



## Transgender's role in society: from in (visibility) of cultural and social transformation

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### ABSTRACT

The present paper explores the various roles of transgender communities within Indian society, specifically highlighting the socio-cultural backdrop of Jammu and Kashmir. Adopting a qualitative ethnographic approach, the study draws on the important roles that transgender individuals occupy in cultural, economic, and religious contexts. Their participation goes beyond identity and representation to encompass activities like providing "badhai" blessings during births and weddings, conducting astrological ceremonies linked to Budh Grah, palmistry, assisting in matchmaking, and engaging in performative traditions, which include instances of cross-dressing. These roles maintain their cultural importance and economic assistance, while evolving with shifting social circumstances. The present paper illustrates how transgender communities connect traditional roles with modern ones by analyzing both established and new roles. By doing this, they aid in fostering a more inclusive perspective on gender, identity, agency and belonging, while actively engaging in the ongoing transformation of Indian society.

**Keywords:** *Badhai, Transgender, Identity, Gender roles, Ritual economy, Cross-dressing, Matchmaking, Exclusion, Tradition and Transformation.*

### Introduction

In India, transgender individuals occupy a space filled with both reverence and rejection; often complex and sometimes contradictory. They are woven into the Indian spiritual imagination welcomed at weddings, birth ceremonies, celebrated in festivals, and acknowledged in sacred texts as those who can bless, heal, and mediate between the human and the divine. Referred to as hijra, kinnar, aravani, jogappas or contemporary discourse of transgenders; legal nomenclature by the idea of third gender as acknowledged by the 2014 NALSA ruling that formally and legally acknowledges their existence in society. Their roles in religious and cultural life are visible and historic as the concept Ardhanarishvara - the composite deity who is half Shiva (masculine) and half Parvati (feminine). The epic tradition, the Mahabharata where Arjuna assumes the identity of Brihannala

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-a eunuch and dance teacher during the year of concealment. The goddess Mohini-an avatar of Vishnu, takes a female form to beguile the asuras. Amba, the princess who vows revenge against Bhishma and is eventually reborn as Shikhandi - a character who, in some versions, lives as a woman in a male body or vice versa (Pattanaik, 2014). But outside these ritual spaces, their daily lives often tell a different story one of silence, struggle, and marginalization. As far as the census is concerned; 2011 Census of India recognised 4,87,803 individuals as belonging to the “other” gender category, with 4,137 identified in Jammu and Kashmir (Justice, 2025). The present case is located within the socio-cultural backdrop of Jammu and Kashmir.

Jammu, known as the “City of Temples,” reflects this contradiction vividly. Where, transgender people have long been a part of the local spiritual and cultural life. Their presence is felt in moments of joy, celebration, and hope. Historical accounts from the early 20th century, including during Maharaja Hari Singh’s rule, mention the special place transgender people held in local traditions (Sharma, 2016). Their presence considered auspicious and are believed to bring good luck, especially at rites of passage such as births and marriages. Local folklore traces the tradition of “badhai”<sup>1</sup> back to royal patronage; wherein transgender communities were bestowed the royal responsibility to bless the birth of a son. The badhai has over time become an important social and cultural institution for the transgender community providing them social recognition, livelihood or survival in a sense. The practice, traditionally linked to the birth of a son, is now more commonly performed in celebration of daughters too, in a shift that reflects changing societal values and greater awareness of gender equality. Contrastingly, the region’s dynamics often result in the neglect of the needs and rights of marginalized groups such as transgender persons, limiting their access to essential services and resources (Gupta, 2024). Further, the patriarchal social structure and socially conservative nature in Jammu and Kashmir also contribute to the marginalization of transgender people (Gupta & Bhandari, 2025).

With the changing times or transformation of society many now offer astrological advice, home remedies to ward evil eye or how be successful in

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<sup>1</sup> Badhai is a traditional blessing ceremony performed by hijras (the transgender or “third-gender” community of India and South Asia). On such occasions as the birth of a baby boy or a wedding hijras come to the household, sing and dance, and offer blessings for fertility, prosperity and good fortune. They are paid in cash or in kind. The tradition is deeply rooted in Hindu cultural and religious practice and is considered as one of the most important aspects of hijra identity and livelihood. The roots of the hijras are in Hindu mythology, and they are believed to have divine power to bless or curse, so their ritual presence is culturally significant. Badhai is also the economic and social backbone of hijra community life (Nanda, 1999; Reddy, 2005).

