



Research Article

© 2020 Sugyanta Priyadarshini and Sukanta Chandra Swain.  
This is an open access article licensed under the Creative Commons  
Attribution-NonCommercial 4.0 International License  
(<https://creativecommons.org/licenses/by-nc/4.0/>)

## Life of Transgender in Ethical Milieu: A Study of Selected Transgenders of Bhubaneswar, India

Sugyanta Priyadarshini

Faculty Associate & Research Scholar,  
KIIT Deemed to be University,  
Bhubaneswar, India

Sukanta Chandra Swain

Associate Dean,  
KIIT Deemed to be University,  
Bhubaneswar, India

DOI: <https://doi.org/10.36941/ajis-2020-0067>

### Abstract

Societal life of a transgender is not very normal and smooth; rather, it has been full of controversies in acceptance, treatment, and trust. Taking birth as a transgender is never a matter of choice. Due to obliviousness, society still thinks that being transgender is a substance of choice. In fact, conflicts related to ethical milieu hinder a free and normal living for a transgender. Keeping ethical milieu in the backdrop, this paper describes the life of selected transgenders starting from coming out of the closet to adapting to the unpredictable societal reaction. For the purpose, in-depth interviews among selected transgenders from Bhubaneswar are conducted for ascertaining their feelings as they came out from the closet and presence of ethics while dealing with personal and professional sides of their living. It has been found that they have never been sailed in a straight line; instead, they have been destined to an oscillating life path.

**Keywords:** Ethics, Transgender, Existence, Realism, Acceptance

### 1. Introduction

In an era where the whole country is fighting for gender equality, there is a massive section of society that has been pushed back to complete social isolation that is the community of Transgender. Transgender are the individuals whose biological sex transgress their gender anatomy (Altilio.et.al., 2011). This unique feature of transgender remains unaccepted in society as it contravenes the socio-cultural norms persisting in our society from ages. The ruthless societal behavior towards this so-called “gender variant” segment starts with their birth or after coming out as a transgender till the end of their life. They are restricted from participating in socio-cultural life, economy, politics, and decision-making process. They mostly encounter discord from family, harassment in the hands of

---

<sup>1</sup> Gender variant refers to expression of an individual mismatching masculine or feminine norms

friends and relatives, denial from jobs, segregation by doctors for medical treatment, denial of enlistment in medical coverage, victimization in health care settings, discrimination in education institutes and workspace which makes their struggle worse (Soumya, 2015). Due to lack of education, technical know-how, and skill-based knowledge, the transgenders fail to get a dignified job in society and ultimately get indulged in menial jobs such as entertainment works, begging, and paid sex for their daily bread and butter. It would not be wrong to state that the Transgender life is no less than a tussle for acceptance.

The presence of Transgender relates to their ability to network with the realism of the world. The existence of Transgender cannot be grilled but can only be well-thought-out as the volition of God. The controversial existence of transgender can be brought under the light of ethics sub-headed by <sup>2</sup>meta-ethics, <sup>3</sup>normative ethics, and <sup>4</sup>applied ethics (Bayertz, 2017; Atkinson et al., 1969). Even though the lines of a discrepancy between them are quite hazy, but the subject of the existence of transgender moves towards the purview of ethics. The metaphysical constituent of meta-ethics relating to the existence of Transgender believes that the moral ethics for Transgenders are everlasting verities which exist in a spirit-like realm (Atkinson et al., 1969) Moral ethics concerning to Transgender should be objective in the respect that humans have not evolved them and cannot alter them either. The existence of Transgender is a divine command from God's will. The cultural relativism regarding the presence of transgender in society varies from culture to culture all over the world (Dall, 1887). The section of Transgender repeatedly put efforts to defend its status to dignify their meaningful existence. However, even if a fragment of society has not acknowledged them, but rest half accepted them on the grounds of egoism and altruism. A full-fledged moral acceptance of Transgender can be considered when the real feelings for them will be free from sympathetic emotions and desires. In the context of normative ethics, it deals with the moral standard of judging correct and incorrect conduct in the behavior of humankind towards the community of Transgender. The golden theory under normative ethics believes in behaving with others in a way we want others to behave with us, which can apply to the Transgender who faces severe discrimination and punitive conduct from the opposite side (Foot, 1972). Beyond philosophical discourse, the concept of applied ethics can be practically used in the societal acceptance of transgender (Bayertz, 2017). Taking applied ethics into account, transgender can be brought under moral consideration by recognizing their identity and dignifying them in private and public areas of the profession, law, leadership, and others (Giorgini et al., 2015)

