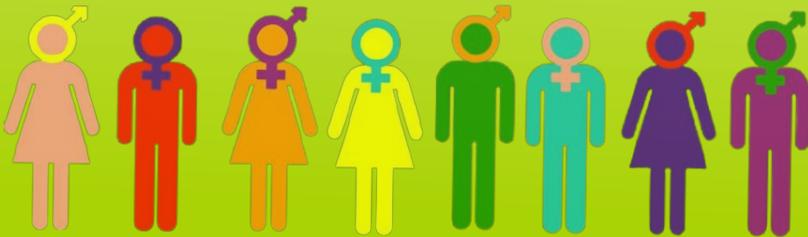


Reengagement of Transgender Persons

Challenges and Opportunities



Editor

Dr. Satish Chandra

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IP Innovative Publication Pvt. Ltd.

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IP Innovative Publication Pvt. Ltd.

A-2, Gulab Bagh, Nawada, Uttam Nagar, New Delhi - 110059, India.

Ph: +91-11-61364114, 61364115

E-mail: info@ipinnovative.com

Web: www.innovative.com

Reengagement of Transgender Persons: Challenges and Opportunities

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DEDICATION

I dedicate this book to my parents for their love, support and teachings. They educated me that honesty is the best policy and asked to remember that nothing is precious then your life and happiness in this world.

THE CONTRIBUTORS

Budhiswatya Shankar Das is working as a Psychiatric Social worker in Department of Psychiatry, Assam Medical College and Hospital, Dibrugarh, Assam, India. She completed her B.A. (Hons) Applied Psychology (Delhi University), Masters in Social Work (Specialized in Mental Health and Counseling), B. Ed. in Special Education (Mental Retardation), M. Phil. in Psychiatric Social Work. She has an experience in working in the area of HIV/AIDS, disaster and mental health. She involved in clinical, training and research work of the department. Her areas of research interest include mental health, disaster, gender and sexuality and human rights. She can be contacted at budhiswatya@gmail.com.

Dr. Rizia Begum Laskar teaches English at Manohari Devi Kanoi Girls' College in Dibrugarh, Assam. Her areas of interest include children's literature, Indian English literature, crime and detective fiction, Film Studies, queer literature. She has worked on the problem of defining and finding home in children's literature for her doctoral thesis. She has completed a minor research project on Indian English children's literature and has published various journal articles on children's literature. She can be contacted at rizia.laskar@gmail.com.

Dr. Hayal Köksal (Assoc. Prof.) graduated from Izmir Teachers' Training College in 1976 and worked as a secondary school teacher for ten years. After having her Ph.D. in Educational Sciences, she worked as an instructor at various universities as a teacher trainer for 32 years. She designed peace and quality-focused courses for teacher trainees at Boğaziçi University and instructed them between 1997-2017. She is the advisor of Microsoft Turkey for Innovative Teaching Program. Now she is mentoring, researching, and writing books to share her experiences. She has already written 16 books. One of them was published by Dignity Press. She is the Director General of Turkey within the World Council for Total Quality and Excellence in education founded in Lucknow, India. She is also the founding president of her NGO called YİMEDER. She can be contacted at hayal@yimeder.org, hayal@hayalkoksal.com.

Sonali Roy is a faculty member of Department of History, Jogesh Chandra Chaudhuri College, Kolkata, West Bengal, India; affiliated to University of Calcutta. She is specialized in Indo-Japan History. She holds M.A. B.Ed., M.Phil.

Reengagement of Transgender Persons: *Challenges and Opportunities*

in History from University of Calcutta. She knew Japanese and Urdu languages. She is a researcher of India Japan Relation, Translator and Interpreter of Japanese Language. She presented papers in different National and International Seminars. Sixteen research papers had been published on India-Japan Relation. She got an opportunity to join JENESYS Programme 2010 and visited Japan. She can be contacted at wakazashi.sonali@gmail.com.

Dr. G. Anbalagan is an Assistant Regional Director at IGNOU Regional Centre, Madurai, India. He holds M.Sc., M.Phil. & Ph.D. in Environmental Science also earned PG Diploma in Distance Education and M.A. in Distance Education (IGNOU). He cleared UGC-NET in the year 2007. He has published more than 40 papers in various International and National Conferences/Seminars. He has 15 years of academic administration experience in various levels. He has published 10 Book Chapters and several research papers in various journals. His areas of interests are Environmental Education, Waste Management, Vermicomposting, Climate Change, Promotion of Open and Distance Learning, e-Learning OER and MOOC. He can be contacted at anbalagan@ignou.ac.in.

Monica Chahar is an Assistant Professor in Rattan Singh Girls College of Education, Faridabad, Haryana, India. She holds MA, MCA, M.Ed. and UGC NET qualifications and her research interest area is Educational Technology and Computer. She has published two books on teacher education. She can be contacted at acinom.monica@gmail.com.

Jaita Mondal is an Assistant Professor in Assistant Professor in Rattan Singh Girls College of Education, Faridabad, Haryana, India. She holds MA, M.Ed. and UGC NET and her favourite domain for further working is school education, curriculum management, childhood behavioural stress, guidance & counselling. She has 7 years of teaching experience in school education, and 2 years experience in higher education and she has published 5 books related to teacher education. She can be contacted at jaitamukherjeemondal@gmail.com.

Dr. Bimal Charan Swain is a Reader in Education in Radhanath Institute of Advanced Study in Education, Cuttack, Odisha, India. He has guided six Ph.D. Scholars and thirteen M.Phil. students for their Dissertation work in Education. Dr. Swain has published more than sixty papers in National and International Journals and Edited Books. He has attended and presented papers in more than fifty State, National and International Seminars. He is the co-author of the books Teacher Education, Education of Scheduled Tribe Adolescents and Elements of Education.

He is the Editorial Board Member/Advisory Board Member in eight National Journals in Education. He has more than twenty two years of teaching experience. He can be contacted at bimalswain@yahoo.com.

Dr. Rajalakshmi Das is a Reader in Education in Radhanath Institute of Advanced Study in Education, Cuttack (Odisha). She has guided two Ph.D. Scholars and thirteen M.Phil. students for their dissertation work in Education. Dr. Das has published more than forty papers in National and International Journals and Edited Books. She has attended and presented papers in more than forty State, National and International Seminars. She has more than twenty two years of teaching experience. She has been awarded by different organizations.

Siddhi Sood is an Assistant Professor at Shri Gujarati Samaj B.Ed. College, Indore, M.P., India; and pursuing my Ph.D. in the field of education for individuals with intellectual disability from School of Education, DAVV, Indore, M.P., India. She has completed her post graduation in Economics and Education. She received an academic gold medal in M.Ed. She has been teaching at B.Ed. level since three and a half years. Her area of specialization is inclusive education. She can be contacted at siddhi3005@gmail.com.

Dr. Arti Shakya is working as an Assistant Professor, in Shri Gujarati Samaj B.Ed. College, Indore, M.P., India. She holds Ph.D. in Education with a research focus on Vedic Mathematics. She graduated in Science and post graduated in Sociology and Education. She has three years of teaching experience at B.Ed. level. Her area of specialization is inclusive education. She can be contacted at artishakya27@gmail.com.

Dr. Anil Kumar Panda is an Associate Professor in Department of Education, DAV College, Kanpur, U.P., India. He wrote 15 books for UG and PG level courses in his field of study. He is working as He holds M.A. (Edu.), B.Ed., NET and Ph.D. degrees and Shashtri in Hindi. He has 15 years of teaching experience and delivered lectures in various seminars and other academic events. He published 15 research papers in different national and international journals. He can be contacted at dranilsaskk@gmail.com

Neha Mishra is pursuing her Ph.D. in Education from DAV College, Kanpur, U.P., India under the supervision of Dr. Anil Kumar Panda. She holds Masters in Education, Sociology and in Hindi, further she qualified JRF in Education. Her research focus is the areas of Distance Education, Learning Styles and Teacher Training. She can be contacted at nehamishra1109@gmail.com.

Dr. C. Thanavathi is working as an Assistant Professor of History, V.O. Chidambaram College of Education, Thoothukudi, Tamilnadu, India since 2008 to till date. She is guiding M.Ed. (10) and M. Phil., (2) scholars and wrote seven books for B.Ed., and M.Ed., courses. She received five National Awards. She also completed a Major Research Project of Indian Council of Social Science Research (ICSSR), New Delhi, India. She published research papers in the fifteen different journals and her articles were published in twenty proceedings. She participated and presented research papers more than 58 seminars, conferences, workshops and discussions etc. She dedicates herself for the sake of student's community in building a Nation with the available resources. She can be contacted at thanavathivoc@rediffmail.com.

Dr. J. Maria Prema is an Assistant Professor in Education Department, V.O.C. College of Education, Thoothukudi, Tamilnadu, India. She holds M.sc. (Zoo), M.Sc. (Psy), M.A. (Socio), M.Ed., M.Phil. (Edu), Ph.D. (Edu), NET (Edu), CGT. She has 10 years of teaching experience. Currently she is guiding M.Ed. and M. Phil. Scholars. She is also taking the responsibility to be Resource Person in Indira Gandhi National Open University, New Delhi since the academic year 2012-2013-till now and for Thanjur Tamil University, Thanjur, India since 2007 and giving lecture in School Administration. She can be contacted at jmariaprema@gmail.com.

PREFACE

The idea of publishing this edited book flashed during discussions on dissertation with Master's students, they were facing challenges in reviewing the related literature on transgender persons from an educational and psychosocial perspective. Though it was not easy to collect a good number of chapters for publication, somehow some authors and experts showed keen interest to write the chapters for this book. Transgender persons are part of Indian culture since long back and many pieces of evidence can be traced in ancient literature. Being a part of an inclusive society theoretically, transgender persons are living on the margins. They are facing lots of challenges in their life and struggling for adequate education, training, employment, and acceptance in society. This book may be very useful to the researchers who are working on gender issues. This book includes eleven chapters from India and one more chapter from Turkey. These chapters discuss various aspects and concerns related to life and struggle of transgender persons in India as well as in other countries i.e. psychosocial, legal, economic, curricular aspects and policies; transgender biographies from psychosocial perspectives; sexuality and transgender children's literature; the significance of teacher training programs for the better and equal world; the emergence of transgender persons; mainstreaming transgender through inclusive open and distance learning, educational status and representation in Indian society; challenges in teacher training on gender diversity and inclusion; the role of teachers in gender-inclusive classrooms; the role of media, social media, and families. Authors of different chapters discussed various aspects and challenges and opportunities related to transgender persons' life and the content of all the chapters will be very useful for academicians and researchers who are working on gender issues.

Dr. Satish Chandra

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Compilation of this edited book has been a long journey. It would not be possible without the critical observations of many academicians and colleagues, who encouraged me to complete this project and they provided valuable suggestions to materialise the idea of publishing this book.

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The editor would like to express sincere thanks to my mentors, colleagues, friends from the academic zone around the globe. Special thanks to all the mentors, fellow teacher educators who provided their all-time support, motivation, and guidance in completion of this book. The editor is also grateful to his friends and researchers who participated in the discussions; supported me morally and give precious academic inputs since the conception of the idea and to give actual shape to this book.

Finally, the editor acknowledges with gratitude, the support and love of his family- parents, brothers Ravi and Bhanu, wife Shalini, lovely children Sneha Gangwar and Abhinav Gangwar. They all kept me going and motivated me to complete this book

Dr. Satish Chandra

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Chapter 1

Transgender With Reference to Sexuality, Psychosocial, Legal, Economic, Curricular Aspects and Policies

Dr. Satish Chandra

Introduction

Nature is the best example of inclusion and pluralism and it spreads the message that all human societies, communities, groups, and different cultural systems must be inclusive and pluralistic in practice. Diversity of any kind has its unique beauty and it is also reflected by the nature which gives us life. In a very clear sense like a coin nature assigned human being two roles biologically in terms of sex i.e., male and female with reproductive potential. Patanjali's *Mahabhaya* (200 BC) defines in Sanskrit three grammatical genders which are derived from three natural genders; *napunsaka* was used in ancient Indian literature to indicate inability of procreation and Indian literature had many evidences of third gender binary of sexuality. Multicultural nature of Indian society has huge contribution in the text related to sexuality and many books and other text forms are published; these published text show the richness of Indian erotic. *Khajuraho* folk tales and sculptures and *Kamsutra* by *Vatsayan* reveal that how love and erotic acts can be expressed and understood.

India is a country illustrating extensive socio-cultural and sexual differences and the concept of sexuality has changed and it is influenced by many rulers and religions also. Heterosexual activity was socially acceptable as sexual expression; although homosexuality existed in ancient India but they this practice never got social approval in ancient Indian society. There are examples of transgender behaviours in *Mahabharata* and *Ramayana* also.

Hijra is an Urdu word which is used for eunuchs for gender variation in India, who lives mostly in big cities and belongs to males and dress as females. Some of them establish their gender status by castration. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3705691/>

Hijras, Eunuchs, Kothis, Aravanis, Jogappas, Shiv-Shakthis terms are used in India. Literary records show that Eunuchs exist since 9th century BC in India and the word 'Eunuchs' has its roots in Greek language and the meaning of this word is translated to 'Keeper of the bed'. Royal houses had been using 'Eunuchs' to guard palaces of their queens or in the service of the senior women members. Ancient Indian literature recognized three genders and the Vedas (1500 BC-500 BC) depicted individuals as of three separate categories according to the nature (*prakrti*) of the person. *Kamasutra* (4th century AD) also explained that transgender persons are as of *tritiya-prakrti* or *napunsaka* (third gender). Various pre-modern Indian texts have record that third gender was well known in the text as well as in society and examples of male bodied or female-bodied people and intersexual persons are found in text and in society itself. *Manusmriti* (200 BC-200 AD) also explained about three sexes.

Sex Determination and Sex Spectrum

Nobelius (2004) described in her article that 'meaning of the term 'sex' is refers to organic differences; chromosomes, hormonal profiles, internal and external sex organs'. All humans have the same set of chromosomes except X and Y. Male child is produced organically with the combination of 46 chromosomes i.e. one X and one Y chromosome; a female is produced organically with the combination of 46 chromosomes i.e. two X chromosomes. Presence or absence of Y chromosome determines child's sex. When a child took birth with an X chromosome but no Y (45XO) is a female child. This is disorder is known as Turner's syndrome and it is very rare. If a child took birth with two X chromosomes and one Y chromosome (47XXY) then sex of a child will be male and this disorder is known as Klinefelter's syndrome. Turner's syndrome is a chromosomal disorder which may affect the development of female child i.e. short height and early loss of ovarian function. Girls affected with this Turner's syndrome do not experience puberty unless they receive hormone therapy and most of them are unable to conceive pregnancy. Females affected with this syndrome retain normal ovarian function through young adulthood. Klinefelter syndrome affects physical and cognitive development of male child and affected males have small testes and small testes do not produce as much testosterone as usual. Testosterone is a hormone that decides sexual development of a male child before birth and during puberty. Deficiency of testosterone hormone can lead to delayed puberty and inability to produce biological children. Some affected individuals also have genital differences

including undescended testes (cryptorchidism), the opening of the urethra on the underside of the penis (hypospadias), or an unusually small penis (micropenis). https://www.learner.org/courses/biology/support/11_gender.pdf

Some chromosomal combinations are given below:

XX	= Female	
XY	= Male	
XXY	= Male	(Klinefelter's syndrome)
XYY	= Male	(Aneuploidy - Normal Functioning Males)
XXX	= Female	(Aneuploidy - Normal Functioning Females)
X	= Female	(Turner's syndrome - Generally infertile, other issues)
Y	= Fatal	(The Y-Chromosome is drastically smaller than the X-Chromosome, which contains many <i>necessary</i> genes)
XXYY	= Male	

This list can be very long with variety of combination or presence and absence of chromosomes, but if there is a Y-chromosome present, then the sex of the child will be male.

Sex determination is a complex biological process and different combinations of chromosomes determine the sex characteristics. Many biologists are studying about the wider sex spectrum beyond the idea of binary sex. Normally sexual differences in humans are rooted in genetics.

'Sex' is a biological identity of any child assigned at the time of birth whether child is 'male' or 'female'. Initially s/he is identified with the help of sex organs. Impact of combinations of chromosomes can be seen on the personality of an individual in his/her actions or behaviours.

Many of them live with ambiguous feelings with reference to his/her sex category. Sometime such persons reflect behaviours which are not considered respected in the frame of society norms, this may happen due to additional chromosomes or hormonal imbalances. Variations in hormones and chromosomes or ambiguous genitals may cause deviated behaviours of any person and socially the particular behaviours or actions can vary in relation to social norms.

Every social system has its own norms, value, beliefs system and children are nurtured accordingly; and children or members of society are expected to behave and express themselves according to social norms or like socially accepted

identities. But the actual driving force of any behaviour of any person is inbuilt in his/her biological organization and generally most of societies do not want to deviate from their predetermined value system and identities; sometimes it becomes very crucial and most of persons feel excluded if they are not able to express their natural identity or the disgraced or exploited by other society members and their life becomes full of stress and stigmas. It is necessary to understand and respect the various natural sexual orientations and gender identities.

Gender and Gender Roles

Gender is a social and cultural construct and may not depend upon biological traits. It describes that how a society determine and manage the sex categories in social contexts, meanings attached to men and women's role in particular society and how individuals understand their identities i.e., man, woman, transgender, intersex, gender queer or some other gender positions. The World Health Organization (WHO) states that 'sex' refers to the biological and physiological characteristics and 'gender' refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women. Gender is bigger and more complicated than the assigned sex at birth. In Sociological studies also, 'sex' is considered as biological traits that society use to assign people into the category of male or female, through focus on chromosomes, genitalia and some other attributes. Nobelius (2004) explained in her short article that 'gender' denotes the characteristics which are described as masculine or feminine' in any society or culture. If your sex as male or female is a biological information which is found same in any culture. Sex means in context of gender roles as a man or as a woman in the society and these can be may be differing in the society. Sex means in terms of your gender role as a 'man' or a 'woman' in the society can be gender roles could be different in various cultures. Further, she has summarized these gender roles as:

Sex = male and female	Gender = masculine and feminine
'Man' = male sex+ masculine social role (a 'real man', 'masculine' or 'manly')	
'Woman' = female sex + feminine social role (a 'real woman', 'feminine' or 'womanly')	

Gender roles in society means that an individual is expected to act, speak, dress, and conduct according to assigned sex. Girls or women are generally expected to dress in typically feminine ways and be polite, accommodating, and nurturing and men are generally expected to be strong and bold. Every society expects that its

members must act according to their gender roles, but they can be different from society to society or culture to culture or region to region. One's gender identity is how one feels inside and how expresses his/her feelings and clothing, appearance, and behaviours can all be ways to express the gender identity. Most persons feel that they're either male or female, some persons feel like a masculine female, or a feminine male, some persons feel neither male nor female. These persons may choose labels such as 'gender queer' or 'gender variant'. Some persons' birth assigned sex and gender identity is same or aligned with each other, those persons are called cisgender. On the other hand, some people feel that their assigned sex is of other gender from their gender felt gender identity i.e., assigned sex is male but gender identity is female. These persons are called 'transgender' or 'Trans', but all transgender persons do not express same gender identity.

Sexuality, Sexual Orientation and Gender Identity

“Sexuality” means desire and attraction. One's “sexual orientation” indicates who one is generally attracted to, emotionally, romantically, and/or sexually. People can be attracted to members of their own sex or a different sex, to more than one sex or gender, or not experience attraction at all. Some people also have emotional and romantic feelings for people they are not sexually attracted to (or sexual attraction to someone they do not have romantic or emotional feelings for); this also falls under one's sexual orientation. A “sexual identity” describes how someone feels about or relates to their sex, gender(s) and sexual orientation.

Gupta (2000) clarified that “Sexuality is distinct from gender yet intimately linked to it. It is the social construction of a biological drive. An individual's sexuality is defined by whom one has sex with, in what ways, why, under what circumstances, and with what outcomes. It is more than sexual behaviour; it is a multidimensional and dynamic concept....”

Sexual identity may refer to sexual orientation identity and one's sexual orientation may be explained further as emotionally, mentally and physically attraction of one's to other; this may be same sex orientation, male-female orientation or bisexual orientation. The development of sexuality is deep rooted in childhood of any persons and Freud advocated those human beings from birth possess instinctual libido (sexual urge / energy) that's develops in five stages i.e., the oral stage, the anal stage, the phallic stage, the latent stage and the genital stage. Each stage is characterized by erogenous zones are the source of libidinal

drive. Gender identity refers to ‘one’s perception of having a particular gender which may or may not align with his/her birth sex’. In other words, one’s gender identity can be the same or different from their sex assigned at birth. Most people develop a gender identity that matches their biological sex (their body), however for some people, who may identify as transgender, this does not match. For some people the mismatch between sex and gender identity can lead to distressing and uncomfortable feelings are called Gender Dysphoria.

Constitutional and Legal Framework

Transgender Persons’ Constitutional Rights

Transgender is an umbrella term used for a wide range of identities including persons whose gender identity does not match with his/her biological sex. *Hijra* is used in India for males who have physiological feminine gender identity. Transgender people may identify as heterosexual, homosexual, bisexual, pansexual or asexual. *Kinnar* or *hijra* community is a subset of transgender. Transgender / *hijras* are described as ‘third gender’ as an institution that includes and comprises of *hijras*, eunuchs, *kothis*, *aravanis* or *jogappas*, etc.

Though, historically transgender persons/*hijras* had played a major role and ancient Indian text is evident of their presence in ancient period, Mughal rulers kept *hijras* in their courts and palaces, but during the colonial rule in India from 18th century onwards *hijras* were criminalized under The Criminal Tribes Act, 1871 (repealed in August 1949). But in independent India transgender could not be able to attract the focus of Indian governments. Though, Preamble of Indian Constitution is guiding force showing the path a better and inclusive Indian society; preamble is the soul of constitution explains that constitution will secure social, economic and political JUSTICE, LIBERTY of thoughts, expression, belief, faith and worship, EQUALITY of status and opportunities and will promote among them FRATERNITY assuring the dignity of all the citizens. Constitutionally every citizen is equal before law and the expression ‘person’ under Article 14 includes male, female and transgender. Goals of equality and liberty described in Articles, 14, 15, 16 and 21 etc. They can be categorized for benefits of positive action for empowering this socially and educationally backward class that had been neglected or marginalized weaker section. State cannot discriminate the transgender on the ground of gender bias violating above mentioned Articles. Non-recognition of transgender’s gender identity in our society violates fundamental rights

guaranteed to every Indian citizen. Long after on 1st April 2014 Supreme Court of India gave 'third gender' identity to '*hijras*' in the its historic judgment and this judgment '*hijras*' established this community as a new gender and they came in focus with reference to their rights, status of life, harassment and life challenges. Long awaited fight against their dignify recognition in the society came true but only legal identity or recognition is not enough; the gaps in social, educational and employment domains must be fulfilled to empower the transgender to make true inclusive society. Many non-government organizations are still fighting for adequate for transgenders' status, dignity, social recognition and quality of life.

Recently Chandra (2017) discussed in his article that Indians feel proud in expressing Indian society and culture the believer of '*Vasudhaiv Kutumbakam*' philosophy, known for brotherhood, supporting the peace and love around the earth. But many sections or groups were not given suitable space, right, respect, love and justice for its own transgender persons as well as '*divyang*' children for centuries and '*hijra*' community is also living on margins socially, educationally, economically, psycho-socially and psycho-sexually. Our society is moving towards a modern and inclusive society by adopting all new trends, technological grounds and connecting to other cultures globally through ICT and it becoming like a small village. Rapidly growing information and communication technology is changing the life of mankind with reference to the desired development around the earth. In many parts of the world some particular groups, communities, people stayed always at margin due to orthodox thoughts, lack of awareness or improper planning and policies for the development of society and world community as well.

Social and cultural participation of transgender persons is very low and they are restricted to access educational, health care and public places and this deprived them against constitutional guarantee of equality before law and equal protection of laws. The transgender community faces discrimination in terms of education, employment, election contestant and other participatory roles; they are treated as outcast and untouchable (Agarwal, Oct. 24, 2015). Right to equality is guaranteed under the Article 14 and 21 of Indian Constitution and to choose own gender identity is part of living life with dignity (Article 21). Discrimination of transgender persons on the basis of gender identity is the violation of Articles 14, 15, 16 and 21 of our constitution. One's gender expression is guaranteed by Article-19 and no restriction can be put on one's appearance of dressing choice.

Legal, Psychosocial, Economic, Curricular Aspects and Policies

In different chapters of this book authors have covered various aspects related to educational, social and pedagogical issues. In this chapter author is covering legal, psychosocial, economic, curriculum and policy aspects.

From the above discussion it is clear that *hijras*/transgender persons are part of our culture since long back, but they were not respected according to their gender identity biologically or psychologically. Transgender persons remain socially excluded and society marginalised them due to popularly accepted binary sex identity. It is easy to understand that sexual deflections and different gender identities are the somehow reflections of biological and natural processes; it means that sexual orientation and gender identity of any person is not only his/her self-made identity. Society must consider, respect and include educationally, socially, economically and politically such people who are beyond binary sex or gender identities like other humans, because no one can control the natural biological process of sex determination or hormonal imbalances, though some hormonal imbalances are treatable. *Hijras* are mostly male to female transgender community members, and they construct large population of the country and like human they cannot be excluded. There is need to identify the legal, psychosocial, economic, curriculum and policy gaps, so that comprehensive policy reforms can take a shape with reference to transgender persons.

The Transgender Persons (Protection of Rights) Act-2019

The Transgender Persons (Protection of Rights) Act, 2019 came in to existence on 5th December, 2019. Details of the Act are as follows –

This Act has defined “person with intersex variations” as ‘a person who at birth shows variation in his or her primary sexual characteristics, external genitalia, chromosomes or hormones from normative standard of male or female body’.

Definition of ‘transgender person’ according to this Act is ‘a person whose gender does not match with the gender assigned to that person at birth and includes trans-man or trans-woman (whether or not such person has undergone Sex Reassignment Surgery or hormone therapy or laser therapy or such other therapy), person with intersex variations, gender queer and person having such socio-cultural identities as *kinner*, *hijra*, *aravani* and *jogta*

In its preliminary chapter-1 Act has defined inclusive education as ‘a system of education wherein transgender students learn together with other students

without fear of discrimination, neglect, harassment, or intimidation and the system of teaching and learning is suitably adapted to meet the learning needs of such students’.

In the chapter-2 under section-3 it has been mentioned that no person or establishment shall discriminate against a transgender person on any ground. According to chapter-3 transgender persons are free to recognize their gender identity according to this Act as follows-

Section-4(1) of this Act explains that ‘a transgender person shall have a right to be recognised as such, in accordance with the provisions of this Act’. According to section-4(2) a person recognised as transgender under sub-section (1) shall have a right to self-perceived gender identity.

In the line this Act National Council for Transgender Persons (NCTP) has been constituted on 21st August 2020 which will perform functions as mentioned under section-17 of The Transgender Persons (Protection of Rights) Act-2019 as follows –

According to section-17(a) main function of NCTP will be to advise the central government on formulation of various policies, pogrammes, legislations and projects for betterment of transgender persons.

Under section-17(b) NCTP will also monitor and evaluate the impact of policies and programmes designed for achieving equality and full participation of transgender persons.

Section-17(c) assigned a function to NCTP to review and coordinate the activities of all the departments of government and other government as well as NGOs which are dealing with matters relating to transgender persons.

Section-17(d) NCTP will be responsible to redress the grievances of transgender persons and according to section-17(e) of the Act NCTP will perform such other functions as may be prescribed by the Central Government.

Psychosocial Aspect

In Indian society, the term ‘*Chhakka*’ or No. 6 for ‘*hijras*’, and the terminologies used in society to call or nomenclature of transgender/*hijras* reflect how their status, identity and dignity is judged? Most of people in our society interact to transgender for mockery and for sexual act and sometime transgender persons also use the mockery styles and sex work activities to make people happy and they could earn money for their life and it is common practice in the society that people mostly

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use disrespectful worlds to call transgender. There is a need to change the attitudes of society members towards transgender so that they could treat them like others. *Hijras* face social and cultural stigmas due to their excluded identity in the society and live their life with full of stress, maladjustment, anxiety, low self-concept, social acceptance and frustration etc. Transgender persons are not supported by their immediate family and society and most of transgender children/persons and such children identify their sexuality during 12–15 years age. And boys find that their breasts are growing and girls find no development of breasts and once this bodily difference is visible, they start isolating themselves from society and family and mostly caught by psychological traumas. At this stage the role of family is very crucial and family should understand their conditions except demoralizing them. Family should consult to doctors and psychiatrics to understand the conditions of such children except isolating or demoralizing discriminating them because this demoralization and discrimination could lead them to isolate themselves from family and mainstream society and this affect their life psychologically, socially and educationally. There is need to change the attitudes of families and other members of society in various aspects so that they could understand transgender and their importance in society like humans. This attitudinal change will lead the society towards social acceptance of transgender persons and further it will direct to better inclusive society.

Economic Aspect

The Supreme Court of India declared for transgender as third gender and the third gender in India have emerged as a strong section in the lesbian, gay, bisexual and transgender (LGBT) rights. In recent time frame Government of India start focuses on welfare of transgender and introduced some policies and schemes i.e., census, documentation, issuing of the citizenship ID Cards, issuing passports and social-economic development etc. But these policies and schemes are not enough to reengage transgender persons in mainstream society. Whole transgender community does not have adequate employment opportunities to live life as other common man and they start begging, perform at naming and marriage ceremonies etc. Most of transgender persons are forced into sex work because unavailability of adequate livelihood resources. All the Governments ruled India never tried to focus on transgender community to providing them employment opportunities, though in the light of constitutional provision they have rights like other citizens but at functional there was/is not such directive policies which could be incorporated to employ transgender; private sector could have huge opportunities in employing

transgender persons but this sector is also not ready to employ them even they are qualified because of stigma attached with them. And as result they lead their life in poverty and dumped themselves in beggary and sex work. Government must introduce a clear policy to provide employment opportunities to transgender so that they could be empowered economically. Transgender community had been discriminated in all aspects of life economically as well as socially; most of transgender community members dropped their education in the mid due to psychosocial stigmas and could not led to get the adequate job due to the stigma attach with them. Without adequate job opportunities transgender persons are compelled to live in poverty because government has no clear policy for their employment and protection of rights. Huge number of transgender persons who are not qualified to be employed most often forced into begging or sex work. Government must frame a comprehensive policy for transgender's economic inclusion because economic reengagement will help transgender to live better and healthy life. Authors of different chapters of this book have given suggestions and recommendations for improving economic status of transgender and readers must refer the whole text to understand the suggestions and implications.

Curriculum Frameworks

Education is driving force and has vital role in the development of any society or nation and to achieve the educational goals and to cater the needs of different groups or sections of the society every education system needs a comprehensive curriculum, because a planned and organized curriculum in social and cultural contexts, helps in nurturing the children in expected manner as desired by society. Curriculum must include all socio-cultural, socio-economic, socio-political and psychosocial context of the society. National Curriculum Framework (NCF)-2005 stated that-

“.....A paradigm shift is recommended, proposing the study of the social sciences from the perspective of marginalized groups. Gender justice and a sensitivity towards issues related to SC and ST communities and minority sensibilities must inform all sectors of the social sciences....”

NCF-2005 recognized and recommended that gender justice must inform to all sectors of the social sciences; it led emphasis to spread sensitivity towards issues related to SC and ST communities but there is no discussion about transgender persons though there are number of evidences of existence of transgender in the country since a long back. NCF-2005 considered many sensitive issues and

directed in the context many groups or sections those vulnerable or marginalized and clearly mentioned about those sections like gender sensitive language. It seems that NCF-2005 highlighted the gender issues in the context of binary sex identity as popularly accepted and NCF-2005 agreed that-

“.....The education system does not function in isolation from the society of which it is a part. Hierarchies of caste, economic status and gender relations, cultural diversity as well as the uneven economic development that characterize Indian society also deeply influence access to education and participation of children in school.....”

NCF-2005 described that education system does not function in isolation from the society and caste, gender economic status or cultural diversity influence access to education and participation of children in school. Here a clear gap can be seen with reference to transgender, they are also members of our society and constitutionally they have equal rights like others. But this marginalized group of transgender could not be able to attract the focus of curriculum designers or of others towards their educational inclusion.

Framework for school curriculum could have greater emphasis on children's perspectives if they are taught about various social and cultural contents related to sexuality and gender identity and at least in social sciences domains, sexuality and gender identity can be included so that children could understand about transgender children/persons' rights and their challenges. There is great demand that present curriculum framework NCF-2005 for school education should be restructured in reference of transgender children/persons and other changing demands of the society.

National Curriculum Framework for Teacher Education (NCFTE)-2009 and NCTE-2014 Norms and Standards and Justice *Verma* Committee (Teacher Education) also recommended that gender equality be integrated in the curriculum. NCFTE-2009 is a latest curricular document and guiding force for teacher education curriculum framework. NCFTE-2009 elaborates that future teacher will lead the rapidly changing society and they should be nurtured in such a way that they could understand different social and cultural contexts of pluralistic Indian society i.e., gender and identity issues.

NCFTE-2009 proposed a theoretical course to be included in teacher education curriculum as overdue demand of society i.e., Gender School and Society. But in this document curriculum designers did not mention about the transgender community clearly to make focus on them. Though, NCFTE-2009 considers the need of curriculum and text analysis from the gender lens but finally they put their

emphasis on professional education and feminization of teaching profession but there was no discussion about the education of transgender person/children.

NCFTE-2009 acted as a foundational document in this context and later on NCTE 2014 Norms and Standards and Justice Verma Committee (Teacher Education) recommended gender equality content/course should be included in teacher education curriculum. But it seems that all these documents discussed gender issues in binary sex identities and they did not mention transgender community as marginalized like *divyang* children.

Education Policies

National Policy on Education-1986 emphasized the educational needs of different sections, groups or community to make them part of mainstream education system or society. Shrivastava (n.d.) emphasized that education has the inbuilt potential of initiating social change in the context of gender relations and conscious pluralistic interventions have been put forward by the Government of India to address gender equality in education. In 1986 National Policy on Education (NPE) was enacted and further revised POA in 1992, and this philosophy has also been reflected in the National Policy on Empowerment of Women 2001. The policy focuses on promoting gender sensitive curriculum for addressing gender discrimination at all levels of education.

In earlier time frame of India before the judgment of Supreme Court on third gender identity there was no such clear-cut emphasis has been given in regards of educational inclusion of transgender persons, though, people were known to this community but they were thrown on the edges of policies. The gender disparity issues raised by NPE-1986 and POA-1992 were rooted in pre-accepted binary sex identities of Indian society. It is very unfortunate that transgender/*hijras* cannot be seen by the lens of these policies and time gone and gone and 2014 came and they got third gender identity legally and attract the focus of whole country. People of educational fraternity, political spheres and other sections of the society started to talk about them but decisive initiative could not take place for their reengagement. Further Shrivastava (n.d.) discussed in her module RAMSA on “Gender Concerns in Education’ that-

“Gender is a social construct that impacts attitudes, roles, responsibilities and behaviour patterns of boys and girls, men and women in all societies. It is a women’s and people’s issues shaped by power relations in multicultural societies like India....”

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It is clear from above explanation that the concept was considered as a social construct and limit to boys/girls or men/women. It is under scan that apex bodies deciding curriculum or policies were not aware about visible community of transgender and all-time policy frameworks neglected them due to stigma attached with them. NPE-1986 clearly made provision for educational inclusion of different marginalized categories but transgender persons are nowhere in the frames of educational policies and this is the injustice faced silently by transgender persons/children for years but their silence throws a big question on the advocates of pluralistic / multicultural society or advocates of inclusive society; why could not they be included or reengaged in the mainstream society? Though, huge efforts were made to uplift many sections or groups who were living on margins of the society.

According to the para 6.2 of National Education Policy-2020 transgender persons have been included in Socio-Economically Disadvantaged Groups (SEDGs). The Government of India promised to create a ‘Gender-Inclusion Fund – (GIF)’ and to provide equitable quality education for all girls including transgender students. Using this gender inclusive fund States would implement priorities schemes related to girls and transgender students in making education accessible by providing sanitation and toilets, bicycles, conditional cash transfers, etc.). This GIF fund will also strengthen the States to support and scale efficient community-based interventions that address the barriers related to female and transgender children’s access to and participation in education.

Author found that only National Commission for Protection of Child Rights (NCPCR, 2016) stated education for SCs, STs, Girls, Minorities and Children with Special Needs, under its theme 10 i.e enabling inclusive education. NCPCR suggested that schools should be monitored for providing equal learning opportunities to children who belongs to disadvantaged communities being a girl or a transgender.

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The discussions have been made in above paragraphs about the policies there are very few efforts have been made to educational, social and economic empowerment of transgender. After, the judgment by Supreme Court of India on third gender, States started to act likely for betterment of transgender community but this is not enough. For example, Sharma (2014) wrote in her report in Indian Express news paper that Lt. Governor of Delhi *Najeeb Jung* notified that the inclusion of children belonging to disadvantaged category under the Right to Education (RTE) Act. Lt. Governor of

Delhi was pleased to notify inclusion of a ‘transgender’ child within the meaning of child belonging to disadvantaged group as defined in the said section of the RTE Act-2009 applicable to all schools situated within the National Capital Territory of Delhi. Inclusion of transgender children in the disadvantaged group comes on the heels of Delhi University’s decision to acknowledge transgender students by introducing a third gender category in its application form. With the inclusion, transgender children will now be eligible for 25% reservation under the economically weaker section (EWS) and disadvantaged students for admission into city schools. Similarly, Andhra Pradesh Government started pension scheme for welfare of transgender persons. Some universities of the country like IGNOU initiated to enroll transgender persons in various courses with no fees. The efforts are taking shape in educational context but those are not much enough and government should frame comprehensive policy for transgender persons’ educational, social and economic reengagement as well as protection of their rights and providing adequate health facilities.

Reengagement of transgender children/persons is the demand of the society and government organization as well as non-government organizations (NGOs) can play vital role in empowering transgender children/persons by making them aware about their rights, bringing them in education system and providing employment opportunities etc. This is not possible without framing a comprehensive policy for transgender community. Every citizen has right to quality life and it is the responsibility of the government to provide conditions for quality life including educational and employment opportunities with ‘zero rejection/discrimination’ in every aspect of life. There is need to aware community people about transgender persons/children as well as family members; the immediate family should be encouraged to inhabit the transgender children/persons with family, so that they could be nurtured like normal child.

The Transgender Persons (Protection of Rights) Act, 2019 and National Council for Transgender Persons (2020) will gear the policies and programmes for reengaging transgender persons in our society with reference to equality and full participation to regain the value of *vasudhaiv kutukmbakam*.

Conclusion

Sexual orientation and gender identity beyond pre-accepted binary sex identities is deep rooted in biological process and transgender/*hijras* have the reflection of the same because they are also humans biologically like others. Indian Constitution guaranteed fundamental right to them and being humans, their human rights are protected by

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Yogyakarta Principles globally and these principles are guiding force for national and international movement of transgender persons' human rights. Transgender/*hijras* are constructing quite large population and they cannot be denied their rights. Government needs to follow measures to improve their life in the country with reference to their education, health and employment, and residence etc. First of all, government must know the number of transgender persons to frame welfare policies for transgender community. There should be a comprehensive policy for transgender and government should frame an Act for protection of rights of transgender. Government should make efforts for making a comprehensive policy for transgender and their census on various grounds. In the age of modernity and human rights no one left can behind the curtains; everybody should get an opportunity to develop and participate in different life processes. Equal participation of everybody in the society leads to peace and rapid progress. Transgender/*hijras* should be reengaged in different social and life processes regardless of their gender identities and sexual orientation. They need education, social acceptance with dignity, employment, residence and health facilities, because without these facilities and recognition they could not be reengaged. Community people as well as new generation children / teens should be made aware about the sexuality, sexual orientation and different gender identities; and they must learn how to respect other's gender identity.

Regulations, Norms and Standards (NCTE) - 2014 included a new course on Gender, School and Society in new two years B.Ed. curriculum and Gender and Inclusive Education in two years M.Ed. curriculum. But most of universities did not include the content on transgender/*hijras*; future teacher must understand about transgender/*hijras* and can be trained to gender diverse class including transgender children. Higher authorities/agencies in teacher education field should review this course and reframe the content of the same course. Future teachers should be given exposure to life and challenges of transgender and researchers in the field of teacher education and M.Ed. scholars must focus on comprehensive research plans on transgender/*hijras* and findings or recommendations will make a positive move for better reengagement of transgender/*hijras* in all aspects of life and they will be contributing in national progress and peace.