their careers, read palms, social worker, perform ancient badhai ceremonies, and even as intermediary marital arrangements. This paper is an attempt to listen to their stories. As society transforms, many transgender individuals find themselves navigating complex realities adapting inherited roles, seeking new opportunities in nightlife and entertainment; building lives in the shadows of both ancient customs and modern neglect. Building on fieldwork, case studies and the work of scholars such as Serena Nanda, Judith Butler and Gayatri Reddy, it considers how transgender people in Jammu and Kashmir create meaning and dignity in a society that often regards them as symbols rather than citizens. It looks at how they advance tradition and at the same time advocate for transformation. What emerges is not merely a study of marginalization, but of endurance and creativity. They are not the leftovers from an old world but very much part of the present, moulding and remoulding their identities, relationships and roles. The hope of this work is to move beyond stereotypes and symbolic gestures. Rather, it offers sociology of respect, seeing transgender people not merely culturally, but as whole human beings demanding their agency or in literal sense their place in society.

### **Objectives of the study**

- To investigate the religious, cultural, and socio-economic roles of transgender individuals in Jammu and Kashmir.
- To examine changing transgender identities and forms of agency among younger generations.
- To analyse experiences of resilience and social negotiation amid marginalization and cultural recognition.

### **Rationale of the study**

Despite increasing legal recognition of transgender rights in India, transgender communities in Jammu and Kashmir remain underrepresented in scholarly literature, especially with regard to their cultural roles and recent shifts in identity assertion. To fully portray the dynamic interaction between tradition and change within the transgender community, this study is required. It offers a sociological lens to understand how they sustain, adapt and reimagine their roles across time. It broadens the discourse on agency, citizenship, dignity, and inclusion.

### **Methodology**

This study adopts a qualitative ethnographic approach to gain a deep, contextual understanding of transgender experiences, rituals, cultural significance, and evolving identities in Jammu and Kashmir. Data collection involved in-depth interviews with 12 transgender individuals, including traditional ritual performers, astrologers, and emerging professionals such as activists, artists, social workers, philanthropists and entrepreneurs. The study employed

purposive sampling. The sample size is appropriate for a qualitative ethnographic study, which prioritizes depth of understanding over statistical generalization. Recruitment was particularly challenging because transgender communities in Jammu and Kashmir represent a marginalized and hard-to-reach population. Social stigma, discrimination, concerns about privacy, and the mobility of some participants limited access to potential respondents. Consequently, participant selection focused on individuals with diverse experiences and social roles who could provide rich, contextual insights into the phenomenon under study. Data collection continued until thematic saturation was achieved, with subsequent interviews yielding no substantially new themes or perspectives. Semi-structured interviews explored themes of personal narratives, aspirations, discrimination, and resilience. In order to get insights into spiritual practices and gender performativity; non-participant observation was carried out during public performances, political events, and communal rituals such as Budh grah pujas, Navratri fasts, and badhai blessings.

The study was conducted in accordance with the principles of ethical research, such as informed consent, voluntary participation and the right to withdraw at any stage of the research process. All participants gave their explicit consent to participate and agreed to the use of their real names in the study. As the participants are public figures whose identities are already publicly known, pseudonyms were not used. At the time consent was obtained, none of the participants expressed any concerns about confidentiality or the disclosure of their identities. The case studies of Ashiba Gupta, Nitu Mai, Rubina Mahant, Shoaib Khan and Bebo were developed through social media analysis, interviews and field interactions to highlight generational shifts. Furthermore, document analysis of historical archives, media reports, legal texts (e.g., NALSA and the Transgender Persons Act) and scholarly literature helped to the contextual framework of the research.

### **Mythological and historical contexts**

Transgender people are not a recent occurrence in Indian society; rather, they are intricately entwined with the mythology and history of the nation. Two classic epics of Indian culture, the Mahabharata and the Ramayana, provide timeless illustrations of gender variation and the distinct roles of transgender characters.

In the Mahabharata, Shikhandi stands as one of the most prominent and complex characters who transcends conventional gender boundaries. During the Kurukshetra war, Shikhandi's ambiguous gender identity was strategically utilised by the Pandavas: Bhishma, bound by his vow never to fight a woman, lowers his weapons in Shikhandi's presence. This act creates the crucial opening for Arjuna to defeat Bhishma, altering the course of the war and, by extension, the fate of the Pandavas. According to Balagopalan (2023), Shikhandi's position thus embodies themes of justice, destiny, and the shattering of traditional gender

norms while also showing how non-binary identities can act as agents of significant alteration within the epic's social and moral order.