For epochs, Transgender in India was valued as religious figures in civilizations. Historical records state that they were pursued to bless marriage ceremonies and childbirth occasions. They worked as midwives and distributors of traditional medicine. In the majestic law court, they rose to positions of abundant power. They were supposed to have the supremacy to grant wishes and cast spells. Sadly, with the colonial rule, a substantial revolution has undergone, which stemmed from gender disparity (Wentling et al., 2008). In modern India, the majority of Hijras have to scratch out a living by begging or taking on menial jobs or sex work (Soumya, 2015). They are verbally abused and physically harassed, discriminated, and mistreated at school, college, hospitals, families, communities, and at the workplace. Shunned from their homes, harassed by relatives, fired at jobs, denial from accessing a shelter, physically or verbally abused by peers, and denial from medical treatment; transgender, are exposed to hostility at its height. Further, there is visible discrimination between transgender and <sup>5</sup>cisgender in every aspect of life, including employment, housing, justice, and legal system, due to lack of public understanding regarding the notion of transgender. However, this study deals with the personal experiences of rejection and unacceptance of select transgenders of

---

<sup>2</sup> Meta-ethics deals with the moral judgement behind any approach.

<sup>3</sup> Normative-ethics deals with judging the difference between right and wrong actions

<sup>4</sup> Applied-ethics relates to the moral consideration of real world actions

<sup>5</sup> Cisgender are individuals whose gender identity is similar to their sexual anatomy.

Bhubaneswar city of Odisha, who are recognized through snowball sampling. Every respondent was paid a stipend of Rs 150 for their participation. The narrated feelings were recorded and translated from the regional language to English. The findings of this paper describe that the community of transgenders has never been sailed in a straight line; instead, they have been destined to an oscillating life path.

## 2. Transgender within and outside

Transgender has led their battle of identity and dignity all alone. Taking birth as a transgender is never a matter of choice; rather, it is a way they are built. Due to obliviousness, society still thinks that being transgender is a substance of choice, whereas transgenderism is independent of sexual orientation (APA, 2013). Transgender deals with gender identity instead of sexual orientation, which is commonly misunderstood by society, and consequently, they categorize transgenderism under mental disorder (Girshick, 2008). The community of cisgender is utterly unaware of psychosomatic stress they go through every day to accept themselves and make society accept their existence. When came in contact with some Transgender, it was noted down that most of them are subjected to depression and suicidal tendencies due to lack of social support and societal stigma.

### 2.1 Untold Feelings of Transgender

Champa, a <sup>6</sup>trans-woman of 16 years when encountered at a railway station and was politely asked regarding how she identified herself as a Trans-woman, she said, "I was very much confused regarding my body and I could not talk about it with anyone. Nobody could understand what I was going through. My brain was not accepting my gender-specific body parts. I was feeling very uncomfortable and was urging for the body parts of the opposite gender." Similarly, another trans-woman named Malli, 19 years old, expressed that "I gradually turned frustrated when I realized something is erroneous with me. I started questioning myself why my mind is female when I am a male by birth. Is it something not normal? Am I different?" Unfortunately, at this tender age, when a child needs utmost care and affection while coming out, they were secluded, thereby facing greater challenges to survive and to understand the difference between their gender expression and gender identity. Sina, 23 years old, voiced, "I was jumbled and not ready to accept the fact that my body is designed as a male, but I want to be a female. I sensed as if I am captured in a male body." She was very sensitive regarding her past and was shivering while narrating her feelings. Her experience was so frightful that her tears were spontaneously flowing, and that revealed her pain and agony.