Formation of NCTP in August 2020 will lead the policy and programme development for protection of rights, equality and full participation of transgender persons. Transgender community is hoping for new vistas in relation to their rights and freedom. But still there are social and attitudinal barriers which are creating hindrance in equality and full participation of transgender persons.

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Chapter 2

Re-Imagining Gender: Reading Transgender Biographies From Psychosocial Perspectives

Budhiswatya Shankar Das

Introduction

The term gender is often referred to ways that people act, interact or feel about their own selves. Gender identity on one hand is internal (intensely felt sense of being either woman or man) and gender expression on the other is external (referring to the external characteristics such as mannerisms, dress, etc). Gender roles are designated as per formative differences held by the way, men and women act. Robert Brannon has argued that its ancestry initiate from the terminology of the theatre, where it is recognized that executing a particular role does not emphasize that the ‘part’ of a person acts is they-as-a-person. Rather, all that is required by an actor is sufficient cultural understanding of the character they are executing, to pass as that person in a convincing way. From this view point female and male roles are akin to ‘scripts’ that people learn and role model. Yet it cannot be denied that gender roles are elusive and broad thus no direct tuition can furnish the learning of such detailed attitudinal and behavioural patterns of masculinity and femininity. Extensive research draws conclusion that gender is supposed to be pluralistic and not essentially male and female as it was considered earlier. Concept of gender stereotyping is important while discussing about gender as it is a schematized set of notions regarding the psychological characteristics, traits and behaviours expected of and considered appropriate for women and men. It is pervasive and children seem more inclined to develop gender-stereotypical perceptions of males and females if they grow up in families demarcating traditional lines. Thus, to raise gender-aschematic children in a gender-schematic world is to expose them to role models that take exception to gender stereotypes.

Over the time the terminology used in research areas have changed and continue to evolve dynamically. ‘Transgender’ is an umbrella term indicating to people who do not identify themselves with the sex category assigned at birth or to individuals whose identity or behaviour falls outside the stereotypical gender norms. Individuals who do not completely identify or abide with the assigned

gender at birth are steadily being recognized over the past century. They include male-to-female (MTF) transsexuals (individuals assigned male at birth who identify as females), female-to-male (FTM) transsexual (individuals assigned female at birth but identify as male), cross-dressers (individuals who presents themselves with part time as a gender dissimilar from the one assigned at birth), drag kings and drag queens (people who cross-dress in traditionally masculine and feminine styles mainly for performance sake), gender-queers (ones who identify as a different gender or as someone in between male and female), bigenders (individuals who identify as both male and female). Most transgender individuals become aware of their difference at a very early age. Being gender nonconformists, they find it extremely hard to come out and cope up with the gender roles formed by societal norms. In the process they face certain psychosocial issues which hinder their development. The term ‘psychosocial’ here is explained as relation of psychological and social behaviour. In other words, it relates to one’s psychological development in an interaction with the social environment. Thus, gender in a similar way has an interaction with psychological and social dimensions of an individual concerned.

Presently while talking about transgender population, it is to be noted that the contemporary term ‘transgender’ arose around the mid-1990s from the community of gender-different people. Yet transgender person have been part of our Indian society for centuries. In the writings of ancient India, recognition of ‘third sex’ or people not conforming to male or female group has been evidenced. During the Mughal period they were provided a high position but obstacles by the transgender community was faced during British colonial rule. In contemporary India after the honorable Supreme Court’s declaration for transgender as third gender various measures are being taken up to safeguard their rights even though obstruction still persists.

In the present chapter two biographies—*The Truth about Me* by A. Revathi and *A gift of Goddess Lakshmi* by Manobi Bandyopathay have been taken up to vividly discuss and analyze the psychosocial aspects of transgender community in India from their life narratives. A. Revathi is a Bangalore based writer, actor and an activist, working with Sangama. She is the author of *Unarvum Uruvumum*; and her autobiography, *The Truth about Me*, is the first of its kind from a member of the *Hijra* community. Manobi Bandyopadhyay is based in Bengal, holds a PhD in Bengali and is the first third gender principal. She has written: *Ontobin Ontoron Prositovortika* (Endless bondage) and *Third Gender in Bengali Literature*.

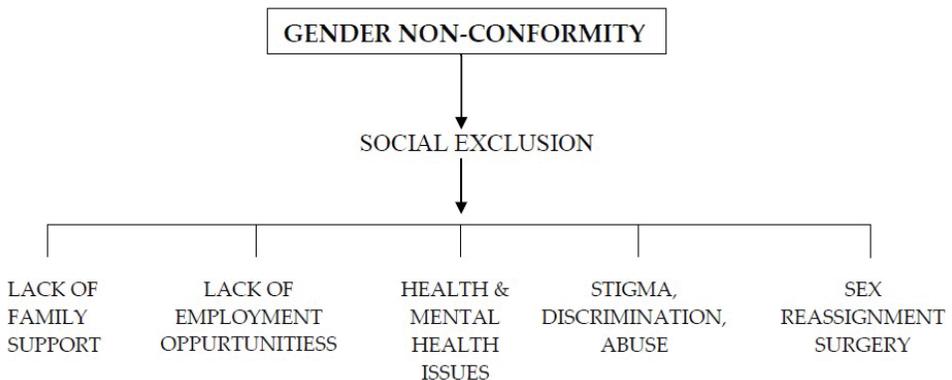
Psychosocial Issues

In our culture on the birth of an infant the query is always – ‘is it a boy or a girl?’ The presence of a penis will confirm it as a boy and absence of it as a girl. The

physician or the health care professional determines it by the infant's anatomy at birth. Gender assignment is thus medicalized and dichotomous and something aside of this binary is considered morbid. While discussing about sexual identity we usually come across four parts of it: biological sex, gender identity, gender role and sexual orientation. These features interact, intermingle with each other in a complex pattern and develop and integrate in various patterns to mould an individual into a unique one. Each of the aspect exists on a continuum. Thus, a person might identify and relate oneself anywhere on the continuum and can be at more than one position at the same time. Therefore many individuals do not fit within the traditional sexual identities which may be accounted in some way.

Exploring **Gender identity** is one of the prominent explorations that transgender population undergoes. The socially constructed dichotomous label that is induced on an individual may not fit one's personal context of self. The phase of exploring one's identity can be well connected with Erickson's psychosocial stage of 'identity versus identity confusion'. The dire need to fit within the social construction and unable to match is what initiates disarray. Initially there is a state of identity confusion, in which individuals question their individuality and following it is the state of identity comparison. In which individuals examine their identity and expression processes, usually with others of similar age. Following it is the stage of identity tolerance and the last stage being that of identity acceptance. After the intra psychic acceptance is the process of identity awareness where an individual makes others aware about their transgender identity and creation of positive identity support which is an essential component to negate many social and psychological issues that are associated with being a transgender.

Psychosocial Issues of Transgender Persons



The time and experience of feeling different for each individual does vary. Yet cross gender way of behaving which includes cross-dressing appearing typically around age five or six. As we know no amount of drugs, therapy, rejection, avoidance, nagging or anything else will make it disappear. As we refer to the two biographies it is discovered that both Revathi and Manobi faced similar dilemmas regarding their role identity. Since childhood both of them desired to dress, flaunt make ups, impersonate female roles in dramas etc. In this context of gender identity and confusion as mentioned in Revathi's biography –*“I did not know that I behaved like a girl, it felt natural for me to do so. I did not know how to be like a boy. It was like eating for me - just as I would not stop eating because someone asked me not to eat, I felt I could not stop being a girl, because others told me I could not be so”*. Secondly as Manobi described *“So when did I change? When did the so-called metamorphosis happen? It perhaps started with my love for my sisters' printed frocks. I would take every opportunity to take off my pants and slip into them. First, I would do this in the privacy of my room. Then gradually, I started wearing their frocks and roaming about in the house”*. They are one of the most overlooked and misunderstood group within our society. Their very existence takes an exception to the traditional gender dichotomy. As they try stepping outside this gender binary system of the fundamental social norm they become exposed to various discrimination and oppression within the family as well as outside it.

Abuse and violence affects all populations, but studies have reported that the transgender community is victimized at higher rates than the general population. It is very much prevalent among the transgender population since a very tender age. There are many reasons for such forms of abuse to take place. First, as they might have been rejected by their families due to their gender identity. Domestic abuse often leads to homelessness and lack of family support leads higher level of violence. Transgender individuals are apprehensive to come forward and reveal about their abuse as they usually experience negative reactions from medical, legal and social service providers.

As young gender nonconformists confront the perplexed developmental task of molding their identities they are in a constant threat of abuse for not following traditional gender based roles. Abuse in the forms of physical, verbal, sexual and emotional can produce psychological wounds and persist to bother the individuals for the rest of his or her lifetime. Both the biographies clearly mentions about the various forms of abuse they underwent since childhood and continuing till their adulthood. Verbal abuse in the form of calling names like- verbal – *‘Hey, Number 9!, female thing*

and female boy'. Sexual abuse as mentioned by Revathi in her biography describes "I felt trapped and not knowing what to do, I had to accede to his demands. I held onto his legs and pleaded when he wanted me to do things that I did not like doing. He spat abuse at me and forced me into the act. When I screamed in pain and yelled for my guru, he shut my mouth with one of his hands, whipped out a knife with the other and threatened to take it to my throat." Physical abuse as recalled by Manobi in her biography- "One day, they caught hold of me and started hitting me in the chest with a paper weight till I was so badly bruised that I fell unconscious from the pain".

Education remains a pioneer aspect in molding an individual's life. Even though our country has achieved significant growth and development on the areas of literacy and education yet the transgender group does not share equal benefits of the growth process. The transgender community is profoundly lagging behind in the education system. Majority of the transgender population is uneducated or undereducated thereby forcing them to remain away from participating in the socio-cultural and the political and economic part of the country. Depriving from schools and colleges the transgender community risk their future career opportunities. The core challenge remains in bridging the gap of social exclusion and gender disparity.

Revathi's and Manobi's journey in the aspect of education differed. Revathi discontinued her studies and joined groups of transgender where as Manobi continued her studies, staying back with her family. **Discrimination** makes educational opportunities inaccessible to them. Experiencing loneliness and abusive treatment they are unable to share their pain and suffering with their classmates and teachers. As intrinsically mentioned by Revathi "Since I was inattentive, the teacher would pinch me on my thigh and make me stand on the bench. I remember having knelt down on the floor too. I think I was punished not just for being distracted, but also because I spoke like a girl, holding my body coyly like one. I remember being cared for not being brave like a boy. And since I did not play boys' games, I got punished by the PT teacher too. He would box my ears and yell. Are you a girl or what? Pull your trousers down, let me check". Yet it would be incorrect to generalize that all give up on their education. There are many prominent transgender individuals in India, who have continued with their academic journey. Being inducted as first transgender sub-inspector, being the first transgender college principal, holding a double masters being a renowned journalist and social activist are few of the examples before us. As well mentioned by Manobi- "I was known as a good student, something even the teachers at school could not deny. So they tried their best to ignore this bit as an aberration and egged me to study harder and harder, as if that was the only way I could find emancipation".

Families of gender nonconforming offspring's require negotiating between two gender systems. The switching from a strict gender binary to a fluid gender spectrum articulated by their children. It is a challenge faced by many families as they find it cumbersome to accept their child's new found identity. When mentioned about coming out process it has to be understood that it's an awareness of your own sexual identity and being more open about it with others (especially one's primary support system). As mentioned by Plummer 'disclosure becomes necessary because unlike skin color or gender, which is overt physical indicators of social group membership, sexuality is a way of feeling and acting'. Transgender are often misclassified by others and thus they require neutralizing this classification by disclosing their identity. Usually it is found that families try to curtail access to their child's transgender friends or resources which are act as the individual's support system. Families consider that by doing so they would help the individual fit into the gender binary system. Limited understanding about sexual orientation, problems of communication and lack of support results in removing or forcing out transgender individuals from their homes.

The family picture gets more complicated on finding their child to be a transgender due to community pressure, personal beliefs (unable to live with a child who does not fit in gender norms). Thus not finding support from their biological families many transgender individuals elope away or take refuge within transgender community to seek support and solace. As Revathi's biography clearly depicts this- *"I found the moment I was looking for. My mother was bathing; my father and brothers were sleeping. This was a good time to slip away."* On the other hand there are few parents, who accept gender-variance due to their child's welfare and find it uncertain about the adequate ways to handle the challenge. *"As far as my parents were concerned, they still chose to ignore the fact that I was clearly not a boy. They tried their best to tell people that I had become friends with the wrong people who were spoiling me"*.

Social support can occur from any source of social circle (family, friends, relatives, work place, religious or social organizations, etc.). Social support from primary care givers helps individual build resilience and in turn diminishes the effects of trauma and stress. Yet the same source can become an origin of stress if individuals are not accepted for who they are. On revelation of their new identity may alter or terminate existing intimate relationships with family, friends, and relatives and in the context of employment too).

The trend of **migration** is not uncommon among transgender population as they are traditionally mobile. It reflects that transgender migration to urban set up is a reality and in rural parts it is still a taboo. They usually take up this option to escape abuse and discrimination from their communities of origin. From enhancing social support and acceptance to building community institutions are major reasons for migration to an urban community. *“This is my first trip to Delhi and I am going with others. I don’t know where I’ll be staying and what I’ll be doing”*.

The transgender community in India has its own distinct culture but not a homogenous one throughout the country. Presently, in India ‘**Guru-Chela**’ system among transgender population is very much prevalent. According to this system a ‘*chela*’ (disciple) has to agree to be under a ‘*guru*’ (teacher) and do whatever work is instructed and in the process they undergo training of being a trans. The ‘*guru-chela*’ system among transgender monitors interpersonal relationships, work patterns, earnings, their responsibilities towards their other clan members etc. In our country there are various ‘*gharanas*’ which are considered as a self-contained community with their unique social norms, well defined roles within an organized structure of their own just as families reside with their own family dynamics. *“A guru was like a mother, she would allow her chelas to share her home, and would clothe and feed them. Like a daughter, the chela was adopted by a guru according to traditions”*.

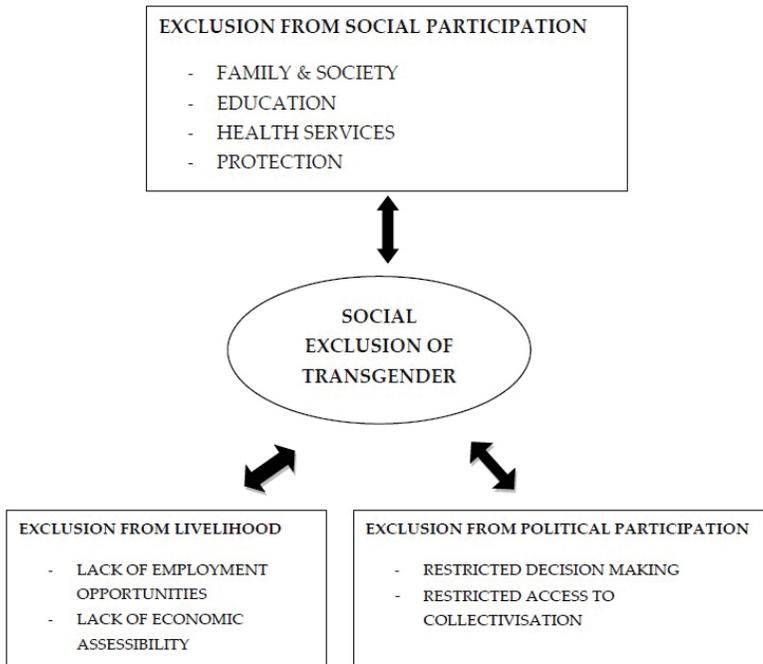
Misinformation among general public on transgender population often leads to ignorant and biased opinion. In turn transgender individuals face persistent and intense stigma and social invisibility. **Social stigma** on the basis of gender nonconformity acts as huge role in the stigma surrounding the transgender population. Stigma can be expressed as discrimination, harassment and even violence which can cause social, psychological and physical distress. Children who are gender nonconforming in childhood have no other alternative than to learn to cope and adjust with the attached enacted stigma since a very tender age. Thus stigma leads these individuals to a life of constant combat with their own self, families and the world outside.

Meyer in 2003 proposed that queer individuals and their families face radically distinctive stressors called as ‘**minority stress**’. The present concept emphasize on the idea that conflicts are evident between minorities and their existing environment. Therefore the existence of the heteronormative culture produces additional stress for so called queer minorities. Minority stress and its established procedures are connected with an existing server of negative individual (like compromised quality of life and decreased mental well being) and family ties (like diluted quality of

Reengagement of Transgender Persons: *Challenges and Opportunities*

relationship). These kinds of procedures happen from distal (existing social structures) to proximal (individual's direct and private experiences). Thus, it's a kind of conclusion one come up to a process that influences its affect. According to this model, legal status creates a hope for a future together and the distal process of legal differentiation add on to their existing stress. The magnified stress can demonstrate in making pessimistic family outcomes, thereby making this family more prone to vulnerability. *".....sometimes my mother picked up and was forced to listen to his abusive language. She stayed quiet though, fearing a tirade from the tormentor. She tried her best to shield my father from these calls, lest he fell ill. I can imagine the torture my poor parents underwent"*.

Meyer postulated three sets of processes that occur. First, stress due to Lesbian Gay Bisexual, Transgender (LGBT) status creates overt stress which can include threats to safety and security. Secondly in reaction to the stress of threat and safety the individual tries avoiding upsetting or dangerous situation being hyper-vigilant. In the process it leads to decreased self worth and increase in distress. The third set of process is the internalization of the damaging experiences and the negative prejudices that are experienced over the time in their life span.



Adopted and modified: Hijras/Transgender women in India: HIV, Human Rights and Social Exclusion, UNDP, India

Over time, the persistent minority stress among transgender population can compromise their coping resources and pave way for poor **health** and **mental health conditions**. Mental health needs of transgender individuals are hardly addressed. At the very initial stage individuals find it hard to come in terms with the fact of their own identity and gender roles, which they cannot abide by. With time these issues take a different shape and individuals do face symptoms of feeling low, isolation, guilt, anxiety, suicidal ideations and increase in substance intake. Though there is lack of research to determine the extent of substance use among transgender population. Yet the available studies suggest that transgender individuals are more prone to substance use, as their likelihood of using substance is heightened by personal, social and cultural stress. They provide various reasons for their substance intake which range from the need to bury their pressing concerns (as they lack family support, respect from society) to handling rough clients in their sex work life. *“Every evening, as I poured myself a drink to douse my fear and pain and smoked till my lungs couldn’t take it anymore. I knew that I was killing myself slowly but I valued the temporary relief that they gave me, dulling my ache and putting me to sleep”*.

Few individuals explore their gender identity and seek support in various ways like the internet, self-directed reading, writing, reflection and some contacting mental health professionals. Mental health professionals have a huge role to play while dealing with transgender population. With the progress of time, receiving help from professionals have increased due to increased awareness and accessibility. Yet few refrain from such external help due to persisting stigma, fear and negative attitude. As a therapist individuals should be non-judgmental, accepting and be able to use comprehensive strategies. The core intervention can include impacting of client’s internal thoughts and feelings. Along with it lies the challenge of working with families, where families can be made to understand on issues regarding sexuality, identity stress, importance of support and the persisting legal condition in the country. Addressing co-existing mental health issues like, substance use, anxiety, depression, self-harming behaviour etc has also to be taken care of. *“I had been seeing psychiatrists from a very young age so I could cope with my clinical depression. But I realized that these therapists treated transgendered people as just ‘cases’ without delving too deep into their minds.”*

In India, Transgender communities counter several **sexual health** issues including HIV. Personal and contextual level components influence sexual health conditions and their accessibility to sexual health services. *“Finally, she did get a blood test that confirmed AIDS. Early on Monday morning, while I was on a local train from Naihati, news reached me that Jagdish had committed suicide by hanging herself”*.

Requirement for HIV services may be determined by their lack of knowledge, information and perception of low risk for HIV. Few do have apprehension about the social and personal complications of undergoing HIV testing. Few transgender individuals have competing health requirements and thus prioritize other medical treatment associated with gender transition/ sex reassignment, specifically if they have the notion that HIV testing and treatment will be costly. Available data on sexual risk behaviour of Transgender women in India is limited yet on the available information it indicates high risk sexual behaviour. Selling sex puts transgender individuals at a higher risk of violence and pressure from clients to have unprotected sex and this in turn places them at greater risk of becoming infected with HIV. Information from the Integrated Biological and Behavioural assessment (IBBA) in selected districts of Tamil Nadu reports that among *Hijras/* Transgender, the usage of condom with commercial male partners is 81% and with non-commercial male partners being 85% respectively. The survey also revealed low level of condom usage among transgender women.

Transphobia is specified as a fear, dislike or hatred towards transgender people and it may have substantial impact during adolescence and adulthood phase of transgender people. When ‘Trans’ individuals are struggling to acquire and build a sense of self, while addressing various negative feelings like guilt, shame, familial and peer pressure and the need for secrecy. These dynamic affects perception towards their self, sense of worth and can lead to various mental health issues. *“Let me get out my knife and cut his hair, and land him a blow or two. He’ll have no choice but to come around and dress like a man”*. Studies have revealed that exposure to Transphobia increases the chances of mental health risk and can lead to depression and suicidal thoughts. *“So many people had watched the man beat me, scared at the spectacle. No one had done anything to help. What kind of a world was I living in?”*

When discussing about transgender population a vital psychosocial issue is that of **sex reassignment surgery** (SRS). Though in the present day it’s still not legally recognized in many countries yet in India it is legally permitted. SRS is a surgical process that converts an individual’s primary or secondary sex traits. In

case of female-to-male (FTM) individuals this means mastectomy and construction of a penis. Whereas on the other hand for individuals from male-to female (MTF) would include genital reconstruction, electrolysis, breast implants and paring down of the Adam's apple.

The beneficial part of SRS is that many transgender individuals can live and lead a life without trauma, which they did prior to the operation. It is not that the surgery is panacea to their all issues but at least to some extent they are relieved to have a reduced gender dysphoria. *"I could not think of myself as a complete woman. But now, all that was gone- the fear, the sense of unease that haunted me. Deep within myself I recognized that I was now a real woman. And I felt joy about it"*. Many transgender cannot afford private surgeons thus they turn up to the unqualified medical practitioners for undergoing 'emasculatation' (removal of male external genitalia).

As we go back to the biographies it reveals that Revathi did not undergo any professional counseling for SRS. She was mainly supported by her elders from her community. On the other hand Manobi did undergo professional therapy sessions. Yet Manobi mentions that she did not receive an adequate, positive response from the professionals who mainly discouraged SRS. In fact Manobi could not end up being for her surgery at first attempt. *"...when I saw the operation theatre, it felt as if the world was closing in on me. I suddenly felt nauseated and wanted to run away. One of the assistants informed the doctor that I was not prepared to undergo the surgery just yet"*. Even though SRS is quiet revolutionary for transgender individuals still the psychological and social side cannot be ignored. Readiness is a crucial aspect for going ahead with SRS.

In India, within the transgender community (especially *Hijra* community) there are multiple subpopulations, which includes individuals who have undergone salvation or Nirvana. These *Nirvana* have undergone removal of their male genitalia surgically and thus are incompetent of vaginal intercourse. Transgender women on the other hand who have not undergone SRS are termed as *Ackwa* or *Ackwa Kothi*.

As Manobi's and Revathi's journey proceeds we uncover that Manobi attains higher educational degrees and ends up taking a job in a college as a faculty. On the other hand Revathi continued being within the transgender community involving into begging and sex work. It is during a latter period when Revathi ends up meeting few educated youths and joins an organization, from where her work as an activist initiates. Due to social exclusion, economic vulnerability and lack of employment opportunities many transgender land up in **livelihood options** like selling sex,

traditional activities such as blessing births, dancing on social events, begging etc. Many employers deny employment to even skilled and qualified transgender individuals. Though, sporadic stories of success of self employed transgender have also been reported, but these being an exception. Lack of livelihood option is a fundamental reason for continuing with traditional activities and sex work. *“My brothers were earning, I was idle. As a matter of course, almost routinely, they found fault with me. I had to endure scolding and beatings. I had no one supporting me”.*

Marriage is prevalent among transgender individuals too and with the help of legal recognition of the transgender population, a change in social climate though slow yet can be felt. In India, initiating from having committed relationships to marriages is coming up in the picture among transgender population too. Thus, social acceptance related to marriage of transgender population has been experienced in India too. Many couples do establish clear rules and boundaries surrounding their emotional and sexual involvements. In fact there are couples who do not follow the heterosexual gender role versions rather they dynamically co-construct relational roles for themselves. Yet, alike other heterosexual marriages even transgender marriages undergo success as well as separation tales. *“I met other hijras and heard harrowing tales of how some of them had suffered at their husband’s hands. I have met and spoken to those whose faces had been scarred by a nasty blade, who had been poison forced down their throats and those who had been burnt and were still raw from it”.*

As we refer to both the biographies, we uncover that Revathi even though for her livelihood engaged in sexual acts, she had one prior committed relationship before her marriage. Revathi on one hand did experience conjugal bond even though she later gets separated from her husband. *“He did not have any time to do things around the house. Even if I were to accept all that work as my responsibility, there was his behaviour at night. He was less romantic and he did not speak as affectionately as before. I expected what all women expected from their husbands.....”* A dynamic challenge which many partners face is being able to set away their preconceived notion of who a loved one is, and be able to accept and embrace the transgendered individual’s autonomy in self-determining his or her gender identity. Whereas Manobi on the other side had several relationships ending up in heart breaks. Her dream of a blissful married life came to a halt when her partner ditched her, as the whole episode of the affair was a plot against her.

As the biographies come to an end it unveils that Manobi goes ahead in adopting a son. Being aware of the fact that it would not be possible for her to

conceive and be a biological mother. Yet, being single and transgender was not conducive for adopting someone, yet she was happy to be called as 'Ma' and receiving love from his so called son. Revathi, was heartbroken after her separation and following the death of her 'Guru' she found no way out for herself. It was only through the support of her fellow transgender friends that she regained confidence. She did not wish to return to sex work and thus she rejoined *Sangama*.

The interaction between the concept of (trans) gender and sexuality is complex. The issue of defining the sexuality of members of society has been exasperating individuals from psy disciplines. In contemporary time the question of social gender and biological sex has become a combative issue and this gets highlighted by research on transgender people and their sexuality. Gender, sex and sexuality are too complex to be placed within a binary construct. This stands true for all people but more specifically right who identify themselves as transgender.

Conclusion

Initially much of the research was done by medical professionals, thus transgender individuals were pathologized and new identities were forced upon them. With the advent of psy disciplines research from various other perspectives reveals that gender is not binary rather that it exists in a continuum. On one end of the continuum are perfect male/ masculine and on the other extreme feminine/ female and a person can exist anywhere within the continuum.

It is to be realized that the dichotomous labels placed upon an individual might not match one's personal context of self. Gender identity can be distinguished from gender expression and turmoil initiates when they seek to revise and radically disrupt the dominant hegemonic accounts of what 'can be' in intimacies, marriage and family and in the process their voices get silenced. Transgender and other non- heteronormative gender non-conformists continue to resist and contest the gender binary and their life stories are vivid explications of gender diversities. Gender non conformity remains key barrier which prevents non-conformists to exercise their human and civil rights. The majority psychosocial problems that they face discrimination, exploitation, homelessness, lack of educational and medical facilities, substance abuse and problems related to marriage and adoption are systematic and the response also need to be systematic. There is a dire need for social sciences to bring to the fore their experiences. Social sciences particularly psy disciplines have been historically silent and even transgressive and it is high time we correct the historical wrongs and eschew silence for silence equals violence.

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Chapter 3

The Transgender Child, Sexuality and Transgender Children's Literature: Classroom Teaching and Acceptance

Dr. Rizia Begum Laskar

Introduction

In my daughter's Moral Science textbook, there are a few questions and especially their answers which I find particularly disgusting and disturbing too. The questions are: (a) Who cooks food for you? (Ans. Mummy), (b) Who washes your clothes? (Ans. Mummy), (c) Who helps you to do homework? (Ans. Daddy), (d) Who takes you out for holidays? (Ans. Daddy). In another textbook, there is a question which asks the child to write five sentences about herself. The answer starts with the definitive assertion "I am a girl". Again, a family tree is drawn with father, mother, brother, and sister which led my child to immediately question whether our family is incomplete because she is a single child. The latent problem with these types of gender stereotypical questions is that it already engages the mind of a five year old child who is probably in all reality accustomed to this division within her own household. When a child begins her description with a normative assumption of being "a girl", it immediately strips away any further possibility of questioning the heteronormative neat divisions that also make it impossible for the child to imbibe any other world view.

While in all fairness it would be wrong to question only these few textbooks because this type of stereotyping has been there for generations, it just makes me wonder whether our education system is really equipped to change with the times. Are we ready to address the elephant in the room or should we hide our heads in the sand and assume that everything is going to be alright? But at the same time, what possibilities are out there for me as a parent and educator to address the problem with sensitivity and sensibility? Instead of being squeamish and reluctant to freely converse about such issues, are we ready to accept the reality of our times? More importantly, what resources do we have at our disposal to go about it in the right manner? The more harrowing question is as to what happens to the child who does

not fit into the categories of girl or boy as described above? How does the child react to these situations in a classroom environment where sneering, name calling, bullying are regular features for anyone who deviates from the norm. Conformity forms an important aspect of any classroom situation and not only adults but more emphatically so young children are the ones who draw the demarcation lines (Blaise, 2005; Brill & Pepper, 2008; GLSEN & Harris Interactive, 2012). The dichotomy of the situation is further enhanced where a deviant child does not find any avenues for self expression or representation within the school curriculum and the process of determined and definitive assertions of gender earlier mentioned only relegate the child to the peripheries of school environment. The realisation sinks in for the child that it will be a perpetual outsider, a child termed as “the outside child” by Wilkie-Stibbs (2008) who defines the circumstance as “child-outsiderness” which is

Different from, and more than, the mere “Other”..., because, unlike the “Other” of psychosocial theorization, which is by definition locked into the subjective, self-Other binarity, child-outsiderness incorporates into itself also the pluralist context and the third-person objective view of that condition: not simply observing difference as Other, therefore, but also observing the observers and definers of Otherness and difference, the geneses and process of Otherness and the emergence and existence of subjectivities within these spaces so defined. (p.10)

One of the main ways in which the notion of “child-outsiderness” can be overcome is through representation and visibility even if only within the confines of a classroom. It is all the more important to do so because issues relating to sex/gender, heterosexuality/homosexuality are not a minority’s issue but relates to the whole society as such. As Kerry Robinson (2002) argues, “the homosexual/heterosexual dualism, homophobia and heterosexism are not just relevant to a minority of people, who are either gay, lesbian, bisexual or transgender, but are significant in the way that all people’s lives, including heterosexuals, are regulated, controlled and limited. It is fundamental to the development of social justice for all adults and children” (p.426-427). At the same time, when children engage themselves in discussion of otherness, they are also in the process acknowledging the existence of it which can create a conducive environment for gender nonconformity. While parents by themselves may be reluctant and even resistant to introduce such topics to young children, the school curriculum can act as a major redefining force in bringing things to the open.

The Problem in The National and International Scenario

While the apparent necessity of introducing transgender themes into the classroom cannot be over emphasised, there still remains the question of acceptability and sensitivity to the topic. The problem of visibility is closely associated with the fact of how such an issue can be broached in the everyday life of people. In India, where sexuality itself is a taboo topic, transgender people not only face discrimination but also ostracisation. In a classroom situation or within the school, the transgender child needs an ally who can also act as a shield from bullying. But the problem with ally development arises from the fact that most allies visualise or align themselves as protectors and conceptualising the transgender child as an Other, a marginalised being who needs the protection of someone to find equal status in the school (Marx, Roberts, and Nixon, 2017).

While an ally can be a powerful means through which transgender children can find acceptance but the cisnormative view of the transgender child as a deviant, an Other, relegates the child to the position of an outsider. In India, the problem is even more acute than in many countries in the west. In a country where sex and sexuality is considered a taboo topic and is often shunned from discussions, sex education in schools has faced many challenges. Intricately connected to the issue of sex education is the concept of gender identity or rather gender biasness. It is therefore no wonder that a country which struggles with providing equal opportunity for the girl child, the transgender child is a non-entity in itself. Transgender people are not even considered to be human enough to be included in any of the aspects of society. In such a scenario, inclusion in the classroom situation is a far cry and there needs to be a major overhauling of the mindset. In fact, the UNESCO report titled “Review of Homophobic Bullying in Educational Institutions” (2012) says that in India bullying leads to school dropouts of almost 50% of gender non-conforming children (p.16).

The UNESCO in another study in 2015 makes a detailed analysis of bullying violence and discrimination on the basis of sexual orientation and gender identity in schools in the Asia-Pacific. This comprehensive study touches on most of the aspects of gender discrimination and makes a detailed insight into the countries of Asia-Pacific. In this report, the statistics prove the dismal situation of transgender people in India but at the same time also shows that there is still hope. On one hand, the Supreme Court in a monumental ruling decriminalised homosexuality in September 2018 while on the other hand India abstained from voting during resolutions in the UN Human Rights Council regarding equality regardless of

sexual orientation and gender identity prove that the issue is one where society is in a to and fro motion. With regards to the classroom situation, the report says that bullying especially cyber-bullying is as high as 53% in India. On the other hand, about 8% of transgender children have been unfairly removed from educational institutions. Transgender children are more prone to attacks and social exclusion than other sexual minorities with marginalisation and abuse spiralling after puberty which makes secondary and higher education nearly impossible. At the same time, teachers by themselves are not sensitised or sensitive enough to handle the situation. India identifies a set of codes and conduct for teachers addressing transgender children but implementation of these codes is another issue altogether. The way out cannot be an easy one and the issue needs to be addressed at the grass root level.

The Child and The Transgender Child

How can the issue be addressed with the sensitivity of it being realised and solved is a question that requires nuanced analysis. As has been discussed above, the school curriculum can act as a powerful medium through which children and teachers alike can be sensitised. The child forms a potent agency through which the society can be upended in its attitude towards transgender people. How a generation of children assesses the problem of transgender people can bring about a major shift in society's understanding. Therefore the child can be conceptualised and visualised as means of change and the school is an important arena to bring about the change. It is believed that a child's malleable mind can be formed through literature. While the child is still in a formative stage, literature can be used as a tool to mould the mind and instill the desired values. It has been universally acknowledged that literature plays a vital role in introducing children to societal values and norms and in also preparing them for their roles in society.

The problem with such a view lies in the fact that if we are to use literature as a tool for interpreting and imbibing social structures, then what or rather whose society are we choosing? In an ambiguous understanding that literature reflects society, the concept of society is hardly questioned or delved into further. If literature is indeed a reflection of society then that society should be an inclusive one which reflects the choices and aspirations of all members of the society. Kathy G. Short and Dana L. Fox (2003) interpret this in terms of cultural authenticity and define it from the perspective of a reader as an "an insider to the culture portrayed in that book" (p.5). In the context of the discussion here, I would like to conceive of cultural authenticity as those works which reflect the lives of the marginalised group of

children belonging to the transgender community. But the biggest stumbling block in this concept lies in the way of addressing children in a classroom situation. While concepts like race and religion are obvious markers of identity and can even be visible within a classroom, transgender identity is fraught with not only issues of visibility but also with questions of the sensitivity of the target audience.

The primary problems associated with discussing sexuality, and that too transgender issues, in the classroom lie with the societal notion of the child not being ready for it. The “innocence” of the child needs to be retained and the classroom cannot act as a means to rob the child of its purity and innocence. Sexuality is a taboo topic to be introduced within the sanctified confines of an elementary classroom. The child, despite being categorised as a boy or a girl, is still considered to be asexual in its mental development by the society. But before we go into the dialectic of the sexuality of a child, it is imperative to understand here as to what do we understand by the term “child” and how childhood has been conceptualised? Who is a “child” and what position does it occupy in the context of the genealogy of human beings or of literature as such. A working definition that we take up here would be the definition of child according to the Oxford Advanced Learner’s Dictionary—“a young human being who is not yet an adult” (Weihmer, 2000, p.203). This definition itself sees the child as an incomplete being—an incomplete adult whose existence is defined by a lack, thereby a transitory phase whose main aim is its maturation into an adult. As David Rudd (2010) emphasises, the concept of the child as an “intrinsic referent” was never available to it but depended on the definitions and nomenclature that different societies, cultures and time periods have imposed upon it (p.3).

The concept of childhood has also shifted perspective throughout the ages and it is not difficult to assume that childhood is in fact a socially constructed state of being. But at the same time, there are diverse reflections on this construct itself and critics are yet divided in their opinions. Philippe Ariès (1962) can be conferred the status of having started most of the twentieth century discussions on childhood with his seminal work *Centuries of Childhood: A Social History of Family Life*. He first proposed the idea that instead of childhood being a given notion; it was more of a social and historical construct. The idea was that the concepts and notions regarding children have changed considerably over a long period of time and along with it the attitude towards childhood as a distinct phase of life also changed. Earlier there was no proper method to keep track of the age of children and, as such, little agreement as to what constituted childhood. The child progressed from its helpless stage of infancy, where it depended on its parents for its well being to

adulthood immediately and “belonged to adult society” (Ariès 1962, p. 128). Thus, children were more often viewed as diminutive versions of adults and thereby there was hardly any necessity to visualize or understand them as any different from adults. But from the fourteenth century onwards there arose a trend to portray in “art, iconography, and religion (the cult of the dead) the personality which children were seen to possess, and the poetic, familiar significance attributed to their special nature” (Ariès 1962, p. 129) children began to be increasingly viewed as different from adults and this was most reflected in their clothes. It was most possibly in the seventeenth and eighteenth century that childhood came to be recognized as different from adulthood, and the idea of the child as a separate entity also came into being. It is interesting to note here that most critics are in agreement that childhood and the child as a distinct identity emerged sometime in the 17th century. What was before that is very much a matter of debate and discussion?

If the concept of ‘child’ itself is steeped in the quagmire of various discourses regarding its existence, then the question of who is a transgender child acquires all the more significance. Is the concept of a transgender child a given entity or is it a constructed one, an entity created on hindsight and a looking back which construed the child out of memory? But first we need to have a working definition of the term ‘transgender’ in order to arrive at a proper understanding of the transgender child. Susan Stryker in her work *Transgender History* (2008) at the very outset gives us two definitions which at once help us in making some headway with the term but at the same time problematise it very much when applied in the context of a child. She says that since the term has come into usage very recently, it is still in a fluidic state and can mean variously for various people. She defines it as a term denoting “people who move away from the gender they were assigned at birth, people who cross over (*trans-*) the boundaries constructed by their culture to define and contain that gender”(p.1). She sums it up as a “movement across a socially imposed boundary away from an unchosen starting place” (p.1).

Claudia Lament (2014) further complicates the issue by defining the concept of transgender in the child as “an unyielding discomfort in her biological sex and a profound identification with the gender of the opposite sex” (p.16). While Stryker’s definition emphasises on movement or transition, Lament’s concept alludes to an innate understanding and therefore the subsequent unease with the child’s sexuality. Both the definitions complicate the issue of the transgender child primarily from the fact that whether a child has enough agencies to make this transition and if so, where and how does the child acquire the knowledge of its own sexuality?

Sexuality and The Child

The discourses surrounding the child and childhood emphasise that whatever way we look at the child, the assumptions are all that of adults who look back at childhood as a state of perceived innocence (Stockton, 2009). As the dictionary definition quoted earlier signifies, the child is in the process of becoming an adult, an incomplete who has not fully utilised its potential. That potential, one of which is a sexual one, is therefore yet to be realised and it is the adult's fear of sexuality itself that prohibits the child from having knowledge of its sexuality. As Stevi Jackson and Sue Scott (2010) emphasise, "Childhood is frequently equated with a state of innocence, which is in turn conflated with sexual ignorance" (p.101). But how is this notion of innocence constructed so that society can control the amount of knowledge disseminated to the child and can also decide what knowledge is deemed to be worthy of perpetuation. Jackson and Scott (2010) refer to James Sears who argues that the concept of innocence of childhood has been contested through the writings of Philippe Aries and also Jonathan Silin thereby positing that the very notion of childhood changed with the change from feudal to an industrial society. This transformation brought about a change from "miniature adults" into "Dickensque children" and as teaching became increasingly a women's profession in the late nineteenth century, the "cult of childhood – coupling notions of childhood innocence and ignorance with adult denial of knowledge and power – emerged" (p.9). The adult having the capacity to deny knowledge and this act of denial being associated with the knowledge/power struggle is further accentuated by Kerry Robinson (2013).

