she calls her only remaining family. She continues to survive through begging, dancing, and occasional ceremonial roles, like blessing at childbirths or weddings. Despite coming from an educated, respected family, Rani has been deprived of all basic rights — no Aadhar card, no access to government schemes, no healthcare. Her dream of becoming a police officer was cut short when she was expelled from both her family and school. She studied only till Class 5, and her education ended as soon as society began to recognize her identity.

### III. METHODOLOGY

#### Content Analysis Theme:

#### 1. Employment Discrimination due to Gender Identity-based Stigma

**Bias in Hiring Practices:** Prejudiced attitudes of employers, Exclusion or rejection from job opportunities, Unequal treatment during job applications and interviews.

**Workplace Inequality:** Harassment and unfair treatment in professional environments, Restricted career growth despite qualifications, Lack of understanding or supportive workplace policies.

**Economic Vulnerability:** Limited access to stable, formal employment, Increased reliance on informal, unsafe, or precarious jobs, Economic insecurity and financial instability due to systemic discrimination.

#### 2. Social Stigma-induced Challenges faced by Transgender Women

**Social Exclusion and Rejection:** Isolation from family, community, and public spaces, Lack of acceptance and belonging within social networks.

**Mental Health Impact:** Increased prevalence of anxiety and depression, psychological distress due to prolonged discrimination and stigma.

**Barriers to Essential Services:** Limited or denied access to quality healthcare and education, Obstacles in securing employment opportunities and public services.

**Absence of Social Support:** Limited availability of supportive networks, Challenges in building sustainable social relationships and community support.

#### Detailed Case Studies Analysis:

#### 1. Employment Discrimination due to Gender Identity-based Stigma

##### Bias in Hiring Practices

- **Chahat:** Rejected from schools due to gender identity; explicitly denied educational access, severely limiting future employment opportunities. Forced into begging, sex work, and cultural performances.

- **Payal:** Institutional discrimination ended her education prematurely, leaving her dependent on informal begging activities in trains, highlighting systemic exclusion from formal employment.
- **Basanti:** Never pursued formal education, directly leading to reliance on sex work due to a complete absence of formal employment opportunities.
- **Neha:** Entirely deprived of schooling, compelled into survival occupations like begging and sex work, severely constrained by educational deprivation.
- **Rani:** Expelled from school due to stigma at a young age, severely limiting her options to begging and ceremonial roles within the hijra community.

#### Workplace Inequality

- **Chahat, Payal, Basanti, Neha, Rani:** Each faced implicit systemic exclusion, with no formal workplace opportunities documented. Their livelihoods remained confined to informal and precarious occupations, highlighting deep-rooted workplace inequality.

#### Economic Vulnerability

- **Chahat:** Regularly faced unstable income, reliant on begging, performance, and sex work due to lack of formal job opportunities.
- **Payal:** Economic instability and reliance on begging due to exclusion from formal education and employment.
- **Basanti:** Persistent economic vulnerability, surviving through sex work, demonstrating extreme economic insecurity.
- **Neha:** Financial instability clear; survival limited to informal economic activities such as begging, performances, and sex work.
- **Rani:** Persistent exclusion from stable employment resulted in continuous reliance on informal, economically insecure practices like begging and ceremonial roles.

#### 2. Social Stigma-induced Challenges faced by Transgender Women

##### Social Exclusion and Rejection

- **Chahat:** Severe familial rejection led to homelessness and exclusion from housing. Social stigma led to multiple housing rejections, eventually living on sidewalks for a significant period.
- **Payal:** Persistent family rejection and social exclusion significantly impacted her emotional well-being and stability, forcing her into isolation.
- **Neha:** Constant familial rejection, emotional neglect, and violence, ultimately leading to self-exclusion to openly embrace her identity as a hijra.
- **Basanti:** Initial isolation within the hijra community due to exploitation and abuse, adding layers of trauma and exclusion to her already marginalized status.
- **Rani:** Explicit abandonment by her family at a young age; repeated familial rejection even years later, highlighting extreme societal exclusion.