Many Transgender teenagers were initially unaware of the reasons behind their transitions. The fear of shame and loss of relationship terrorize them of confronting it to their near and dear ones. "Suppressing the deep dark feelings of not being me, gradually worsened my mental health over time. I thought this is a temporary frame of mind, but it did not get better. I could not calm down my mind because the gender of my thoughts was in contrast with the gender of my physique. This anguish was killing me day by day," voiced by Chameli (a 25-year-old transgender). Another transgender has expressed her feelings by saying, "My inner identity mismatches the external individuality, and this resulted in a massive discontentment with my own body. I hated to see my reflection in the mirror, which brought me closer to the reality of being a man by birth. I wanted to come out of this unwanted assigned body and wanted to breathe free as a woman. But with the fear of exclusion from both family and society, I tried to hide this deep dark secret, but eventually, it popped up because it was never under my control," stated Meera (a 21-year-old transgender). During data collection, few transgender respondents recounted that during their coming out when parents and relatives got to

---

<sup>6</sup> Trans-woman or Male to Female transgender are the women are born male at birth.

know about their feminine expression and attitude, many of them reacted with hostility while some responded negatively. In the case of a few transgenders, mothers tried to extend their helping hand by either hiding their son's true gender identity or by counseling them to behave more like a male fearing the patriarchal dominance. They even extended their acceptance, but they were traumatized by the male members of the family. Such instances were very commonly associated in the case of many transgenders. Fearing rejection from the social circle, most of the transgenders repressed their feelings. Most of the transgenders were unaware of the reason behind the difference between their feminine behavior and masculine body. However, these confusions came to an end soon after meeting a person in a similar situation. It was even sad to note that many parents were ready to accept their physically deformed offspring but not a child who displayed incongruence between their sex and gender.

There is certain senior-aged transgender who still stays isolated and remains unaccepted from their family and relatives. With the modernization of the Indian society, it still becomes difficult for cisgender to accept a transgender keeping aside their uniqueness. While collecting data, few aged transgender expressed their grief on a lack of familiar cords. However, research focused on the fact that senior housing for aged transgender masses will be helpful in giving a familiar touch. Further, it was found out that many of them preferred to stay together as it made them feel accomplished (Sullivan, 2014).

## 2.2 *Coming Out as a Transgender*

During data collection, few transgender respondents recounted that during their coming out when parents and relatives got to know about their feminine expression and attitude, many of them reacted with hostility while some responded negatively. In the case of a few transgenders, mothers tried to extend their helping hand by either hiding their son's true gender identity or by counseling them to behave more like a male fearing the patriarchal dominance. They even extended their acceptance, but they were traumatized by the male members of the family. Such instances were very commonly associated in the case of many transgenders. Fearing rejection from the social circle, most of the transgenders repressed their feelings. Most of the transgenders were unaware of the reason behind the difference between their feminine behavior and masculine body. However, these confusions came to an end soon after meeting a person in a similar situation. It was even sad to note that many parents were ready to accept their physically deformed off springs but not a child who displayed incongruence between their sex and gender.

Transgender people differ significantly in selecting when, whether, and how to reveal their gender reality to family, relatives, friends, and others. Trans-phobia among the Transgender results in elusive and evident forms of discrimination, such as the fear of not getting a job, a denial for housing or health care, and constant criticism. Further, the fear of retaliatory behavior, such as being disowned by parents while underage, is also a reason for transgender people not to portray their originality to their families until they have touched adulthood. Unwilling to accept the fact of their child being a Transgender, some parents make immense efforts to modify their 'Transgender child' back to so-called 'Normal child' by seeking the help of mental health services. Sometimes parental confusion regarding this newly revealed gender identity imposes much pressure on the child by forcing him/her to alter their behavior according to the required gender by sending him/her to all-boy school or all-girl school. The prevalence of such persistent discrimination, marginalization as well as violence against transgender persons can make coming out a perilous choice. Ravina, the 21-year-old transgender, expressed, "The mental torture was driving me crazy, and I decided to confess it to my parents. To my shock, instead of understanding what I was going through, they rebuked and abused me, and the response was disappointing and angering. I tried to change myself, but I couldn't, and finally, my parents disowned me. For an eight years' child, what worse it can be. On the one hand, I was trying hard to explore my gender identity, and on the other hand, I was struggling to carry my livelihood."

India welcomes a wide variety of cultures, religions, languages as well as customs. However, it is sad to note that the Indian public is unwelcoming towards the acceptance of transgender because of limited knowledge regarding the difference between gender identity and sexual orientation. Rani, an 18-year-old transgender, expressed, 'I expected that my parents would accept me irrespective of the shame and disgrace I would bring to our family. But they shunned me out of home, and then I was bullied in a nasty way for my behavior being feminine although I was a man.' Similarly, another transgender naming Tanu, 22, expressed, "When someone treated me like a man, it was very uncomfortable and uneasy to carry this tag because deep inside I felt like a woman and I was ashamed of my male genital parts. When one day I came out with the truth, I was completely stigmatized by my conservative family. I was a child of 14 years old and was left alone with a tag of "Hijra." Deep inside, I felt relieved of speaking out the truth but was morally broken down of being left out."