She takes up Deborah Britzman's concept of *difficult knowledge* to discuss about what is often deemed by adults to be difficult in their own lives. The concept of difficult knowledge is adult-centric with adults determining the propriety of knowledge that children can acquire. As such, knowledge concerning subjects like death, violence, sexuality and similar topics are not considered worthy enough for young children and are subsequently censored from children's education. At the same time, certain issues like sexuality are irrevocably connected to shame and shaming forms an effective means through which any topic related to sex or sexuality becomes a prohibited one. The shame and uneasiness associated with the topic is reflected in how adults approach it and thereby children immediately garner an implicit knowledge that such areas of discussion are off-limits and should be avoided (at least in front of adults) (Robinson, 2013, pp.23-24). The concept of childhood innocence is intrinsically related to the development of child which thereby takes

on the role of “a powerful mediator/regulator” in determining the contents of early education of children. The necessity to exclude certain issues from education, which according to Robinson are as important to children as to adults, often undermines children’s ability to grow to their full maturity (Robinson, 2013, p. 24).

The fact remains that the concept of child and childhood is a careful construct in a malleable form best suited to the changing norms of the society. In such a scenario, the sexuality of the child is almost a sacred project which is modulated to not only fit the socio-political structures but also to legitimise and “propagate particular conceptions of the state, the colonial project, whiteness, the family and heteronormativity, to name only a few (Renold, Ringrose, Egan, 2015, p.2) Jacqueline Rose, in her seminal work, *The Case of Peter Pan, or, the Impossibility of Children’s Fiction* (1984) also elucidates that the concept of a quintessential innocent child is a cultural construct to uphold the apparent asexual nature of childhood. Rose (1984), in the introduction to the work, makes two interesting and thought provoking statements regarding sexuality that can be very well used and analysed in the present context. The first statement is that Peter Pan’s fixated childhood is in fact a “demand which fixes the child and then holds it in place” (p.4). The second of her statement is more worthy of assessment here for it addresses the problem of the sexuality of the child head-on and lays bare the façade of innocence created by adults. She says:

Sexuality persists, for all of us, at the level of the unconscious precisely because it is a question which is never quite settled, a story which can never be brought to a close. Freud is known to have undermined the concept of childhood innocence, but his real challenge is easily lost if we see in the child merely a miniature version of what our sexuality eventually comes to be. The child is sexual, but its sexuality (bisexual, polymorphous, perverse) threatens our own at its very roots. Setting up the child as innocent is not, therefore, repressing its sexuality—it is above all holding off any possible challenge to our own. (Rose, 1984, p.4).

A similar reasoning is also put forward by Steven Bruhm and Natasha Hurley (2004) where they say that the accepted norms of childhood assumes that children “are (and should stay) innocent of sexual desires and intentions. At the same time, however, children are also officially, tacitly, assumed to be heterosexual” (p.ix).

Sexuality and Children’s Literature

Given the precarious nature of child sexuality and the sensitivity of related issues, it comes as no wonder that gender conformity forms the basis of most children’s

literature. The paradoxical nature of such a stance is almost hilarious in the fact that while a large number of childhood studies have specifically focused on the innocence of the child and childhood, yet the heteronormative fixture of children's literature propagates a gendered world where the roles are carried out to their perfection. Jody Norton emphasises this standpoint as:

As a discipline and as a body of texts, children's literature continues to operate on the basis of an outmoded binary paradigm of gender, in part because psychiatry, the social sciences, legal theory, education, and the humanities continue to function, for the most part, as though it had not already been clearly demonstrated that there are neither two sexes and two genders, nor two sex/genders. (p. 417)

While Norton's argument overtly negates the two gender notion, the binaries still persist. Research on gender inequity shows that patriarchal biasness forms the basis of children's literature. Though dated in the present context, yet Weitzman, Eifler, Hokada, and Ross in their 1972 study for the first time brought to light the misrepresentation of gender in children's literature. Influential in determining the future course of research on gender, this study was followed by various other studies which emphasised that girls and women are increasingly absent as central figures in children's literature (Clark, Lennon, and Morris 1993; Hamilton et al. 2006; Williams, Vernon, Williams and Malecha, 1987;). Given the conformity of children's literature to the gendered structure of society, the queer child is problematic primarily because it brings to the forefront the fact that sexuality exists for the fact.

Queer children's literature therefore suffers from a double bind – not only does it subvert the gender binary but it does so at the cost of “innocence” of the child. It comes as no surprise therefore that children's literature as a genre is so reluctant represent queer children (I am using the term queer as inclusive of transgender). The reification of the perceived innocent and asexual child not only in society but more importantly in children's literature makes it all the more difficult to challenge it. But at the same time, children's literature does possess the power to bring about a change primarily because representation in literature is one of the ways in which visibility is ascertained. Rudine Bishop (1990) aptly summarises this argument when he says:

When children cannot find themselves reflected in the books they read, or when the images they see are distorted, negative, or laughable, they learn a powerful lesson about how they are devalued in the society of which they are

a part. Our classrooms need to be places where all the children... can find their mirrors. (p. 557)

Taking cue from Bishop's statement, I would now like to put forward ways in which classrooms can act as means for inclusivity of queer children through children's literature.

Transgender Children's Literature

The parents, in their roles as primary caregivers, and teachers play a pivotal role in introducing the child to the world around it. At the same time, they are also instrumental in the ways in which the child perceives and makes sense of the surroundings. When the child goes to school, the parent's role is to a very large extent taken over by the teacher. It would be redundant to say that the child learns only from the teacher at school because peer groups form a substantial part of a child's learning process. But the role of the teacher is manifold magnified in this context because the teacher must act as a filtration process. Children pick up a lot of ideas and especially terms from their surroundings and the teacher must act as a means through which the child learns the necessity or redundancy of the chaotic nature of its knowledge gathering process. Thus, the classroom is an important part of the child's psychological makeup where the cultural constructs of the society are imbibed and accumulated for life.

The family and the classroom differ in this sense that while parents might teach about their own values and culture to a single child or to a family unit, the classroom is the loci of amalgamation of diverse values, cultures, religions, and even sexual orientations. The child for the first time gets the chance to assess its own preconceived ideas and mannerisms against the yardstick of the classroom and might find itself deficient or acceptable. The teacher therefore acts as the mediator in making each child comfortable with its own racio-ethnic religious background within the diversity of the confines of the classroom. The ability to censor or to allow certain values, ideas, concepts, ideologies etc. lies with the teacher and also the power to present them in ways in which the child can even find something positive in a negative aspect or vice versa of the prescribed curriculum. The inclusivity of a school curriculum will depend not only in its ability to diversify the curriculum but also in the tendencies of the teachers who teach it.

Thus, the mere fact that a marginalised aspect of society finds place in the curriculum does not guarantee that the children are able to grasp the necessity of such inclusion or to imbibe it in their mannerism. The important fact to consider

here is therefore that only curriculum by itself cannot bring about change but that there should be an interest among the teachers also who will be important in bringing about change.

While reading literature which explores the issues of queerness, there are two ways to approach it. One is of the direct approach which includes literature which portrays queer characters or has queer themes. The other is the indirect approach which is a more open ended one where any literature can be read and analysed from the queer perspective (King and Schneider, 1999, p.129). The focus of the paper here will be in taking up a select few works children's literature which will be analysed from the perspective of direct approach mentioned above. The reason for choosing direct approach is because here texts with distinctive focus on identity can be analysed while the indirect approach requires a broader perspective regarding identity crisis and problematising of identity which is probably going to be difficult for young children to grasp easily. The indirect approach requires more teacher intervention and more space to analyse which lies presently beyond the scope of this paper. The two works which will be analysed through the direct approach are *Red: A Crayon's Story* (2015) by Michael Hall and *George* (2015) by Alex Gino.

Red: A Crayon's Story by Michael Hall is about a crayon who faces identity crisis. The red crayon comes labelled as red but despite being ostensibly a red crayon he is unable to colour in red. His efforts always turn out to be blue in colour rather than red and this confuses everyone. His teacher feels that he should practice more while his mother feels that he should mingle more with other colours in his classroom. But more than these efforts it is the snide remarks which really effect Red. But rather than trying to find out what is wrong with him, everyone holds an opinion and tries to judge him accordingly.

AMBER: "Sometimes I wonder if he's really red at all."

HAZELNUT: "Don't be silly. It says red on his label."

COCOA BEAN: "He came that way from the factory."

FUCHSIA: "Frankly, I don't think he's very bright."

GRAPE: "Well, I think he's lazy."

ARMY GREEN: "Right! He's got to press harder. "

STEEL GRAY: "Really apply himself!"

SUNSHINE: "Give him time. He'll catch on. "

SEA GREEN: "Of course he will."

The engagement of other colours in passing judgement on Red brilliantly captures the way society at large conceives of the transgender child, a being who is in some way distorted and the sexual orientation can be very easily rectified through some efforts on its part. The inability to understand and accept the condition of being a transgender child is reflected in the assumption that there is some inherent defect in Red which can be changed with time. On the other hand, his friends at school help him in many ways but despite that he still remains a misfit who does not work according to the label imposed upon him. The predicament of Red is apparent in the fact that his problem is not something that can just go away because of his efforts and the cloistered world around him is unable to sympathise to his distress. Hall presents a way out of the anguish for Red through a new friend Berry. Red is asked by Berry to paint a blue ocean but he refuses as he believes that he cannot do so. But Berry insists and thus Red paints a blue ocean. It is then that he realises that he has been blue all along and he has been faultily labelled. Red cannot stop himself and rediscovers a whole new self.

He is eventually accepted as Blue rather than Red and is thus freed from the straitjacketing imposed on him. It is naïve to imagine that everybody will be as accepting as the crayons in the story but Hall tries for inclusion which works fine with respect to the target audience. The transgender aspect of the story may not be overtly understood by the children but it can be construed by the teacher to the students. On the other hand, the story can be read independently of transgender theme as one of accepting diversity and rising above imposed notions of being. The highlight of the book remains that there is no attempt at re-labelling Red into Blue, rather he is acceptable as Blue in a red label. If Red decides to change his label completely later on, it is left up to him to do so at a later time.

While Hall's Red is accepted as he is without a necessity to re-label himself, Alex Gino's George decides to reconsider his identity totally to follow his heart's desire. *George* (2015) is about a fourth grade student named George who is trying to become Melissa, a she rather than a he. The narrative emphasises on this by referring to George continuously as she from the very beginning which despite being jarring underlines the transformative nature of the protagonist. George (or Melissa) aspires for a role as Charlotte, the female spider, in the school production of *Charlotte's Web* but the teacher refuses her from even auditioning for the part for she sees George as a boy rather than a girl. George is laughed at and even bullied in the school but she feels determined that if she plays the part of Charlotte then her mother will accept her for a girl rather than a boy. She is helped by her best friend Kelly in the process of ultimately letting everyone know who she really is.

Unlike Red, Melissa or George's attempts are more defined and goal oriented. While Red was confused regarding his identity, George is sure about it and is more concentrated in revealing her true self. Like Red, George is also hurt by some apparently well meaning remarks like "I know you'll turn into a fine young man" and some pointed jibes like:

"Heh, some girl is crying over a dead spider."

"That ain't no girl. That's George."

"Close enough," followed by laughter.

George as a work of children's fiction does much to highlight poignantly the plight of transgender people particularly. George comments that lesbian and gay people, of late, have found a modicum of acceptance and visibility but transgender people are still to be accepted in their status quo. As her own mother says that probably she might accept and understand a gay child but not "that kind of gay." Alex Gino does well to highlight the fact that transgender cannot be clubbed together with lesbian or gay for the latter can be understood as one's sexual orientation while the former is about one's gendered identity. As George's brother Scott asks her if she is gay to which she says that she is not sure about her preference, boys or girls. This ability and necessity to clearly demarcate a transgender child from a lesbian or gay one highlights also the fact that a clubbing or dumping together of varied identities into a ubiquitous LGBTQ (Lesbian, Gay, Bi-sexual, Transgender, Queer) does injustice to the distinct nature of each individual or group.

Conclusion

How can these two books or books like these can be incorporated into the curriculum and what role does the teacher play in doing so? In an Indian classroom, the role of the elementary teacher will be defined not necessarily by taking up transgender issues but more importantly in trying to understand gender as a construct. In doing so, the teacher needs to emphasise on the social, cultural, familial, or even religious norms that dictate our consideration of gender. Empathy is an important and vital aspect of teaching about gender diversity and gender nonconformity. How does children's literature play a role in making children gender conscious and also understanding the complexity of transgender people? Children's literature by itself cannot bring about a change but it can definitely act as a means through which children find reflection of their selves. Thus inclusion of marginalised groups of children in children's literature is imperative but it is more important

to include such works in the curriculum. The two books discussed here can be interpreted in terms of both Red and George's problem and how the immediate environment of family and school affect them. At the same time, the teacher can introduce the idea of giving a chance to people who do not conform to the set norms and it can include not only gender but also race, religion, social status etc. The apparent transformation that both Red and George undergo through the course of the books set them free and this freedom can be analysed from the viewpoint of restrictive forces that pin us down as individuals. Bullying in the school can also be looked into and understood in the perspective of the oppressed and the oppressor and how bullying demonstrates lack of sensitivity and understanding of someone else's problem as also picking on the weaknesses of other people. The apparent didacticism of such methods can be very well toned down through reading from the perspective of Red or George and thereby looking at gender nonconformity through the character itself. While elementary school children may not be able to grasp the enormity of the problem associated with transgender children, inclusion of topics discussing that gender by itself is not a fixed one can set the stage for better understanding later on. It also allows space for transgender children to find themselves represented thereby ostracisation can be limited.

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Chapter 4

Significance of Teacher Training Programs For A Better and Equal World

Dr. Hayal Köksal

Introduction

Recent studies point out the importance of an issue almost as one of the most crucial and significant one for many countries of the world: Problems of LGBTI+ (lesbian, gay, bisexual, transgender, and Intersex) people and specifically educational and social problems of LGBT students. The reason is the increasing amount of crime and violence towards LGBTI+ people at any environment including schools. Ignoring the problem, acting out as if it were not existing, or being reluctant to learn more about it seem to be increasing the harm of the problem. As a result, not only families but also LGBTI+ people/kids suffer. Community is also impressed negatively. Despite this, many people who are at the position of finding solutions prefer being silent instead of focusing on the problem.

Homosexual activity has been legal in Turkey since the foundation of the modern Republic in 1923. However, it has been seen and felt recently that the laws cannot protect gay and transgender Turks from discrimination. Turkish officers sometimes use “homophobic and transphobic rhetoric” in speeches (Amnesty International, The Washington Post, 26 June 2016). Attacks on LGBTI+ individuals –including killings- are often ignored or only lightly investigated, activists say. They also think that courts also suspend the sentences of criminals convicted of those assaults. However, in the past two decades, a growing LGBTI+ community has pushed for and gained wider acceptance. Istanbul held its first gay-pride parade in 2003, an event that gradually grew to include tens of thousands of participants. The Supreme Court ruled in 2014 that referring to homosexuals as “perverts” constitutes hate speech. Gay and transgender candidates have successfully run for political office. However, outside of elite Turkish society and the trendy Istanbul quarters where LGBTI+ Turks live somewhat comfortably, life remains difficult for them. Local rights groups documented more than 40 “hate murders” against LGBT individuals between 2010 and 2014, according to a report submitted to the United Nations. A 2013 poll by the Pew Research Center found that 78% of

Turks do not think homosexuality “should be accepted by society.” Even though some universities have “LGBTI+ Students’ Clubs” to conduct further educational activities and seminars to create more awareness among the community about the rights of LGBTI+ community, activists fear that the climate is getting worse as authorities move to silence critics of all stripes.

Education is an especially important solution, and teachers play a significant role in that issue in addition to families and the community members. Like many ignorant community members, teachers of many countries are not well educated about the inclusion of LGBTI+ students to the classroom activities, and even most of them prefer “no action” methodology instead of taking steps towards communication, inclusion and thus bringing into a solution to the problem. Their need is to learn about LGBTI+ students and their problems not only within school or classroom but also within the society in general. The initial step to take on the way of helping LGBTI+ people must be to inform and educate future teachers about their probable future LGBTI+ students during their pre-service education. It is the responsibility of Ministry of Education to design and implement in-service training programs for working teachers.

Whereas a similar responsibility belongs to the Faculties of Education who are responsible for the training of future teachers. Faculty Administration can design courses to inform and guide teacher trainees for their future students or can ask the instructors to include such units within the pedagogic formation courses. Thus, teacher trainees during their pre-service education might gain a thorough understanding for future problems concerning LGBTI+ Students. They learn what kind of attitude they must show towards them and how to approach their home and schooling problems through some integration methodologies. They must know the differences and problems of such students and they should know how to approach them, how to integrate them into the positive and calm atmosphere of the classroom at such a diversified environment.

In this Chapter, the author, who included some LGBTI+-focused projects into her Pedagogic Formation courses at the Faculty of Education, Boğaziçi University, will share the outcomes of three projects of her students concerning LGBTI+ students with the readers. Those projects were prepared within the courses named; “Conflict Resolution”, an elective course for junior students, and a compulsory “Classroom Management” course, which is for the senior ones.

Why Focusing on LGBTI+ Issues?

As a teacher trainer, publications about ‘Diversity and equal opportunities in Gender Inclusive Classrooms’ have always attracted my attention in addition to my observation within the community about the rights. During my studies within the Human Dignity and Humiliation Studies Network (www.humiliationstudies.org), I have learned a lot about those people and their problems. I also realized the giant increase of ‘hate crimes’ at almost each country including Turkey. My students (teacher-trainees) also have started feeling interest towards the same issue. The main reasons of that interest were:

1. Having LGBTI+ students in Boğaziçi University and witnessing their various activities which aim to increase visibility of LGBTI+ people on campus, and existence of a “LGBTI+ Group” under the umbrella of Women Studies Club.
2. Giving an elective course to teacher trainees about “Conflict Resolution” and “Nonviolence in Education” for three terms, and including all problematic issues within hate crimes like problems of LGBTI community.
3. Being a member of BUPERC (Boğaziçi University Peace Education and Research Center), and a member within the Global Advisory Board and Education team of Human Dignity and Humiliation Studies and thus feeling myself much closer to such problem areas and feeling the responsibility of trying to find some solutions for that issue as well.

Because of my experiences stated above, I can conclude that a specifically designed course and/or a newly improved seminar for the teacher trainees is urgently needed for all Faculties of Education in Turkey. Thus, teacher candidates become aware of the problems of LGBTI+ students and they guide them in a better way. Furthermore, a similar course must be opened in all faculties, even including the High Schools to create a real impact on them. It is a main solution to stop the hate crimes concerning LGBTI+ people.

Teachers and Gender Diversity at Classrooms

The fight of some students against discrimination based on sexual orientation, and gender identity have become one of the main reasons of my concentration on “Challenges in teacher training on gender diversity and inclusion”. Within two different courses, my students wanted to prepare three projects on that issue at the Faculty of Education, Boğaziçi University. Two students from the elective “Conflict

Resolution” Course prepared a project about “Conflict with Homosexuality” in 2012 (Sengel & Kilic). Their motto was “Not an illness, nor a crime! LGBT people in Turkey demand equality”. Three female students conducted the second similar project in 2014 within the same course (Akkus, Altunay and Duymus). Its title was “Hate Crimes: Murder of Homosexual and Transsexual Individuals”. The last one was prepared within the “Classroom Management” Course by Kilic and Yesilyurt. It was about “Attitudes toward LGBT Students in Schools” and it was addressing future and working teachers.

Through “İmece Circles” methodology, which is a contemporary project-management system awarded by World Bank in “Turkey’s Creative Development Ideas” Competition in 2005, teacher trainees shared their findings and reflections with their peers. This chapter contains findings of those three projects in addition to my observations within the country. In the following section, I will inform the readers about the methodology first, and then the steps, I will share the findings and suggestions will be shared.

İMECE Circles Methodology and its Steps

“İmece” is a cultural term belonging especially rural areas of Anatolia. It means coming together as a team and finalize a project. It shortly means collaboration. Villagers use this methodology to solve their daily problems in a collaborative way. For instance, for harvesting or for preparing a wedding ceremony, etc. all the village people, males, and females, come together and finish all the work altogether at a lower price, and within a shorter time. Thus, they invest from energy, money, and time. Besides, people enjoy together, they feel the sense of unity. It is a good way of sharing and caring each other. “İmece Circles” methodology was inspired by that spirit of villagers and was designed by the author in 2001 based upon the PDCA Mindset (Plan-Do-Check-Act) inserting the use of quality tools. Using Information and Communication Technologies (ICT) adds value to studies if it is possible. It adds a large amount of knowledge and skills to students through its contribution to character development of the young including time, conflict, and meeting management skills. They gain and improve the philosophy of life-long learning.

This methodology was taught to all students who take the courses of the author at the Faculty of Education between the years of 2001 and 2017. After the start of each new academic term, a training seminar used to be given to students; therefore, they used to internalize the steps of the project design, which were essential for the mid-term and/or final exam procedures. Students used to form teams/circles

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to conduct a project concerning the units of the course. Teams used to take the following steps after getting the “Imece Circles” training:

1. Identification of the project topic on a problem area.
2. Conducting a detailed research (Literature review) about the problem area.
3. Drawing the “Road Map” of the project by using quality tools, such as “Brainstorming”, “Ishikawa Diagram”, “Matrix”, “Pareto”, etc.
4. Determination of strategies and tactics to solve the problem after the determination of the main and root causes of the problem.
5. Preparation of data collection tools.
6. Implementation step: Collecting and analysing the data related to the problem. In order to do that they used surveys, interviews or observation.
7. Implementation of determined strategies to bring solution to their problem.
8. Meanwhile involvement of many people to those planned activities, which would create awareness about the problem.
9. Finally, measurement of the success rate of the change they created as a result of their implementation phase, and,
10. Sharing all the outcomes with the class through a PowerPoint presentation.

As it was pointed above, that methodology was based upon PDCA Mindset, in other words; they used to plan, they used to apply the problem-solving tools, they used to check the result and after making the necessary modifications, they recommended the solutions to the public through ICT. Using social media was attracting attention of many followers interested in the problem area.

Peers based upon the following items assessed projects:

1. The team identified the project topic in a democratic manner, and they defined the main problem clearly.
2. They did a detailed literature review of the problem area from the Internet and from the library resources. All the members seemed to understand the main theme accurately.
3. They conducted data analysis and they determined the main and root causes accurately through various Quality Tools such as Brainstorming, Fishbone and Matrix diagrams.

4. Team/circle members determined strategies and solutions to get a clear and affective road map.
5. Changes after the implementation were stated openly in the strategic plan. They were measured and the improvement/change rates were given in percentages.
6. They clarified the outcomes of the project well.
7. The Power Point design was interesting and well-designed including all the taken steps.
8. All the quoting was done accurately.

They were using the 5 to 1 Likert system while assessing their peers. 5 point was the highest grade while 1 was the lowest. Thus, as teacher trainees they were trained how to be affective assessors, as well.

LGBTI-Focused Projects Designed for and by Teacher Trainees

Students attending the Faculty of Education in Boğaziçi University attend some compulsory courses and they select some elective courses to collect the needed credits to pass. The first two of the following three projects were prepared in an elective course, which is titled: “Conflict Resolution”. The last one is a project from a compulsory pedagogic formation course, which is essential to graduate as a teacher: Classroom management. Those three projects concerning LGBT students in Turkey are shared below. Author hopes it will be beneficial for readers.

1. Conflict with Homosexuality

Two senior students, F. Sengel & H. Kilic, within the Conflict resolution Course prepared this project in the Fall Term of 2012-2013 academic year. Their slogan was: “*Not an illness, nor a Crime!*”

They started their project presentation with a quotation from a mother within the 2010 family group of Lambda Istanbul: “*Mother, do you know what I have suffered? What pain your son is going through? Have you noticed? Can you understand me? The reality is different: You do not know me at all. If you know the reality, you will not cope, you will go into shock. Never mind mother*”.

Then, they defined three concepts which were considered the essential terms of their project: Homosexuality, Heterosexuality and Bisexuality.

1. Homosexuality is romantic or sexual attraction or behaviour between members of the same sex or gender.

2. Heterosexuality is romantic or sexual attraction or behaviour between persons of opposite sex or gender in the gender binary.
3. Bisexuality is romantic or sexual attraction or behaviour toward males and females.

“Conflict with Homosexuality” was one of the main problem areas within the community. In social psychology, studies that are related to discrimination and prejudice point out that homosexuals take place in focal point of their sexual orientation. Homosexuals are subject to many social and psychological problems, which are exclusion from society labelling verbal and physical harassment and difficulties in acclimating their sexual tendencies. This context constitutes conflict with homosexuality (Okutan, 2010).

After getting some information about that type of conflict, they brainstormed and found out the root and main causes of the reasons of the conflict with homosexuality. In other words, they drew a Fishbone/Ishikawa Diagram. They were as follows:

1st Main Reason: *Demographical Reasons*; including the root causes of Sex, educational status, age, marital status, home country, Socio-economic status (SES).

2nd Main Reason: *Socio-Psychological Reasons*; including the root causes of Sexual orientation, Attribution, Religion, Traditional beliefs, Sexism, Stereotypes, Experience a close contact with homosexuals, Race and Ethnicity, Political position and Authoritarianism. They shared the findings of a statistical review of a LGBT Report done by Amnesty International in 2012:

1. The percentages of homosexuals who hide their sexual orientation.
2. 39% from family, 18% from school, 31% from their work environment.
3. Homosexuals are subjected to harassment as; 23% physically, 50% verbally, 48% of the homosexuals are forced to get heterosexual marriage by their families.
4. The police take 30% of homosexuals into custody without any reason.

They listed their recommendations for possible solutions of the Conflict. They were divided into two as Legal and General Bases.

1. Recommendations on legal basis:
 - i. Prohibit discrimination on grounds of sexual orientation and gender identity in law and practice.

- ii. End violence and harassment of LGBT individuals by official departments.
 - iii. Bring policing in line with international standards.
2. Recommendations on general basis:
- i. End violence and harassment of gay men in the military.
 - ii. Remove barriers that prevent access to rights.
 - iii. Ensure the right to adequate housing is respected for all.
 - iv. Protect the right to seek and enjoy asylum for LGBT refugees and asylum-seekers.
 - v. Protect the right to freedom of association.
 - vi. Prevent violent crimes against LGBT individuals.
 - vii. Bring perpetrators of suspected hate crimes to justice.

As a final step, they shared a sample case who suffered during his military service. Through a mediator, they tried to bring solution to such a difficulty within the community. That was the first project conducted at the “Conflict resolution” course by students. It attracted the attention of many students; it was found interesting. Their peers showed a great interest to the topic and asked various questions. Interest of the students to the topic was great. It was motivating to see their interests to the problem areas of our community.

2. Hate Crimes: Murder of Homosexuals and Transsexuals

In “Conflict resolution” Course of the 2013-2014 Academic Year, three female students were interested in the above issue and named their team as: “Rainbow against Discrimination” (S.Akkus, H.Altunay and F. Duymus). They said they chose the issue of “Hate Crimes” because; they were seen all around the world, there were many victims of that problem, and it was preventable. Their slogan was: “*Say No to Homophobia!*”

During the literature review, they focused on some terms first which is considered as the best way to focus on a problematic topic. Thus, they gain awareness and get knowledgeable. They get a broad vision to understand the issue and, they share it with their peers to provoke their interest. They listed their definitions as follows:

Sex is characterized as biological and physical traits that make us male and female. Gender refers to culturally and socially determined sex roles. When a

baby born it is identified as girl or boy according to the biological characteristics. Some people are forced to choose one of these two. Gender role begins to occur while different names given to girls and boys, and while girls are dressed in pink, boys are dressed in blue. Gender roles determine the jobs and responsibilities of different sexes as well as it plays an important role in accessing to the resources.

Transsexualism is when an individual identifies with a gender inconsistent or not culturally associated with their assigned sex. Various communities treat the gay, transgender, and bisexuals differently. There are mainly two types of violence that are exhibited: Homophobia and Transphobia.

They explained what they meant by **Hate Crimes**: Hate crime (also known as bias-motivated crime) is a usually violent, prejudice motivated crime that occurs when a perpetrator targets a victim because of his or her perceived membership in a certain social group. Examples of such groups include but are not limited to ethnicity, gender identity, language, nationality, physical appearance, religion, or sexual orientation.

Homophobia encompasses a range of negative attitudes and feelings toward homosexuality or people who are identified or perceived as being lesbian, gay, bisexual or transgender (LGBT). Homophobia is observable in critical and hostile behaviour such as discrimination and violence because of sexual orientations that are non-heterosexual. Today, homophobia is beyond being personal fear and irrational belief system. It is something that occurs in political area, and it is in relation to the social and political traditions. Homophobia is a social disease.

Transphobia is a range of negative attitudes and feelings towards transsexuality and transsexual or transgender people, based on the expression of their internal gender identity. Not fulfilling the gender roles that are expected from the man and woman mean shaking one of the most important pillars of social systems that is gender identity. This situation pushed the LGBT individuals out of society.

Then, they wanted to learn how homophobia and transphobia manifest themselves. They learned that Homophobia and Transphobia within families are experienced in the form of verbal abuse, physical threats, or physical violence. During the last decade, the rising proportion of the victims especially in schools and public spaces was formed in parallel to increase the visibility of the homosexuals. Cultural and social norms defined different sexual orientations as a deviant lifestyle and exclude the ones that have different sexual orientation. *Educational process and the school itself also serve as one of the tools important for the consolidation of established-discriminatory attitudes against homosexuals, bisexuals, and transsexuals.*

They shared results of the study of Franzoi (2003). According to him, those, which exhibit strong homophobic attitudes than others, are usually as:

1. Men,
2. They have traditional attitudes regarding gender roles,
3. They have stronger religious beliefs,
4. They have friends who have similar negative attitudes,
5. They have racist and sexist stereotypes,
6. They are authoritative,
7. They have extraordinarily little personal/social interactions and familiarity with LGBT individuals,
8. They have at a higher level of the orientation of social superiority,
9. They have relatively low levels of education.

The team members also mentioned about the Transgender Day of Remembrance: The TDOR 2013 update reveals 1,374 reported killings of Trans people in 60 countries worldwide from January 1st, 2008, to October 31st 2013. It is important to note that these cases are those that could be found through Internet research and through cooperation with Trans organizations and activists. In most countries, data on murdered Trans people are not systematically produced and it is impossible to estimate the numbers of unreported cases. Throughout all six world regions, the highest absolute numbers have been found in countries with strong trans movements and trans or LGBTI+ organizations that do a professional monitoring: Brazil (539), Mexico (144), Colombia (76), Venezuela (70) and Honduras (60) in Central and South America, the USA (85) in North America, Turkey (34) and Italy (26) in Europe, and India (30) and the Philippines (29) in Asia.

After gathering the needful information about the problem area, they tried to find the causes and effects of the problem, which was verbalized as; “Why do we encounter with murders of homosexual and transsexual individuals?”. They determined three main causes through brainstorming. They were System, Social factors, and Discriminatory attitudes. Within the System, there exist legal loophole and attitudes of official people. The root causes of the social factors were Resistance to change, Using offensive language, Homophobia/Transphobia, Media and Internet and Othering. Bias/Prejudice and Lack of knowledge were listed within Discriminatory Attitudes.

The team especially emphasized the importance of “Resistance to Change”. They shared a saying of Hillary Clinton: “Gay people are born into and belong to every society in the world. They are all ages, all races, and all faiths. They are doctors, and teachers, farmers and bankers, soldiers and athletes. In addition, whether we know it, or whether we acknowledge it, they are our family, our friends, and our neighbours. Being gay is not a Western invention. It is a human reality.”

They also shared the “Bad List” of 265 reported murdered Trans persons from November 15th, 2011, to November 14th 2012. List composed by Carsten Balzer and Jan Simon Hutta for the ‘Trans Murder Monitoring’ project, a subproject of Transgender Europe’s ‘Trans respect versus Transphobia Worldwide’ (TvT) research project. Here are a few examples:

1. Name: Melda (Metin) Yüksel, Age: 26, Date of Death: 13/02/12, Location of Death: Kocaeli (Turkey), Cause of Death: shot. Her brother in her apartment shot the victim. The court gave decreased sentence to the perpetrator (16 years of imprisonment) with the argument that the perpetrator was under “heavy provocation” (Source: TVT project: TGEU SC member Kemal Ordek).
2. Name: Tugce (Hasan) Sahingoz, Age: 23, Date of Death: 30/03/12, Location of Death: Izmir (Turkey), Cause of Death: shot. The victim was shot in her car. The perpetrator was arrested (Source: TVT project: TGEU SC member Kemal Ordek).
3. Name: Nukhet (Kadir) Kizilkaya, Age: not reported, Date of Death: 05/04/12, Location of Death: Aydin (Turkey), Cause of Death: stabbed. The victim was found dead in her apartment, stabbed 40 times to death (Source: TVT project: TGEU SC member Kemal Ordek).
4. Name: Secil Dilseker, Age: 46, Date of Death: 10/07/12, Location of Death: Antalya (Turkey), Cause of Death: stabbed. The victim was found dead in her apartment, stabbed several times to death. Her throat was cut (Source: TVT project: TGEU SC member Kemal Ordek).
5. Name: Serap (Mustafa Serkan) G., Age: 28, Date of Death: 24/10/12, Location of Death: Antalya (Turkey), Cause of Death: stabbed. The victim was stabbed to death. Her throat was cut by two perpetrators (Source: TVT project: TGEU SC member Kemal Ordek).

Then, the team members shared the results of a Survey, which was done on the 2nd of May 2014. Totally 28 persons (15 male/13 female) from Etiler region of

Istanbul participated in it. The average age was 31.9 (between 18 and 64). Survey was consisted of eight questions. According to the results:

1. Most of the males (60%) and females (80%) think, “Homosexuality is an individual preference”. Other choices are biological disease, psychiatric disorder or normal). 10% of males though that it is crime, immoral or sexual perversion.
2. Almost none of the males and females feel uncomfortable when they are at the same environment with a homosexual. 10% of females do not want to be friend with them, and 8% of the males think that their social status will be affected negatively if they share the same environment.
3. Upon the question of, “If I feels somebody (same sex with me) is flirting with me I will get angry (men), I will find it normal (women)”. Females say 10% make fun with them, 20% get angry, and the remaining find it normal. For the males, 30% find it normal, 60% get angry and 10% use violence.
4. About the banning of the homosexuality, females and males say “No” (80%). 20% of the females say, “I have no idea”. 10% of the males say, “I have no idea” and 10% say; “Yes”.
5. Upon the statement of, “If I think my child is a homosexual, I will get help from a psychologist”, most of the males and females say Yes. Only 20% of the females accept it and only 5% of the males the same answer.
6. I do not lean towards the idea of homosexual marriage (Both men and women). Most of the males say “No”, but the females have two options; half of them say “Yes”, half of them say “No”.
7. About “voting for a homosexual as a president or mayor” and “Adopting a child of the homosexual couples”; both males and females have similar percentages: 40% “Yes”, 40% “No” and 20% “I have no idea”.

The team listed the suggestions based upon the findings of the Survey as follows:

1. Increasing the acknowledgement about homosexuality and transsexuality through:
 - i. Activities at universities,
 - ii. Changes in curriculum,
 - iii. Adding required courses about human sexuality, and
 - iv. Spreading this information to other members of society may change the attitudes of community members to the problem.
-

2. Homophobia should be counted as “hate crime”. Some changes should be done in labour law to prevent people from making discrimination. Politicians should actively stand against discriminatory acts.

As is seen, such surveys might be helpful to learn the thoughts of the community members and through some seminars; community members may gain a broader vision to the changing conditions of the current world. Through ignoring or violence, we only destroy the peace on earth instead of understanding the diverted needs.

3. *Attitudes Toward LGBTI+ Students in Schools*

The last project was prepared during the Fall Term of the 2016-2017 Academic Year within the “Classroom management” course which is a compulsory course for senior students of the Faculty of Education, Boğaziçi University. Two female students (E. Kilic and B. Yesilyurt) started their project with the motto of; “Stand Up for Diversity”. The project topic was linked to LGBT students in schools. The problem was defined as; “Why negative attitudes increase toward LGBT students in schools?”

They explained the reason of choosing that problem as their project topic like that: LGBTI+ youth are not perceived and accepted as “a normal individual” especially in Turkey as well as most of countries. They are discriminated by teachers, peers, religious leaders, and even family members. In fact, LGBTI+ youth also deserve of living as a normal human. Because of that kind of unawareness, they are exposed to physical, psychological violence and sexual harassment. The team believe that they have a better standard of living if a LGBTI+ alliance program is provided, and gender and sexuality issues are included within the curriculum.

They did a detailed literature review. They focused mainly on six articles. They were as follows with the reason why they chose them:

1. “Academic and social integration on campus among sexual minority student: The impacts of Psychological and Experiential Campus Climate” (Woodford, M. R., and A. Kulick, 2016, American Journal of Community Psychology). For, this article mentions about the important effect of relationship with teachers and LGBT friends.
2. “Reflecting Resiliency: Openness about sexual orientation and/or gender identity and its relationship to well-being and educational outcomes for LGBT students” (Kosciw, J., G. Palmer, and N. A., Kull, 2014, Community Psychology). It is investigating that acceptance on gender identity and sexual orientation which is correlated to academic outcomes.

3. “Predictors of heterosexual college students’ attitudes toward LGBT people” (Woodford, M. R., Silverschanz, P., Swank, E., Scherrer, K. S., Raiz, L., 2012, *Journal of LGBT Youth*). It gives information about how to develop campus climate for LGBT youth, and to imply for campus programs.
4. “Effects of social contact with homosexuals on heterosexual Turkish university students’ attitudes towards homosexuality” (Sakalli, N., and O. Ugurlu, 2002, *Journal of Homosexuality*)”. They chose it, because it is related to their topic, and it is mentioned about negative attitudes toward homosexual people.
5. “Teacher attitudes towards and knowledge of lesbian, gay, bisexual and transgender students: An examination of the effects of gay-straight alliances, anti-bullying policies and teacher professional development training (Swanson, K. M., 2015, ProQuest Dissertations Publishing)”. It refers what can be done on homosexuality.
6. “The impact of a combined cognitive–affective intervention on pre-service teachers’ attitudes, knowledge, and anticipated professional behaviours regarding homosexuality and gay and lesbian issues (Riggs, A. D., A.R. Rosenthal and T. Smith-Bonahue, 2010, *Teaching and Teacher Education*)”. Preservice teachers’ attitudes are effective on homosexuals and their parents. Since they were searching for the relationship between student, teacher, and parent, they also included that last source.

After reading all the resources, they have realized that:

1. LGBT youth who are suffering from discrimination, violence and harassment in schools are affected negatively. They feel unsafe and unhappy in schools. However, the negative attitudes of their peers can be changed by teachers’ positive attitudes and supports in schools. Teachers play significant role to meet the need of safer school climate for LGBT youth (Swanson, 2015).
2. According to research about school experiences of LGBT youth, it shows that students who have in school with heteronormative structure have more victimization than other students (Kosciw et al., 2014).
3. According to a research which is done in colleges of Turkey, students who have homosexual friends tend to be less homophobic than students

who have not homosexual friends. Students who have high homophobia degree are anxious about having homosexual sibling or child and most of them attracted from homosexual people (Sakalli & Ugurlu, 2008).

4. Attitude of a teacher has a significant role on their students and their educational experiences. The negative attitudes of teacher toward those students may affect other students' attitudes because students accept their teacher as a guide. Hence, homophobic attitudes of teachers may cause negative attitudes of other students toward LGBT students (Riggs et al., 2010).
5. Considering the unfavourable school climate for LGBT students, the positive behaviours of instructor toward them results social acceptance on campus, institutional satisfaction, and decreased violence (Woodford et al., 2016).
6. In addition, Woodford and Kulick (2015) reported that verbal abuse, physical violence and sexual harassment become inevitable when faculty members do not protect LGBT students' negative effect of heterosexist.