Similarly, the Ramayana offers a narrative that foregrounds the spiritual significance of transgender individuals. A group of hijras reportedly followed Lord Rama out of unwavering allegiance after he was banished to the forest. Inspired by their dedication, Rama bestowed upon them the special gift of bestowing fertility and prosperity on others; this revered function still influences the customs of hijra communities today (Medhi et al., 2016). This story not only legitimises their presence in religious and social ceremonies but also positions them as vital conduits between the human and the divine.

During the Mughal era, transgender individuals often referred to as eunuchs or khwajasaras held highly respected positions within the royal courts and harems. They were entrusted as custodians of the zenana (women's quarters), a role that demanded absolute discretion, loyalty, and authority. These individuals not only managed the daily affairs of the harem and protected its women but also served as confidential messengers and advisors to the emperor (Bashir & Pandey, 2023). Their proximity to power allowed them to influence court politics and administration.

But when British colonial administration arrived, this period of institutional respect and authority came to an abrupt end. The Criminal Tribes Act of 1871 was passed by the British because they were unaccustomed to indigenous gender norms and uneasy with their prevalence. This law not only criminalised hijras and other transgender communities but also subjected them to relentless surveillance, public humiliation, and forced marginalization (Mishra, 2023). The colonial administration's policies dismantled their traditional livelihoods and social status, pushing transgender people to the fringes of society a legacy of stigma and exclusion that persists in various forms even today (Hinchy, 2019).

But in recent years, India has started to recognize the significance of transgender people in both history and culture. Restoring the dignity and rights of transgender people has been the goal of legislative initiatives like the Transgender Persons (Protection of Rights) Act, 2019 and judicial interventions like the Supreme Court's NALSA ruling (2014). With the focus of inclusion of transgender people into society and redressing historical marginalization; these initiatives mark a beginning of transformation from the criminalization of transgender people during the colonial era to present day members of India's social, cultural, civic life and at large in the society.

### **Evolving roles and adaptive resilience**

The roles of transgender individuals in Jammu and Kashmir are not static; they are deeply fluid and responsive to the changing currents of society. As traditional cultural spaces such as badhai rituals or matchmaking begin to shift due to

urbanization, modernization, and the rise of individualistic lifestyles, transgender persons have demonstrated remarkable resilience by continuously reshaping their identities and roles within new contexts.

### **The Badhai tradition**

One of the deeply and culturally rooted significant roles for transgender people in Jammu is that of badhai ritual. In this tradition people often call them hijras or locally as khusra/khusre (Plural). They are invited to give blessings during auspicious or life events like weddings and childbirth. The badhai ceremony has a lot of folk-religious meaning. It is not a show. These transgenders give blessings through song, dance and prayer. The blessings are said to bring protection, fertility and wealth to the family. People show a lot of respect, to transgenders during these ceremonies (Roy, 2016).

The respect shown to transgender professionals at these ceremonies reflects the significance of the badhai rite. The tradition of respecting them is very old. It is linked to stories and characters. People believe that their presence brings luck.

As one senior transgender expert said:

*Humare yajman (hosts) hume khushi se jo dete hain hum woh le lete hai... unki wajha se humara ghar chalte hai...Bhagwan Ram jab 14 saal vanvas se wapis aaye the us din se aj tak hum log badhai hi mangte hai ...yehi humara kam hai aur humara haq bhi.*

(Whatever our yajmans (hosts) graciously provide, we receive with appreciation. Our households operate thanks to their assistance. From the moment Lord Ram came back after 14 years of exile, we have been both seeking and giving blessings- this is not merely our duty, but our entitlement.)

This statement captures the spiritual validity and the socio-economic significance of the badhai tradition. It serves not just as a way to earn a living but also as a source of respect and acknowledgment within the community. Reasserting the inclusion of the transgender individual in the social and spiritual fabric of the community, the ceremony positions them as an essential cultural link between humanity and the divine. Transgender individuals in Jammu remain in demand for these rituals, even as they face marginalization in other spheres, underscoring their cultural importance and the lasting honor given to their role.