Generally, oblivious parents misinterpret that the transition, which is noticed in their transgender child, can be cured with the help of a doctor, which is incorrect. A trans-woman, namely Tamanna, 24 shared her experience "When I confessed my parents regarding what I was going through; they took me to a psychiatrist assuming that I was suffering from some sort of mental disorder." Most of the Trans-woman lost their parent's support once they disclose their sexual reality. One of them is Tapasi, 28 years who expressed her emotions by quoting, "I knew the truth would cost me my family, and losing my family will be the biggest nightmare for me. However, at a point, I could not resist myself in this male body. I burst out and was then highly criticized, resulting in which I remained unaccepted to date. However, I am happy that I do not need to pretend what I am not." The most challenging phase in the life of a Trans-woman is when she is asked to marry a woman so that the family will accept her in return. Aruna, a trans-woman of 30 years, stated, "When I was asked to marry a woman, I preferred committing suicide rather than getting into such an institution because I cannot imagine loving a woman when I feel for a man. I was bribed to be accepted back by my family only if I marry a woman."

The life of transgender has never been simple. They have to fight for their dignity and identity. Transgenders face difficulty in understanding the incongruence between their sex and gender. As soon as they gain clarity about it, they try to make society understand their reality. But unfortunately, instead of understanding the difference between gender identity and sexual anatomy, they misunderstand them as Transsexual and demean them.

### 3. Ethical Milieu in the Life of Transgender

Every transgender is left with a small seed of self-consciousness when they accept their body while others do not. Binding with others gives them self-confidence like a shield. They assume that if they make their physical appearance look like the way others want to see them, then maybe they will be accepted in society and would not be criticized or humiliated for their existence. Consequently, they prefer pretending as a male, thereby expecting acceptance in return, which is way too unethical.

#### 3.1 Personal Ethics

Accepting their feminine soul, which is in contrast to their masculine physique, is the first ethical step in the life of Transgender. Taking birth as a transgender is not a matter of choice, but coming out as a transgender is. It is not about seeking attention but getting a dignified position in society as cisgenders. Feeling like a woman but continuing to live life as a man will creep up depression with time. When transgender try to cover up their identity, they mind battle with their body every time. The pain deep down their heart grows every day when he cannot open up and accept their identity publicly. This pain is not sustainable, and it cannot be carried out forever. There are people out there who are completely disgusted with the existence of this Transgender section, but they fail to understand that Transgender is also a human, the creation of God. However, the leading step by a

transgender is to become someone they want to be. They have to decide what they want in their life and follow their heart accordingly, and that would be the real ethics in their life. Secondly, opening up to near and dear ones regarding the reality of their sexual orientation will lift up the load in their heart. Valuing their own identity will encourage others to respect it eventually. Accepting their own identity and sustaining its existence with utmost dignity should be the ethical step taken by transgender.

### 3.2 *Ethical Confession with a Partner*

An ethical relationship requires an untold and understandable moral conduct between the partners, which stands on the base of trust and honesty, resulting in maximizing good and minimizing harm. Ethics regulates the choices made. Whether a transgender person should disclose their originality to their respective potential romantic partners has always remained a question of ethics. There is always the fear of unacceptability. The trans-phobic attitude among cisgender frightens the Transgender section to come out with their realism. Right from the beginning, the transgender is so much terrified with their experience (disowned by parents, abused by the society, thrown out from job) that they require enough time and a specific comfort zone to reveal they're true gender identity to their respective partner. There is no right time to come out. Some transgenders realize late regarding their gender, and many take time to gather enormous courage to speak out in person or writing a letter or mail about their reality to their opposite partner. There is evidence that shows some gather enough courage to reveal the truth to their partner because they could no more hide the truth within as it slays them every single day. Some react negatively while others understand and accept their reality. As per ethical obligation, transgender must disclose their identity to their partner before getting intimated, keeping in mind that the opposite partner should not be trans-phobic else the situation may turn out to be worse. However, Rainy,<sup>22</sup> expressed, "Men have this petrifying brittleness, and if you do anything that negotiates their sense of masculine identity, they get violent." A relationship established on deceit has few chances of surviving anyways, and being transgender is a pretty big secret to hide it from a potential or actual partner. Considering this can be a deal-breaker for many, and coming out may reduce the other person's ability to give full consent, which is difficult to justify it to someone you are interested in before engaging in any form of courtship or physical contact (Colb, 2020). However, our society is still incredibly hostile towards transgender people. As a result, many transgender people believe in keeping their life under wraps from their partners.