Keeping all these information in their minds, they brainstormed to find the main and root causes of why negative attitudes increase toward LGBT students in Turkish schools. They determined three main reasons with their root causes:

1. System:
 - i. Heterosexist and sexist education system,
 - ii. Heterosexist curriculum.
2. Teachers:
 - i. Unawareness,
 - ii. Problem of criminalization,
 - iii. Negative attitudes and
 - iv. Insufficient professional improvement.
3. Environment:
 - i. Bias,
 - ii. Heteronormative ideas,
 - iii. Peer bullet,

- iv. Harassment of LGBTI+ students,
- v. Social exclusion,
- vi. Phobia towards LGBTI+,
- vii. Psychological distress,
- viii. Misinformation towards LGBTI+ individuals,
- ix. Family pressure,
- x. Conflict and rejection,
- xi. Unawareness and
- xii. Ignorance.

Through Matrix Diagram, they voted the main causes, and they determined the “Environment” as the most important main cause. After that, they decided to collect data through a questionnaire addressing 20 university students, 20 teachers and 20 parents. They compared the information they collected from those three subject groups. They wanted to measure what negative attitudes towards LGBTI+ students were done. For that, they used 5-item Likert scale. Here is the Questionnaire:

1. We should discuss the LGBT issues in the classroom.
2. Ministry should integrate the LGBT issues into the curriculum.
3. I consider myself as a safe person for students to talk with about LGBT issues.
4. I believe our school provides a safe environment for LGBT students.
5. I am comfortable confronting a student who harasses another person because of his or her sexual orientation.
6. Gay/lesbian teachers might also be role models in our school.
7. Counsellors should be the ones to deal with issues around sexual orientation.
8. Referral resources would be helpful to me for supporting LGBTI students and the school.
9. Support groups that include teachers would be beneficial for LGBTI students.

That team could not conduct the above questionnaire due to time restrictions but recommended the above-mentioned questionnaire for their future studies. They

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also shared their “Expected Outcomes” would be if their suggestions are put into practice in the future. Here are as follows:

1. Most students become more flexible about accepting of lesbians, gay men, and bisexual people during their four years at college.
2. Getting to know lesbians, gay men, and bisexual people was a primary mechanism through which students’ attitudes changed. For students who entered college with negative attitudes, contact through casual acquaintances and classmates helped students re-examine prior stereotypes and assumptions.
3. School counsellors have shown negative attitudes toward LGBTI+. In fact, counsellors’ role requires them to be more sensitive to students and they are in the schools to help students whatever their needs or issues are.
4. Families have a phobia against LGBTI individuals. Therefore, families do not favour inclusion of curriculum LGBTI students. They are also afraid that their children will be affected when their children are friends with LGBTI individuals. That is why your children are prejudiced against LGBTI individuals.

Their conclusions were as follows:

1. Complete agreement within the student population regarding these matters is not possible or desirable. However, mutual respect and acceptance of difference are necessary, attainable, and consistent with the goals of a liberal education. Addressing issues of sexuality in diversity programming and research will help us to achieve these goals.
2. Teacher preparation is needed on all sexuality issues, particularly issues specific to homosexuality and sexual minority students to better ensure a greater appreciation for the challenges that lesbian, gay, and bisexual youth face. Therefore, it is suggested that teacher candidates be encouraged to take a sexuality education course to increase one’s knowledge of the various sexual health issues facing today’s youth. While some of the issues facing LGBTI+ youth may be included in a multicultural or diversity course, sexual orientation and related issues are often included at the discretion of the course instructor. Therefore, the completeness of the information will vary greatly.

Their Suggestions were as follows:

1. The Ministry of National Education should establish a commission to investigate whether there are gender inequalities, sexual orientation, and gender identity discrimination in the education system.
2. Alternative education policies should be produced and in-service training about LGBTI+ population should be provided to teachers.
3. The school and the classroom environment should be rescued from the point of view (pink blue) on the two colon sexist language in the society should not be used in schools.
4. Seminars should be given to improve the awareness level of the family towards LGBTI+ individuals.
5. Individuals working at school should be equipped with accurate and scientific knowledge about sexual identity, LGBTI+ terms and definitions, and then they should avoid discrimination stemming from misunderstandings, which perceived as sexist.
6. Instead of traditional sexist education, education programs advocating gender equality should be prepared.
7. A safe environment should be provided for LGBTI+ students.
8. School-based practices should be able to prevent peer bullying and harassment for LGBTI+ students. Programs related to gender, LGBTI+ concepts and support activities for LGBTI+ students should be organized in the education faculties.

Conclusion

The above-mentioned three projects, which were conducted in different academic years for different subject areas, revealed that specifically designed courses targeting LGBTI+ students is a great need to develop a sensitive world for defending the rights of all community members including LGBTI ones. Education is the key for improving a wider vision within the school environments and in the community. If the teacher training programs are designed and instructed based on human rights, even that might help a lot.

Even though the above-mentioned projects of my teacher-trainees were conducted in different terms and years, similarity of their findings has a very

important message: The response of community members including teacher towards LGBTI+ people do not include very positive clues in it. Even at some cases, hatred is felt intensively. Even though it might be regarded much better for Turkey when it is compared to previous years, it is not satisfactory. As is clearly understood, the main reason is ignorance. Community is not well-informed or well-trained about that issue and besides, schools including universities are not ready for that, either. For the year 2017, it is sad, but there are things to do, and it should be done as soon as possible to remove the feeling of hatred from the world.

Within ten years, in other words, within nearly twenty academic terms only three teams wanted to work about LGBTI students. I am thankful to those who dared and managed to finalize the projects and also, they presented them before their classmates. In a medium-instructed University, it is expected that more and more projects, seminars, trainings, and panels must have been held inviting the open society. That would enlighten the community as well.

Recommendations

If the problem is decreasing even removing the hatred crime for some definite parties from a country, education is the main solution for it. Training the families, training the community members, training the business world, and training of the school people and school partners. The importance of Faculties of education, and/or Faculties of Arts and Sciences where future teachers are trained, a contemporary way of thinking must be valid. If discrimination starts from the administrative personnel and even from the faculty staff nothing much could be achieved even though program includes such items. Therefore, training the teacher-trainers, developing a well-balanced curriculum, using effective books and a process-focused assessment system of all would be beneficial for betterment of the situation within Turkey. Contents of the programs must be rich enough to attract attention of the participants. Methodology of the teaching-learning process must be attractive and motivating. Thus, students may start acting voluntarily which results in with CHANGE. Let us try.

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Chapter 5

Hijras and Toranzus: Comparative Study of Transgenders in India and Japan

Sonali Roy

Introduction

Whenever we talk about transgender there is some whispering atmosphere around us. There is a social taboo regarding sexuality and transgender. They had their own social identities out of our prescribed society. It had been defined by authorities of so called society from ancient times. This transgender people have a history. From ancient time India to present day they had a history of deprivation, suppression. In spite of modernization and empowerment in thinking, '*hijras*' are still not accepted by the Indian society. It is important to bring awareness regarding their identity rather than gazing at them with fear or loathe. In Japan transgender people now got a position in society also. They have some law for their transgender people. Though the history of struggle for acquiring their rights had era long history and is still on.

Term Hijra

Hijra is well known word for third gender and *hijras* have their own history as well as their own society. Sometimes we mixed them with LGBT (Lesbians, Gay, Bisexual, and Transgender). But they are in scientific terminology hermaphrodites. It is similar in India and Japan both countries. But the main thing to be discussed is how two countries deal with them in their prescribed society.

The word "*hijra*" is an Urdu word derived from the Semitic Arabic root *hjr* in its sense of "Leaving one's tribe, and has been borrowed into Hindi. The Indian usage has traditionally been translated into English as "eunuch" or "hermaphrodite," where "the irregularity of the male genitalia is central to the definition." However, in general *hijras* are born male, only a few having been born with intersex variations. Some *Hijras* undergo an initiation rite into the *hijra* community called *nirwaan*, which refers to the removal of the penis, scrotum and testicles (Sharma, 2012).

Term Transgender

Transgender persons have gender identity that differs from assigned sex at birth. Transgender terms is an umbrella term: in addition to including people whose gender identity is the opposite of their assigned sex (trans men and trans women), it may include people who are not exclusively masculine or feminine (people who are gender queer/non-binary, e.g. bigender, pangender, genderfluid, or agender). Other definitions of transgender also include people who belong to a third gender, or conceptualize transgender people as a third gender. Infrequently, the term transgender is defined very broadly to include dressers, regardless of their gender identity (Joan C. Chrisler, Donald R. McCreary, 2010).

According to Humsafar Trust, there are 6 million Transgender persons in India, forming the largest Eunuch community in the world. They're known by many names, and it is their facial anatomical features that stand apart from the less obvious first. They are also known as *Kothi* (which sounds similar to *Kathoi*, as called by the people of Thailand). Here in Bengal, people call them, in crude form of daily language, *Hijre* or *Hizre*.

Sometimes, people are scared of them. Most of the times, you want nothing to connect between you and them. And yet, what's ironic is that *Hizres* have been often associated to be able of blessing a couple with fertility, and also be a bearer of good luck.

Historical References of Transgender and Hijras

It is said that we've derived all our caste system from ancient texts, and to understand the role of *Hizres* in our society, one needs to look no further but refer them. In fact, you'll be amazed to know that there are not just tens, but thousands of instances where these unique people have come across in ancient texts. In fact, there is an interesting mention about transgender in a version of *Ramayana*. When Lord Ram had to leave *Ayodhya* for his 14 year-long exile, a huge crowd of his subjects chose to follow him into the deep forest because of their devotion towards him. Ram, being concerned about the well-being of his subjects, told them not to mourn. He requested **"all men and women"** to return to their homes in *Ayodhya*.

Fourteen years later, when Ram returns to his kingdom after all the adventures he had, he found that all hijras have not moved from the place where he gave his speech. Deeply touched by their devotion, and being aware about the kind of status they enjoyed in the society, Lord Ram granted them a boon: **The Hijras would be**

able to give blessings to people during auspicious and inaugural occasions, such as childbirth and marriage. This ceremony is also known as *Badhai*, in which *hijras* dance, sing and give blessings.

To take another instance, in the ancient text *Mahabharata*, during the near-end days of exile period of the five sons of *Pandu*, their most talented warrior *Arjun*, took the name of *Brihannala*, transforms his identity as Eunuch to avoid being caught. He would dance during weddings and perform rites during childbirths. In fact, it is this activity of *Arjun* that present-day Transgender carry out. Also, it is said that *Brihannala* was actually a teacher of fine arts such as dance to Princess *Uttara*, daughter of the King *Virat* of *Matsya* kingdom.

Moreover, one of the forms of Lord Shiva is *Ardhanari* (or half-woman) where Lord Shiva merges with *Parvati*, and the resultant form is half Shiva-half Parvati. *Ardhanari* has a special position among the community of *Hijras* and has been largely identified as their patron. There's an interesting story regarding *Ardhanaari*: It is said that *Parvati* had once suspected Lord Shiva of infidelity after she saw her own reflection in the crystal-like chest of Lord Shiva. After days of dispute and when the matter was finally resolved, *Parvati* wished to stay eternally with Shiva's body and the couple fused to give form to *Ardhanaarishivara*.

In fact, most transgender have been known to be a great worshiper of Lord Shiva, and *Bahuchara Mata*. But there is no single or unanimously-accepted story about *Bahuchara Mata* and is in fact, a grey area in history. One story tells that *Bahuchara Mata* once appeared in the avatar of a princess and castrated her husband because he would run around in the forest and act like a woman instead of having sex with her.

Another story of *Bahuchara Mata* describes her to have once cursed the man who tried to rape her. She cursed him to be impotent. When the man begged for her forgiveness, she told him that she would only take back her curse if he promised to run in the woods and act like a woman. The most prominent temple of *Bahuchara Mata* is located in Gujarat. This temple is actually a pilgrimage place for the *Hijras* of India.

In the *Bhagavata Purana*, we see Lord *Vishnu* taking up the form of *Mohini* to trick the demons into giving up *Amrita* (elixir of life). However, in the process, Lord Shiva becomes attracted to *Mohini*, because of which his wife *Parvati* was deeply ashamed to see her husband's acts. Lord *Shiva* actually asked Lord *Vishnu* to undergo the transformation process again so that Shiva could be a witness to it.

As per the Tamil versions of *Mahabharata*, Lord *Krishna* also took the form of *Mohini* to marry *Aravan*, in order to give him the chance to experience Love before his death since *Aravan* volunteered to be sacrificed. After *Aravan*'s death, *Krishna* remained in mourning state in his *Mohini* form. The transgender of India commemorate the marriage and death of *Aravan* and perform a rite known as *Thali* during which the transgender actually take on the role of *Krishna* and *Mohini* and “marry” *Aravan*, followed by a festival that lasts for 18 days! However, during the end of the festival, the ‘*Hijras*’ or “*Aravanis*” mourn as the festival ends with the burial of *Aravan* and they beat their chests in ritual dances and break their bangles.

It is said that *Bhishma* had once refused to marry *Amba*. This deeply insulted her and vowed to be the cause of *Bhishma*'s death, even if it takes multiple births for her to accomplish her revenge. *Amba* was later reborn as *Shikhandini*, who was a talented warrior but lacked the physical strength of a man. To defeat the mighty *Bhishma*, *Shikhandini* took shelter in a forest where she exchanged her gender with *Yaksh* to become a Eunuch. She transformed from *Shikhandini* to *Shikhandi*, a eunuch with the talents of a warrior but along with the strength of a man. Later during the great battle, when *Shikhandi* fought for the side of *Pandavas*, she encountered *Bhishma* and upon recognizing *Shikhandini*, *Bhishma* immediately accepted to die at her hands as he was cursed to be fatally wounded by only that person who would possess both genders. A prominent eunuch was *Malik Kafur*, who concurred the entire Deccan for Delhi sultan *Alauddin Khilji*. In olden days, *Hijras* were used to work as women servant apart from performing on weddings and occasions. They were kept as trusted life guards in female areas and some even become generals in Mughal armies (Serena, 1999).

British Acts on *Hijras*

During the era of the British Raj, authorities attempted to eradicate hijras, whom they saw as "a breach of public decency." Anti-hijra laws were repealed; but a law outlawing castration, a central part of the hijras community, was left intact, though rarely enforced. Also during British rule in India they were placed under the Criminal Tribes Act 1871 and labelled a "criminal tribe," hence subjected to compulsory registration, strict monitoring and stigmatized for a long time; after independence however they were denotified in 1952, though the centuries-old stigma continues (*Agrawal, 1997*).

History of Transgender in Japan

In Japan there is an interesting history of transgender. Little bit different from Indian context but somehow readers can feel the same essence. *Futanari* is the Japanese word for hermaphrodites, which is also used in a broader sense for androgyny. Beyond Japan, the term is used to describe a commonly pornographic genre of *eroge*, comics, and anime which includes characters that show both primary sexual characteristics. In today's language it refers almost exclusively to characters who have an overall feminine body, but male genitalia (although testicles are not always present). In that case the term is also often abbreviated as *futa(s)*, which is occasionally also used as a generalized term for the works itself. Japanese folk religion created diverse fantasies related to sexual characteristics. Traditional vocal pieces that date back hundreds of years deliver rough evidence that a change of gender was not ruled out and that the representation of the gender was used to worship deities such as *dosojin* which sometimes had ambiguous gender, being neither male nor female.

An eye-opening exhibition at Japan Society closely examines the representations of *wakashu* in more than 65 woodblock prints drawn from the collection of the Royal Ontario Museum (ROM), where it was initially displayed last year in the first show in North America devoted to *wakashu*. As its title suggests, *A Third Gender: Beautiful Youths in Japanese Prints argues that wakashu* comprised a gender of their own, as defined by biological sex, age, outward appearance, and their role in an established sexual hierarchy, that was unique to this period. These young males were not only depicted as sexually ambiguous in art but were also, in the real world, objects of desire to both adult men and women.

Although criticized, homosexuality was practiced for centuries among have assumed manly appearances. The pleasure of the Samurai as well as Kabuki actors, where the stage hosted literal performances of gender. Cross-dressing was widespread in kabuki, which makes it difficult to differentiate between men and women in prints. Adult male actors would take on female roles but would also appear as *wakashu*; *wakashu* would cross-dress as women, who may owners of these works, who were primarily adult men. *Wakashu* is, of course, a historic term, and gender relationships in Japan have certainly changed drastically since the 1700s. This “third gender” became obsolete by the second half of the 19th century, when notions of gender and sexuality changed as the

arrival of the US Navy pulled Japan out of isolation from the Western world. Along with increased trade came new values, with heteronormativity as the norm (Pflugfelder, 1997).

Discriminations

Hijra community is still revered by society at large and celebrated in religious and spiritual ceremonies; they are often the victims of abuse and discrimination. Violence and hate crimes against the community are common, as is housing and other discrimination. The problems faced by the transgender people in India include: transgender people are isolated by family and society, they have restricted access to education, health services and public spaces, till recently, they were excluded from effectively participating in social and cultural life, Politics and decision making processes have been out of their reach, faced difficulties in exercising their basic civil rights. Japanese culture and major religions originated in and imported to Japan do not have a history of hostility towards homosexuality, and a majority of Japanese citizens are reportedly in favour of accepting homosexuality, with a recent poll indicating that 54% agreed that homosexuality should be accepted by society whilst 36% disagreed, with a large age gap. Although many political parties have not openly supported or opposed LGBT rights, there are several openly LGBT politicians joined in office. A law allowing transgender individuals to change their legal gender post-sex reassignment surgery was passed in 2002. Discrimination on the basis of sexual orientation is banned in certain cities (Jaffrey, 1998).

In late 2013, 28.2% of 1,000 randomly sampled LGBT callers to Yoriso Hotline, one of the nation's biggest telephone consultation services subsidized by the Health, Welfare and Labour Ministry, confessed to having contemplated suicide, compared with 15.0% of nonsexual minorities, according to the group that operates the hotline. Japan Inc. meanwhile seems to fall short in terms of accommodating the LGBT community.

Customs

The word *kothi* (or *koti*) is although often distinguished from *hijras*. *Kothis* are regarded as feminine men or boys who take a feminine role in sex with men, but do not live in the kind of intentional communities that hijras usually live in. Many practice a form of syncretism that draws on multiple religions; seeing themselves to be neither men nor women, *hijras* practice rituals for both men and women.

Hijras belong to a special caste and they are usually devotees of the mother goddess *Bahuchara Mata*, Lord *Shiva*, or both. There is evidence that Indian *hijras* identifying as Muslim also incorporate aspects of Hinduism. Still, despite this syncretism (Jaffrey, 1998). In Japan right now transgender people and their notions are still social taboo but specifically some social customs assigned for them like India is not recorded yet.

Hijras in Indian Cinema

Hijras have been portrayed on screen in Indian cinema since its inception, historically as comic relief. A notable turning point occurred in 1974 when real *hijras* appeared during a song-and-dance sequence in *Kunwaara Baap* ("The Unmarried Father"). There are also *hijras* in the Hindi movie *Amar Akbar Anthony* (1977) who accompanies one of the heroes, Akbar (Rishi Kapoor), in a song entitled "*Tayyab Ali Pyar Ka Dushman*" ("Tayyab Ali, the Enemy of Love"). One of the first sympathetic *hijra* portrayals was in Mani Ratnam's *Bombay* (1995). 1997's *Tamanna* (*Kron-3* (13 April 1998)) starred male actor Paresh Rawal in a central role as "Tiku", a *hijra* who raises a young orphan. Pooja Bhatt produced and also starred in the movie, with her father Mahesh Bhatt co-writing and directing. Deepa Mehta's *Water* features the *hijra* character "Gulabi" (played by Raghubir Yadav), who has taken to introducing the downtrodden, outcast widows of Varanasi to prostitution. Not surprisingly, perhaps, the film generated much controversy. There is a brief appearance of *hijras* in the 2004 Gurinder Chadha film *Bride & Prejudice*, singing to a bride-to-be in the marketplace. There's also a loose reference, in the guise of "Rocky" ("Rokini") in Deepa Mehta's *Bollywood/Hollywood*. The 1997 Hindi film *Darmiyaan: In Between* directed & co-written by Kalpana Lajmi is based on the subject of *Hijra*, wherein a fictitious story of an actress bearing a son that turns out to be neuter.

In the 2000 Tamil film *Appu* directed by Vasanth, a remake of the Hindi film *Sadak*, the antagonist is a brothel-owning *hijra* played by Prakash Raj. (In *Sadak*, the brothel-owning character was played by Sadashiv Amrapurkar under the name "Maharani"). In 2005, a fiction feature film titled *Shabnam Mausi* was made on the life of a eunuch politician Shabnam Mausi. It was directed by Yogesh Bharadwaj and the title role played by Ashutosh Rana (*Meeta, n.d.*). *Jogwa*, a 2009 Marathi film, depicts the story of a man forced to be *hijra* under certain circumstances. The movie has received several accolades. In *Soorma Bhopali*, Jagdeep encounters a troupe of *hijra* on his arrival in Bombay. The leader of this pack is also played by Jagdeep himself.

In Anil Kapoor's *Nayak*, Johnny Lever, who plays the role of the hero's assistant, gets beaten up by *hijras*, when he is caught calling them "*hijra*" (he is in habit of calling almost everyone who bothers him by this pejorative and no one cares much, except this once ironically, as the addressees are literally what he is calling them.) One of the main characters in Khushwant Singh's novel *Delhi, Bhagmati* is a *hijra*. She makes a living as a semi-prostitute and is wanted in the diplomatic circles of the city.

Vijay TV's *Ippadikku Rose*, a Tamil show conducted by postgraduate educated transgender woman Rose is a very successfully running program that discusses various issues faced by youth in Tamil Nadu, where she also gives her own experiences. In addition to numerous other themes, the 2008 movie *Welcome to Sajjanpur* by Shyam Benegal explores the role of *hijras* in Indian society. In the Malayalam movie *Ardhanaari*, released on 23 November 2012, director Santhosh Sowparnika tries to depict the life of a transgender person. Manoj K Jayan, Thilakan, Sukumari and Maniyanpilla Raju perform leading roles.

In August, 2015, a music video featuring 7 *hijras* dressed in outfits or uniforms of various professions and singing the National Anthem of India created by a YouTube channel *Yathartha Pictures* went viral for being the first National Anthem video sung by *hijras* in India. The *hijras* featured in the video were brought together by the Humsafar Trust, a Mumbai-based NGO which promotes LGBT rights. *Vaadamalli* by novelist Su. Samuthiram is the first Tamil novel about the *Aravaani* community in Tamil Nadu, published in 1994. Transgender activist A. Revathi became the first *hijra* to write about transgender issues and gender politics in Tamil. Her works have been translated in more than eight languages and act as a primary resource on gender studies in Asia. Her book is part of research project for more than 100 universities. She is the author of *Unarvum Uruvamum* (Feelings of the Entire Body): the first of its kind in English from a member of the *hijra* community ^{[12][13][14]}. She acted and directed stage plays on gender and sexuality issues in Tamil and Kannada. *The Truth about Me: A Hijra Life Story* (Umair, 29 September 2010) is part of the syllabus for final year students of The American College in Madurai. Naan Saravanan Alla" (2007) and Vidya's *I Am Vidya* (2008) became the first transwoman autobiography (*Achanta*, 9 October 2012).

Transgender Celebs in Japan

Whilst representations of homosexuals in the Japanese media tend towards caricature on the basis of stereotypes of sexual or behavioural deviance. There

are several examples of transgender persons with popular celebrity status in Japan such as Matsuko Deluxe. A greater amount of gay and transgender characters have also begun appearing (with positive portrayals) on Japanese television, such as the highly successful *Hanazakari no Kimitachie* and Last Friends television series.

Steps Taken For Transgender in Japan and India

The Ministry of Education Japan has already taken some steps. In its April 2016 “Guidebook for Teachers,” the ministry signalled a promising move toward inclusive education, stating: “It is possible that gender identity and sexual orientation are dealt with as part of human rights education.” The following month, Japan, along with the United States and the Netherlands, led a UNESCO conference on LGBT student bullying. And in March 2017, the ministry announced it had revised the national bullying prevention policy to include LGBT students.

All of these actions affirm that attraction to people of the same-sex and development of gender identity is natural variations of human life. Unfortunately, Japanese students won’t be hearing that in classrooms anytime soon. Japan’s updated national bullying prevention policy will for the first time protect sexual and gender minority students, Human Rights Watch said today. The measure will boost Japan’s reputation regionally and internationally on lesbian, gay, bisexual, and transgender rights. The policy follows a 2015 directive from the Ministry of Education, Culture, Sports, Science, and Technology (MEXT) regarding transgender students and a 2016 MEXT guidebook for teachers about LGBT students.

The policy follows a 2015 directive from the Ministry of Education, Culture, Sports, Science, and Technology (MEXT) regarding transgender students and a 2016 MEXT guidebook for teachers about LGBT students. A 2016, Human Rights Watch report found that LGBT students in Japanese schools face physical and verbal abuse, harassment, and frequent insults from both peers and staff. Hateful anti-LGBT rhetoric is nearly ubiquitous, driving LGBT students into silence, self-loathing, and in some cases, self-harm. Today in Japan, there is no law against homosexuality. Consenting adults are free to have sex, but there are no civil unions or gay marriages. Laws barring discrimination based on sexual orientation or identity don’t exist on a national level, but some prefectures, including Tokyo, have enacted their own laws for this purpose. Since 2008, transgender people may legally change their gender if they have had sex reassignment surgery. Gay rights, including marriage, receive very little political discussion. On the other hand, like most large cities, Tokyo and Osaka have plenty of gay bars.

Japan has become the first country in the world to elect a transgender man to a public office. Tomoya Hosoda, 25; won 21 out of 22 seats to become a councillor for the city of Iruma, in the central region of Kanto. He praises his parents, friends and relatives who have supported him and said he wanted to give courage to those who were afraid of coming out and opening the debate about LGBTQ people in Japan. In 2011, Taiga Ishikawa became the first openly gay candidate elected to office in Japan, specifically as the representative for the local assembly for Toshima Ward. He came out publicly in his book "Where Is My Boyfriend" (2002), and started a non-profit organization that sponsors social events for gay men in Japan. As of March 2009, Japan is set to allow Japanese nationals to marry same-sex partners in countries where same-sex marriage is legal. In February 2015, the district of Shibuya (in Tokyo) announced plans for a procedure of the recognition of same-sex couples for situations such as hospital visits and shared renting of apartments. This procedure would allow couples to get a "*proof of partnership*" paper, which is not based in Japanese law, but can help in, for instance, getting access to a partner who is ill and in the hospital. In July 2015, Tokyo's Setagaya Ward announced that it would be joining Shibuya in recognizing same-sex partnerships from November of the same year.

The media have always been essential to the reinforcement of these stereotypes, which is why the coverage of last month's Tokyo Rainbow Pride Parade was a surprise. The parade is a celebration of sexual diversity. LGBT (Lesbian, gay, bisexual, and transgender) individuals can be themselves and express their solidarity as sexual minorities. However, in the past, major media outlets rarely covered the parade, and when they did they obscured the faces of the participants, which had two purposes. On the one hand it was meant to protect the participants "privacy" and on the other it relieved viewers of the burden of having to acknowledge people who weren't with the program, so to speak. Change is coming, albeit more slowly, in the public sector. The self-governing Shibuya district of Tokyo created quite a stir when in February 2015; it declared that it would begin issuing "Proof of Partnership" documents, providing same-sex couples with rights traditionally reserved for married couples, stopping just short of fully-fledged same-sex marriage certificates. The online shopping mall operator *Rakutan* earlier this month announced that it would recognise same-sex relationships for spousal benefits. Under the new rule, employee couples of the same sex can receive the same benefits and treatment as married couples. Rakuten is known as a trend-setter in Japanese business circles. Lesbian, gay and bisexual people allowed serving in

the military and Right to change legal gender is legal in Japan and also they are allowed to donate blood

They've been insulted, forced into prostitution and discriminated against for decades, but now India's *hijra* transgender community has one of their own in power. Madhu, the mayor of Raigarh. Madhu was a *hijra*. Only a year ago, Madhu was singing and dancing on the streets of Raigarh as a means of earning her living, a habitual form of livelihood among *hijra* communities across India. It was on those streets that she became acutely aware of what she still considers her city's biggest urban problem: sanitation. She decided to run for an election. The initial signs were not encouraging. Not only did Madhu have no particular qualifications or experience, but India's two previous transgender municipal leaders – Kamla Jaan of Katni, elected in 1999, and Kamala *Kinnar* of Sagar in 2009. But a couple of things were in Madhu's favour. First, last April, the Supreme Court of India declared the transgender community as a legal third gender, granting them minority rights and privileges to education, employment and health benefits.

Second, and perhaps Madhu's biggest advantage, was that she decided to run as an independent candidate. Like most of India, Raigarh's seats of power have chiefly been controlled by two main political parties – the Bhartiya Janata Party (BJP) and the Indian National Congress Party – both of which have earned the Raigarh public's ire for their inability to achieve progress. After she won, when appeared in the office, she was anticipating some bad experiences but she didn't experience any problems, and believes she has seen a change in behaviour across Raigarh, with everyday citizens treating not only her but her fellow *kinnars* with more respect, calling her *Mausi* (“aunty”) or *Didi* (“sister”).

Last year, Manobi Bandopadhyay made headlines when she took charge at Krishnagar Women's College in West Bengal, becoming the country's first transgender college principal. In November, K Prithika Yashini, 25, was the first trans Indian to become a police officer – in Tamil Nadu, after the Chennai high court ruled the state was wrong not to recognise her gender, citing the supreme court ruling. The Kerala government had announced its plans to hire people from the transgender community for the recently launched Kochi metro. In its first phase, 21 transgender employees may have employed, but they still have nowhere to go. The majority of India still views the community with distrust so 8 of 21 quit the job.

Seldom, our society realises or cares to realise the trauma, agony and pain which the members of Transgender community undergo. Our society often ridicules

and abuses the Transgender community and in public places like railway stations, bus stands, schools, workplaces, malls, theatres, hospitals, they are side-lined and treated as untouchables. Prevalence of HIV among them became a threat for society also. To protect them from their gurus who engaged them into illegal professions like prostitutions. Illegal castration, their health problems, educational priority should be take care by the governmental policy.NGO s are working but more seminars, workshops in school colleges and university with proper sex education. India should march forward towards sex education forgetting the social taboo.

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Chapter 6

Mainstreaming Transgender Through Inclusive Open and Distance Learning

Dr. G. Anbalagan

Introduction

India is the major continent with world's 2nd largest population has diverse cultural, language and religious identities among the peoples. The Transgender peoples exist in every cultural, race and ethnic origin since from the evolution of human life on earth. Access to higher education in particular to transgender peoples in the society is still a major problem as most of the educational institutions lacks with the separate facilities to them since they stereotypically exists in both men and women. The personal appearance, speaking styles and behavioural activities of transgender people normally differ from the common men and women. The Open and Distance Learning system in the country acts as a mega model to the deprived sections of the society to achieve their higher educational goals and self empowerment irrespective of their place of residence and work place. The flexibility of rules and admission procedures promotes huge enrolment in the distance education system and more common around the globe to cherish the dreams of lifelong learners and also professional developments of many individuals.

As per the 2011 census data of India hold around 4.88 lakh transgender peoples across the country and they are well known as *Hijra, kothis, aravanis, eunuchs, jogappas and siva shakthi* etc. The transgender are well known as cross dressers as most of them prefer to be feminine characteristics and the voice almost reflects male characteristics. Transgender most preferably grouped alike minded only as they experience physical harassments widely in general because of their female choice of dressing and activities.

According to the Transgender Person (Protection of Rights) bill, 2016, a transgender means a person who is either wholly not female or wholly not male or a combination of both male and female and whose gender does not match with the normal male or female and having intersexual variations.

Transgender people are individuals of any age or sex whose appearance, personal characteristics, traits or behaviours normally differ from stereotypes about how men and women are “*supposed*” to be. In the history of human life the transgender people have existed in every culture, race, and class from the inception. Only the term “*transgender*” and the medical technology available to transsexual people are new. The transgender behaviours have separate identity and falls outside the purview of stereotypical gender norms (Source: www.socialjustice.nic.in).

Transgender once after attaining the teenage facing lot of psychological problems due to the family and society based recognition. Further the sexual coloring and the risk of sexual intercourse pose threat to HIV/AIDS are more common among transgender since most transgender exploited to sex trade in Mumbai like city. Majority of transgender are suffering with the harassment by the community as they do beg at the railway and traffic and solicited by clients for sexual pleasure (*Chettiar. A, 2015*) further the study of UNDP in the year 2007 showed that majority of transgender abused physically and verbally and preferred to be away with the normal social life. They normally face lot of issues like fear, shamefulness and *transphobia* from other peoples, disclosure of gender and adaptation or adjustment with their family members due to fear of relationship and limitations over their expression of aspirations (UNDP 2010).

The Non-Governmental Organisations working for the rights of the transgender during the recent years have achieved some positive initiatives in encouraging the training and securing jobs in industrial sectors. Many transgender people facing gender discrimination, rejection and anger when they associated with normal family members due to gender identity issues and lack of awareness on the actual physiological problems. Though the surgeries are helpful to the transgender people to either completely change themselves as men or women, most of them are not ready for the surgery due to affordability of cost involved towards surgical treatment and fear on the surgical procedures.

Transgender and Higher Education in India

The higher education system in India promotes inclusiveness, innovation and integration of ICT in teaching and learning process due to the fact that the digital education becomes reality in the globalised world. Many Universities and Colleges in India provide equal opportunities to the students from all segments as per the mandate of the respective Governments. The enrolments in many conventional institutions in the country gradually increased in the recent years and thereby the number of educational institutions also increased in a phase manner. In view of

skilled manpower requirement in the entrepreneurial and industrial sectors, many skill based programmes were introduced in many institutions to address the skill gap. The introduction of vocational education and strict compliance of norms and standards by Distance Education providers has seriously altered the higher education system and moreover recently the open universities in India gaining major enrolments are the key indicator for the success of the ODL system.

Transgender normally after entering into their teen age shows physical difference and speech variations which can be identified their families and societies through behavioural change of the individuals. In case of school education, the problems of discrimination on the transgender are very low compared to their entry into the higher school, secondary and college level of education. Most of the families neglect their wards once they are identified as transgender during the entry level to teenage. The transgender due to the gender based conflicts willing to be associated with the transgender groups so as to earn for their livelihoods. The physiological changes, mental depression on the gender identity and lack of education are the major forces among the transgender. Sexual discrimination is more common among transgender and even most of the transgender naturally prefer to explicit their physical appearance as women rather than men. Due to the neglect of family members and community, many transgender are forced to live with their groups and even begging are more common which results in human trafficking also.

Most of the Non-Governmental Organisations (NGOs) working to the cause of transgender and their social welfare in the society and the governments also creates mass awareness in the society to encourage transgender in equal participation with communities. The lack of education among transgender is the major reason and impediment to their empowerment in the society.

Certain universities and colleges have taken some strategies to enroll transgender in the conventional education system but in spite of efforts the enrolment of transgender in the conventional higher education system but could not yielded good results. Even the admission application forms of many educational institutions do not have the provision of identity to transgender. The lack of data on transgender enrolled in the higher education system is the major challenge to the government for initiating measures for their higher educational opportunities.

The transgender are physically strong, mostly feminine characteristics and capable to address the challenges in the society but due to lack of guidance and

parenthood most of them are forced to beg in the streets for their daily livelihood. Several NGOs across the country working for the welfare of the transgender and to create awareness on the importance of education.

The higher education regulator in the country – University Grants Commission (UGC) has issued circular to all the universities in India requesting to include a column for transgender category in all admission application forms during the year 2014 and further the UGC has insisted the universities to ensure the affirmative actions taken on the admission of transgender without the stigma of gender discrimination. Further to this effect, the UGC has insisted universities and colleges through circulars to ensure the creation of transgender friendly infrastructure including toilet provisions, sensitisation programmes and research on ethnography of transgender culture and life in India (*Source: MHRD, GOI Website*).

Most of the transgender faces the shade of fear and psychological issues to mingle with the general community in particular at educational institutions and even the lack of awareness among general public on transgender needs more sensitizing activities.

Several institutions lacks with the rest rooms and separate toilet provisions for transgender and mostly the transgender face the fear of discrimination in the classrooms. Such instances can be avoided by conducting mass awareness camps among the student about the physiological nature of transgender and their psychological fears to maintain barrier less access in educational institutions. Students normally recognises the issues if properly inculcated the real world issues in the classrooms and encouraging the transgender in conventional form of institutions can be mobilised by undertaking innovative strategies including scholarship for their study.

The 12th five year plan proposes inclusiveness to address different facets of poverty reduction, equality, regional balance, inequality, empowerment through employment programmes. Hence, inclusiveness to promote equal status through various employment programmes attains significance over transgender community. As per the 12th five year plan (2012-2017), the transgender peoples can be empowered through education and employment generation and also access to housing, healthcare, skills development through financial schemes. The provision of separate column in all applications for the transgender persons has been introduced by the respective governments to identify the transgender population so as to develop schemes appropriate to them. Such data are highly useful to bring

the transgender under the umbrella of social inclusion and improve their socio-economic conditions or status to create appropriate laws to protect their rights in the community and to improve their living conditions.

Open and Distance Learning System for Inclusiveness

Open and Distance Learning System serves as a powerful model in reaching the unreached sections for their educational empowerment. Inclusive education in the society can be well achieved through the open and distance education as the entry qualifications, flexible admission norms and extended duration of study facilitates the individuals to choose their own pace of study and obviously the internet resources are much helpful in supplementing the teaching and learning. Normally in distance learning system, the regular conventional college/university teachers act as academic counsellors to guide the learners with their effective knowledge and experience. Guidance and counselling are primary keys in distance education as most of the adult learners need effective support and good mentorship to continue their study alongside with their regular work pressures.

Education empowers every individual if properly utilised and the knowledge generated for innovations in the society. More closely the transgender people lacks with access to higher education due to various reasons like affordability of fee for education, gender variance and lack of inclusive infrastructure in the educational institutions. Transgender need to explore their talents in the field of higher education by taking distance education programmes as most of the facilities are considered in the system taking account of promoting inclusiveness. Further education helps the transgender to fight for their rights to food, government schemes, self empowerment, job besides getting equal rights in the community. Most transgender resort for sex trade and lack of awareness on HIV/AIDS and need awareness on sexual diseases.

The Indira Gandhi National Open University (IGNOU) as a pioneer in ODL has already started several measures to promote inclusive education to the transgender. Further in the history of higher education in India, first of its kind IGNOU announced fee waiver in all the programmes to transgender to empower them to seek equal rights. Such a initiative of IGNOU will grossly address the lacunae in inclusiveness and eliminating barrier free access to higher education to transgender. IGNOU during its initial stage has experienced several issues in the production of course materials according to the institutional/learners needs, resources mobility besides maintenance of quality control over the programmes including student support

services. The learner centric approach in the ODL system of IGNOU has evolved as mega model in satisfying the educational needs of millions all over the world as IGNOU entered into Pan-African network to provide seamless education beyond the borders. The Open University like IGNOU since from inception has evolved several strategies and innovative concepts on the development of programmes to suit to the various kinds of people in the society in particular minorities, women, differently-abled and other deprived sections. Now India has 14 State Open Universities and only one central Open University viz. Indira Gandhi National Open University to provide seamless access to open and distance education. Further nearly 200 dual mode universities offering various programmes through distance education in the country to cherish the higher educational aspirations of millions of adults. The Information and Communication Technologies (ICT) provides ample number of opportunities in extending support to the millions of learners all over the country. The National Policy on Skill Development formulated in the year 2009 envisages all individual empowerment through innovative skill development programmes and improvement of knowledge with national and internationally recognized qualification to gain access to decent employment and also to ensure the nations competitiveness in the global competitive market.

IGNOU - Free Education to Transgender

Indira Gandhi National Open University (IGNOU) has announced free education to Transgender in all IGNOU programmes from the admission session July 2017 to enable them towards mainstreaming in the society through higher education. Since Transgender lack with skill sets for self empowerment, the mission of IGNOU to engage them in higher education by providing free education has not much impacted even though the news covered widely in all channels of media and print news. The following is the enrollment trend of Transgender in IGNOU during the July 2017 session.