### **Astrological and planetary rituals**

In the cultural and spiritual realm of Jammu, transgender people occupy a distinct and respected position, especially in astrology and ritual healing practices. Intrinsically tied to local belief systems is the connection between transgender individuals and Budh grah (Mercury), a planet associated with intellect, communication, and occasionally, karmic challenges. It is commonly

thought that an affected Budh in a person's kundali (horoscope) can lead to bad luck, misunderstandings, or insecurity. To mitigate these impacts, individuals from all caste and class backgrounds consistently approach transgender persons on Wednesdays to carry out Budh Nivaran ceremonies.

Clothing, sweets, or money are provided not as acts of charity but in acknowledgment of the sacred function these individuals fulfill in addressing cosmic imbalances. It is believed that transgender individuals, due to their in-between identity that transcends conventional male and female categories, have a spiritual power enabling them to take in or channel negative energies.

During field interviews, one transgender woman poignantly articulated this emotional and spiritual labour:

*Hum logon ki balayein apne upar lete hain. Log Budhwar ko humare idhar aate hain, hume dhan-punya karke jaate hain taaki unka Budh grah theek ho jaye... hum unki musibatein apne upar le lete hain... hum bhi toh kisi ke bacche hain... lekin phir bhi society hume accept nahi karti.*

(We bear the burdens of others' adversities and misfortunes. Individuals visit us on Wednesdays, extending charitable acts for merit, wishing to soothe their Mercury... we absorb their burdens... we are also someone's offspring... but society continues to reject us.)

This account captures the emotional weight and ethical dilemma central to their position. During moments of spiritual vulnerability, society seeks them out despite the marginalization they face. Their social exclusion is ironically reinterpreted as sacred closeness within the framework of folk cosmology. They embody both human negligence and divine intervention, serving as channels for the suffering of others. Their ceremonial functions gain symbolic value and spiritual authority; despite the social stigma they encounter (Reddy, 2005).

These interactions give transgender individuals deeper humanity, presenting them not as outcasts or mere beneficiaries of societal assistance, but as dynamic contributors of healing, strength, and spiritual work. Their lasting involvement in these ceremonies not only demonstrates the preservation of cultural customs but also highlights the resilience and societal significance of a community that persists in providing support, even when such support is rarely reciprocated.

### **Palmistry and religious devotion**

Spiritual practices such as palm reading, healing rituals, and faith-based counseling have emerged as vital avenues for income and validation for the transgender community in Jammu. Numerous individuals in these communities excel in palmistry and astrological analysis. Depending on the individual's specific circumstances, this often involves practices such as fasting and planned visits to shrines or divine figures.

What distinguishes these rituals is the intensity of their religiosity, often described by community members as hyper-religious. They maintain ritual cleanliness, regularly go to temples, and strictly adhere to vegetarianism, often steering clear of garlic and onions. These all reflect their strict spiritual practices. Numerous individuals observe all nine days of fasting devotedly, particularly during Navratri, enhancing their spiritual dedication in the view of society.

This spiritual identity is personal and communal, as well as performative. In certain cases, transgender people assert that they are taken over by the goddess (Devi aana) and fall into trance-like conditions where they convey messages thought to be inspired by a divine source. Individuals from diverse caste and class backgrounds, including the educated and financially stable, seek their blessings and prophetic wisdom. As noted by David Hardiman in *The Coming of the Devi*, the practices of possession and trance significantly contribute to affirming sacred legitimacy, particularly for those on the fringes of mainstream society. The spiritual power acquired through divine possession frequently contests hierarchical standards and amplifies the voices of the marginalized (Hardiman, 1987).

While conducting fieldwork, one striking instance captured this interaction. A woman from a powerful caste murmured to a transgender professional:

*“Mere liye bhi ek dhaga bana dena... Mata Rani se meri liye prarthana karna ki sab theek ho jaye.”*

(“Kindly prepare a sacred thread for me as well. ... Pray to the Mother Goddess for everything to go well in my life.”)

These instances demonstrate a turnaround of standard power structures, where the transgender person, typically sidelined in society, emerges as a coveted spiritual leader. In these positions, individuals may touch their feet and present dakshina (gifts), not from a sense of sympathy, but as a demonstration of devotion and respect.

Hijras assert spiritual authority from mythological ties and ritual functions, enabling them to challenge their marginalization (Nanda, 1990). Nanda's ethnographic work highlights the importance of religious legitimacy in hijra identity, emphasizing how spiritual performances enable them to transform stigma into sanctity.