### 3.3 *Ethics at Work*

Discrimination in the workplace is erroneous irrespective of age or sex. The workplace should always be welcoming, such that it would consequently create an ethical environment to grow. At every stage in the job sector, starting from employing to hiring to promotion to termination, transgender employees faced rigid biases and unequal practices. They were mocked rigorously by their coworkers and supervisors regarding their dressing sense, long hairs, the pitch of the voice, and the way of working and behaving. Some transgender described how the managers use to increase their workload so that they would forcefully resign. Their viewpoint was sternly criticized and ridiculed. Even in some places, they were not promoted even if they have every caliber to be endorsed. Biasness is quite visible in those working places. They face absolute harassment and discrimination in such a pervasive workplace. Generally, they are left out with the option of compromising with the persisting biased situation in the working atmosphere, which in the long run result in inevitable resignation by the transgender or firing out in case of raising their voice against the offender. There is some transgender who tries to hide their identity in order to protect their job as well as to save themselves from harassment in the hands of their co-workers. A transgender respondent voiced, "I can't come out in the workplace because I fear to lose my friends once I let them know my true gender identity. I get frightened imagining of how my colleagues will react to my reality. I am not ready, and I don't think I

can ever be ready to vocal my secrets out. I love working here without letting them know what I am. Once I tried speaking about this by taking someone else's example, and they highly criticized it, which made me more cautious, and then I decided not to speak about it to anyone."

Further, it becomes difficult for transgenders to find appropriate housing, proper medical care, and adequate employer support. They preferably choose employment over mental peace, emotional well-being as well as self-contentment. However, they derive short-term pleasure out of it, but in the long run, it leads to increased stress and discomfort from the job. A transgender working in a Corporate sector was asked regarding her workplace experience, and she expressed, "the need for money has driven me to work here. Constant ridicules from my colleagues are harassing me every time. Even if I have complained to my senior authorities, they targeted me and burdened me with additional work. I do not want to resign, but I can't take these scorns and derision anymore. I can't work in such a place where my self-respect is not permitting me to work anymore." The trans-phobia among the co-workers, negative vibes, and insolence surrounding transgenders make it difficult either to come out or to work satisfactorily in the working place. With time, they lose their interest in work due to constant mockery regarding their sex life, which results in pulling down their efficiency. But when co-workers are supportive and open-minded, it becomes easy for Transgender employees to work efficiently. An optimistic and friendly ambiance in the work-place results in an efficient output from every employee. By promoting transgender-inclusive work culture in the workplace, it will definitely bring out efficient outcomes by welcoming the best talent instead of appointing on the basis of the rigid sex structure of the society.

#### 3.4 Ethics in Medical Care

Transgenders are subjected to acute prejudices in health care settings. The majority of health care providers have limited knowledge regarding sexual minorities, which prohibits them from providing health care facilities to transgenders (Bradford.et.al., 2013). Transgender people face distinctive obstructions while accessing public or private health amenities. The humiliating experiences of Transgender are common stories. Even today in few hospitals transphobic doctors and nurses refuse to treat transgenders (Paliwal, 2020).

In many cases, doctors abuse them for no reason, and the nurses maintain distance from them and just write a prescription without checking them. While interviewing some transgender patients, the majority of them expressed their grievance regarding the rude attitude of doctors towards them. Doctors were very uncomfortable even in touching the transgender patients and kept a minimum contact and interaction with them (Soumya, 2015). Health care professionals assume multiple sexual links of transgenders, which develops a ruthless and inhuman attitude towards transgender. The level of discrimination upsurges if the transgender patient is detected with HIV (Hann.et.al., 2017). When an HIV transgender patient Samira, consulted a doctor, she was highly disappointed. The doctor and her assistant laughed back by saying, "No wonder you people are infected with HIV." Even there are some hospitals in Mumbai, where transgender are made to sleep in the corridors as they were unwanted in both male and female wards. Male patients pass sexual comments, whereas female patients get disgusted with their presence. Transgenders face enormous unwillingness in female and male wards. This in-humanitarian treatment towards transgender patients makes them morally down, which degrades their health further. As a result of this in-humanitarian treatment from doctors, transgender patients go for either self-medication or prefer being treated by unlicensed doctors resulting in unnatural death (Paliwal, 2020). The reason behind this discrimination conducted by a doctor is the deep-rooted conservative culture in which they have grown up. When doctors, the most enlightened section of the society, believe in these biases, then it will be very difficult for transgenders to survive. In order to end the inequality in treatment by health care professionals, certain steps are initiated by the Government. The preferred name and gender identity of Transgender people are recoded in Electronic Medical Round (EMR). Additionally, the details of the sex change operation of any transgender should be kept confidential and should be highly