Table 1: IGNOU – Regional centre wise transgender enrolled in July 2017 session

IGNOU Regional Centre	State/UT	Regional Centre Code	Number of Transgender Enrolled
Port Blair	Andaman and Nicobar Islands	02	1
Delhi-1	Delhi UT	07	13
Jammu	Jammu Kashmir	12	2
Bangalore	Karnataka	13	1
Cochin	Kerala	14	2
Bhopal	Madhya Pradesh	15	4
Pune	Maharashtra	16	1
Imphal	Manipur	17	1
Shillong	Meghalaya	18	1
Bhubaneswar	Orissa	21	8
Jaipur	Rajasthan	23	1
Chennai	Tamil Nadu	25	7
Agartala	Tripura	26	1
Lucknow	Uttar Pradesh	27	16
Delhi-2	Delhi UT	29	2
Raipur	Chhattisgarh	35	1
Nagpur	Maharashtra	36	1
Delhi-3	Delhi UT	38	3
Trivandrum	Kerala	40	2
Madurai	Tamil Nadu	43	6
Koraput	Orissa	44	2
Siliguri	West Bengal	45	1
Darbhanga	Bihar	46	3
Varanasi	Uttar Pradesh	48	3
Raghunathganj	West Bengal	50	10
Jodhpur	Rajasthan	88	2
Total			95

(Out of 56 Regional Centres only 26 Regional Centres enrolled Transgender learners in IGNOU programmes during July 2017 session)

Reengagement of Transgender Persons: *Challenges and Opportunities*

The table 2 describes the enrollment of Transgender in the different programmes of IGNOU during July 2017 session. **Table 2: IGNOU – Programme wise transgender enrolled in July 2017 session**

Programme	Programme Code	Number of Transgender Enrolled
Associate Studentship programme	ASSO	1
Bachelor of Arts	BA	10
Bachelor of Computer Applications	BCA	4
Bachelor of Commerce	BCOM	2
Bachelor Preparatory Programme	BPP	37
Bachelor of Science	BSC	3
Bachelor of Social Work	BSW	7
Bachelor of Tourism Studies	BTS	1
Certificate in Business Skills	CBS	1
Certificate in Food and Nutrition	CFN	5
Certificate in Human Rights	CHR	2
Certificate in Information Technology	CIT	1
Certificate in NGO Management	CNM	1
Diploma in HIV and Family Education	DAFE	1
Diploma in Nutrition and Health Education	DNHE	1
Diploma in Tourism Studies	DTS	1
Diploma in Value Added Products from Fruits and Vegetables	DVAPFV	1
MA in Gender and Development Studies	MAGD	1
MA in History	MAH	1
MA in Rural Development	MARD	2
M.Com Business Policy and Corporate Governance	MCOMBPCG	1
MA in English	MEG	2
MA in Hindi	MHD	1
MA in Political Science	MPS	2
Master of Science in Dietetics and Food Service Management	MSCDFSM	1
MA in Sociology	MSO	2
Master of Social Work	MSW	3
Total		95

Many Transgender persons are not ready to enroll in the higher education programmes even though IGNOU started offering free education drive as they mentally not prepared or non-willing to study. The enrollment figures of Transgender in IGNOU during July 2017 admission session shows very less figures that may be due to lack of interest of such persons in availing free education. Hence, a massive awareness drive through NGOs and other social welfare agencies are very much required for infusing them to pursue higher education through availing the benefits extended by IGNOU like institutions in the country.

Impact of ICT in Doorstep Education

The enormous developments in the information and communication technology (ICT) has increased access to education in several ways as India has consistent growth of smart mobile users with internet based technologies. The Open and Distance Education system in particular grossly rely on the use of ICT to deliver various student support services to the learners. The availability of Open Educational Resources (OERs) favours the cost effectiveness on the use of resources for study and research. The Indira Gandhi National Open University (IGNOU) as a leader in ODL has developed e-Gyankosh web repository and anyone can easily access the web repositories. The MHRD initiatives on SWAYAM portal to provide free online education are the major step towards democratization of education in the country. Massive Open Online Courses (MOOCs) provided through SWAYAM and NPTEL have attracted the Indian youth to pursue value addition programmes for skill development in the pursuit of employment.

The websites of ODL institutions provides useful resources in terms of identifying the suitable programmes, online admission, registration facilities and access through mobile based applications on all the student support facilities. Virtual classrooms, OER, Online labs, webcasting of lectures and audio-video lessons prepared by the experts serves as supplements to enhance the learning activities at own pace of time in the suitable environmental conditions by the learners. The digital India movement of the Government of India aims to cover more than 30% GER of the country by the end of 2025 with invasive technological solutions and infrastructural facilities of world class standards. Further the government aims to attain major transformation with the ICT in all sectors of service and allied areas to provide effective e-governance at all levels. Most of the educational institutions in the country aiming to build increased ICT infused infrastructure facilities to support the students including internet based services,

free *Wi-Fi* in the campus/hostels, free laptops to students and capacity building of teachers to cope up with evolving technological advancements with teaching and learning. The expertise resources of IT professionals working in several abroad institutions of repute are much helpful in development of ICT infrastructures in the fastest changing world. India of course has lot of IT professionals with profound knowledge and innovations to service the educational sector and to increased convergence of technologies with teaching methods. The use of ICT for delivery of education has become a reality both in the under developed and the developing countries, computer based technologies provides processing capability and serves as a vehicle to commute the instructions to the learners (*Wagner et al. 2005*). The use of Information and Communication Technologies has totally changed the meaning of distance education (*Minguillon, 2009*)

Most of the distance education institutions in the country encouraging ICT infused models of learning activities to support their learners in the modern practice of smart mobile usage. India is one of the top country with world's second largest population with several smart mobile users particularly access to internet over smart mobile based technologies. The recent skilling India, digital India and make in India movements of the government energises the educational institution to simply turn to the use of technologies in the day to day activities. Many students prefer to learn through mobile based applications rather than understanding lessons in the conventional form of book reading. Transgender could be the priority in case of promoting more inclusiveness in the higher education as most transgender willing to go for job to attain self sustainability and livelihood in the society. The authorities like National Skill Development Corporation (NSDC) shall identify suitable skill development programmes in alliance with the industries and corporate sectors to suit the needs of transgender for their future employability after skill training. Training the master trainers within the ambit of transgender will be highly useful to train the group of transgender and it will make some effective results in training too.

The private sectors in particular commercial service providers need to engage transgender for jobs so as to promote their livelihood and also encourage them to pursue their schooling and degree programmes through National Institute of Open School (NIOS) and Indira Gandhi National Open University (IGNOU) like central institutions of learning. Identification of special study centres for transgender in the areas where the transgender peoples are densely populated could be identified for promoting their education.

The Open and Distance Learning institutions in the country have to switch over to the needs of the learners and skilling in the contemporary areas of disciplines of study by considering the futuristic approach. Even though the country has enormous potential for increasing the Gross Enrollment Ratio (GER) as compared to the developed nations, the role played by the private institutions in commercialisation of education over the years resulted in deprivation of education to the below poverty line peoples. The educational schemes enacted by the governments still need to address largely the empowerment of poor and poorest. Several school dropouts in the country experience severe financial constraints in achieving their higher educational goals and also securing employment in the government even though they are having potentially talented skills.

The transgender also face such lacunae of financial issues for their educational attainment due to lack of support from family and society. The welfare boards established for the transgender needs at state level has to think of promoting individual talents and higher educational goals of the transgender by taking rigorous steps. Establishing open colleges in the transgender dominant areas will be useful to enroll them in the higher educational programmes and nurturing trainings for the future needs in several industrial and corporate sectors.

The University of Kerala first of its kind framed policies on transgender for enrollment of its departments and affiliated colleges. Such policies are helpful in protecting the self respect of the transgender in the educational institutions and also for ensuring the educational ambience of transgender to help them in gaining confidence, acceptance and recognition in the society to live peacefully.

Swayam and Swayam Prabha

Indira Gandhi National Open University (IGNOU) has entered into the digital revolution by switching over from the traditional process of paper based admission to paperless online admission system and now has been widened its access to reach the unreached through free and digital education horizon exploring new dimensions. The Ministry of Human Resources Development, Government of India has allocated the channels of SWAYAM and SWAYAM PRABHA to IGNOU to bring digital revolution in higher education system of the country. In this direction, IGNOU offers Massive Open Online Courses (MOOC) in the SWAYAM portal of MHRD for the diverse group of learners in the country free of charge. Since IGNOU has been mandated to provide higher education to the out of school students in the country, either the existing skill development programmes or new

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areas of discipline will be covered through MOOC to attract learners from all parts of the country. As of now IGNOU offers 14 MOOC programmes in different disciplines of study in the SWAYAM portal for the benefit of peoples in the country.

The future is ready for digital learning in India as the Government aims to achieve major literacy rate through digital skills through digital India, Skilling India and Make in India Conceptual schemes. All over the world it is common in the educational domain that the future learning lies in Massive Open Online Courses (MOOC) wherein not only students but any individual interested in learning of any subject can choose the course and update their knowledge digitally without payment of cost and it means free of cost. Since the Government of India nominated IGNOU as one of the National Coordinator among the seven other agencies for design and development of MOOC to offer through SWAYAM portal at Certificate and Diploma level. These programmes of IGNOU can be easily accessed without payment of fee by anyone in the world and as per the University Grants Commission (UGC) Gazette Notification, the regular college students in Indian Universities and Colleges can earn 20% credits of choices of courses from SWAYAM and once after completing the courses they can choose for credit accumulation to complete the programme certification.

The **SWAYAM PRABHA** is a brainchild of Ministry of Human Resources Development, Government of India with a group of 32 Direct to Home (DTH) Television Channels dedicated to telecasting of high quality educational programmes to the needy peoples on 24×7 hours basis using the Satellite GSAT-15 exclusively in this regard. Out of 32 channels, IGNOU has been given the following channels based on the discipline of study,

SWAYAM PRABHA Channel No. 23 – Liberal Arts and Humanities
SWAYAM PRABHA Channel No. 24 – Agriculture, Vocational and Allied Sciences
SWAYAM PRABHA Channel No. 25 – Culture
SWAYAM PRABHA Channel No. 26 – State Open Universities’ programs
SWAYAM PRABHA Channel No. 32 – IGNOU and NIOS: Teacher Education

The above channels cover the Curriculum-based courses that can meet the needs of life-long learners of Indian citizens in India and abroad. The contents telecast on the first day of the week are repeated for next five days to cover learners. The subscribers of ‘Free Dish’, DTH service of *Doordarshan* channels, can view these Educational channels using the same Set Top Box and TV. No additional

investment is required for viewing TV Channels and more than 33723 titles of cumulative educational video contents of partner agencies are made available in the SWAYAM PRABHA website with schedules of telecast etc. The web portal can be accessed for telecast schedules, search and browsing interface of different contents, video achieves, feedback mechanism on the educational contents and Mobile Application facility for anywhere access.

ODL - A Major Boon To Transgender

The characteristics features of Open and Distance Learning promotes lifelong learning and continuous professional development. IGNOU has addressed the gross enrolment ratio (GER) increase in the country by introducing various kinds of programmes to the needs of society in particular skill empowerment and vocational education. In the system of ODL, the Self Learning Materials (SLMs) developed by the experts acts as a teacher and enriches the knowledge of the reader in particular induces the self learning. The learner upon going through the SLMs finds any difficulty or wants to seek clarifications on the academic content need to attend the academic counselling sessions at the study centres and further interact with their peer group and subject specialist teachers. Writing of assignments after continuous reading of the SLMs helps to the learners to understand their academic contents better than the average. Student Support Services of the host institution offering ODL further increases the learners' motivation towards study and taking examinations. The government needs to take more inclusive strategies to promote ODL and recognition of its programmes for securing jobs in both government and private sectors.

The flexible norm of entry qualifications in the ODL system widens the opportunities to select the programme of choice and learn at their own pace of time with self learning materials. The Self-Instructional Materials are designed to be interactive and more self paced learning oriented rather than the conventional form of teaching and learning methodology. The course materials of ODL are normally written by the expert teachers from conventional educational institutions and the SLMs normally written to increase the learning style of learners rather than textbook style from traditional methods. The language styles used in most of the SLMs are in comprehensive nature to address the learners from diverse groups from society. The thematic discussions, references, case studies and provision to read more reference materials in the libraries increases the learners self directed role in learning. The self assessment questionnaires provided at the end of each

units in the SLMs encourages the learners to assess themselves about their learning capacity and improve further in the areas where they are supposedly considered as weak. The contact sessions arranged during the week holidays at the study centres are very much useful to learners to address their real problems in learning and gathering solutions from the subject teacher who normally called as academic counsellor and whose role is imminent in encouraging the learners to induce self study with extra inputs of guiding and mentoring in the difficult areas of learning.

The University Grants Commission in India as an apex body controlling the distance education bureau (DEB) needs to proactively regulate policies on transgender to promote inclusiveness among higher educational institutions through innovative distance education. Introducing gender policy studies, approach to transgender based research and training & capacity building of the faculties of educational institutions could help to achieve the inclusive models of learning in the distance education programmes.

Most of the ODL programmes are highly innovative and latest curricular enrichment to suit to the needs of the society. The presence of ICT mediated curriculum is much helpful to induce the teaching and learning skills irrespective of their place of residence or workplace. The V-SAT satellite based technologies engaged by the Indira Gandhi National Open University for delivering educational audio and video lessons during the past has much grateful visibility among the rural peoples. The M.S. Swaminathan Research Foundation has introduced lot of tele-learning centres in the rural areas to promote agricultural practices and improving the farming activities besides sensitizing them on the use of organic products and fertilizers.

Equal access to educational opportunities at all level without the stigma and discrimination of exclusion to transgender peoples in order to stay them in the mainstream of education to understand the social inclusive strategies of the government. The appropriate ministry has to ensure the policies and framework of regulatory compliance in empowering the transgender with social conditions and human rights.

The distance mode of education especially offers high-quality, innovative and need-based programmes at different levels. IGNOU like leading and premier institution in the country has introduced several programmes to suit to the various kinds of peoples in particular educationally deprived for their mainstream and empowerment through educational achievements. The distance education mode

in particular serves as a useful medium of higher education to promote continuous and lifelong learning model. The distance learning promotes independent learning, responsibility sense among learners, use of media instruction, judicious mix of multiple media and adaptation to learning strategies (*Wedemeyer 1981*).

The use of televisions and FM radio in the distance education to support the learners' individual learning capacity encourages them to aware the real time facts through visual and audio based lessons. Further the internet acts as powerful technology in engaging access to the individual for audio/video recorded lessons on anytime and anywhere basis. The learner can enjoy the own pace of time for self study and learn through the supplementary audio-video classes at his own consideration of timings. The teleconferencing of the subject experts promotes the two way didactic conversation between learners and expert to seek the solution to the problems in learning activities. As the examinations are conducted within the conventional educational institution setup, there is no room for misuse and unfair means.

Introduction of more vocational and skill development educational programmes through the distance education setup can motivate the transgender like groups to utilise the opportunities towards skill development and training to secure jobs with future prospects. Prioritizing the needs of the transgender in the curriculum of gender studies, anthropology, policy and developmental studies etc. can increase the knowledge among the researchers to address the challenges and problems of transgender to find nuances in elimination or curbing of such problems through advocacy and regulatory mechanism.

Strategies for Mainstreaming Transgender

The following are the suggestions to promote healthy atmosphere among transgender by mainstreaming their lifestyles through various measures.

1. Psychological counselling centres in every district in the Government Hospitals to ensure the counselling of transgender and helping them to overcome the fear of gender identity problems in the society and eliminating the decimation of gender bias.
2. Free education from the high school to college level including in the Open and Distance Learning mode to encourage their equal participation in education with nominal scholarship facilities towards encouragement their educational aspirations.
3. Protection of the rights of the transgender with the strict enforcement of law in the public place and prevention of sexual abuse over the transgender.

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4. Mass awareness on HIV/AIDS and other sexually transmitted diseases and the risk of contact with the affected peoples through social media and NGOs
5. Free surgeries to the transgender person without exposing to health risk factor in the reputed government hospitals.
6. Prevention of sexual abuse and trade over transgender and rehabilitation to the affected persons.
7. Rehabilitation measures to the begging transgender in the railway and public places through social service organisations and bringing them to societal life through various trainings and skilling.
8. Gay and Lesbian marriage among the transgender to secure their life and mainstreaming them to live as normal peoples in the society
9. Promoting inclusive strategies in the educational institutions of higher learning to encourage transgender for their equal participation in all activities.
10. Education is imperative to the knowledge generation and humanising the persons and hence distance education can be suitable model to the transgender for their knowledge generation and employment prospective.
11. The University Grants Commission and other higher educational bodies need to provide opportunities for research on transgender and their empowerment in the society by innovative projects.
12. Reservation in jobs which are suitable to the transgender person in all levels of job of the government.
13. Encouraging the private sector to extend job to the transgender as a social inclusive measure.
14. Small and medium entrepreneur development programmes for the transgender to promote inclusive society and utilising their potential in entrepreneurship.
15. More NGOs to work close with the transgender in the society and to protect their rights as a citizen.
16. Special schemes of the government to promote transgender rehabilitation and utilisation of their talents to the society.
17. Capacity building of human resource managers in the private sectors to protect the rights of transgender in work places and curbing the menace of gender discrimination.

18. Free health camps and special clinics for the transgender to prevent the risk of HIV/AIDS
 19. Providing avenues to transgender in the cultural, dance and music related activities to empower their talents since most transgender prefer to showcase their talents through dance and music.
 20. Innovative programmes through Open and Distance Learning model to augment the real needs of transgender peoples and research on their rehabilitation.
 21. Encouraging distance education facilitators in the rural and remote areas to serve as counsellors to teach the transgender peoples.
 22. Capacity building on the use of ICT and technologies through internet to market the products of transgender in the online world so as to earn better income and improved lifestyles.
 23. Peer to peer social contact through various social media like face book and twitter to overcome the fear of psychological issues among transgender.
 24. Establishing literature resource centre in every state on transgender to promote research on their lifestyles and barriers in education.
 25. Promoting awards for the NGOs or welfare organisations working to the real cause of transgender empowerment in the society.
 26. Sensitization of police on human rights abuse over transgender community and to take appropriate steps to stop such abuse through special cells.
 27. Legal clinics functioning at the law schools and colleges need act proactively on the issues of transgender and further help them in the advocacy with police and other appropriate law enforcing authorities.
 28. Creating linkage with the sustainable livelihood programmes and other developmental programmes like Awas Yojana, Rajiv Gandhi Awas Yojana and other schemes developed by the Ministry of Social Justice and Empowerment, Government of India.
 29. Equal participation of transgender (TG) in the local self governance bodies to promote their leadership qualities.
 30. The denial of employment to the qualified TG in the private sector should be seriously viewed by the Government appropriate measures to need to be addressed to monitor their participation in all kinds of work with ethical consideration.
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The new National Educational Policy of the Government proposes to increase the access to Information and Communication Technology (ICT) in the education system and the ICT infrastructure of the educational system needs radical change with the changing mindsets of learners as most of the youth prefer to learn through online platforms and the social media, games, entertainment news and videos acts as barriers in concentration of learning. The Ministry of Human Resources Development (MHRD) has been promoting novel policy approach towards digital education as reality in all the areas of education. The growth of smart mobile based technologies in the country and the proliferation of massive mobile phone users have triggered the need for ICT mediated curriculum with innovative teaching strategies especially in the Open and Distance learning system. Many Universities follow radical developments in the conventional models of teaching and learning as most of the users are ICT oriented and prefer to use mobile based applications for their knowledge generation instead going through books. The open educational resources available in the internet portals helps to cost cutting over the purchase of books in printed forms.

Transgender can easily perform their learning through various skill based distance learning programmes and moreover during the recent years UGC has taken stringent measures to control the distance education institutions by enforcing several measures. The only common issue pertaining to distance education is the lack of curricular revamping in the periodic intervals. As the learners need to update their knowledge with the real world situations, curricular revamping is highly essential to have the updated learning knowledge.

Conclusion

The gender based discrimination need to be eliminated by organising various workshop and awareness meetings in the society. The higher educational institutions need to proactively work on the issues for eliminating the barriers for access to inclusiveness. Transgender peoples usually facing several gender based identity issues and discrimination of gender issues. Even though the transgender has the equal right to access to all benefits in the community, lack of education is the major barrier to them in attaining self esteem and sustainability. Many transgender in the society are not willing to associate with their families and they do live with their core groups because of gender based problems. Rehabilitation to the begging transgender peoples is the real need of the present as many NGOs in the field finding difficulty to sort out such issues. Engaging transgender in the industrial and

commercial sector jobs may increase their motivation to study for self esteem and securing employment.

Orienting the transgender groups for the common cause of education is really a bigger task as most of them willing to abide with their respective leader from the same gender identity. The educational institutions need to provide extra column while seeking information on gender of the students so that the transgender can easily establish their rights to education. The apex councils of higher education like AICTE, MCI, BCI and UGC need to promote inclusive measures to protect the rights of transgender through enforcement of compliance standards among the higher educational institutions in the country. The schools and higher educational institutions deprive admission to transgender need to be legally punished through the framework of regulatory mechanism.

Establishing grievance address mechanism through online mode at every college/university could help the transgender to reveal their problems in the educational institutions and to eliminate their fear of psychological discriminations. Apart from that creation of special counselling centres to promote the transgender in higher educational institutions will be suitably helpful to guide them towards mainstreaming in the society through educational goals. Promoting self help groups among transgender peoples motivates them towards engaging in the economic justice and empowerment through small scale business in the local network. The banks need to provide small loans for the members of transgender self help groups as a social inclusion strategy to promote their business and small scale commercial innovations.

The Distance Education Bureau (DEB) has to encourage the Open and Distance Learning institutions in the country to identify innovative programmes to suit to the needs of transgender employment and professional development besides generating knowledge in various areas of arts, humanities and science. There are only few cases of report on the enrolment of transgender in the professional programmes like Medicine, Engineering and Law etc.

Several families do not accept if their child starts behaves like trans-men or trans-women and they are considered as inappropriate to the family. Such rejection by the family members induces many challenges among transgender with the fear of discrimination and independent livelihood. The transgender who normally accommodate the helpless transgender in the society are normally considered as *Guru* or *Nayak* as they do provide shelter and food to such persons. Engaging such *guru* or *nayak* to educate the transgender peoples in the society will be useful to eliminate of their fear in participation in the higher educational programmes.

Orientation to the *Guru* or *Nayak* of the transgender communities on the importance of educational attainments for securing jobs and sustainability will be highly useful to bring the majority of the individuals towards their role in society. The educationally empowered transgender in the society can act as ambassador to mainstream the deprived transgender peoples and such measures can be mooted through the support of local Non-Governmental Organisations and welfare boards.

Distance Education has been considered as secondary cousin among the HEIs over the past and such discrimination prevents the entry of students in the programmes of distance education. The teachers of higher educational institution need to sensitize on the various quality aspects of Open and Distance Learning models to address the growth and increase of Gross Enrollment Ratio (GER) of the country and to provide access to higher education at all levels. The Transgender can make the distance education as useful model for their empowerment through various need based programmes of study and stay in the mainstream through educational empowerment and knowledge increase also to curb the menace of unemployment in the society.

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Chapter 7

Educational Status of Transgender Person In India

Monica Chahar and Jaita Mondal

Introduction

“Sex is what you are born with, gender is what you recognize and sexuality is what you discover”.

The term transgender is generally used to describe those who transgress social gender norms. Transgender is often used as an umbrella term to signify individuals who defy rigid, binary gender constructions and who expresses or present a breaking and blurring of culturally prevalent stereotypically gender roles. It includes pre-operative, post-operative and non-operative transsexual people who strongly identify with gender includes pre-operative, post-operative and non-operative transsexual people who strongly identify with gender women.

According to Sen., transgender is the most commonly used term to describe people who “cross socially constructed gender boundaries.” Transgender is a blanket term that covers all people whose sense of gender identity does not match their physiological sex. Most transgendered people are aware of their difference at a very early age. Although the “lesbian, gay, bisexual and transgender community” (LGBT) are often referred to as a group, lesbian and gay people have made considerable advances over the last two decades in claiming their rights albeit relatively, while the transgender people and transsexuals, particularly the *hijras* this context who differ from societal gender norms - are still without legal protection for their basic civil rights particularly in India. The Constitution of India in Article 19 declares non discriminatory practices on the basis of religion, race and gender yet; several instances of stigma and discrimination prevail among the sexual minorities in India including the *hijras*.

How Teachers Can Support Transgender Students?

Research shows 90% of primary and secondary school staff had no training to support LGBT students. For many teachers, it can be a struggle to know how best to support students, especially when there are no policies and procedures in place.

Teachers can use these relatively simple techniques to ensure a basic level of inclusion and care for transgender students in their classroom: Its important teachers create a safe environment for transgender students, whether or not we are aware of trans individuals in our schools. This enables questioning students to explore their gender and sends a message of acceptance to all students.

Once you know your class, seating students according to subject ability, target or current grades, or to manage behaviour is relatively straightforward. Until then, ask students to sit next to someone they don't know, by birthday or in alphabetical order. Seating plans can also be used to reduce bullying, including transphobic bullying, by seating vulnerable students with compassionate peers.

It's useful to keep up-to-date seating plans and registers for cover staff. Some registration programmes allow you to list students' preferred names and, as many young trans people may not have had the opportunity to change their names legally, It's crucial to use this where possible.

Gender Equality in The Classroom

Gender socialization is the process of learning where little children are told to behave and articulate gender specific norms. For example, girls are encouraged to be soft spoken and home bound playing with dolls and kitchen toys while boys are encouraged to be aggressive by playing outside with cars and guns. Typically, schools continue to reinforce such gender stereotypes by offering home science to girls and sports to boys. There are ways in which teachers can consciously develop gender neutral teaching material and encourage girls and boys to be high achievers.

The first step for teachers is to develop gender neutral language. I know teachers with the best of intentions continuing to use "he" and "him" to describe an individual. It is appalling that in a school full of female teachers, one can hardly hear them use her or she when they are teaching. Teachers must consciously use s/he, her or him, and alternate between male and female examples. Gender stereotypes can be perpetuated and strengthened both by men and women. One cannot think that as women we are all practicing gender equality. All learning material has to be scrutinized in a way that supports gender neutral language. It is also important to use the new books that have been conceptualized by the NCERT and other publishers using positive examples for men and women. Both textbook and audio-visual material must be checked gender check to see that stereotypes of male doctors and female nurses are not reproduced. We do not want children to ask whether women can indeed drive buses; we have to create a normal

atmosphere that does not build on those stereotypes that we have ourselves grown up with. Teachers should not call only the mother of the child for discussions on the children. They must make efforts to involve both fathers and mothers and not request to speak to the mother alone.

In the classroom an effort must be made to integrate boys and girls and not separate them in the seating arrangements. Studies in classroom behaviour have shown that boys are far more active in the classroom than girls and they usually have no hesitation in initiating a discussion. Girls on the other hand, are more shy and hesitant. Teachers may have to call on the girls consciously to participate and take leadership roles in classroom discussions. In the organization of group discussions, there must be a mix of the genders rather than segregating them. One interesting group discussion topic can be about domestic chores and how children help their parents in certain tasks. Any hint of gender stereotyping may be replaced stereotyping. Paromita Vohra's Q2P will talk about the lack of public toilets for women and teachers should raise a discussion on how it is socially unacceptable to see boys and men peeing in public. Girls of course have to be told about the recent move of many city administrators to institute public toilets for women, a concept which was non-existent in the past. Similarly, for SUPW, teachers must shatter gender stereotypes by asking boys to sew and knit and girls to dig mud for planting. Also, sports teachers may need to put equal pressure on girls as well as boys on the sports field.

Career counseling begins in schools, and teachers often do not realize that the confidence they instill in children shapes future leaders. Girls are often taught to excel alongside boys but ultimately they are told that family must take precedence over career. Girls are always told that they must become good wives and mothers but boys are almost never told to be good husbands and fathers. All children must be told to be good partners and parents in the future. It is the responsibility of teachers to show how achieving success in one's career is as important as taking care of the family for both boys and girls.

Institutionalization of patriarchy in the various agencies of socialization such as family, school, and media, religious, legal and political institutions allow individuals to become transmitters of gender biases. The school is one place where such institutionalization takes place in a very subtle way. Only teachers can confront patriarchy by consciously helping children to become good citizens of the world. The first step is to make an equal world in the classroom.

Transgender and their Education

Third Gender i.e. Transgender is a new sex in Indian Constitution. This new sex emerges with a major population. They are deprived of social and cultural participation and hence they have restricted access to education, health care and public places which further deprives them of the Constitutional guarantee of equality before law and equal protection of laws. No formal education for transgender is popular in Indian context. They are deprived from family and school environment, transgender discontinue their education and risk their future career opportunities. A close analysis of various reports and discussion with community and stakeholders suggest that transgender are most uneducated or undereducated, become reluctant to continue schooling. The average qualification is secondary (Matric) or senior secondary level. The enrolment is significantly low and dropout rate at the primary and secondary level is still very high. They are hardly educated as they are not accepted by the society and therefore do not receive proper schooling. Even if they are enrolled in an educational institute, they face harassment and are bullied every day and are asked to leave the school or they drop out on their own. It is because of this that they take up begging and sex work. It is mandatory for the Government to provide inclusive education for transgender students and provide adult education to them.

In India, some states work for the betterment of transgender. Tamil Nadu has been the only state which has successfully pioneered transgender inclusion by introducing the transgender (aravani, as they are locally called) welfare policy. According to the policy, transgender can access free Male-to-Female Sex Reassignment Surgery (SRS) in the Government Hospital, a free housing program, various citizenship documents, admission in government colleges with full scholarship for higher studies, and alternative sources of livelihood through formation of self-help groups and initiating income generation programmes (IGP). It was also the first state to form a Transgender Welfare Board in 2008 with representatives from the transgender community. The Chhattisgarh government is also making efforts to empower the transgender community by drafting an action plan for the welfare of around 3000 eunuchs in the state. Tripura government which announced in July an allowance of Rupees 500 per month to the transgender people in the state to ensure their financial independence. The West Bengal government is not far behind. On October 1st, 2015 the government has requested the Kolkata Police to recruit transgender in the Civic Police Volunteer Force (CPVF) to end the stigma and discrimination against the community.

Problems of Transgender in India

Transgender people bear the brunt of social and economic marginalization due to discrimination based on their gender identity or expression. Researchers confront this reality working with transgender people who have lost shelter, jobs, experienced mistreatment and violence, or been unable to access the health. The policymakers, service providers, the media and society at large have dismissed or discounted the needs of transgender people, and a lack of hard data on the scope of anti transgender discrimination has hampered the work to make substantive policy changes to address these needs. Education is essential for the development of any democratic country. India is a democratic country and the spirit of the Indian Constitution is to provide equal opportunity to every citizen to grow and attain their potential, irrespective of caste, religion or gender. Everyone has a gender identity. In India there are three gender; male, female and transgender. In a landmark judgment, the Supreme Court of India on April 2014 created the “third gender” status for *hijras* or transgender. Transgender persons are eligible for 25% reservations under the economically weaker section (EWS) and disadvantaged students’ category for admission. They are socially and economically backward. There are so many problems which are faced by the transgender in India are as:

1. They are shunned by family and society alike.
2. They have restricted access to education, health services and public spaces.
3. Recently, they were excluded from effectively participating in social and cultural life.
4. Politics and decision-making processes have been out of their reach.
5. They do not have their fundamental right.
6. Reports of harassment, violence, denial of services, and unfair treatment against transgender persons have come to light.

Challenges of Transgender Education

The nomenclature “third gender” is a problem in itself: it treats sexuality as a ladder-like structure in which the lowest rung is occupied by the queer community. India has finally been able to successfully adopt the inclusion principle which was for a long time hoped for but not acted upon, it is also important to bring to attention the various ways in which it has been a failure. The third gender people will be considered as OBCs. The Supreme Court of India said they will be given

educational and employment reservation as OBCs. The apex court also said states and the Centre will devise social welfare schemes for third gender community and run a public awareness campaign to erase social stigma. The Supreme Court said the states must construct special public toilets and departments to look into their special medical issues.

1. *Inclusion in School/ college and University:* Inclusion of transgender with school and college is a big challenge. It is so challenging to provide equal opportunity of education to transgender because there is a problem of inclusion with male and female gender students.
2. *Use of disrespectful names and pronouns:* When a transgender youth identifies as a particular gender (irrespective of biological sex), it is respectful to the youth's human dignity to use the name chosen and the pronouns appropriate to that particular gender. To persevere intentionally in the use of a prior name and other pronouns is to be deliberately disrespectful. Transgender youth can understand and sympathize with some confusion, so long as there is continuous, good faith progress in using the proper name and pronouns.
3. *Lack of access to appropriate restroom facilities:* Transgender people often lack safe access to public restrooms. They may be assaulted if they use the restroom that conforms to their gender identity or forced to use a restroom that does not conform to their gender identity. Transgender people often have no safe access to locker room facilities that conform to their gender identity. Wherever dress codes are enforced, they may create problems for transgender youth.
4. *Confidentiality:* Transgender youth may have unsupportive families and may even face violence and/or ejection from their home if their gender identity or gender expression is disclosed to the family.
5. *Lack of ideal personality:* Transgender youth often feel alone in the world. Few programs for youth employ transgender people; few libraries offer information about biological sex and gender, gender identity, or being transgender.

Solutions

1. *Made effort for inclusion:* There is a need for prepare an environment where transgender feels secure. Teacher and community people can play an important role in inclusion. India is facing acute shortage of skilled

- manpower in different sectors. There is a need to provide vocational education and training to teachers and other school members. At the secondary and higher secondary levels vocational training should be provided to the transgender that they prepare for their job.
2. *Names and/or pronouns:* Use the name and/or pronouns appropriate to the young person's chosen gender identity. Remember that it is everyone's essential dignity to be called by our chosen name, and it is everyone's right to be recognized as the person we see ourselves to be. Please apologize if you use the wrong pronoun or the wrong name.
 3. *Access to restroom facilities:* Educate staff and youth about gender identity. Make sure that everyone understands that transgender youth. If possible, designate gender-neutral restrooms and locker rooms (toilet facilities that anyone may use, irrespective of gender identity or gender expression). Educate staff and youth about gender identity.
 4. *Confidentiality:* Make sure that the program maintains confidentiality with regard to the gender identity, gender expression, sexual orientation, and sexual behaviour of all the youth in the program.
 5. *Ideal Personality:* Search out transgender support groups and GLBTQ youth-serving organizations in your area. Make sure that these groups and organizations are included on your resource lists.
 6. *Provide financial assistance:* Government should provide fee-waiver, fee-reimbursements, scholarships, free textbooks, free hostel accommodation and other facilities at subsidized rates for students belonging to the transgender in order to make higher education and professional education accessible by the community. Special coaching should be provided to the candidates for competitive examinations.
 7. *Establishment of anti-discrimination cell:* All the educational institutions/ universities should establish an anti-discrimination cell to monitor any form of discrimination against the transgender community. On the line of strict anti-ragging cell, there should be zero tolerance towards any incidence of the discrimination or complain.
 8. *Research:* There is need for a focused institutionalized mechanism of research and academic activities to generate more data/information to identify and understand the problems related to various aspects of their life and help frame policies through research and academic program that would bring an effective and long-term change in their lives.

Conclusion

“The biggest lacuna in the system is that nobody knows the real definition of a transgender. Sensitisation will not help until people are ready to accept change and acceptance can come only through education.” Each being in this Universe is indeed unique, and an integral part of Nature. It would thus be wrong to judge and discriminate people who may be different from the stereotype, which again is man-made. It is time that India realised that every individual in this country has equal rights and privileges, and follow the policy of “live and let live.” Thus the first and the foremost right transgender are deserving of is the Right to Equality under Article 14. Article 15 speaks about the prohibition of discrimination on the ground of religion, caste, sex or place of birth. Article 21, ensures right to privacy and personal dignity to all the citizens and article 21 (A) ensures education is a fundamental right to every Indian.

The constitution provides for the fundamental rights to the equality and tolerates no discrimination on the grounds of sex, caste, creed or religion. The constitution also guarantees political rights and other benefits to every citizen. Despite such laws in the constitution of India, the other sex (transgender) continues to be ostracized. Transgender people faced discrimination and harassment at family, school and community forces them to move to the other places. The nature of the harassment includes verbal, physical and sexual abuse which has serious impact on the mental health as well. In a democratic country like India Transgender has no access to the social and political rights. They are not the part of any welfare scheme. Keeping in view the above findings it can be concluded that there is an immense need to intervene at individual, community and policy level to safeguard the rights of transgender.

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Chapter 8

Status and Representation of Transgender Persons in Indian Society

Dr. Bimal Charan Swain and Dr. Rajalakshmi Das

Introduction

John. F. Oliven, a Psychiatrist of Columbia University coined the term transgender in his work “Sexual Hygiene and Pathology” in 1965. By the mid 1970s both transgender and trans people were in use as umbrella terms. By the year 1976, transgenderist was abbreviated as TG in educational materials. By the year 1984, the concept of a “transgender community” had developed, in which transgender was used as an umbrella term. Richard Elkins established the “Transgender Arhieve” at the University of Ulster.

“By 1992, the International Conference on Transgender Law and Employment Policy defined transgender as an expansive umbrella term including “transsexuals, transgenderists, cross dressers,” and anyone transitioning (Wikipedia). A pamphlet entitled, “Transgender Liberation: A Movement Whose Time has Come” by Leslie Feinberg in 1992, identified transgender as a term to unify all forms of gender nonconformity.

Transgender people are people who have a gender identity or gender expression that differs from their assigned sex. Transgender is also an umbrella term: in addition to including people whose gender identity is the opposite of their assigned sex (trans men and trans women), it may include people who are not exclusively masculine or feminine (people who are gender queer, e.g. bigender, pangender, genderfluid or agender (Wikipedia). Different terminologies are used in India for the transgender people. They are *Hijra*, *Eunuch*, *Kinnar*, *Aravani*, *Kothi*, *Shiv-Shakti*, *Jogtas/Jogappas*, *Guru/Chela* etc.

The National Centre for Transgender Equality conducted a National Transgender Discrimination Survey in the year 2015. Out of 27,715 transgender (and non binary) who participated in the survey, 21% expressed that the term ‘queer’ best described their sexual orientation, 18% said “pansexual”, 16% stated ‘gay’ ‘lesbian’ or same gender loving”, 15% said “straight”, 14% said “bisexual”,

and 10% said “as sexual” (Wikipedia). Transgender people may be identified as homosexual, heterosexual, asexual, bisexual etc.

Significantly transgender studies are increasingly being recognized as an important area of academic scholarship. Among the ground breaking texts in this emerging field are Viviane K. Namaste’s *Invisible Lives: The Erasure of Transsexual and Transgendered People*, Jason Cromwell’s *Trans men and FTMS: Identities, Bodies, Genders and Sexualities*, and Joanne Meyerowitz’s *How Sex Changed: A History of Trans sexuality in the United States* (Beemyn, 2015).

Present Status of Transgender People in India

According to 2011 Census, there were 4.9 lakh transgender people in India. Of the total number of transgender people, 55,000 were in the 0–6 population. Furthermore, 66% of the population of transgender lived in rural areas. The highest portion of the transgender / third gender population, about 28% was in U.P., followed by 9% in Andhra Pradesh, 8% in Maharashtra and Bihar, 6% in Madhya Pradesh and West Bengal, 4% in Tamil Nadu, Karnataka and Odisha, 3% in Rajasthan and 2% in Punjab. The proportion of those working in the transgender community is 38%. Only 65% of the total working population; are main workers. There are about 25,000 transgender persons living in Odisha. A study conducted by Human Rights Law Network, Reproductive Rights Initiative (2015) revealed that there were around 486 transgender persons living in Bhubaneswar (Odisha).

In 1994, transgender persons got the voting right in India. In 2009, India’s Election Commission took a first step by allowing transgender persons to choose their gender as “other” in ballot forms. In April, 2014, Supreme Court of India recognized transgender as a legal third gender. It stated “Recognition of transgender as third gender is not a social medical issue but a human rights issue”.

Constitutional Rights of Transgender People

Article 14 of the Constitution of India guarantees that the state shall not deny to any person’s equality before the law or the equal protection of the law within the territory of India”. Article 15 ensures the prohibition of discrimination on the ground of race, caste, sex or place of birth. Article 16 prohibits discrimination on the ground of sex in public employment and also imposes a duty on the state to ensure that all citizens are treated equally in such matters.