This type of hyper-religiosity enables transgender people to overcome societal stigma. It is not a request for acceptance; it is a transformation of position. Their spirituality is neither a form of escapism nor a belief in superstition. Instead, it is a purposeful cultural approach, a reaffirmation of agency via sacred power. When society dismisses their civil legitimacy, they seek cosmic legitimacy,

transforming into the messengers, mediators, and moral agents of their communities.

### **Matchmaking and changing cultural roles in Kashmir**

Sociological research has recorded the historical significance of transgender individuals (locally referred to as Laanch) in the Kashmir Valley, who have traditionally served as esteemed matchmakers in arranged marriages. Regarded for their perceived impartiality, spiritual insight, and social grace, they were often sought out by families to mediate discussions between potential in-laws (Ahmad, 2020). Their peripheral social status unexpectedly enabled them to act as impartial intermediaries, managing the emotional and reputational intricacies associated with marriage discussions.

Nonetheless, this conventional role has diminished considerably with the increasing acceptance of love marriages, evolving family structures, and the urban development of Kashmiri society. The growing impact of digital media, personal preferences in relationships and the decline of extended family involvement have together reduced the need for transgender matchmaking. Due to this socio-cultural change, numerous transgender people in Kashmir have adjusted their roles and environments, participating in performance-related activities at weddings, nightclubs, cultural festivals, and private events. These performances frequently featuring cross-dressing, serve both as a means of income and as expressions of gender and cultural visibility.

Judith Butler's theory of gender performativity emphasizes that performance isn't the antithesis of authenticity but a way of expressing one's gender within social limitations (Butler, 1990).

*"Gender is not something that one is, it is something one does, an act... a 'doing' rather than a 'being'."*

For numerous transgender people, these organized displays act as both political statements and personal realities, highlighting identities that are otherwise overlooked or repressed.

The existence of transgender individuals is characterized by a deep contradiction. They receive respect during ceremonies and significant life events but are often excluded in regular environments like schools, workplaces, and communities. This conditional acceptance reveals a more profound societal hypocrisy, where respect is afforded only when transgender individuals meet particular cultural roles (Sharma, 1989).

Their voices continually seek more than just symbolic acknowledgment; they insist on tangible rights, resources, and respect. As conventional roles diminish, particularly in urban and liberal environments, transgender individuals are creating new identities via digital platforms, fashion, the arts, activism, and

political expression. Nonetheless, these are not substitutions; they are adaptive extensions of their cultural repertoire. These adaptations demonstrate autonomy, strength, and creativity, countering the portrayal of the transgender person as simply a passive victim.

### **Contemporary transgender voices in Jammu and Kashmir**

A new narrative is beginning to take shape; one defined by visibility, agency, and self-determination. The younger generation of transgender persons are stepping into political, professional, and creative domains with assertiveness and purpose.

#### **Case study 1**

Ashiba is first registered transgender officer in Jammu & Kashmir. She is helping people understand and accept transgender individuals. As a drug inspector, social worker and campaigner for transgender rights. Ashiba is a voice for equality and social change. She challenges the stigma against people who do not conform to gender norms. Her work helps create a society where transgender people are recognized, respected and empowered. Ashiba also trains government officials on transgender issues. She works under the Ministry of Social Justice and Empowerment as a Master Trainer. Her training programs help public institutions understand their responsibilities towards transgender citizens. By connecting policy, public awareness and community engagement Ashiba shows how transgender leaders can change culture and society. Her work helps transgender people. Makes society more accepting and fairer.

#### **Case study 2**

Nitu mai does a lot of things for people. She helps people by giving them support, money and practical help. This makes her like a worker and someone important in the community. Nitu mai feels happy when she can help others. She thinks it is a gift that she can assist people in need. She does things to help society. For example, she has helped poor families pay for their daughters' weddings. She has assisted kids who're in trouble. She has also helped people who do not have access to services. Nitu mai organizes events like Mata Rani jagratas. She even creates jobs for people in her community. She pays her employees money than they would get elsewhere. This shows that she cares about being fair and helping her community. Nitu mai has done some amazing things. Nitu mai is an example of how people, from the transgender community can make a big difference in the form of social service, philanthropy, and grassroots leadership. They do work give to charity and lead their communities. This shows that transgender people are not just trying to be seen and accepted. They are also doing things for their communities. They are leading, taking care of people and making sure everyone is doing okay.