respected instead of demeaning it (Hann.et.al., 2017). Although there are not enough studies regarding transgender health care but doctors, nurses, compounders, and other health professionals should be made aware of them to provide immediate health care service and address their health risks.

#### 4. Conclusion

Transgender people in India has survived beleaguered life for a prolonged period. They gained legal recognition only after winning a battle, which was mostly fought alone because many did not comprehend them. Because of transphobia and mostly unawareness, the transgenders have a very difficult time. Awareness and self-realization can only put an end to the discrimination that transgender people face in society. However, as more and more transgender people get indulged in the realm of mass culture through media representation, the orthodox mindset of people will eventually transform. Further, imparting the characters of transgender in daily soaps and reality shows will influence the positive attitudes in cisgender and would encourage transgender to stand for themselves and struggle for identity, equality, and dignity. Real ethics in the life of transgender will only be guaranteed when a transgender is treated like a human, not a dispensable creation.

#### References

- Association, A. P. (2013). Sexual orientation, homosexuality and bisexuality. *Answers to Your Questions: For a Better Understanding of Sexual Orientation and Homosexuality*.
- Atkinson, R. F., Garner, R. T., & Rosen, B. (1969). *Moral philosophy: A systematic introduction to normative ethics and meta-ethics*.
- Bayertz, K. (2017). Self-enlightenment of applied ethics. In *Public Reason and Applied Ethics* (pp. 33-47). Routledge.
- Bradford, J., Reisner, S. L., Honnold, J. A., & Xavier, J. (2013). Experiences of transgender-related discrimination and implications for health: Results from the Virginia Transgender Health Initiative Study. *American Journal of Public Health, 103*(10), 1820-1829.
- Colb, S. F. (n.d.). *Is There a Moral Duty to Disclose That You're Transgender to a Potential Partner?* Retrieved April 23, 2020, from <https://verdict.justia.com/2015/06/18/is-there-a-moral-duty-to-disclose-that-youre-transgender-to-a-potential-partner>
- Dall, W. H., & Boas, F. (1887). *Museums of ethnology and their classification*. JSTOR.
- Foot, P. (1972). Morality as a system of hypothetical imperatives. *The Philosophical Review, 305-316*.
- Giorgini, V., Mecca, J. T., Gibson, C., Medeiros, K., Mumford, M. D., Connelly, S., & Devenport, L. D. (2015). Researcher perceptions of ethical guidelines and codes of conduct. *Accountability in Research, 22*(3), 123-138.
- Girshick, L. B. (2008). *Transgender voices: Beyond women and men*. UPNE.
- Hann, M., Ivester, R., & Denton, G. D. (2017). Bioethics in practice: Ethical issues in the care of transgender patients. *The Ochsner Journal, 17*(2), 144.
- Paliwal, A. (n.d.). *Transphobia: A study delves into why Indian doctors discriminate against transgender patients*. Retrieved April 23, 2020, from <https://scroll.in/pulse/856285/transphobia-among-indian-doctors-study-aims-to-uncover-reasons-for-bias-against-transgender-people>
- Soumya, E. (2015). Indian transgender healthcare challenges. *Al Jazeera, 18*.
- Sullivan, K. M. (2014). Acceptance in the domestic environment: The experience of senior housing for lesbian, gay, bisexual, and transgender seniors. *Journal of Gerontological Social Work, 57*(2-4), 235-250.
- Terry Altilio, M. S. W., & Otis-Green, S. (2011). *Oxford textbook of palliative social work*. Oxford University Press.
- Wentling, T., Windsor, E., Schilt, K., & Lucal, B. (2008). Teaching transgender. *Teaching Sociology, 36*(1), 49-57.