Article 21 of the Indian Constitution speaks out right to privacy and personal dignity to all citizens. Trafficking in human beings as beggars and other similar

forms of forced labour and any contravention of these provisions shall be an offence punishable in accordance with law as per Article 23 of the Constitution of India.

International Conventions on Transgender People

India is party to a number of international conventions and agreement which protect the fundamental rights of all persons and everyone, regardless of their gender. This means that the protections included in these conventions apply equally to transgender persons in the same way as they do to males and females. Relevant conventions in relation to transgender rights include: the United Nations Declaration of Human Rights 1948 (UNDHR), International Covenant on Civil and Political Rights 1966 (ICCPR), International Covenant on Economic, Social and Cultural Rights 1966 (ICEESCR), the Yogyakarta Principles on the Application of International Human Rights Law in relation to Sexual Orientation and Gender Identity 2006 (The Yogyakarta Principles) and the United Nations Declaration on Sexual Orientation and Gender Identity 2008 (Human Rights Law Network, 2015).

Argentina passed a Law in 2012 for legal gender recognition. Denmark, Colombia, Malta and Ireland eliminated significant barriers to legal gender recognition. Ireland passed the Gender Recognition Bill in 2015. Nepal's Supreme Court, in 2007 ordered the government to recognize a third gender category based on an individual's self feeling. In 2009, Supreme Court in Pakistan called for a third gender category to be recognized. In 2013, in Bangladesh, the Cabinet issued a decree recognizing hijras as their own legal gender. Newzealand and Australia offer the option to mention gender listed as "unspecified" on official documents. In Canada, a private members bill protecting the rights of freedom of gender expression and gender identity passed in the House of Commons in 2011. In New York, Governor David Paterson passed the first legislation to include transgender protections in 2010. In 2016, US Department of Education and Department of Justice issued guidance directing public schools to allow transgender students to use bathrooms that match their gender identities. In 2014 Supreme Court of India recognized transgender as a legal third gender.

International Transgender Day of Visibility (is an Annual Holiday) was founded by Michigan-based transgender activist Rachel Crandall in 2009. Transgender awareness week is celebrated in the first two weeks of November. Transgender Day of Remembrance is observed on 20th November in honour of Rita Hester.

Supreme Court Judgment on Transgender Rights

The Supreme Court of India has directed Centre and State Governments to grant legal recognition of gender identity whether it is male, female or third gender.

In recognizing the third gender category, the Court ruled that fundamental rights are available to the third gender in the same manner as they are to males and females. Further, non-recognition of third gender in both Criminal and civil statutes such as those relating to marriage, adoption, divorce, etc. is discriminatory to the third gender.

Centre and State Governments have been directed to take proper measures to provide medical care to transgender people in the hospitals and also provide them separate public toilets and other facilities. Further, they have been directed to operate separate HIV/Surveillance measures for transgender.

Centre and State Government have been asked to provide the community various social welfare schemes and to treat the community as Socially and Economically Backward Classes. They have also been asked to extend reservation in educational institutions and for public appointments.

Centre and State Government are asked to take steps to create public awareness so that transgender people will feel that they are also part and parcel of the social life and not to be treated as untouchables; take measures to regain their respect and place in society, and seriously address the problems such as fear, shame, gender dysphoria, social pressure, depression, suicidal tendencies, and social stigma (<http://iasscore.in/national-issues/transgender-rights-in-India>).

Problems Faced by Transgender People

The problems of transgender people are relating to discrimination, homelessness, unemployment, lack of educational facilities, marriage, alcohol abuse, inheritance of property and adoption of a child. They involve themselves in begging, dancing, and work as sex workers. They face the problems of toilets in public spaces. They face discrimination in hospitals, schools and prisons. They find it difficult to get a house on rent or purchase a plot. They are neglected by family members as they behave in a different way. People look at them in different way and have negative attitude towards them. They have limited employment opportunities. They are not educated or undereducated and find it difficult to get jobs. They find it difficult to get benefits from government schemes due to requirement of identity proof, address proof and income certificate. Majority of the transgender people are not aware of the social welfare schemes available for them.

In many places, transgender people are not legally protected from discrimination in work places or in public accommodations. A report released in 2011 revealed that 90% of transgender people faced discrimination at work and most of them were unemployed. A 2007 study revealed that in the past one year, the percentage of those MSM and *Hijras* who reported: forced sex is 46%; physical abuse 44%; verbal abuse 56%; blackmail for money 31%; and threat to life is 24%. A study conducted on transgender in 2011 revealed that 41% of transgender people had attempted suicide who experienced discrimination in access to housing health care, rejection by family, physical or sexual assault, or harassment.

Welfare Programmes for Transgender People in India

1. *Hijras* were legally granted voting rights in India as a third sex in 1994. Supreme Court of India declared transgender people as a Socially and Economically Backward Class entitled to reservation in Education and job, and also directed Union and State Government to frame welfare schemes for them in 2014.
2. The Ministry of Drinking Water and Sanitation instructed states to allow transgender people to use the public toilet of their choice in April, 2017.
3. Tamil Nadu and Kerala were the first two states in India to introduce a transgender welfare society. Tamil Nadu was the first state in India to form a Transgender Welfare Board with representatives from transgender community. Kerala implemented Sex Reassignment Surgery through government hospitals in 2016.
4. Odisha became the first state in India to include the transgender community in the category of BPL beneficiaries. They are covered under all social welfare programmes of the Government like food grains, pension, health, education and housing. Government of Tripura announced an allowance of Rs.500 per month to the transgender people of the state to make them financially independent. Government of Chhatisgarh was preparing an action plan to empower 3000 transgender people of the state. In 2015, Government of West Bengal requested the Kolkata Police to recruit the transgender people in the Civic Police Volunteer Force (CPVF.)

Representation of Transgender People in Indian Society

Transgender People in Politics in India

Some transgender people have entered into the politics and other significant areas in India. Kamla Jaan was the Mayor of Katni in Madhya Pradesh. Shabnam Mausi was elected to the Legislative Assembly in 2002. Asha Devi was the Mayor of Gorakhpur in 2000. Kallu Kinnar was elected to the City Council in Varanasi. In 2000 Shabnam Mausi became India's first eunuch MP. Hirabai was the first TG MLA from Jabalpur. Madhu Bai Kinnar was elected as the Mayor of Raigarh, Chhatisgarh in 2015.

Kinnar's are also working in some good positions in India. In 2015 Manabi Bandopadhyay became India's first transgender college Principal in West Bengal. K. Prithika Yashini joined as first transgender police officer in Tamil Nadu in 2015. R. Revati is the first Hijra to write about transgender issues and gender politics in Tamil Two Transgender people were appointed by the Kolhapur District Legal Services Authority as panel members of Lok Adalat in 2017. Swapna is the first trans person to clear Tamilnadu Public Service Examination Group IV examinations. Aishwarya Rutuparna Pradhan is the first transgender civil servant officer in Odisha Financial Service. Some other eminent transgender people are Amruta Alpesh Soni who was the Advocacy Officer for the states of Punjab, Haryana and Chhatisgarh for the National AIDS Control Project. Eminent Kinnars in Odisha are Laxmi Tripathy, Meera Parida, Sadhana Mishra and Aishwarya Rutuparna Pradhan.

Education of Transgender People in India

As per 2011 Census, the literacy level of transgender people was 46%. A study conducted by social activists from the Human Rights Law Network in Cuttack (Odisha) in 2015 revealed that of the 5 transgender people interviewed, 4 had passed Class X and one Class IX. They were in the age group of 22–30. Their occupation was begging. Furthermore, the study conducted by social activists from the Human Rights Law Network in Bhubaneswar in Odisha in 2015 revealed that out of 7 transgender interviewed, 4 had passed Class X, one Bachelor of Social Welfare and another Master Degree in Social Welfare with MBA. They were in the age group of 20–31. Out of 7 transgender people, three were begging, two were sex workers and two were doing social work.

Most of the transgender people are uneducated or undereducated. Their average qualification is secondary or +2. The dropout rate of transgender students

is very high in primary and secondary stage. Transgender students are reluctant to continue schooling due to low socio-economic status, negative attitude of the people and discrimination. They have less academic and achievement motivation.

India's first transgender school was opened in Kochi. The School is known as *Sahaj International*. The centre works in collaboration with National Institute of Open Schooling, Dew Delhi, India. The states of Tamil Nadu and Kerala were the first two states to introduce a transgender welfare society. According to the transgender welfare policy transgender people can access admission in Government Colleges with full scholarship for higher studies. On 24th April, 2015, the Rajya Sabha passed the Rights of Transgender Persons Bill, 2014 guaranteeing rights and entitlements, reservation in education and jobs and skill development for transgender people.

Transgender children and adults face abuses in school settings. The Country Malta became a pioneer in recognizing transgender children's right to education: following its April 2015 gender legislation, the Government launched comprehensive guidelines for schools to accommodate gender non-confirming students through addressing issues related to uniforms and toilets.

Research on Transgender People

A study on "Issues Faced by Transgender Persons in Odisha" was conducted by Human Rights Law Network, New Delhi in 2015. The study was conducted in Bhubaneswar and Cuttack in Odisha. The findings of the study were:

1. The Primary occupation of transgender persons was begging. Others were engaged in social work and sex work.
2. Transgender persons were not receiving any livelihood support to help them into other employment.
3. Transgender persons had no access to Government Housing Schemes.
4. Transgender persons found problem in purchasing land.
5. Access to SRS and counselling was difficult due to cost.
6. Separate gender neutral/third gender hospital wards or beds had not been provided in Government Hospitals.
7. No Transgender- specific HIV services had been established in Odisha.
8. The group members avoided reporting incidents of discrimination to the Police as they felt that police did not understand their problems.

9. The group had made every effort to formally change their name/status but the government had failed to co-operate.
10. Public attitude was still very negative towards transgender persons, and group members had been subject to both verbal harassment and physical/sexual abuse.
11. Access to contraception was difficult as the government had stopped providing cheap condoms. Transgender had to pay for condoms themselves.

Suggestions

The following suggestions may be taken into consideration for education of transgender people.

1. There is need to take steps to raise awareness of transgender issues amongst the general public or start sensitization programmes for them.
2. Sensitization on the transgender issues need to be started from the primary level, so that the attitude towards transgender should be positive.
3. The rights of the transgender need to be safeguarded at every level.
4. Attitude of people, teachers, country members and students may be changed towards the transgender people.
5. There is need of in depth research on education, health care and problems of transgender people.
6. There is need of opening of anti-discrimination cell in educational institutions to monitor any form of discrimination against the students belonging to transgender community.
7. Special coaching may be given by the State Government for competitive examinations of the transgender students.
8. Special provisions may be made by the State Government to open schools for students belonging to transgender community.
9. Scholarships, free text books and free hostel accommodation may be provided to students of transgender community.
10. People need to be education about gender identity.
11. There is need to bring the transgender children to school & provide encouraging environment for completion of their schooling.

12. Senior transgender people can be educated through adult education programme.
13. Skill development programmes may be started by state government for transgender people.
14. Sex education need to be provided to transgender people. Government and Social organizations may take steps to provide condoms free of cost to transgender people.

To conclude, transgender people are becoming increasingly visible at secondary and post secondary schools across the country and expecting institutions to meet their needs. School officials thus can no longer ignore this population; they must quickly learn the appropriate language to describe transgender people, educate themselves on transgender histories, and seek to understand their lives and experiences (Beemyn, 2015.)

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Chapter 9

Challenges in Teacher Training on Gender Diversity and Inclusion

Dr. Siddhi Sood and Dr. Arti Shakya

Introduction

When someone with the authority of a teacher describes the world and you're not in it, there is a moment of psychic disequilibrium, as if you looked into a mirror and saw nothing.

-Adrienne Rich

Gender inclusivity is not a new concept to education system. It refers to a situation where the individuals have to be included in education irrespective of their gender. It has evolved because of the mindset that there exists 'gender diversity' in society. Earlier, this was limited to two types of diversities in terms of gender- the boys and the girls, but now has ignited a new issue in recent years, the transgender or the third gender. So, the gender inclusivity now has started raising the issue of accepting transgender individuals in and as a part of education system. But as it is said, a new change requires new challenges of acceptance in society and our educational institutions are miniatures of society.

In our education system, the people who have to face nearly all the challenges at the first step are the teachers. These are the teachers who have to deal with the launch and execution of syllabus; the use of new methodologies and technology in teaching-learning; the problems and solutions to parents and learners; the individuals of different characteristics and backgrounds; and therefore, these are the one who have to deal with the challenge of gender diversity and inclusion in their classrooms, first and the foremost. However, this cannot be easy for them. Therefore, what they require is a proper training to face such challenges especially for those related to gender issues which are quite sensitive in nature.

Moreover, we also need to train our future teachers, that is, teacher trainees for the same so that they come prepared to face this challenge of gender diversity and inclusion when they become the part of real education system. However, training

teachers in gender diversity and inclusion in itself have challenges. Therefore we, in this chapter will discuss about such challenges in teacher training on gender diversity and inclusion. However, prior to that let us look around the background of the present topic.

Background

We are going to explore in this chapter the trends in challenges while teachers' training. This may include how to work for gender diversity and inclusion into right direction, how challenges encountered by teachers in managing gender inclusive classrooms, and how to use other tools in teachers training program. This section will demonstrate how teachers are becoming major contributors to understand the need of gender diversity in classrooms and how they can be the only one to explore the initiatives for gender inclusivity. But, before we move on to know about the challenges and possible solutions, we must understand the basic concepts of gender diversity and inclusion, in brief.

Gender Diversity

You may find different meanings and definitions of gender diversity from different resources. Gender-diverse people define themselves, and behave, in ways that are not expected of people with their biological sex (Schmidt, 2011). He further added that they are often described as 'transgender' or 'trans'. Transgender people may be heterosexual, bisexual or homosexual. Safe Schools from London, on their webpage of Gender Diversity Definitions also says, 'Gender diversity refers to a person who either by nature or by choice does not conform to stereotypical gender-based expectations of society (e.g. transgender, transsexual, intersex, gender queer, etc). On the other hand it is also found that gender diversity is impartial or fair representation between genders (Sharon, 2006). Therefore, gender diversity most commonly refers to an equitable ratio of men and women, but may also include non-binary gender categories.

In ancient India, there were different systems of gender and sexuality classification operating simultaneously, set against the backdrop of ancient system of sex or gender variance, dominant patriarchal norms, and post colonialism (Hines and Sanger, 2010). The example of this could be seen during Mughal History where the care taker and security persons for queens and princess were used to be transgender. Historically, sex or gender variant women took roles as mercenaries, advisors, and religious people, and same sex sexual expression is also

documented, often taking place alongside opposite sex relationships (see, Penrose, 2001); ‘traditionally, sexuality has always been more fluid, less rigidly categorized than in the West’ (Seabrook, 1997 and Monro, 2010).

Furthermore, if we might also consider the status of gender diversity in terms of men and women then The HEF recommended that the sentence “Men had many more rights than women.” be replaced with “Men had different duties (dharma) as well as rights than women. Many women were among the sages to whom the Vedas were revealed.” However, in medieval period historical evidences reveal the different situation of women in Indian society which might give a different turn to this discussion here. So, let us move on to the next phase of background, the adjoining path which we call as Gender Inclusion.

Gender Inclusion

Inclusion is central to work for gender equity in education. So when we talk about gender inclusion, it is about focusing on the needs of every individual and ensuring the right conditions for each person to achieve his or her full potential. In this direction, on May 13th, 2016, the U.S. department of Education and the Department of Justice directed all public schools to fully include transgender and gender non-conforming students by protecting their human rights. This inclusion should therefore, be reflected in an organization’s culture, practices and relationships that are in place to support a gender diverse workforce. In simple terms, gender diversity is the mix; inclusion is getting the mix to work well together.

The question here is how these issues can be resolved? What are the possible ways through which, this issue can be dealt with in society? The answer to this might lie in teacher training. The teachers are said to be the nation builders. Therefore, if they are trained to resolve this issue, then it can be done in a faster way. But, can it be really an easy task? Let us discuss this as gender inclusivity issues in teacher training.

Gender-Inclusivity Issues in Teachers Training

A majority of teachers were not trained on how to teach in an inclusive class (Thwala, 2015). However, the literature indicates that with proper training and resources, inclusion can be a practical and effective learning environment. Therefore, the teachers need to be trained for participating in the processes of transforming schools into inclusive settings and to inclusive methodologies to be implemented in schools (Gil *et. al.*, 2013). This can be done by including the

factors perceived by lecturers and teacher education management as necessary for implementation of a gender-sensitive curriculum in teacher education colleges (Lumadi and Shongwe, 2010).

Moreover, Florian and Rouse (2009) state: ‘The task of initial teacher education is to prepare people to enter a profession which accepts individual and collective responsibility for improving the learning and participation of **all children**’ (p. 596). It is also noted that concentration on initial teacher education ‘... would seem to provide the best means to create a new generation of teachers who will ensure the successful implementation of inclusive policies and practices’ (Cardona, 2009: p. 35). Although, it is the knowledge, beliefs and values of the teacher that are brought to bear in creating an effective learning environment for pupils, making the teacher a critical influence in education for inclusion and the development of the inclusive school (Reynolds, 2009).

Many other literature reviews also show that teachers’ training is an important tool to take care of the concept of gender diversity and inclusion. This review, therefore assumes that teacher training on gender diversity and inclusion have to face many challenges while preparing teachers to engage learners’ diversity arising from gender and sexual orientation. Let us have a look on some of the major challenges in teacher training in this regard.

Challenges in Teacher Training on Gender Diversity and Inclusion

The teacher training on gender diversity and inclusion does not only mean to train the individuals who are already in teaching profession or who are going to join this profession. The term teacher training will include the training of in-service teachers as well as teacher trainees. The question is how can such training be possible? Wouldn’t it be challenging? Well, of course it is challenging and we, therefore, are going to explore some of these major challenges here so that possible solutions can be thought to overcome them. The challenges that can be encountered while teacher training on gender diversity and inclusion may include concepts and lessons in gender inclusive classrooms, framework for gender inclusive schools, gender identity, gender expression, action planning tool for creating gender inclusive schools, gender inclusive assessment, dealing with parents, Making other students understand, and clarity on age appropriate classroom instructions. Let us try to understand these challenges one by one.

Gender Inclusive Classrooms: Concept and Lessons

As it is a known fact that with any curriculum development, the important point is to match the needs of specific context to the materials, activities and resources being used. Therefore, for sequencing a program on learning for gender and gender diversity at different levels or standards of school, a proactive approach is needed to be assumed so as to create a gender inclusive setting. This is what challenging here, because a teacher first of all needs to understand the concept of gender inclusivity followed by lesson preparation keeping that the classroom situation is diverse. The training of this thing is challenging.

The first step of this challenge is to make the teachers understand the concept of gender diverse and gender inclusive classroom. They should know before entering their class that they require a special preparation for their class and soon they enter their classroom their special preparation should be executed effortlessly.

Here, when the second step starts- the preparation of the lessons. As we all know that the kids at different levels have different levels of understanding. For instance, kids at pre-elementary level are individuals with hopes and likes and desires while the kids with upper elementary may think that people deserve to be treated with kindness and respect. For kids at middle and high school level, the questions like the biology of gender, ever felt like an outsider, issues related to gender diversity, portray of gender in books, and so on need to be resolved. Hence, the challenge in teachers' training is to prepare them for careful planning of what, why, how and to whom they are going to teach so that the individuals may find the answers to their queries on their own during the teaching-learning sessions.

Framework for Gender Inclusive Schools

Another challenge that may come across during teachers training is to make them understand about how the frame work of a gender inclusive school should be. Gender inclusive setting has certain specific features like, recognizing that gender has an impact on all students; supporting student's self-reflection; normalizing gender diversity; teaching empathy and respect; and many others. All these features about gender inclusive setting need to be trained to the teachers.

Furthermore, the teachers also need to know about the various entry points for a gender inclusive setting. These entry points are *Internal*, *Institutional*, *Interpersonal*, and *Instructional* (Clark, 2015). Let us try to understand how these entry points may act as challenges in teacher training:

Internal Entry Point: This includes the focus of educator's own understanding on gender. This entry point actually acts as a foundation of learning upon which teachers can build their gender inclusive practices and they would need to continue this lens of gender awareness in the process of all the deeds they perform in their classrooms.

Institutional Entry Point: The institutional entry point includes the structural practices that prepare a foundation for gender inclusive setting in any institution. This foundation actually represents in front of the community and society, that the institution recognizes and respects the gender diversity. It also demonstrates its more complex understanding about gender by working actively on various approaches for gender inclusive practices.

Interpersonal Entry Point: This entry point includes the various ways of interaction and communication by the individuals which are then utilized to reinforce the commitment of school towards gender inclusion. These interactions may involve all the features of gender inclusive setting mentioned above.

Instructional Entry Point: This is the entry point where the specific ways are used through teaching and learning to incorporate gender awareness and understanding about gender.

All the above entry points are important for a teacher to understand the real gender diversity and inclusiveness and therefore to make teachers learn about the framework of gender inclusive school is one of the major challenges in teacher training.

Gender Identity

It seems unusual that how gender identity could be considered as a challenge in teacher training. But, actually it is. Gender is not inherently or solely connected to one's physical anatomy. There are several dimensions that influence gender, beyond anatomy. When we say, gender is a complex inter-relationship between an individual's sex, we are talking about *gender biology*. And when we say it is one's internal sense of self as male, female or another gender altogether, that's *gender identity*. On another hand, when we see one's outward presentation and behaviour about one's gender, that is what we may call *gender expression*. So, it is definitely challenging while training teachers on gender identity because the core aspect of one's identity is internally driven. *Gender spectrum* says in its dimensions of gender spectrum that individuals do not choose their gender identity; rather gender identity emerges from within. Therefore, teachers need to be trained to understand

that the individuals in their classrooms are at the level of gender biology or identity or expression.

Gender Expression

As we have discussed above, gender expression is the way we show our gender to the community or the world around us. Being a part of this community, we all know that children or individuals in our society have to bear a great pressure to follow only the binary gender system, that is be conventional to narrow point of “boy” or “girl”. Even the toys, colour, clothes or many other activities are expressed in terms of gender. These are our social constructs.

Therefore, the children soon when reach to their teens, face many challenges if they want to express their gender beyond the binary gender system in the society they are living in. And, of course our schools are also act as part of their society. So, while training teachers, the challenges that those teens face in their mini society, should be worked upon. And, this is possible only when this is considered as one of the challenges in teacher training on gender expression so that an action plan can be developed for giving the children a gender inclusive environment.

Action Planning Tool for Creating Gender Inclusive Schools

The problems, issues, challenges all remain idle until any action is planned to overcome them. They will only trouble us without a solution to them. Similar is the case here. The teachers can be trained in preparing an action planning tool for creating inclusive schools, but challenge is the virtual and real classroom. This means that, while training only hypothetical situation or examples or problems can be presented in front of the teachers to make them learn how to prepare an action plan. But, the real classroom situation might actually be much different. In that situation the teacher has to understand the ‘what’, ‘why’, and ‘how’ issues. Therefore, only the format of action plan is the thing in which the teacher can be trained in, while preparing them for real classroom action plan in gender diverse and inclusive setting, is really challenging.

Gender Inclusiveness Assessment

The context of good inclusive assessment practice must be underpinned by excellent teaching- for example, engaging students effectively by providing accessible resources and engaging learning opportunities. Interactive activities will help students enjoy their experience of learning. Inclusive assessment needs to be

supported by effective, collaborative, and equal learning opportunities and spaces with a positive attitude in the classroom to diversity and difference. The challenge here is to explain the teachers about the principles of inclusive assessment during their course of training.

These principles should include accessibility, equitability, fair evaluation of student's ability, addressing the needs of gender diversity, and enabling good academic practices. Therefore, inclusive assessment means inclusive practice and a clear move away from ad hoc arrangements which treat individual students as special cases.

Dealing with Parents

The one of the most important challenges while training teachers is how teachers need to work with parents. The teachers therefore need to be trained in understanding the qualities of parents which may involve the over-involved parents, the absent or uninvolved parents, the demanding parents, the defensive parents, and the uncooperative parents.

The trainers, thus, have a challenge to create various artificial situations or PTAs or mock practices including various kinds of parents so as to train teachers in communicating with the parents appropriately.

Making Other Students Understand

Perhaps the most accurate way to check for understanding is to have one student try to teach another student what former has learned. If that one student can do that successfully, it is clear that your lesson is understood. Therefore, the challenge here is to train teachers in understanding and discovering various ways to make other students understand the concept of gender diversity and inclusiveness. For example, the teachers can go for misconception check, i.e., presenting students with common or predictable misconceptions about a concept you're covering and then asking them whether they agree or disagree giving their reasons on it.

Clarity on Age Appropriate Classroom Instructions

Teachers need to communicate with students for several independent, but related, purposes. First, they have to convey that teaching and learning are purposeful activities; they make that purpose clear to students. They also need to provide clear directions for classroom activities so that students know what to do; when additional help is appropriate, teachers have to model these activities. When

teachers have to present concepts and information, they make those presentations with accuracy, clarity, and imagination. The arising challenge is how the teachers can make the students understand concept of gender and gender diversity and this is what challenging too while training them for this. This may include certain elements like directions for activities, explanation of content, use of oral and written language, and certain others that will come during teaching-learning sessions.

Transgender Viewpoint

In a landmark judgment in 2014, the Supreme Court passed the ruling that “In view of the constitutional guarantee, the transgender community is entitled to basic rights i.e. Right to Personal Liberty, dignity, Freedom of expression, Right to Education and Empowerment, Right against violence, Discrimination and exploitation and Right to work.” Thus, today the transgender people in India are considered to be the Third Gender. But what the actual situation is?

“Transgender drop out of mainstream schools at a very early age because of the prejudice they face from the people around them. While the intention of opening this school (The Sahej International School in southern state of Kerala) is noble, the ultimate aim should be to integrate transgender into society. That won’t be easy,” Anjali Gopalan, a LGBT (Lesbian, Gay, Bi-sexual, and Transgender) activist, told DW (Deutsche Welle).

Furthermore, DW reported that in May 2015, Manabi Bandopadhyay became India’s first transgender college principal. But Bandopadhyay’s stint at the Krishnanagar Women’s College in the eastern city of Kolkata was short-lived. Last month, she tendered her resignation, expressing frustration at the “non-cooperation” from a section of teachers and students.

“All my colleagues turned against me. Most of the students, too, were opposed to me. I always tried to create an atmosphere conducive to studies in the college, but they didn’t like it,” said Bandopadhyay. Manabi is the author of a bestseller novel, *Endless Bondage*, based on hijras (eunuchs) and has also served as an associate professor in Bengali at Vivekananda Satobarshiki Mahavidyalaya.

During teacher training, this will definitely arise as a major challenge because before moving towards inclusion or mainstreaming, generating acceptance in society is the most essential thing. Therefore, the future teachers and in-service teachers, both the groups are themselves needed to be trained for this acceptance first then to spread it to society.

We have understood the challenges in teacher training so far regarding gender diversity and inclusion. Now, furthermore, we will try to mention certain recommendations to overcome these challenges so as to prepare teachers to give their best in a gender diverse and inclusive classroom.

Suggestions to Overcome The Challenges and Future Trends

Any training requires describing what to do and what not to. The training of teachers on gender diversity and inclusion if have posed certain challenges in training and there certainly are many ways to overcome them. Let us know how the teachers should be communicated during their course of training in order to overcome the challenges mentioned above through the points mentioned below:

1. The way of communication needs to be paid attention upon which begins with addressing or gathering up the students. We should avoid referring them as ‘boys and girls’ or ladies and gentlemen’. Rather we can address them as ‘listen up folks’ or ‘hey fellas’ or ‘listen up you all’ or ‘welcome all’ or we can name our classroom with a unique name.
2. This also needs to be followed while lining up the students. Rather telling them to queue up in separate lines, we can tell them to line up according to their ‘roll numbers’ or ‘odd even birth dates’ or ‘giving them certain choices to tell them to choose certain preferences like ‘milk or juice or milk shakes or chocolate drinks’ and few others like this can be designed.
3. We need to provide an opportunity to our students to introduce themselves in the beginning with pronouns they would like to use for them. This can also be known by asking or talking to their parents before the commencement of new classes.
4. We need to reinforce the students for their every desirable behaviour. Therefore, we need to explore appropriate reinforcers to be used in a gender inclusive classroom to respect gender diversity.
5. We need to help students understanding the difference between patterns and rules. They need to know and understand that each of their classmates or schoolmates or every individual has ones’ own pattern of expression and they should respect this. This can be taught to them by using certain phrases like ‘it may be true for some people, but not for all’ or ‘frequently, but not always’. Our students are our strengths, so if they would learn the right pattern of gender diversity and inclusivity, it will increase our potential of teaching in a gender diverse and inclusive classroom.

6. We need to recall our experiences and reactions when we do not know about the concept of gender diversity and inclusiveness and the one which occurred when we started understanding this concept. These experiences should then be shared among colleagues, comrades and students so as to spread more awareness about gender identity and expression.
7. We need to question ourselves to improve ourselves on gender diversity and inclusivity. What do I think about gender? What are my experiences with gender identity and expression? When did I show biased behaviour on gender? What are my assumptions of gender diversity and inclusion? The answer to these questions and many others will make us not only a better teacher but also a much better friend to our students.
8. We need to spread words to understand the gender concept by following reactions:
 - i. Gender is very complex and not just about bodies. We all have a right to be ourselves.
 - ii. Gender diversity should be seen not as a binary model, but as a multi-dimensional one.
 - iii. Social expectations and limitations about gender need to be understood to bear our roles and responsibilities within community.
 - iv. Gender should be known as a social construct and as a civil right issue.
9. We need to follow certain things before we go for the framework of gender inclusive schools. These include the use of language that challenges binary notions of gender, questioning limited portrayals of gender, recognizing that gender is more about our identity than anything else, teaching empathy and respect, normalizing gender diversity, and supporting processes of reflection.
10. We need to analyze the textbooks through the windows of content, visuals and exercises from a gender perspective because in Indian context textbooks are significant storehouse of knowledge and the reliable material which the teachers and students look upon.
11. We need to design a hidden curriculum for the students which may involve the transmission of norms, values, beliefs and behaviours that either reinforces certain social and cultural ethics or criticizes and questions

some others. This hidden curriculum may be included with activities like use of language to address students, body language, gestures, eye contact, touch, movements while teaching and conducting co-curricular activities, use of certain media that reflects the values of togetherness, equity and equality to sensitize students, and many such activities.

12. We need to present such exceptional examples of transgender individuals who have written their own success stories with the help of their endowment, hard work, dedication and perseverance:
 - i. **Kalki Subramaniam:** With two masters' degrees, Kalki is a social activist and a journalist. She also made her debut as an actress in the movie *Narthaki-Life of a Transgender Woman*. Kali has also founded the Sahodari foundation which supports the transgender community.
 - ii. **Padmini Prakash:** Padmini is a trained Kathak dancer and also a vocal artist. She was awarded the title of Miss Transgender of India. Padmini acts in TV serials and is a popular face on a news channel.
 - iii. **Madhu Bai Kinnar:** Madhu was disowned by her parents and expelled from home. However, destiny had other things in store for her. She became the first citizen of Raigarh in Chattisgarh. She earns her living as a folk dance performer.
 - iv. **Bharathi:** Again disowned by parents, Bharathi had a tough life after being ostracised by the society. But sheer will power and grit saw her change the course of her life. She baptized to Christianity, completed a bachelor's degree in Theology, and today she is a pastor at the Evangelist church of India, and conducts weddings.

Therefore, the challenges in teacher training on gender diversity and inclusion may lead us to find out various ways to overcome these challenges so that the teachers and future teachers can deal with gender inclusiveness with efficient efforts and may create an appreciating learning environment for gender diversity.

Each being in this Universe is indeed unique, and an integral part of Nature. It would thus be wrong to judge and discriminate people who may be different from the stereotype, which again is man-made. It is time for us to realize that every individual in this world or society has equal rights and privileges, and follow the policy of "live and let live."

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Web Resources

1. <https://www.genderinclusiveschools.org/why-gen> (Krishnan, 2017)
transgender-inclusion/
2. www.genderandeducation.com/resources-2/inclusion/



Chapter 10

The Role of Teacher in Gender Inclusive Classrooms

Dr. Anil Kumar Panda and Neha Mishra

Introduction

Education is a powerful instrument for overcoming inequalities, promoting human development, accelerating social transformation and achieving economic progress. Ensuring equitable distribution of social and educational facilities and opportunities is the cornerstone of strategies to overcome educational deprivation. Education can empower those who are marginalized or excluded from participating in discussions and decision-making. Learning about the historical processes and changes allows people to understand the way in which they and others have been affected by socially inclusive or exclusive policies, which ultimately influences the values, choices and judgments of individuals, in particular, those who are in decision-making positions. An inclusive society and classroom is that over-rides differences of race, gender, class, generation, and geography, and ensures inclusion, equality of opportunity as well as capability of all members of the society to determine an agreed set of social institutions that govern social interaction. An outgrowth of the special education movement, inclusion practices dramatically changed the classroom landscape. Previously, student segregation according to ability levels, gender and behaviours or physical limitations used to be the norm. Modern classroom looks very different from the traditional ones of last few years, thanks in large part to the evolution of the inclusive classroom. Actually, keeping in mind, gender inclusive schools and classrooms it can be defined in easy words that welcoming all children and teens are within any school community's reach with our education focused resources.

Creating schools that nurture academic achievement, provide physical and emotional safety and welcome all students are common goals for all educators. As educators, one can create gender-expansive environments that affirm all children by reducing gender role stereotyping and allowing them to express their interests and find confidence in their strengths. Today's teachers must employ inclusion principles throughout their day. They must have to learn to structure their lessons and differentiate materials so that all students can access age-appropriate material.

This universal design of instruction allows instructors to consider the variety of ways in which information can be presented to reach all learners. In these ways, the inclusive classroom has evolved to help all students achieve regardless of their learning differences. Teachers should learn how to create lessons and activities for students at multiple ability levels. Classrooms will become learner-friendly, with centres, groups and technological tools to engage learners through instruction and materials that accommodated different learning styles, social constructs and multiple intelligences.

To make environment of study inclusive and happy places educators should know that learning wears many hats make no distinction between age, gender, social status, color, religion or race. Maintaining a smile and sense of humor should be a part of daily pursuit. Educators must have some competencies such as emphasis on game, quality of life, ethics, love, kindness, positivity, forgiveness, trust, praise etc. Educator must be a good researcher, evaluator, manager, learner friendly, effective teacher for making schools and classrooms, inclusive and happy places and stable this life -long. The focus should now in **(i)** creative and innovative thinking rather than traditional **(ii)** using different ICT tools rather than relying only on the printed text **(iii)** encouraging multiple perspectives rather than the right answer **(iv)** helping learners construct knowledge for themselves and most importantly **(v)** being the ‘guide on the side’ rather than ‘a sage on the stage.’

Promoting equity in the classroom does not necessarily mean treating all students equally. That is, though it does mean giving all students equal opportunities to succeed, it may also mean giving some students more encouragement to perform in class or structuring your class in ways that promote greater participation from a wider number of students. Explicitly encouraging quieter students by calling on them or by placing them in group settings where participation seems easier or less threatening is one example of how ensuring equity sometimes calls for additional measures. Paying closer attention to gender dynamics in the classroom leads both to better teaching and to better learning for male and female students.

Contemporary Scenario of Transgender Persons in India

Each being in this Universe is indeed unique, and an integral part of Nature. It is time that India realized that every individual in this country has equal rights and privileges, and follow the policy of “live and let live.” Article 15 speaks about the prohibition of discrimination on the ground of religion, caste, sex or place of birth. Article 21, ensures right to privacy and personal dignity to all the citizens

and article 21 (A) ensures education is a fundamental right to every Indian. The constitution provides for the fundamental rights to the equality and tolerates no discrimination on the grounds of sex, caste, creed or religion. Despite such laws in the constitution of India, the other sex continues to be ostracized.

The term transgender can also be distinguished from intersex, a term that describes people born with physical sex characteristics “that do not fit typical binary notions of male or female bodies”. In 2015, the National Centre for Transgender Equality conducted a National Transgender Discrimination Survey. Of the 27,715 transgender (and non-binary) people who took the survey, 21% said the term “queer” best described their sexual orientation, 18% said “pansexual”, 16% said “gay”, “lesbian”, or “same-gender-loving”, 15% said “straight”, 14% said “bisexual”, and 10% said “asexual”.

Problems which are faced by Transgender in India- They face high levels of stigma in almost every sphere of their life such as health, schools/colleges, employment, social schemes and entitlement. Extreme social exclusion diminishes self-esteem and sense of social responsibility. According to Indian Census 2011, there are around 4.9 lakh transgender in the country. Census data also reveals that this community has low literacy levels, just 46% transgender are literate, compared to 74% literacy in the general population. This community comes under the category “disadvantage group” defined by the Right to Education Act (Indian Express, 2014). It means these kids will be eligible for 25% reservation under the economically weaker section (EWS) and disadvantaged student’s category for admission. Thus transgender people encompass those people whose identity and behaviour do not adhere to the stereotypical gender norms. There are so many problems which are faced by the transgender in India are as: They are shunned by family and society alike. They have restricted access to education, health services and public spaces. Recently, they were excluded from effectively participating in social and cultural life. Politics and decision-making processes have been out of their reach. They do not have their fundamental right. Reports of harassment, violence, denial of services, and unfair treatment against transgender persons have come to light.

The Transgender persons (Protection of Rights) Bill, 2016 (Highlights of the bill):

1. The Bill defines a transgender person as one who is partly female or male; or a combination of female and male; or neither female nor male. In addition, the person’s gender must not match the gender assigned at birth,

- and includes trans-men, trans-women, persons with intersex variations and gender-queers.
2. A transgender person must obtain a certificate of identity as proof of recognition of identity as a transgender person and to invoke rights under the Bill.
 3. Such a certificate would be granted by the District Magistrate on the recommendation of a Screening Committee. The Committee would comprise a medical officer, a psychologist or psychiatrist, a district welfare officer, a government official, and a transgender person.
 4. The Bill prohibits discrimination against a transgender person in areas such as education, employment, and healthcare. It directs the central and state governments to provide welfare schemes in these areas.
 5. (All educational institutions funded or recognized by the appropriate Government shall provide inclusive education and opportunities for sports, recreation and leisure activities without discrimination on an equal basis with others.)
 6. Offences like compelling a transgender person to beg, denial of access to a public place, physical and sexual abuse, etc. would attract up to two years' imprisonment and a fine.

Educational Status- Education is a fundamental human right. It can expand our prospects, help us learn about ourselves and our world and build foundational skills for our working lives. In many societies, there is a strong connection between one's level of educational attainment and income. Unfortunately, not all students have the opportunity to follow education in a safe environment. Many reports and data show that transgender people are currently unable to access equal educational opportunities because of harassment, discrimination and even violence. Most transgender learners are school dropouts.

No formal education for transgender is popular in Indian context. They are deprived from family and school environment, transgender discontinue their education and risk their future career opportunities. A close analysis of various reports and discussion with community and stakeholders suggest that transgender are most uneducated or undereducated, become reluctant to continue schooling. The average qualification is secondary (Matric) or senior secondary level. The enrolment is significantly low and dropout rate at the primary and secondary level is still very high. They are hardly educated as they are not accepted by the

society and therefore do not receive proper schooling. Even if they are enrolled in an educational institute, they face harassment and are bullied every day and are asked to leave the school or they drop out on their own. Challenges of Transgender Person's Education-

1. It is so challenging to provide equal opportunity of education to transgender because there is a problem of inclusion with male and female gender students.
2. To persevere intentionally in the use of a prior name and other pronouns is to be deliberately disrespectful.
3. Transgender people often have no safe access to rest and locker room facilities that conform to their gender identity. Wherever dress codes are enforced, they may create problems for transgender youth.
4. Transgender youth may have unsupportive families and may even face violence and/or ejection from their home if their gender identity or gender expression is disclosed to the family.
5. Transgender youth often feel alone in the world. Few programs for youth employ transgender people; few libraries offer information about biological sex and gender, gender identity, or being transgender.