**Mental Health Impact**

- **Chahat:** Experiences persistent humiliation and emotional trauma due to social discrimination, significantly impacting mental health and resilience.
- **Payal:** Continuous emotional distress, anxiety, and depression due to sustained family rejection and daily humiliations.
- **Neha:** Demonstrates emotional resilience despite ongoing familial abuse, indicating significant psychological strength alongside clear emotional suffering.
- **Basanti:** Endured severe psychological trauma from repeated sexual abuse and exploitation, resulting in deep emotional scars.
- **Rani:** Profound emotional distress and severe psychological trauma due to repeated family rejection and societal marginalization.

**Barriers to Essential Services**

- **Chahat:** Regularly denied healthcare services; explicitly rejected from educational institutions, limiting essential service access.
- **Payal:** Institutional and social barriers prevented continued education and implicitly denied proper healthcare access.
- **Neha:** Completely deprived of any formal education; significantly restricted access to healthcare and social welfare.
- **Basanti:** Severely limited access to any supportive institutional services; no evidence of access to healthcare or educational opportunities.
- **Rani:** Denied basic governmental rights such as an Aadhar card, healthcare access, and participation in government schemes, emphasizing severe institutional neglect.

**Absence of Social Support**

- **Chahat:** Minimal social support networks beyond the hijra community; faced societal hostility, including extreme housing discrimination.
- **Payal:** Lack of sustained emotional support, rejection by biological family, and limited social acceptance within wider society.
- **Neha:** Occasional interactions with family despite rejection, yet absence of substantial supportive relationships.
- **Basanti:** Initially betrayed by the community intended as supportive; currently self-reliant with minimal social support.
- **Rani:** Completely isolated from biological family, entirely reliant on the hijra community for social and emotional connections.

**IV. DISCUSSION**

The findings of this research study underscore the profound and multidimensional consequences of gender identity-based stigma on transgender individuals. Through the detailed case studies of Chahat, Payal,

Neha, Basanti, and Rani, it becomes evident that social stigma significantly shapes their educational, economic, social, and psychological experiences. Systemic discrimination begins early, illustrated by institutional rejection in educational settings, directly limiting their future employment opportunities. Each case demonstrates how exclusion from formal education inevitably funnels transgender individuals into precarious livelihoods such as begging, sex work, and occasional cultural performances. Workplace inequalities and biases further perpetuate their economic vulnerability, forcing reliance on unstable and often unsafe occupations.

Social exclusion emerges as another dominant theme, where familial rejection and societal hostility lead to isolation, emotional distress, and chronic instability in housing and personal relationships. These repeated experiences of marginalization and humiliation significantly impact mental health, contributing to heightened anxiety, depression, and diminished self-esteem. Additionally, the absence of supportive social networks exacerbates their vulnerability, leaving them predominantly reliant on their immediate hijra communities, which, while providing essential solidarity, are not always safe or supportive spaces, as seen in Basanti's experience of abuse.

Barriers to essential services, notably healthcare and education, compound the struggles of transgender individuals, systematically denying them basic rights and institutional support. The persistent denial of these critical services not only affects their quality of life but also reinforces cycles of poverty, exclusion, and stigma. Ultimately, this research highlights the urgent need for comprehensive interventions and policy reforms aimed at dismantling societal and institutional stigmas, thereby fostering an inclusive environment where transgender individuals can access education, healthcare, employment, and social support without fear of discrimination or marginalization.

**V. CONCLUSION**

The analysis clearly demonstrates the profound impacts of gender identity-based social stigma on transgender individuals, particularly regarding employment discrimination and social exclusion. Transgender persons consistently face systemic barriers to formal education and stable employment, forcing reliance on informal, precarious livelihoods such as begging and sex work. Social rejection, family abandonment, limited access to healthcare and education, and persistent emotional and psychological trauma further exacerbate their vulnerabilities. Addressing these deeply entrenched issues requires societal awareness, inclusive policies, and supportive structures aimed at fostering dignity, acceptance, and equality for transgender communities.

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