### Case study 3

The emergence of Rubina Mahant in J&K's politics is a deal for transgender people. She is one of the openly transgender politicians in the region. Her entry into politics shows that things are changing for the better. More people from the transgender community are now part of politics. For a time, transgender individuals were part of our culture and society. They were not often in politics. Rubina is changing that. She wants to make sure that the concerns of transgender people are heard loud and clear. They should not be. Talked about in hushed tones. Rubina is fighting for the rights of transgender people. She wants them to be treated with respect and dignity. She believes that they should have the opportunities as everyone else. Her work is not just about the transgender community. She wants more people to participate in politics. She believes that diverse voices are important in decision-making. Her work is part of a conversation about equality and social justice. Rubina journey shows that politics can be a tool for change. She is stereotypes and making it easier for future generations. She is proving that anyone can be part of politics no their gender identity. Through her leadership she is inspiring conversations, about inclusion and rights. She wants to create a society for all.

### Case study 4

Shoaib is a deal when it comes to how people see transgender people in the workplace in Kashmir. She is the transgender woman from that area to have a career in a big company. This is a thing because she is showing people that transgender people can do all kinds of jobs. What Shoaib has done is important for a reason. She has shown that she can overcome a lot of obstacles. A lot of transgender people have a time finding a good job because people do not understand them and they face a lot of discrimination. But Shoaib has shown that if you are good at what you do and you work hard you can succeed. It does not matter what gender you are. Shoaib's success is not about her. It is about what she means to people. When people see transgender people working in offices and other normal jobs it helps to change the way people think. It shows that transgender people can do all kinds of things. This helps companies to be more open. It helps people to understand transgender people better. For young LGBTQ+ people in Kashmir and other places Shoaib story is a one to hear. It shows that you can be ambitious and succeed. She is showing people that transgender people belong everywhere in places where they were not welcome before. Shoaib's career is part of a change that is happening. It shows that what matters is not what gender you are but how hard you work and what you can do; inspiring people to go after their goals and to make the workplace a better place for everyone. Shoaib is an example of what it means to be a professional and she is helping to make things better, for Shoaib and other transgender people.

### **Case study 5**

Bebo is a 17 years old teenager who has already made a name for herself in the beauty and media world. She is a makeup artist from Srinagar. She is also transgender. Bebo uses media to show off her creative side and to make money. Her story is important because it shows how the internet can help people who are often left out. Bebo uses makeup and fashion to get people to notice her. She is very good at getting people to talk about her and her work. This helps her to break down the barriers that often stop transgender people from being seen and heard in public. She is an example of a new generation of transgender people who are using the internet to be themselves and to show off their talents. Bebo is very confident and creative. She has helped to make media a place where people can be real and be themselves. Bebo is also changing the way people think about beauty. She is showing that beauty is not about how you look but about how you feel and express yourself. Bebo is an artist and she is proving that talent has nothing to do with whether you are a man or a woman. She shows all that they can be successful and happy if they work hard and believe in themselves. Bebo is also showing that being visible and being you can be very powerful. Bebo's story is not about makeup and being famous on social media. It is about being strong and being true to yourself and an inspiration to people. She is helping to create a world that's more accepting and inclusive of everyone including transgender people, like Bebo.

### **Conclusion**

The rise of individual or personalities such as Nitu Mai, Rubina Mahant, Ashiba, Shoaib, and Bebo represents a shift for transgender individuals in Jammu and Kashmir. These individuals are emerging as leaders within society; altering perception regarding transgender individuals. They are engaged in areas such as employment, politics, and social services while utilizing digital media to lead their communities. This demonstrates that transgender individuals are not merely hoping for acceptance from others. They are asserting themselves and establishing their own role in society. They demonstrate that transgender individuals can be pioneers and leaders, contributing to making society a better environment for all. The narratives of these individuals emphasize certain aspects: transgender individuals remain linked to their previous societal roles, such as bestowing blessings and participating in cultural events, while simultaneously creating new opportunities for themselves to generate income and voice their opinions in society. This demonstrates that transgender individuals are capable and that their societal roles are evolving. This isn't solely about personal rights; it also involves preserving our culture, improving our communities, and fostering innovation in society.

Future research could examine how digital platforms, educational systems, and government policies can assist transgender individuals. Longitudinal studies of

generational shifts within transgender communities and cross-regional studies across India would offer deeper insights into changing gender roles, social mobility and cultural integration. Such research can inform policies and comprehending the influence of transgender individuals on societal functions.

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