Gender Equality, Equity and Human Rights

Equity is the strongest framing principle of a post-2015 rights-based agenda, and underlines the need to redress historical and structural inequalities in order to provide access to quality education at all levels. This heralds what was effectively one of the strongest themes that emerged in the post-2015 education consultations, i.e., a rights-based approach in which rights are indivisible. This implies that all aspects of education should be considered from a rights perspective, including structural features of education systems, methods of education, as well as the contents of the education curricula. Indeed, overcoming structural barriers to accessing good quality education is vital for realizing education rights for all. In related post-2015 consultations, equity is affirmed as a fundamental value in education. Several inputs noted that inequality in education remains a persistent challenge. This is connected to a focus in the Millennium Development Goals on averages without an accompanying consideration of trends beneath the averages. Many contributions in the education consultation, as well as in the other thematic consultations, highlighted the lack of attention to marginalized and vulnerable groups. Equal

access to good quality education requires addressing wide-ranging and persistent inequalities in society and should include a stronger focus on how different forms of inequality intersect to produce unequal outcomes for marginalized and vulnerable groups. Post-2015 consultations suggest that overcoming inequality requires a goal that makes national governments accountable for providing minimum standards and implementing country specific plans for basic services, including education. Equity in education also implies various proactive and targeted measures to offer progressive support to disadvantaged groups.

Much of the research around women and education highlights the importance of investing in the education of girls as an effective way of tackling the gamut of poverty. This is in line with assertions made in numerous other references, which also point to a strong link between education, increased women's (as opposed to girls') labor force participation, the wages they earn and overall productivity, all of which ultimately yields higher benefits for communities and nations. In other words, it pays to invest in girls' and women's education.

Specific Teaching Strategies to Promote Gender Inclusive Classroom

Paying particular attention to classroom dynamics can profit all the students in the course and result in a higher level of intellectual performance. Placing knowledge in a social context helps to show students how their learning connects to the world around them and how such ideas are actually practiced in the outside world. Promoting equity in the classroom does not necessarily mean treating all students equally. That is, though it does mean giving all students equal opportunities to succeed, it may also mean giving some students more encouragement to perform in class or structuring your class in ways that promote greater participation from a wider number of students. Explicitly encouraging quieter students by calling on them or by placing them in group settings where participation seems easier or less threatening is one example of how ensuring equity sometimes calls for additional measures. Paying closer attention to gender dynamics in the classroom leads all to better teaching and to better learning for students.

1. Give all students equal attention in advising and mentoring.
2. Don't overlook capable but quiet students.
3. Revise curricula if necessary to include all experiences and to include them in more than just stereotypical ways.

Reengagement of Transgender Persons: *Challenges and Opportunities*

4. Give each student equal attention and equally specific feedback.
5. Monitor classroom dynamics to ensure that discussion does not become dominated by verbally aggressive students.
6. Vary the structure of the classroom to include more than just competitive modes of learning.
7. Be explicit about how and when students may respond (i.e., if they should raise their hands before speaking, reframe each other's statements before replying, or even if it is permissible to speak before they have the final answers). Stress that it is as important to ask a question as to make a statement.
8. Establish class norms or ground rules for discourse (e.g., Critical analysis must be of ideas not persons, etc.) early in the semester. Enlisting the students in creating and enforcing these rules helps create an environment in which students feel safe enough to take intellectual risks, even if they make mistakes in the process.
9. After teacher ask questions, look around the room to make eye contact with both all students. Use this eye contact as nonverbal encouragement for student participation. Use discussion activities in which everyone participates.
10. Be aware that all from an underrepresented group may feel the effects of gender, ethnicity and race in different ways. Don't assume that all the students in the classroom have similar thoughts, attitudes or experiences.
11. Early in the semester set up a system that will help teachers see how much attention they pay to students and that will highlight which students speak, and for how long. In the first week or two of the course, arrange to have every student talk briefly in class or in small groups. Students can introduce themselves to the class or to each other or report group solutions of problems.
12. Give students sufficient instructions about how to complete assignments or solve problems on their own rather than taking over and completing the project for them. Give students sufficient opportunity to practice the hands-on skills necessary for course.
13. It is important for teachers to consciously treat their students alike and not make remarks or use gender stereotypical illustrations. There are ways in

- which teachers can consciously develop gender neutral teaching material and encourage them to be high achievers.
14. The first step for teachers is to develop gender neutral language. All learning material has to be scrutinized in a way that supports gender neutral language. In the classroom an effort must be made to integrate students and not separate them in the seating arrangements.
 15. As the children grow into the pubescent age, teachers must make a conscious effort to impart sex education to every student. While doing anatomy and biology, it is always useful to treat the human body clinically and remove any embarrassment for either sex by using relevant and humorous illustrations.
 16. Students need encouragement equally in all sports and extra-curricular activities. They should be taught how to take care of themselves and develop confidence. Career counseling begins in schools, and teachers often do not realize that the confidence they instill in children shapes future leaders.
 17. All children must be told to be good partners and parents in the future. It is the responsibility of teachers to show how achieving success in one's career is as important as taking care of the family for every student. The most influential role models are teachers and it is imperative for teachers to give examples of role models that are not gender stereotypes.
 18. Institutionalization of patriarchy in the various agencies of socialization such as family, school, and media, religious, legal and political institutions allow individuals to become transmitters of gender biases. The school is one place where such institutionalization takes place in a very subtle way. Only teachers can confront patriarchy by consciously helping children to become good citizens of the world. The first step is to make an equal world in the classroom.

Of course, cultural values, ideologies, norms, and prejudices form the intricate texture of our thinking, and the specificity of cultural context would resist any kind of blanket overhaul of gender relations. However, smaller changes are far more effective than large-scale grand solutions. The influence of teachers and educators on gender roles of their students immensely impacts their educational outcomes as well as their roles in contemporary society. The objective of the training should be to raise the awareness of teachers and train them to address prevailing gender

and social issues in academic settings and in the society at large. Moreover it was to try and change teachers' frame of their own context to address gender and social issues in educational settings. The method of the training was interactive and included teacher awareness sessions, workshops, video clippings, activities, and case studies. The training resulted in providing gender education to teachers, gender sensitizing them, increasing their capacity to conduct gender analysis of curriculum material, teaching and learning practices and school structures and culture. This gender sensitivity of teachers will hopefully produce a rippling effect in the school manifesto.

Gender audit of institutions should be carried out by gender experts to review curriculum, policies, programs, interventions etc. Organizational change needs to be institutionalized by promoting gender balanced staff, gender sensitive governance structure; equal valuing individual's working styles etc. Gender sensitivity counseling must be made available for students, staff, teachers, and parents. Media constantly reinforces the traditional stereotypes of women and men and thus needs to address and promote gender equality by using a gender lens sensitively. Gender neutral language needs to be promoted at all levels and throughout the institutions for students, staff, and faculty and management levels. It is important that all text, reading material and books be free of notion of gender inequality as bias is embedded in textbooks, lessons and teachers' interactions with students. This type of gender bias is part of the hidden curriculum taught implicitly to students through the everyday functioning of their classroom. Thus gender roles, expectations reflected by written text and pictures should be gender sensitive to promote the concept of gender equality. There needs to be development of criteria of meeting gender sensitive guidelines. These need to be set down by gender experts.

Conclusion

Each being in this Universe is indeed unique, and an integral part of Nature. It is time that India realized that every individual in this country has equal rights and privileges, and follow the policy of "live and let live." Thus the first and the foremost right transgender are deserving of is the Right to Equality under Article 14. Article 15 speaks about the prohibition of discrimination on the ground of religion, caste, sex or place of birth. Article 21, ensures right to privacy and personal dignity to all the citizens and article 21 (A) ensures education is a fundamental right to every Indian. The constitution provides for the fundamental rights to the equality and

tolerates no discrimination on the grounds of sex, caste, creed or religion. Despite such laws in the constitution of India, the other sex continues to be ostracized. Transgender people faced discrimination and harassment at family, school and community forces them to move to the other places. The nature of the harassment includes verbal, physical and sexual abuse which has serious impact on the mental health as well. In a democratic country like India Transgender has no access to the social and political rights.

They are not the part of any welfare scheme. Keeping in view the above findings it can be concluded that there is an immense need to intervene at individual, community and policy level to safeguard the rights of transgender. At the same time, it is a fallacy to think that there can be no linkages whatsoever between local ownership and external dynamics. International, especially multilateral, development partners have an important role to play in facilitating the bridge building between and among the cultural agents of change themselves on the one hand, and between them and their respective policymakers on the other. But in this day and age of technology and increasing speed of technology, international development actors, as well as transnational academic actors, are already facilitating the building of bridges between youth. Some of this is already happening through a plethora of fora (including social websites), and the impact remains difficult to gauge.

All this points to the fact that education in the traditional sense of school enrolment, drop-out rates, curricula development, and structural dynamics thereof are in multiple stages of transition. It remains to be seen how, and in what way, new forms of education, knowledge acquisition, and information sharing will significantly change patterns of gender socialization itself. It is too soon to definitely assess the shifting sands we are standing on. Nevertheless, it would be a mistake to either overestimate the power of entrenched patriarchy, or to underestimate the capacity of women and men to significantly refashion their realities. At the same time, the changes in the culture of international development goal setting are already producing critical insights and inputs which are shaping the agenda of global, regional and national dynamics for upcoming decades. We can conclude by saying that the requirement is for a lifelong learning on gender equality through the development of social partnership between organizations from civil society and political world in order to enhance understanding of equity issues as issues of power in society and gender training for teachers is the first step towards accomplishment of this goal. It is proposed that such leadership, empowerment,

and gender trainings should be a part of teacher training programs in order to enable teachers not to gender discriminate and give equal opportunities to girls and boys thus promoting gender equity and equality.

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Chapter 11

The Role of Social Media to Support Transgender in Higher Education

Dr. C. Thanavathi

Introduction

Colleges and universities are beginning to consider the needs of transgender students, but few understand how to offer support to this segment of the campus community. This chapter addresses issues and the role of social media to support for transgender student in higher education. Transgender must also be able to use social media to manage classroom data and support their higher education. Transgender would use network resources to help themselves collaborate, access information and communicate with external experts to analyze and solve their selected problems. Transgender should also be able to use social media to complete individual and group student project plans as well as access experts and collaborate with other teachers making use of networks to access information, colleagues and other experts in supporting their higher education development. Transgender students face a variety of obstacles both in and outside the classroom. Teachers are in a unique position to create a classroom environment that's safe, supportive, and affirming for these vulnerable students, becoming an important ally on their journey of self discovery and acceptance. This brief chapter introduces important background surrounding transgender issues at higher education level and supplies social media tools as teaching strategies they need to develop an inclusive environment.

The role of social media is support the development of knowledge creation and critical thinking skills of transgender. They will also be able to play a leadership role in colleges and in creating and implementing a vision of their college as a community based on innovation and continuous learning, enriched by social media. With the use of social media one can develop their skill. The chapter introduces the topic of social media and explains various social media tools important to this topic regarding transgender higher education. It describes transgender students and their challenges experience to include issues in higher education. This chapter brings research scholars motivate to research the effectiveness of the use of social media in transgender education with the ultimate goal of improving the quality

of life for these exceptional children and adolescents. This chapter also explains social media and transgender community, the role of social media in transgender higher education and using social media in gender inclusive classrooms.

Social Media

Social media comprises of activities that involve socializing and networking online through words, pictures and videos. Social media is redefining how one relates to each other as humans and how humans relate to the organizations that serve us. It is a two way discussion bringing people together to discover and share information. To improve media skills and implementation, teachers need to be more aware of how they personally use social media in their classrooms. Teachers can keep journals about their own use of social media for a designated time period. Teachers who use social media in their teaching can find that they might really use the computer more for teacher tasks than instructional activities. This experience can challenge teachers to increase the instructional use of computers in their classrooms. Social media has opened up several avenues for innovation in design and delivery of courses. The innovative use of modern social media and web based technologies aims at enriching the learning experiences of a diverse community of learners, thus increasing learning opportunities.

This is because unlike most high schools, colleges, or workplaces. The Internet is filled with millions of individuals who are looking to meet other people, together and share first hand information and experiences about cooking, golfing, gardening, developing friendships, professional alliances, finding employment, business to business marketing and even groups sharing information about baking cookies to the thrive movement. The topics and interest are as varied and rich as the story of our universe. Social media can be integrated in transgender education as it is a platform where one gets ideas and exchange knowledge with other people by support of internet. Learners can access social media on internet though their phones and personal computers. One can use web and social sites to learn new terminologies that expand learning experience. Social media also provides support to students with new learning ways and practices. Latest information and details on current issues may be updated. Social media provides relevant and reliable information, which one can use to research more on their assignments and projects. One can be able to get more online tutorial classes to the topics that he/she did not understand in class hence acquitting oneself with more learning knowledge.

Transgender Students

TRANSGENDER or Trans means someone whose gender differs from the one they were given when they were born. Transgender people may identify as male or female, or they may feel that neither label fits them. Transition, in order to express their chosen gender, transgender people may transition, or change, from the gender they were given at birth. They may change their names, pronouns or style of dress. Some transgender people also choose a medical transition, with the help of medical specialists, who will prescribe hormones and/or surgery. Transsexual is a person who lives in a different gender to the one they were given when they were born. For example, someone who was called a 'boy' when they were born may feel very strongly that they are really a girl. They would be called a trans woman. If someone was labeled a 'girl' at birth, and they later realise that they are male, they would be called a trans man.

Gender Identity is a person's internal feelings, and the labels they use, such as male, female, or transgender. Gender identity and transgender are different from sexual identity and lesbian, gay and bisexual. Sexual identity is about whom you are attracted to; gender identity is about how you identify as male or female. Providing Opportunities in Education and Employment for Transgender, most of the transgender don't complete even their secondary school education. Their academic knowledge is poor. Because of this reason, even if an organisation employs them, they are offered only very low income jobs. Some transgender accept it, but their economic needs pressurise them to leave these jobs and once again engage in begging and sex work. Fortunately, the Tamil Nadu transgender welfare board offers scholarship money for transgender who are interested in pursuing education in colleges and universities. This is a revolutionary step in empowering the community. Educating the transgender by providing them with skill development programmes can change their lives for better. Skills in writing, reading and speaking in their mother tongue, and coaching them in English along with computer skills could take them to places. Transgender people are targets of discrimination in many areas of their lives; this marginalization exposes them to tremendous social and economic insecurity.

Transgender students may be of any age, ethnicity, race, class, or sexual orientation. Some enter higher education open about being transgender, while others come out during college or graduate school. Still others may never use the term transgender, but will strongly identify themselves as male, female, transsexual, or another (or no) gender. Some students may choose to transition; that is, to live as a

gender different from the one assigned to them at birth. Transitioning is a complex, individual process that often includes changing one's name, appearance, and body.

Identity development is a dynamic process for many transgender college students. Consider the following composite portraits that represent but a fraction of the diverse identities of and challenges faced by transgender students. Puzy, for example, entered college as a lesbian. During her sophomore year, she realized she felt like neither a woman nor a man and began identifying as genderqueer. Over time, Puzy identified as an effeminate gay man, but found it difficult to find male partners as a gender different student. During Puzy's senior year, he initiated hormone treatment and lived as a man.

Many transgender students experience isolation and rejection from family and friends. Cury, an eighteen year old heterosexual male, had been placed into foster care after being rejected by his family when he came out as a female to male transsexual two years earlier. Now in his first year of college, Cury is legally changing his name and gender. He is frustrated that professors keep calling him by his female name even though he presents as male and has asked to be called Cury. He feels isolated and is considering leaving school.

Transgender students confront a number of challenges within campus environments, including a lack of access to health care and difficulties with sex segregated facilities. Transgender students offer unique contributions to the campus community. With the assistance of student service professionals who can help them navigate campus resources and sex segregated facilities, transgender students can fully realize their potential.

Transgender in Higher Education

Transgender people are in our families, our communities, our workplaces, our faith communities, our schools and our colleges. They are part of the fabric of our society. Yet stigma and discrimination can make it extraordinarily difficult for transgender people to make their way in the world, and for everyone to learn accurate information about the lives and experiences of transgender people. Junco described the ability for lesbian, gay, bisexual, and transgender students to seek information and connections in the relatively safe confines of the Internet compared to the oppressive environment individuals with this marginalized identity may face in their daily lives. Junco offers this an example of how student affairs professionals can leverage social media as a tool positive developmental outcome.

In higher education, many faculty, staff, and students (including LGB (lesbian, gay, and bisexual) identified people and professionals who work at LGBT (lesbian, gay, and bisexual transgender) centres have minimal knowledge and understanding of trans people's experiences and tend to engage in trans exclusive practices. The areas of campus life identified as particularly problematic for transgender students include housing, counseling, health care, bathrooms, locker rooms, documents and records, standardized forms, training, and programming. With the increasing number of young people who identify as transgender, there exists a greater expectation of and demand for transgender specific services and transgender supportive professionals at college campuses. However, most institutions provide little to no transgender specific programming or services.

Professional development and training can play a vital role in preparing educators and providers to offer the best possible services to transgender people. By extension, better services can be offered to their families, and, ultimately to entire communities and our society as a whole. Training can also prepare us to be more effective in our professional (and often our personal) roles. Transgender people are an underserved, at risk population. Transgender people exist with limited healthcare coverage and mental health services related to their transgender identity. Transgender people are at risk for homelessness, unemployment, physical assault, mental illness, and sexually transmitted diseases related to being on the periphery of society. It can be argued that this peripheral status, and the subsequent negative implications, is related to the gender binary construct. American society views gender as fixed and directly connected to one's sex. As defined by the American Psychological Association (APA) (2014), sex is assigned at birth, refers to one's biological status as either male or female, and is associated primarily with physical attributes such as chromosomes, hormone prevalence, and external and internal anatomy (APA, 2014, para. 1).

Gender, on the other hand, refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for boys and men or girls and women. These expectations influence the ways that people act, interact, and feel about themselves. Cisgendered people fall into binary categories of male sex and masculine gender identity, and female sex and feminine gender identity. While aspects of biological sex are similar across different cultures, aspects of gender may differ (APA, 2014). Gender expression is the outward expression of gender roles to society or the performance of gender. People who identify as transgender may internally sense disconnect between their core gender identity and

the assigned sex at birth or in which they were raised. Therefore, some transgender people may choose to express or perform the gender that most closely aligns with the gender identity or variation of the gender identity they experience internally. This self discovered alignment of the assigned sex and identified gender identity may provide a sense of inner peace for the transgender person; however, it does not inoculate the individual from hardships faced in the larger American society.

Transgender people face challenges around legalizing a chosen name, legally changing to the identified gender identity, and acquiring proper documentation such as diplomas, driver's licenses, and social security identification. Likewise, access to many necessary services such as healthcare, behavioural healthcare, and housing require proper documentation as well as a specialized understanding of the transgender experience. These challenges to access place transgender people at greater risk for harassment and discrimination. Numerous statistics support the level of need transgender students require as a result of bullying, harassment, assault, and threats due in part to a lack of understanding surrounding their transgender identity. This risk for harassment and discrimination combined with the stage of identity development that occurs in college make transgender students in higher education a particularly high risk population.

List of Transgender Persons' Achievement in their Higher Education

Name of the Transgender Persons	Achievement
S. Swapna	1 st Transwoman to clear Tamil Nadu Public Service Commission Exam and 1 st Transgender I.A.S aspirant.
A. Revathi	Actor, Artist, Writer, Theater Activist
Aishwarya Rutuparna Pradhan	First openly transgender civil servant, Odisha Financial Services officer
Anjali Gopalan`	Human Rights Activist
Leena Manimekalai	Poet, Writer, Film maker
Rituparno Ghosh	Popular Film maker, Winner of 11 Indian National Film Awards
Manvendra Singh Gohil	Prince of Royal Clan
Andrew Harvey	Author, religious scholar and teacher of mystic traditions
Celina Jaitley	Miss India 2001

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Firdaus Kanga	Writer and Actor
Karpaga	The first trans person ever in India to perform a leading role in a mainstream movie.
Ashok Row Kavi	Founder of Humsafur Trust
Agniva Lahiri	Social activist (PLUS Kolkata)
Saleem Kidwai	Writer
Nolan Lewis	Mr India Gay 2013
Shabnam Mausi	1 st Trans to contest in the Indian election
Sushant Divgikar	Mr India Gay 2014
Hoshang Merchant	Teacher, Poet and Critic
Ismail Merchant	Film producer and director
Onir	Award winning Film Director
Manabi Bandyopadhyay	India's first openly transgender college principal and 1 st Transgender PhD holder.
Kalki Subramaniam	Trans activist, Actor, Artist, Writer, Entrepreneur and Founder of Sahodari Foundation
Gopi Shankar Madurai	Genderqueer activist, ^[4] Recipient of The Commonwealth Youth Worker Asia Finalist Award and Founder of Srishti Madurai ^{[65][66][67][68]}
Harish Iyer	Activist, Columnist, Blogger
Living Smile Vidya	Actor, Artist, Writer, Theater Activist
Grace Banu	Dalit Activist
Bobby Darling	Transsexual actress
Tista Das	Transsexual Activist
Pablo Ganguli	Cultural entrepreneur, artist, director and impresario
Raul Patil	Mr India Gay 2011
Zoltan Parag	Mr India Gay 2008
Sridhar Rangayan	Founder and Festival Director of Kasish Mumbai International Queer Film Festival, Film Maker
R. Raj Rao	Writer, Professor of Literature
Wendell Rodricks	Fashion Designer and Choreographer
Nishit Saran	Filmmaker, gay rights activist
Vikram Seth	Writer

Vinay Chandran	Gay and Human rights activist, Bangalore
Parvez Sharma	Indian writer and documentary filmmaker
Ramchandra Siras	Indian linguist and author.
Manil Suri	Indian-American mathematician and writer
Laxmi Narayan Tripathi	Trans activist
Ruth Vanita	Writer and Academician
Rose Venkatesan	1 st Trans TV host in India
Riyad Vinci Wadia	Independent filmmaker

Issues in Transgender Persons' Higher Education

Primary issue areas regarding the concerns of transgender students are described here:

Programming: College events and activities play a significant role in a student's sense of belonging and connection with the greater campus community. The quality and quantity of a student's involvement on campus also has a positive effect on the student's learning and development. Institutions should thus develop programs that are welcoming to transgender students, including programs that focus specifically on transgender issues. A campus with a variety of events and activities that are inclusive of transgender experiences and needs can also provide nontrans gender students with a more valuable college experience.

Educational Programmes: In order for transgender students to feel welcomed and included in campus life and activities, programming must reflect their experiences and allow for their full participation. Similar to other underrepresented communities on campus, transgender students may feel invisible or marginalized if little or no effort is made to acknowledge their presence, much less meet their needs. Yet most campuses offer few opportunities for students to learn about transgender issues and experiences.

Creating and widely advertising transgender focused educational programs can increase campus awareness of the unique challenges faced by transgender students. Colleges and universities can also develop a transgender ally program or speakers bureau, create a transgender frequently asked questions bulletin board packet for residence halls, invite leading transgender speakers to campus, schedule a separate awareness week for transgender issues, include transgender related information throughout the institution's Web site, and offer regular training sessions for staff

and students on transgender issues. Support Services. Support for transgender students is typically combined with support for lesbian, gay, and bisexual (LGB) students. But many LGB student organizations and academic programs, even ones that include or have added “transgender” to their names in recent years, rarely address gender identity issues and often provide limited support to transgender students, especially to transgender students who self identify as heterosexual. As a result, transgender students are forming their own groups at some colleges and universities, particularly where there are a large number of openly transgender students and a more supportive campus climate. In the absence of a transgender student organization, a campus Lesbian, Gay, Bisexual, and Transgender office or counseling centres can work with students to create a transgender support group.

Inclusive Policies: Campus nondiscrimination policies include the categories of “sex” and sometimes “sexual orientation,” but neither category necessarily covers transgender people, who face discrimination based on their gender identity and expression rather than their biological gender or sexual identity. To protect the rights of transgender people, more than twenty colleges and college systems have added protection of “gender identity or expression” to their nondiscrimination policies. A number of institutions are also changing policies and practices that exclude or marginalize transgender students by conceptualizing gender as male and female, such as college forms that allow students to identify only as male or female.

Campus Housing: Housing policies and practices that assume that students are male or female fail to serve transgender students, especially those who are in the process of transitioning from one gender to another or who do not identify as either dominant gender. If college administrators are to continue to meet the changing needs of students, they must develop procedures that recognize diverse gender identities and expressions. This professional obligation is also a legal requirement at institutions where state or municipal laws or college policies ban discrimination against people because of their gender identity or expression. Given the diversity of individual student needs and the immense diversity of housing facilities and programs, the housing needs of transgender students must be addressed on a case by case basis. However, a formal written policy can guide institutional practice and provide a foundation for ensuring the fair, safe, and legal treatment of transgender students. Several colleges and universities have adopted such housing policies.

Bathrooms and Locker Rooms: Whether through cross dressing, transitioning from one gender to another, or blending traditionally female and male elements,

transgender students violate society's expectation that someone is either female or male, which makes them vulnerable to harassment and violence. Some of the most dangerous places on many campuses for transgender students are restrooms and locker rooms designated for "women" and "men." To aid transgender people in being able to use bathrooms without fear or concern, students, staff, and faculty at some colleges are advocating for the creation of gender neutral restrooms (single stall, lockable, unisex restrooms) in existing and newly constructed buildings.

Counseling and Health Care: As transgender students become increasingly visible on college campuses, counseling and health care services are struggling to address the unique needs of this population. Colleges and universities likewise lack supportive health care services for transgender students.

College Records and Documents: Transsexual students who decide to transition from one gender to another typically seek to change their gender and often their names on official records and documents. Students who self identify as gender queer may also change their given names to match their gender identity. The process for making these changes varies from state to state and institution to institution. At some colleges and universities, the process is difficult or no means exist to make such changes. Being able to alter their records and documents, though, is personally and legally important for many transgender students. Not only does having the appropriate name and gender reflect and validate their identities, but it may also prevent transgender students from being placed into uncomfortable and dangerous situations where they would have to explain why they use a name different from their birth name and why their appearance does not match a photo or gender designation on an identification card. Moreover, updated records and documents ensure that transgender students will not be forced to disclose their gender identities and thus be subject to discrimination when they apply for jobs, seek admission to graduate and professional schools, or at any other time when they must show a college document.

Colleges can address this issue by establishing a simple procedure for transgender students to change the name or gender designation on all of their campus records, including ID cards, listings in electronic and print directories, and files in admissions, financial aid, the registrar's office, and the health centres. An institution should never insist that individuals have genital surgeries before changing their records. More and more transsexual students are identifying and living as a gender different from their birth gender without pursuing or completing gender reassignment, and even people who desire surgeries often cannot afford

the procedures or are limited by pre existing medical conditions. Moreover, some transmen feel that the results of genitoplasty (genital reconstruction) are less than adequate. Given these factors, it is inappropriate and unethical for institutions to pressure students to have surgery before aligning their records with their identities.

Social Media and the Transgender Community

As a user of the blogging and social media website Tumblr, is a large Lesbian, Gay, Bisexual, and Transgender (LGBT) community on this site. Many of the followers and the people whose blogs follow are part of this community, including the transgender community. This particular social media site provides a space for transgender individuals to network with each other. Although there is, as yet, no scholarly literature about this particular online community, sociologist Matthew G. O'Neill has discussed how social media sites like YouTube are a space for transgender individuals to express their identity and provide support for other transgender people. In a chapter entitled "Transgender Youth and YouTube Videos: Self Representation and Five Identifiable Trans Youth Narratives" that appeared in the edited collection *Queer Youth and Media Cultures*, O'Neill states, "Clearly trans youth have a need for artistic expression, and YouTube offers a valuable performative and discursive space, allowing the individual to become aware of their chosen gender identity." Many of the concepts O'Neill discusses are applicable to the transgender community on Tumblr, on top of the unique dynamics that define Tumblr as a blogging website.

According to O'Neill, there are five basic types of narratives that are produced by transgender youth on YouTube. First, there are the transition videos. This video consist of pictures from different stages of the transition process, from one's birth gender through the beginnings of hormone therapy, surgeries, and eventually to one's preferred gender. Second, there are "DIY Gender" videos, in which the individual gives tips on how to dress and pass as their preferred gender. For example, for a transgender female to male, this could include advice on how to use a chest binder to get a flatter chest in order to present as a cisgender male. Third, there are trans video blog, which are video diaries of daily life experiences. These videos can be on topics like physical changes from hormone therapy, coming out to family and friends, using preferred gender bathrooms, and experiences at school as a transgender individual.

The fourth type of narrative O'Neill discusses is the trans anti bullying videos. In these videos, individuals talk about their own experiences with bullying

and discrimination because of their transgender status and offer tips to other transgender individuals about how to cope with bullying and discrimination. Fifth and finally, there are celebrity trans video blogging videos. These are videos from famous transgender people such as Chaz Bono, who talk about their own personal experiences of being trans. These videos are inspirational for transgender youth who look up to these people as role models not just because of their celebrity status, but also because they understand what young people are going through in terms of the complexities and issues that come with transgender identity.

O'Neill states that these videos "build an empathetic online community which respects the idea that, while every trans experience is different, there is a role for ongoing non judgmental support for each individual at each stage of their journey." Each person's experience as a transgender individual is different, from differences in familial support to specific bodily changes. Through these videos, people can still find similarities in each other's experiences, which creates a network of support as transgender people realize that they are not alone in their identity and the challenges they face. The videos are a platform for self expression and community building.

Structurally, Tumblr is different from YouTube because instead of creating videos, transgender users create written blog posts about transgender related issues. They can choose to post pictures and videos as well, but the primary content is written because Tumblr is a blogging website. However, content of these written narratives is essentially the same as the five types of transgender YouTube narratives that O'Neill describes. These Tumblr posts act as a form of digital literature that explores transgender issues and experiences. With the "archive" feature on Tumblr, one can look back at past posts and see the progression of an individual's narrative overtime, like a personal digital storybook. The online dimension of these blog narratives also makes them accessible to a global audience, which is not the case with traditional print literature.

Tumblr also allows for an aspect of anonymity that is not as feasible with YouTube videos. In a video one's identity is very much out in the open unless the creator decides to use a fake name or to alter their appearance. But on Tumblr, it is easier to maintain an anonymous identity because we do not have to include any identifiable information about our self or show our physical appearance if one does not want to. Moreover, Tumblr has the feature of being able to ask other bloggers questions anonymously. This aspect of anonymity is a good way to stay connected

with the transgender online community without “outing” oneself to the world, especially if the asker is not open with friends and family about their identity, or lives their life as “stealth” to the people around them.

Taking part in an online social media community like YouTube or Tumblr does come with some risks. Online bullying because of their gender identity is a risk that transgender people face when being open about their identity in a public space such as the internet. However, the sense of community is strong enough that people still feel like they can access the online transgender community as a safe space to be open about their gender identity without worrying too much about online bullying. Overall, social media sites such as Tumblr and YouTube are unique mediums for transgender individuals to express their gender identity, discuss their personal experiences, and provide support for other members of the trans community.

Various popular social media, their features and the accessibility options available have been discussed so far. But, most of them are available only in western countries for teaching. It will take some time for them to come to India for teaching. With the educational agencies working for teacher education programmes, it is easily possible to bring them to India and it will be the biggest boon for the people with students and it will be a gateway for their freedom as well. Now days many popular social media tools are accessible and used by the teachers with students due to the following reasons:

1. Rapid growth of social media.
2. Shift toward using social media on mobile devices.

There are tremendous changes in social media use. If one thinks that the teacher student relationship is confined to the campus and libraries or lectures are the only source of additional information to supplement one’s prescribed textbook, one must be strike in the dark ages! Clarify one’s doubts, view digital dissections, videos of experiments and listen to lectures by experts from around the world on the social media learning could be fun this way. Teachers and students can make even better use of social media facilities together. Social media has vast potential in education but its effective use must be carefully tried out and planned by teachers and students who know what to do with it in the teaching learning process.

Most teachers rely heavily on textbooks and blackboards; one can re-vitalize education with social media. In subsequent training workshops, key personnel

and trainers could each have opportunities to present an aspect of social media concept or use in the classroom. The presenters could bring along handouts for every teacher as well, so that teachers can compile the materials into a guide or resource book. There are also difficulties with the maintenance of hardware and the purchase of new equipment and software because of the high costs involved. It would also be useful to have technicians available to assist the colleges. Educators find it difficult to integrate and introduce social media for everyone in schools and colleges due to the high cost of the provision and updating of networked equipment needed in an already overloaded curriculum and with teachers knowledgeable in social media in short supply.

The Role of Social Media in Transgender Higher Education

Gone are the days when the teachers stood in the front of the classroom lecturing while students simply took notes. Today, the classroom is an interactive world where the teachers as well as the student are engaged with technology. Today's young people are hooked up and plugged in all the time, whether it is with text messaging, iPods, tablets, laptops, social networking websites, and more. It is important that teachers find a way to engage them on a technological level. Technology in the classroom is doing just that, keeping students stimulated by using the latest and greatest inventions in computers and social media.

There are some of the most basic popular tools of innovative educational techniques (social media tools such as Facebook, Twitter, LinkedIn, YouTube, Email, etc.) to be used in the classroom that would help one to understand the importance of technology in the classroom that is appreciated by many teachers. Recently researchers are interested in studying school network mediated self disclosure. With the advancement in technology invention of internet and its easy accessibility, social media came into existence. Social media has a great impact on society and is growing at a faster pace with each passing day. Social media is the connection between the people all over the globe. Social networking sites have become so popular that every second a person meets with another person who has an account on Facebook, Twitter or any other social networking site.

Changing Traditional Approaches

Traditional approaches in education and service provision have rarely incorporated strategies that include or affirm transgender people. Indeed, in most instances, these needs and experiences have not even been mentioned. Yet the research indicates that many health disparities facing transgender youth and adults may

be fueled in part by a lack of affirming strategies that are meaningfully and intentionally incorporated into curricula and service delivery.

The social isolation, stigma, discrimination and trauma many transgender people experience could be mitigated by more equitable approaches. Transgender affirming education may also contribute positively to school and community climate and successful youth development. These are factors that have been identified as improving access to education and better quality of life for transgender people, and decreasing anti transgender prejudice.

Changing Attitudes

Effective professional development helps build visibility for transgender individuals. It clarifies that they are as varied, complex and resourceful as other populations. This is vitally important! Against our current backdrop of increasing media visibility and awareness of the transgender community,

Education as a Tool for Social Change

All people regardless of biological sex, gender identity, gender expression or sexual orientation are safe, respected and affirmed. Research and our own experiences as facilitators tell us that, when implemented effectively, education is a powerful tool for reducing prejudice and instigating social change.

As with any type of education, this work can be both fulfilling and challenging. One of the consistent challenges has been the lack of tools supporting those who wish to provide professional development about transgender issues. This is why we recently compiled our experience leading transgender related trainings and setting forth educational best practices into *The Teaching Transgender Toolkit*.

The *Toolkit* is a detailed collection of best practices, lesson plans and resources for those who wish to facilitate trainings about transgender people, identities and experiences. We've paid particular attention to intersectional approaches and marginalized identities. The lessons are complemented by extensive foundational knowledge about transgender lives. We offer detailed guidance on how to plan, facilitate and navigate the nuances of teaching about transgender related topics and include resources to build further knowledge.

Benefits

There are a number of benefits to building educators' and service providers' basic knowledge about transgender people, and building skills in providing services that are affirming and supportive. These efforts help clients, programs and providers alike. Education and empathy are first steps toward making a difference and building a more inclusive society in which everyone may fully participate and is treated with dignity and respect.

There are ways that teachers can become a part of the solution, by creating a safe and supportive school environment for all students. First and foremost, a teacher can foster a culture of respect and acceptance in the classroom by creating a nurturing atmosphere, and by refusing to tolerate bullying of any kind. It's important that teachers respect their transgender students' preferences, including clothing choices and preferred pronouns. Pronouns that misidentify can be a sore spot for those in the transgender community; teachers can ask their transgender students which pronouns they prefer, and then consistently use those pronouns to show support for and affirm the student's gender identity. Finally, teachers can educate themselves on the issues that transgender students face and the appropriate vocabulary and definitions used when discussing transgender topics. That way, the teacher not only shows understanding and support for the transgender student, but they can answer questions from other students as well. However, the privacy of a student who doesn't publically identify as transgender must be maintained in these conversations.

If a student is undergoing the transitioning process at school (i.e. the process that transgender people go through as they begin to live as the gender they identify with) the teacher can develop a tailored gender transition plan in collaboration with the student and school administrators. The plan would establish a collaborative and ongoing process for ensuring the student's safety and privacy during the transition. Ideally, the student's family would be deeply involved in this process, but it's important to remember that not all parents and family members are supportive of non-binary gender identities and the transitioning process.

Using Social Media in Classroom Teaching

Social media initiatives need to be driven by the provision of appropriate technological solutions for the challenges faced by communities, rather than by an interest purely in these physical technologies themselves. Those implementing technological solutions need to ensure they are context specific, and adapted to local needs and conditions. It is also imperative that social media initiatives are sustainable of effective by ensuring that the technologies embedded within them

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meet the demands of users in appropriate ways. It is essential that potential users have a sound understanding of how to use new social media beneficially, and a cultural view of the relationship between learning and technology pedagogically principled, through: integrating social media use into subject teaching rather than as a discrete subject in school; employing external stimuli for change and innovation, including video stimulated reflection and discussion of teachers. Teaching at school as well as in higher education mostly, concentrates on giving information which is not the sole objective of teaching its main motto is:

1. To develop understanding and application of the concepts.
2. To develop the reasoning and thinking power.
3. To improve the comprehension, speed and vocabulary.
4. To develop tolerance, ambiguity, risk taking capacity and scientific temper.
5. To develop expression power.
6. To break the monotony and provide the variety in the teaching learning situation.
7. To use maximum senses to get the information.
8. To enhance the self-learning and evaluation among the students
9. Helps in exchanging their views and get clarification from different experts' practioners.
10. Construction of the question bank giving appropriate feedback during the preparation for examination.
11. Study of stimulation software to model real world problem or stimulate experiments which would be impractical to perform in the laboratory.
12. To broaden the information base and helps in long retention and also in better understanding.
13. To provide flexibility this is denied by the traditional process.
14. To make the learning joyful.

Based on the above all can make use of the following for the teaching learning process:

1. Content based software.
2. Open ended software packages.
3. Information application and communication systems.

Every teacher should integrate their computing skills into their pedagogical practice, encourage constructivism, promote collaborative learning among the pupils and identify the individual differences and develop instructional materials from online and off line sources and give the best and get the best from the students and contribute to the learning society.

Using social media for teaching is a necessary but not sufficient requirement for developing the knowledge and skills needed in the twenty first century. It has to be accompanied by curriculum reform, by changes in teaching methods that facilitate the development of skills in a particular subject domain and by changes in assessment. Obviously many instructors are successfully working in this way, but there is still a great deal of resistance to such radical change. For example, the future of e-learning as seen by the teachers or trainers and learners will involve social media improvements. This includes wider bandwidth, better learning platforms, use of audio and video, increased interactivity, collaborative communication tools. Social media is here to facilitate and increase access to developing social media must go along with developing pedagogical innovation and quality.

Conclusion

Many students face discrimination at home. If a teacher wants to reach out to a student's family about the student's identification as gender non-binary, he or she should only do so in consultation with the student. Supportive parents may choose to help the student through the transitioning process at school by penning a letter to other parents or school staff, fielding questions, or helping with lesson plan topics surrounding transgender issues. Some students may wait to publicly transition to their transgender identity until college. Due to the lack of support at home and/or at school, these students view college as a chance to "start over." Many colleges also have more robust resources for transgender students, including LGBTQ centres, inclusive non discrimination policies, and even gender inclusive housing on campus. Primary schools may consider adopting some of these more inclusive policies and programs themselves to provide a more nurturing environment for transgender students.

While the world seems to be becoming more accepting or at least more aware of gender variant individuals, educators still face major obstacles. For one, as more and more celebrities and officials come out as transgender, teachers may face more questions from students about transgender topics in the classroom. That's why it's important to remain informed on this evolving subject. The good news is that the

changes teachers should make in the classroom to support transgender students like fostering a culture of respect for differences and not tolerating bullying actually work to better support all students, regardless of their race, gender, or social or economic status. Support for transgender students results in more support and a more welcoming atmosphere for all.

However, today teachers are becoming more aware if not more sensitive to this student population with an increasing number of parents now fully supporting their children to transition in schools. Supporting Transgender and Transsexual Students in Schools and colleges provides the data, resources, and personal stories that will help educational professionals to provide this much needed support and expert guidance. Specific strategies for creating more inclusive classrooms, plans for in-school student transitions, and suggestions for ways to support parents/guardians with transitioning children make this book essential reading for every school teacher, staff member, administrator, and school board member.

Given the increasing popularity of social networks, it is likely that LGBTQ researchers and therapists will begin to focus more attention on LGBTQ online engagement and community building in the coming years. In addition to online networks facilitating interpersonal development (e.g., relational resilience, meaning-making), social media is now playing a pivotal role in political disclosure and debate. For example, Dan Savage's 2010 "It Gets Better" YouTube campaign quickly garnered celebrity and political attention—culminating in 50,000 videos in support of LGBTQ teens, including videos by President Obama and former Secretary of State, Hillary Clinton. Similarly, Twitter reported a peak of 9,188 tweets minutes after the 2013 repeal of Defense of Marriage Act, including a victory tweet from President Obama that reached 150 million people. In this way, integrated internet networks provide collaborative tools for creating new forums for LGBTQ and ally community development (*Chana Etengoff and Eric M. Rodriguez*)

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Chapter 12

The Role of Teachers, Family and Media on Gender Inequality

Dr. J. Maria Prema

Introduction

Gender can be seen as the full range of personality traits, attitudes, feelings, values, behaviours and activities that society ascribes to the sexes on a differential basis. Gender has many components both as a social institution and as an individual perception. From a social perspective gender is seen in terms of social status, distribution of labor, kinship, sexual scripts, personalities, social control, ideology and imagery. Gender identity is recognition of the perceived social which determine gender identity especially biological and psychological factors. Men or women or transgender whatever they belong to, they have their own precious in our society. We are all social being than that of human being. So we should have strong collaboration, co-ordination and we feeling among ourselves. We cannot deny any type of gender such as transgender in our society (Mooney, Knox and Schacht 2012).

India is basically a Hindu religious nation. According to Hinduism there is separate place allotted for transgender. Transgender physically exhibits the resemblance of the Lord *Arthanarishwar* (Lord *Shiva* and *Sakthi*). Hindu people put transgender people in a high level in their society. Even though in 21st century, we are not accept transgender as others two gender. And also women are treated as slaves in many places. This kind of abuse and crucial attitude create inequality in the name of gender that is called gender inequality. There are several factors responsible for gender inequality such as poverty, illiterate, stratification of classes etc. In our society we can see gender inequality everywhere and it emerges right from family, school and organization etc. Women have had to fight for equality: the right to equal pay for comparable work, quality education, entrance into male-domination occupations, and legal equality. Many national statistics support the belief that men, women and transgender are not treated equally. Transgender have lower incomes, hold fewer jobs, earn fewer academic degrees, and are more likely than men to live in poverty.

Transgender individuals in India are broadly called *Hijaras*, *Kinnars*, and *Aravannies* in different parts of the country. Transgender is a general term applied to a variety of individuals, behaviours and groups who tend to diverge from the normative gender roles. The term transgender itself is the symbolic representation of crossing boundaries, and it has been derived from two different languages; the Latin word ‘Trans’ and the English word ‘gender’. There are preconceived notions that *Hijara* are “neither male nor female”. *Hijaras* are mostly people who are born with male physiology; adopt feminine gender identity, women’s clothing and other feminine gender role. Social exclusion not only generates tension, violence and disruption but also perpetuates inequality and deprivation in Society. Overcoming ‘exclusion’ constitutes the most elementary pre-requisite for the building of a democratic society (Shepard, 2009).

Inequalities Towards Transgender

Over the last decade, more than one person per month has died due to transgender-based hate or prejudice. Transgender people who are going through divorce, inheritance battles or custody disputes are vulnerable to legal challenges. This is because the validity of their marriages is often called into question due to inconsistent laws regulating transgender equality. A tremendous inconsistency in the US is that some states recognize a transgender person’s gender transition while other states do not. Laws vary from state to state concerning the requirements for changing the gender on birth certificates and other identity documents. Laws also vary concerning whether a state will accept such identity documents as conclusive with respect to one’s gender identity (Zastrow, 2009).

In School

Those who identify as transgender at an early age may have troubles when their identity conflicts with judgment from traditional school protocol, whether public or private. Discrimination may come from classmates who tease or physically harm transgender people as a result of transphobia. Because of incidents such as these, the Transgender Day of Remembrance was created to respect and keep in memory gender non-conformists who have been killed through acts of prejudice. This annual event held on November 20 is acknowledged internationally in schools, neighborhoods, and churches. Mental and physical strain through varying forms of assault by their peers is an unfortunate effect on openly transgender students. Even school staff is included in academia-related parties that prefer repressing public displays of transgender action.

In college

Much of the scrutiny and discrimination that transgender people face in college can be attributed with having to choose what gender binary they are going to publicly identify with within the public eye. One major example of this is deciding what bathroom to use in public. Transgender individuals are faced with deciding whether to use a bathroom that coincides with their gender identity or a bathroom that coincides with the sex they were assigned with at birth. When task/groups are sex-segregated, people must decide what group to choose. Filling out paperwork is also a challenge because even though they feel they are a certain gender, places may consider them to be another gender.

At work

Transgender workers can have a difficult time coping with the traditional workplace due to established gender norms that limit the roles perceived and expected of them. Among fellow employees, potential teasing and/or discrimination can arise further affecting the emotional state of transgender workers. Employers at times retract job offers and opportunities because of discrimination towards workers of varying gender identities.

Gender

Gender is the wide set of characteristics that are seen to distinguish between male and female. It can extend from sex to social role or gender identity. As a word, “gender” has more than one valid definition. In ordinary speech, it is used interchangeably with “sex” to denote the condition of being male or female. In the social sciences, however, it refers specifically to socially constructed and institutionalized differences such as gender roles. The World Health Organization (WHO), for example, uses “gender” to refer to “the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women”. Some cultures have distinct gender-related social roles that can be considered distinct from male and female (Cbaron, 2008).

Gender Inequality

We proud Indians of 21st century rejoice in celebrations when a boy is born, and if it is a girl, a muted or no celebrations is the norm. Love for a male child is so much so that from the times immemorial we are killing our daughters at birth or before birth, and if, fortunately, she is not killed we find various ways to discriminate against

her throughout her life. Though our religious beliefs make women a goddess but we fail to recognize her as a human being first; we worship but we exploit girls. We are a society of people with double-standards as far as our attitude towards women is concerned; our thoughts and preaching are different than our actions. Let's try to understand the phenomenon of gender inequality and search for some solutions.

The gender inequality in India is a result of centuries of oppression of women in the society. In the ancient Vedic age, the women were treated as more or less equals, and respected in society. With the arrival of the Mughals and subsequently, the British invasion, the structure of the Indian society itself changed, making life harder for women in general. Women were married off to older men at a very young age, because of the fear that they would be abducted as teenagers by the Mughals or the Britishers and abused. The influx of foreign culture and way of life into the Indian society, followed by conversions to Islam and Christianity made the Hindu extremists desperate. They, in their efforts to hold on to Hindus, began the policy of fear. They introduced numerous rules and superstitions like untouchability and dowry and the *purdah* system, which made things worse for women. The traditions of women not being allowed to enter temples or do household work while menstruating began as a benign tradition to spare women of heavy labour while menstruating. These traditions were distorted and their reasons were forgotten. Bleeding women became impure, untouchable, taboo (Cbaron, 2008).

The *devadasi* tradition (devadasi—servants of God) began as a group of women who were devoted to worship. It became distorted to imply prostitution when the Britishers and the Mughals began abusing the women, and soon, the priests too began treating *devadasis* as prostitutes. Thus, the basic idea of women being inferior to men was not a direct proclamation made by misogynistic extremists. It was a side effect of the extremists trying to retain the Hindu culture amidst the influx of Christianity and Islam in India.

Gender Inequality in India: Important Data

Global Indices

Gender Inequality is also reflected in India's poor ranking in various global gender indices. United Nation Development Programmes (UNDP's) Gender Inequality Index- 2014: India's ranking is 127 out of 152 countries in the list. This ranking is only above Afghanistan as far as South Asian Association for Regional Cooperation (SAARC) countries are concerned. World Economic Forum's Global Gender Gap

Index- 2014: India's ranks at 114 in the list of 142 countries of the world. This Index examines gender gap in four major areas:

1. Economic participation and opportunity.
2. Educational achievements.
3. Health and life expectancy.
4. Political empowerment.

India's position on these indicators was as follows:

1. Economic participation and opportunity: **134th**
2. Educational achievements: **126th**
3. Health and Life expectancy: **141st**
4. Political empowerment: **15th**

These two important Global Indices show the sorry state of affairs in India as far as gender equality is concerned. Only in case of 'Political Empowerment' India is doing fine which is a welcome sign. But other indices are very poor and a lot need to improve the same.

Causes of Gender Inequality in India

The root cause of gender inequality in Indian society lies in its patriarchy system. According to the famous sociologists Sylvia Walby, patriarchy is "a system of social structure and practices in which men dominate, oppress and exploit women". Women's exploitation is an age old cultural phenomenon of Indian society. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion. For instance, as per ancient Hindu law giver Manu: "Women are supposed to be in the custody of their father when they are children, they must be under the custody of their husband when married and under the custody of her son in old age or as widows. In no circumstances she should be allowed to assert herself independently".

The above described position of women as per Manu is still the case in present modern day social structure. Barring few exceptions here and there, women have no power to take independent decisions either inside their homes or in outside world. In Muslims also the situation is same and there too sanction for discrimination or subordination is provided by religious texts and Islamic traditions. Similarly in other religious beliefs also women are being discriminated against in one way or

other. The unfortunate part of gender inequality in our society is that the women too, through, continued socio-cultural conditioning, have accepted their subordinate position to men. And they are also part and parcel of same patriarchal system. Extreme poverty and lack of education are also some of the reasons for women's low status in society. Poverty and lack of education derives countless women to work in low paying domestic service, organized prostitution or as migrant laborers. Women are not only getting unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has become a major form of inequality on the basis of gender.

Educating girl child is still seen as a bad investment because she is bound to get married and leave her paternal home one day. Thus, without having good education women are found lacking in present day's demanding job skills; whereas, each year's High School and 10+2 standard results show that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard on girl child and that's why they lack in job market. Not only in education, in case of family food habits, it is the male child who gets all the nutritious and choicest foods while the girl child gets whatever is left behind after the male members have taken their meals or the food which is low in both quality and nutrition. And this becomes a major health issue in her later years. One of the main reasons for the high incidences of difficult births and anemia in women is the poor quality of food which a girl always gets either in her paternal home or in her in-laws as also is the excessive workload that they are made to bear from their early childhood. So the inequality or discrimination against women is at various levels in the society, either in home or outside home.

Causes for Gender Discrimination in India

Attaining gender justice is not an easy task in India. From time immemorial, a girl child has been considered as an unwanted entity and a burden whom the parents would not mind doing away with. Discrimination against women begins even before her birth. The gruesome evils of female feticide and infanticide prove how brutal the world could be to women. Though the Indian constitution provides equal rights and privileges for men and women and makes equal provision to improve the status of women in society, majority of women are still unable to enjoy the rights and opportunities guaranteed to them. Traditional value system, low level of literacy, more house hold responsibilities lack of awareness, non-availability of proper guidance, low mobility, lack of self confidence family discouragement

and advanced science and technology are some of the factors responsible to create gender disparity in our society. The most important causes of gender disparity such as poverty, illiteracy, unemployment, social customs, belief and anti-female attitude are listed here.

Poverty

In India of the total 30% people who are below poverty line, 70% are women. Women's poverty in India is directly related to the absence of economic opportunities and autonomy, lack of access to economic resources including credit, land ownership and inheritance, lack of access to education and support services and their minimal participation in the decision making process. The situation of women on economic front is no better and men still enjoy a larger share of the cake. Thus poverty stands at the root of gender discrimination in our patriarchal society and this economic dependence on the male counterpart is itself a cause of gender disparity.

Illiteracy

Despite the notable efforts by the countries around the globe that have expanded for the basic education, there are approximately 960 million illiterate adults of whom two thirds are women. Educational backwardness of the girls has been the resultant cause of gender discrimination. The disparities become more visible between male and female literacy rate, during 2001. The literacy rates for males increased from 56% in 1981 to nearly 76% in 2001. The corresponding change in female literacy rate is ranges from 30 to 54%. On the whole the decline on gender gap peaked in 1981 at 26.6% and was 21.7% in 2001 is less impressive. The interstate variation in literacy rate for males was much lower in comparison to females. At the state level female literacy rate varies from 35% in Bihar to 88% in Kerala In states like Arunachal Pradesh, Assam, Bihar, Jammu and Kashmir and Rajasthan, the female literacy rate is below 50%. The progress towards education by girls is very slow and gender disparities persist at primary, upper primary and secondary stage of education. Girl's account only 43.7% of enrolment at primary level, 40.9% at upper primary level, 38.6% at secondary level and 36.9% at degree and above level. More over girl's participation in education is still below 50% Gender differences in enrolment are prevalent in all the state at all levels. They are not able to realize full identity and power in all spheres of life only due to illiteracy (Census of India, 2001).

Lack of Employment Facilities

Women are not able to resolve the conflict between new economic and old domestic roles. In both rural and urban India, women spend a large proportion of time on unpaid home sustaining work. Women are not able to respond to new opportunities and shift to new occupations because their mobility tends to be low due to intra-house hold allocation of responsibilities. Rights and obligations within a house hold are not distributed evenly. Male ownership of assets and conventional division of labour reduce incentives for women to undertake new activities. In addition child bearing has clear implications for labour force participation by women. Time spent in bearing and rearing of children often results in de-Skilling, termination of long term labour contacts. Thus women are not being able to be economically self sufficient due to unemployment and their economic dependence on the male counterpart is itself a cause of gender disparity.

Social Customs, Beliefs and Practices

Women are not free from social customs, beliefs and practices. The traditional patrilineal joint family system confines women's roles mostly to the domestic sphere, allocating them to a subordinate status, authority and power compared to men. Men are perceived as the major providers and protectors of a family while women are perceived as playing only a supportive role, attending to the hearth. Boys and girls are accordingly drained for different adult roles, status and authority. In Indian culture since very early periods, men have dominated women as a group and their status has been low in the family and society. The preference for sons and disfavour towards daughter is complex phenomenon that still persists in many places. Sons especially in the business communities are considered to be economic, political and ritual assets where as daughters are considered to be liabilities.

Thus anti female social bias is the main cause of gender disparity in our society. The boy receives a ceremonial welcome on his birth where as everyone is sad at the birth of a girl child. The preference for male child is due to lower female labour participation, prevalence of social evils like dowry and many others causes. The typical orthodox mentality is present even in this modern era leading to sex determination tests and abortion in an illegal way. Parents often think that teaching a girl child to manage the kitchen is more important than sending her to school. Many feel that it is an unnecessary financial burden to send a girl child to school as subsequently she will be married off and shifted to some other family. This orthodox belief of parents is responsible for gender disparity.

Social Attitudes

Many social activists and reformers carried their crusade against all social odds to restore honour and dignity to women, attitudinal disparities still hunt our rural masses. Despite pronounced social development and technological advancement, women in our society still continue to be victims of exploitation, superstition, illiteracy and social atrocities. The social stigma that women are housekeepers and should be confined to the four walls of the house is perhaps a viable cause of gender disparity. They should not raise their voice regarding their fortune for the sake of the prestige of the family. In patriarchal society a lot of weight is given to men. In the health and nutritional field, male members of family are supposed to take fresh and nutritious food in comparison to women because either they are earning members or head of the family or they are supposed to be more important than female members. This type of social attitude is conducive to create the problem of gender discrimination.

Lack of Awareness of Women

Most of the women are unaware of their basic rights and capabilities. They even do not have the understanding as to how the socio-economic and political forces affect them. They accept all types of discriminatory practices that persist in our family and society largely due to their ignorance and unawareness. As Desai has stated, if women get equal opportunities like men, they can work in every field like men. Today if she lags behind a little, it is not her fault but the fault of traditions which have suppressed them for centuries, owing to this, her own thoughts like also hang around only familial life and her nearest environment also does not provide favourable conditions for her devotion in the outside work. In order to change the situation along with economic growth social progress is also greatly required. Hence the need of the hour is to effectively combat gender disparity as to promote gender equality by sufficiently empowering the women.

Types of Gender Inequalities

1. Economic Inequalities.
2. Occupational Inequalities.
3. Education Inequalities.
4. Health and Survival Inequalities.
5. Political Inequalities.

Economic Inequalities

Labour Participation and Wages

The labour force participation rate of women was 80.7 in 2013. Nancy Lockwood of Society for Human Resource Management the world's largest human resources association with members in 140 countries, in a 2009 report wrote that female labour participation is lower than men, but has been rapidly increasing since the 1990s. Out of India's 397 million workers in 2001, 124 million were women, states Lockwood. Over 50% of Indian labour is employed in agriculture (World Bank, 2012). A majority of rural men work as cultivators, while a majority of women work in livestock maintenance, egg and milk production. Rao states that about 78% of rural women are engaged in agriculture, compared to 63% of men. About 37% of women are cultivators, but they are more active in the irrigation, weeding, winnowing, transplanting, and harvesting stages of agriculture. About 70% of farm work was performed by women in India in 2004. There is wage inequality between men and women in India. The largest wage gap was in manual plough operations in 2009.

Access to credit

Although laws are supportive of lending to women and microcredit programs targeted to women are prolific, women often lack collateral for bank loans due to low levels of property ownership and microcredit schemes have come under scrutiny for coercive lending practices. Although many microcredit programs have been successful and prompted community-based women's self-help groups, a 2012 review of microcredit practices found that women are contacted by multiple lenders and as a result, take on too many loans and overextend their credit. The report found that financial incentives for the recruiters of these programs were not in the best interest of the women they purported to serve. The result was a spate of suicides by women who were unable to pay their debts.

Occupational Inequalities

Military service

Women are not allowed to have combat roles in the armed forces. According to a study carried out on this issue, a recommendation was made that female officers be excluded from induction in close combat arms. The study also held that a permanent commission could not be granted to female officers since they have neither been trained for command nor have they been given the responsibility so far.

Property rights

Women have equal rights under the law to own property and receive equal inheritance rights, but in practice, women are at a disadvantage. This is evidenced in the fact that 70% of rural land is owned by men. Laws, such as the Married Women Property Rights Act of 1974 protect women, but few seek legal redress. Although the Hindu Succession Act of 2005 provides equal inheritance rights to ancestral and jointly owned property, the law is weakly enforced, especially in Northern India.

Education Inequalities

Schooling

UNICEF's measure of attendance rate and Gender Equality in Education Index (GEEI) capture the quality of education. Despite some gains, India needs to triple its rate of improvement to reach GEEI score of 95% by 2015 under the Millennium Development Goals (Unterhalter, 2006). In rural India girls continue to be less educated than the boys. According to a 1998 report by U.S. Department of Commerce, the chief barrier to female education in India are inadequate school facilities (such as sanitary facilities), shortage of female teachers and gender bias in curriculum (majority of the female characters being depicted as weak and helpless vs. strong, adventurous, and intelligent men with high prestige jobs)

Literacy

Though it is gradually rising, the female literacy rate in India is lower than the male literacy rate. According to Census of India 2011, literacy rate of females is 65.46% compared to males, which is 82.14%. Compared to boys, far fewer girls are enrolled in the schools, and many of them drop out. According to the National Sample Survey Data of 1997, only the states of Kerala and Mizoram have approached universal female literacy rates (*Menon-Sen and Kumar, 2001*). According to majority of the scholars, the major factor behind the improved social and economic status of women in Kerala is literacy. From 2006-2010, the percent of females who completed at least a secondary education was almost half that of men, 26.6% compared to 50.4%. In the current generation of youth, the gap seems to be closing at the primary level and increasing in the secondary level. In rural Punjab, the gap between girls and boys in school enrollment increases dramatically with age as demonstrated in National Family Health Survey-3 where girls age 15–17

in Punjab are 10% more likely than boys to drop out of school. Although this gap has been reduced significantly, problems still remain in the quality of education for girls where boys in the same family will be sent to higher quality private schools and girls sent to the government school in the village.

Reservations for Female Students

Under Non-Formal Education programme, about 40% of the centres in states and 10% of the centres in UTs are exclusively reserved for females (*Victoria A. Velkoff, October 2017*). As of 2000, about 0.3 million NFE centres were catering to about 7.42 million children, out of which about 0.12 million were exclusively for girls. Certain state level engineering, medical and other colleges like in Orissa have reserved 30% of their seats for females. The Prime Minister of India and the Planning Commission also vetoed a proposal to set up an Indian Institute of Technology exclusively for females. Although India had witnessed substantial improvements in female literacy and enrolment rate since the 1990s, the quality of education for female remains to be heavily compromised as the country continues to hold greater value for male than female.

Health and Survival Inequalities

On health and survival measures, international standards consider the birth sex ratio implied sex-selective abortion, and gender inequality between women's and men's life expectancy and relative number of years that women live compared to men in good health by taking into account the years lost to violence, disease, malnutrition or other relevant factors.

Sex-selective Abortion

Birth sex ratio map for India, boys per 100 girls in 0–1 age group according to 2011 census.

In North America and Europe the birth sex ratio of the population ranges between 103 and 107 boys per 100 girls; in India, China and South Korea, the ratio has been far higher. Women have a biological advantage over men for longevity and survival; however, there have been more men than women in India and other Asian countries. This higher sex ratio in India and other countries is considered as an indicator of sex-selective abortion. The 2011 Census birth sex ratio for its States and Union Territories of India, in 0–1 age group, indicated Jammu & Kashmir had birth sex ratio of 128 boys to 100 girls, Haryana of 120, Punjab of 117, and the

states of Delhi and Uttarakhand to be 114 (Census of India. 2011). This has been attributed to increasing misuse and affordability of fetus sex-determining devices, such as ultrasound scan, the rate of female feticide is rising sharply in India. Female infanticide (killing of girl infants) is still prevalent in some rural areas.

Girl babies are often killed for several reasons, the most prominent one being financial reasons. The economical reasons include, earning of power as men as are the main income-earners, potential pensions, as when the girl is married she would part ways with her family and the most important one, the payment of dowry. Even though, it is illegal by Indian law to ask for dowry, it is still a common practice in certain socio-economic classes which leads to female infanticide, as the baby girls are seen as an economic burden. Gender selection and selective abortion were banned in India under Pre-conception and Pre-natal Diagnostics Technique Act in 1994. The practice continues illegally. Other institutional efforts, such as advertisements calling female feticides a sin by the Health Ministry of India and annual Girl Child Day can be observed to raise status of girls and to combat female infanticide.

Health

Immunisation rates for 2 year olds were 41.7% for girls and 45.3% for boys according to the 2005 National Family Health Survey-3, indicating a slight disadvantage for girls (GOI, 2005). Malnutrition rates in India are nearly equal in boys and girls. The male to female suicide ratio among adults in India has been about 2:1. This higher male to female ratio is similar to those observed around the world. Between 1987 and 2007, the suicide rate increased from 7.9–10.3 per 100,000, with higher suicide rates in southern and eastern states of India. In 2012, Tamil Nadu, Maharashtra and West Bengal had the highest proportion of female suicides (GOI, 2005). Among large population states, Tamil Nadu and Kerala had the highest female suicide rates per 100,000 people in 2012.

Gender-based Violence

Average annual crime rates per 100,000 women in India by its States and Union Territories. Crime rate in this map includes all Indian Penal Code crimes such as rape, sexual assault, insult to modesty, kidnapping, abduction, cruelty by intimate partner or relatives, importation or trafficking of girls, persecution for dowry, dowry deaths, indecency, and all other crimes identified by Indian law. Domestic violence, rape and dowry-related violence are sources of gender violence. According to the National Crime Records Bureau 2013 annual report,

24,923 rape cases were reported across India in 2012 (GOI, May 2013). Out of these, 24,470 were committed by relative or neighbor; in other words, the victim knew the alleged rapist in 98% of the cases. Compared to other developed and developing countries, incidence rates of rape per 100,000 people are quite low in India. India records a rape rate of 2 per 100,000 people. Other sources of gender violence include those that are dowry-related and honor killings.

NCRB report states 8,233 dowry deaths in the country in 2012. Honor killing is violence where the woman's behaviour is linked to the honour of her whole family; in extreme cases, family member(s) kill her (*The Hindu*, 7 August 2013). Honor killings are difficult to verify, and there is dispute whether social activists are inflating numbers. In most cases, honor killings are linked to the woman marrying someone that the family strongly disapproves of. Some honor killings are the result of extrajudicial decisions made by traditional community elders such as "*khap panchayats*," unelected village assemblies that have no legal authority. Estimates place 900 deaths per year (or about 1 per million people). Honor killings are found the Northern states of Punjab, Haryana, and Uttar Pradesh.

Political Inequalities

This measure of gender inequality considers the gap between men and women in political decision making at the highest levels. On this measure, India has ranked in top 20 countries worldwide for many years, with 9th best in 2013 – a score reflecting less gender inequality in India's political empowerment than Denmark, Switzerland, Germany, France and United Kingdom. From the prime minister to chief ministers of various states, Indian voters have elected women to its state legislative assemblies and national parliament in large numbers for many decades. Women turnout during India's 2014 parliamentary general elections was 65.63%, compared to 67.09% turnout for men. In 16 states of India, more women voted than men. A total of 260.6 million women exercised their right to vote in April–May 2014 elections for India's parliament. India passed 73rd and 74th Constitutional Amendments in 1993, which provides for 33% quotas for women's representation in the local self-government institutions. These Amendments were implemented in 1993 (Ghani et al., 2014).

Reasons For Gender Inequalities

Lorber states that gender inequality has been historic worldwide phenomena, a human invention and based on gender assumptions. It is linked to kinship rules rooted in cultures and gender norms that organises human social life, human

relations, as well as promotes subordination of women in a form of social strata. In India, cultural influences favour the preference for sons for reasons related to kinship, lineage, inheritance, identity, status, and economic security. This preference cuts across class and caste lines, and it discriminates against girls. The causes of gender inequalities are complex, but a number of cultural factors in India can explain how son preference, a key driver of daughter neglect, is so prevalent.

Patriarchal Society

Patriarchy is a social system of privilege in which men are the primary authority figures, occupying roles of political leadership, moral authority, control of property, and authority over women and children. Most of India, with some exceptions, has strong patriarchal and patrilineal customs, where men hold authority over female family members and inherit family property and title. Examples of patriarchy in India include prevailing customs where inheritance passes from father to son, women move in with the husband and his family upon marriage, and marriages include a bride price or dowry. This ‘inter-generational contract’ provides strong social and economic incentives for raising sons and disincentives for raising daughters. The parents of the woman essentially lose all they have invested in their daughter to her husband’s family, which is a disincentive for investing in their girls during youth. Furthermore, sons are expected to support their parents in old age and women have very limited ability to assist their own parents.

Son Preference

A key factor driving gender inequality is the preference for sons, as they are deemed more useful than girls. Boys are given the exclusive rights to inherit the family name and properties and they are viewed as additional status for their family. Another factor is that of religious practices, which can only be performed by males for their parents’ afterlife. All these factors make sons more desirable. Moreover, the prospect of parents ‘losing’ daughters to the husband’s family and expensive dowry of daughters further discourages parents from having daughters. Additionally, sons are often the only person entitled to performing funeral rights for their parents. Thus, a combination of factors has shaped the imbalanced view of sexes in India. A 2005 study in Madurai, India, found that old age security, economic motivation, and to a lesser extent, religious obligations, continuation of the family name, and help in business or farm, were key reasons for son preference.

Discrimination Against Girls

While women express a strong preference for having at least one son, the evidence of discrimination against girls after they are born is mixed. A study of 1990s survey data by scholars found less evidence of systematic discrimination in feeding practices between young boys and girls, or gender based nutritional discrimination in India (Rangamuthia Mutharayappa, 1997). In impoverished families, these scholars found that daughters face discrimination in the medical treatment of illnesses and in the administration of vaccinations against serious childhood diseases. These practices were a cause of health and survival inequality for girls.

Dowry

In India, dowry is the payment in cash or some kind of gifts given to bridegroom's family along with the bride. The practice is widespread across geographic region, class and religions. The dowry system in India contributes to gender inequalities by influencing the perception that girls are a burden on families. Such belief limit the resource invested by parents in their girls and limits her bargaining power within the family. The payment of a dowry has been prohibited under The 1961 Dowry Prohibition Act in Indian civil law and subsequently by Sections 304B and 498a of the Indian Penal Code (IPC).

Marriage Laws

Men and women have equal rights within marriage under Indian law, with the exception of Muslim men who are allowed to unilaterally divorce their wife. The legal minimum age for marriage is 18 for women and 21 for men, except for those Indians whose religion is Islam for whom child marriage remains legal under India's Mohammedan personal laws. Child marriage is one of the detriments to empowerment of women.

Reasons For Equality

1. For Health.
2. For Social relationships.
3. For Human capital development.
4. For Economic progress and stability.
5. For Sustainable economies.

Role of School on Gender Inequality

Most teachers have had no training in gender issues in education. This is the way they've grown up and always lived, so they don't see any problem when, at school, girls clean the classrooms and boys play sport outside. They are used to seeing boys get involved in science activities, while girls sit to the side of the lab and chat, not encouraged to take part. For teachers in many parts of Turkey, this is not disturbing at all. It is normal – and this is why training them is so important.

If there is no equality standard in your private or professional life, it's very hard to understand that there even is an issue. So at first, we experienced resistance. People were confused about what we were trying to do – whether it was about feminism, or lesbian, gay, bisexual and transgender (LGBT) issues. They were not sure what 'gender' meant, so the 'equality' part was hard to explain at first. Once this was clear, teachers could appreciate why it was important. Teachers and teacher trainers need to understand gender issues, get rid of their prejudices and realise why they should not transmit these to their students. Three or five days of training is a good start, but the subject of gender should form a central part of teacher training before they go into the classroom.

Teaching to Promote Gender Equality

Inequities in teacher attention and class participation begin long before a particular student walks into your classroom; however, these patterns can be changed. The studies mentioned previously, which showed male students receiving more classroom attention from both male and female teachers, also found teachers who observed these behaviours on videotape and participated in structured training changed their behaviours. Afterwards, the teachers called on male and female students in nearly equal proportions and gave more precise responses to all students' comments, thus helping them further develop their thoughts. Students responded to these extra measures quite positively, which benefited the overall quality of class discussion. In particular, students' behaviours changed in accordance with the instructors', male and female students began to participate in the class in nearly equal proportions, and all the students responded more frequently and more accurately to the teacher's comments. Paying particular attention to classroom dynamics can profit all the students in the course and result in a higher level of intellectual performance. For example, the "chilly climate" reported in science or engineering courses can be ameliorated without weakening the quality of instruction. Further, placing knowledge in a social context helps to show students

how their learning connects to the world around them and how such ideas are actually practiced in the outside world.

Promoting equity in the classroom does not necessarily mean treating all students equally. That is, though it does mean giving all students equal opportunities to succeed, it may also mean giving some students more encouragement to perform in class or structuring your class in ways that promote greater participation from a wider number of students. Explicitly encouraging quieter students by calling on them or by placing them in group settings where participation seems easier or less threatening is one example of how ensuring equity sometimes calls for additional measures. Paying closer attention to gender dynamics in the classroom leads both to better teaching and to better learning for male and female students.

Role of Parents on Gender Inequality

Family involvement in the education of their children at home and school supports better learning outcomes for children. Across a range of research studies in different national and cultural contexts, higher levels of parental involvement are associated with children's higher achievement and engagement with school. While research indicates that there are important links between parenting and children's academic and behavioural competence at school, less is known about the mechanisms by which this occurs. Taylor, Clayton, and Rowley (2004) termed these processes through which parental involvement influences children's learning outcomes as "academic socialisation" (p. 163). Academic socialisation encompasses the variety of parental beliefs, expectations, and behaviours that influence children's school-related development.

The role of the school and teachers to engage parents Regardless of parental beliefs about whether, or not, one can be effective in supporting children's learning at school, encouragement and opportunities need to be provided by teachers and schools in order for parents to make choices on their level of involvement. Some schools are better than others in their abilities to engage parents. Teachers need to be skilled in knowing how to involve parents and the school needs leadership that values and supports high levels of parental participation. When regular invitations are made to parents to be involved then the school conveys to parents that their contributions are welcomed and valued. The school as a system can show respect for parental concerns and suggestions.

Invitations from teachers to participate in the classroom build trust that is the basis for creating a partnership around children's learning at home and at school.

A school that presents as open, trusting, and inviting is conducive to building strong relationships among children and their families, as well as the school setting. A school climate that is inviting is evidenced by both tangible and intangible qualities that can enhance families. Women must get the much needed respect, to be treated them as human and equal to the other sex. Families need to change their mindset from a patriarchal society. They must allow their women to work and move freely. It has always been said that if the woman of a family is educated, the whole family is also educated.

Role of Media on Gender Inequality

Media interventions can alter gender norms and promote women's rights. Public awareness campaigns and other interventions delivered via television, radio, newspapers and other mass media can be effective for altering attitudes towards gender norms. The most successful are those that seek to understand their target audience and engage with its members to develop content. We do not yet know, however, whether they actually reduce violence.

Media is considered to be the most important tool of society in the modern times as it has the power to reach out to a large audience by mass communication and create an impact wherever it can reach, which now has become far and wide. Social media through its ever updating apps and networking is an inevitable source of influence on mass. The media at large has been instrumental though not to the degree desired in supporting the movement for women emancipation by focusing on the neglect and marginalization of the position of the women in society. Communication is extremely important for women's development and mass media play significant role. It is to be distinguished that growth of women's education and their entry into this business through employment has contributed to the growth of media. If Media can be a powerful agent of change, it can be an equally powerful agent of oppression.

It is without a doubt a dominant medium for advocacy of gender equality and the status of women. Yet the media can also reinforce stereotyped images of women and their roles in society. Women and their contribution to the society have always been overshadowed by the news of their hardships and atrocities inflicted upon them. It is indispensable that the print and electronic media present a balanced picture of women's diverse lives and contributions to society in a changing world. As media has huge influence on people, it should act with more responsibility before reporting and publishing any news. Portrayal of women which is derogatory

to their image by media is an evidence of lack of gender sensitivity and has called for making them accountable for such representation of women. Such instances had led the National Commission for Women to recommend amendment in the Indecent Representation of Women (Prohibition Act), 1986.

The government in a move to strengthen the legal machinery protecting the dignity of women, approved amendments to the Indecent Representation of Women (Prohibition) Act, 1986 in 2012. The aim was to include new technologies like MMS and the electronic media and some which were left outside the ambit of the Act like posters and TV serials which perpetuate stereotypes of women. Promoting a balanced and non-stereotyped portrayal of women in the media is very important to use it in a progressive way and avoiding the ill effects of any such medium of Media. Women's knowledge about media and access to and control over the various forms of conventional and modern media is still limited in most societies. The increase in the participation and access of women to self-expression and decision-making through the media and new technologies of communication is in a way empowering women. The powerful and positive role that the media can play in the empowerment of women and gender equality should be supported and further explored.

Conclusion

At first, since we know that media plays a very decisive role in the society. Hence, it should rather portray women in roles which should be positive and constructive. The society sub-consciously follows what media conveys. The motion pictures in the form of videos have a great impact on the minds of the people at large. Besides this, we must collectively promote the women integrity and empower them to stand for themselves. What legislature can do is to make the laws, what executive can do is to bring those laws in force, what judiciary can do is to provide them with justice and interpret the laws but the penultimate responsibility lies with the general population. Further, allocating balanced work instead of discrimination resulting in domination of one sex would boost the confidence among the weaker sex. Many of the Non-Governmental Organizations also work for spreading the awareness for media education, sexual exploitation and objectification.

The schools can help majorly in simplifying the issue by teaching sex education and values of moral science. Other women empowerment themes may include few of the emoluments such as maternity benefits and flexible working patterns. The Indian cinema and television industry may establish an independent

media house for women. There should be an establishment of a commission for women in each country both at federal and provincial level to keep a constant check for exploitation against women.

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Appendix – 1

Details of Contributors

1. Transgender with Reference to Sexuality, Psychosocial, Legal, Economic, Curricular Aspects and Policies
- Dr. Satish Chandra, Principal, Amar Jyoti School and Rehabilitation Centre, Gwalior, Madhya Pradesh, India
2. Re-Imagining Gender: Reading Transgender Biographies From Psychosocial Perspectives
- Budhiswatya Shankar Das, Social Worker in Department of Psychiatry, Assam Medical College and Hospital, Dibrugarh, Assam, India
3. The Transgender Child, Sexuality and Transgender Children's Literature: Classroom Teaching and Acceptance
- Dr. Rizia Begum Laskar, Assistant Professor, Manohari Devi Kanoi Girls' College in Dibrugarh, Assam, India
4. Significance of Teacher Training Programs For A Better and Equal World
- Dr. Hayal Köksal, Associate Professor and World Council for Total Quality and Excellence in Education (WCTQEE), Director General of Turkey
5. Hijras and Toranzus: Comparative Study of Transgendrs in India and Japan
- Sonali Roy, faculty member of Department of History, Jogesh Chandra Chaudhuri College, Kolkata, West Bengal, India
6. Mainstreaming Transgender Through Inclusive Open and Distance Learning
- Dr. G. Anbalagan, Assistant Regional Director at IGNOU Regional Centre, Madurai, India
7. Educational Status of Transgender Person in India
- Monica Chahar, Assistant Professor in Rattan Singh Girls College of Education, Faridabad, Haryana, India
- Jaita Mondal, Assistant Professor in Assistant Professor in Rattan Singh Girls College of Education, Faridabad, Haryana, India

8. Status and Representation of Transgender Persons in Indian Society

- *Dr. Bimal Charan Swain, in Education in Radhanath Institute of Advanced Study in Education, Cuttack, Odisha, India*

- *Dr. Rajalakshmi Das, Reader in Education in Radhanath Institute of Advanced Study in Education, Cuttack, Odisha, India*

9. Challenges in Teacher Training on Gender Diversity and Inclusion

- *Siddhi Sood, Assistant Professor at Shri Gujarati Samaj B.Ed. College, Indore, M.P., India*

- *Dr. Arti Shakya, Assistant Professor, in Shri Gujarati Samaj B.Ed. College, Indore, M.P., India*

10. The Role of Teacher in Gender Inclusive Classroom

- *Dr. Anil Kumar Panda, Associate Professor in Department of Education, DAV College, Kanpur, U.P., India*

- *Ms. Neha Mishra, pursuing Ph.D. in Education from DAV College, Kanpur, U.P., India*

11. The Role of Social Media to Support Transgender in Higher Education

- *Dr. C. Thanavathi, Assistant Professor of History, V.O. Chidambaram College of Education, Thoothukudi, Tamilnadu, India*

12. The Role of Teachers, Family and Media on Gender Inequality

- *Dr. J. Maria Prema, Assistant Professor in Education Department, V.O.C. College of Education, Thoothukudi, Tamilnadu, India*

Reengagement of Transgender Persons

Challenges and Opportunities

About The Editor



Dr. Satish Chandra is presently working as a Principal, Amar Jyoti School and Rehabilitation Centre, Gwalior, Madhya Pradesh, India. He holds the degrees and certificates in M.Ed. Special Education (HI), M.A. (Sociology), LLB, PGDMC & EJ, NET (Edu.) and Ph.D. (Edu.). He has 15 years of teaching experience in the field of teacher training. He has a keen interest in understanding the diversity among the society in relation to disability and gender issues. He is working towards gender inclusive society and promoting the case of gender inclusive society as well as classrooms. He has written for many national and international journals and conference proceedings. He is associated with several peer reviewed research journals as an editorial board and peer review team member. He also contributed in self learning material development of Uttarakhand Open University, Haldwani, Nainital, India and delivered many lectures as a resource person during various national level academic activities. His research interest areas are Inclusive Education, ICT and Gender Studies. He has earlier edited a book titled “Psychosocial and Educational Problems of LGBTQ Community in India” published by Innovative Publication, New Delhi in 2019. He can be contacted at satishh26@gmail.com.



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Reengagement of Transgender Persons: Challenges and Opportunities

Editor

Dr. Satish Chandra

