

*Training  
Material*

# *Inclusion of Transgender Children in School Education: Concerns and Roadmap*

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## 1.0. OBJECTIVES

After training through this material, trainees will be able to:

- Explain all the relevant concepts;
- Identify the issues faced by transgender students;
- Overcome their own inherent biases associated with transgender persons;
- Shape curriculum, classrooms and school settings into an inclusive space for all students;
- Identify suitable practical strategies to integrate transgender students.

(Note: ‘transgender’ here includes all binary and non-binary identities given in the concerned Act)

## 2.0. OVERVIEW

This training material is designed for sensitization of teachers and teacher educators regarding aspects of gender diversity keeping gender-nonconforming and transgender children at centre stage. The mandate is to integrate these children in the school system and provide them an appropriate learning environment. Teachers’ sensitivity is above all to reach the desired goal because they are the major change makers who are in constant and close touch with children. They are also responsible to take the curriculum modifications to the classroom. However, teachers themselves may have internalized the dominant gender roles prevalent in the society in which the school is located or where they grew up. Consequently they may carry certain assumptions about gender to the school and classroom. Their assumptions about behaviors appropriate for girls, boys and transgender children may influence how they treat the children of different gender and may intentionally or unintentionally reinforce gender stereotyping and bias. During classroom interaction, the teacher’s expectation and attitudes are communicated to pupil, which in turn play a role in shaping the personality of the students and affect their gender perceptions. For the teachers to overcome their own prejudices and play a transformative role in changing the gender biased school culture, this training material is an attempt.

The material provides a systematic understanding of the basic concepts of gender diversity and details out the purpose of such an elaborate and concurrent reading and learning about gender-nonconforming and transgender children. For deeper insights and planning, excerpts from nationally important documents e.g. NALSA judgment, Transgender Persons (Protection of Rights) Act 2019, National Youth Policy, National Education Policy 2020 are included. It also presents the specific issues that these children face and the focus areas which need to be addressed for their effective inclusion in school education. The training material provides a foundation for developing sensitive school culture – geared up for inclusion and acceptance of gender diversity among school children. To achieve this target the training material specifies some strategies which can be easily practiced in schools. Suggestions are also made for the curricular modifications taking specific subjects and stages into consideration. This material proceeds to highlight some success stories of transgender persons who can serve as role models to aspiring young transgender children. Through activities interwoven with the text, the training material attempts to seek active participation of the learners.

**Although developed keeping in mind the teachers and teacher educators, the material can be helpful in sensitizing other stakeholders also, e.g. members of school administration, curriculum developers, text book writers, parents and the public at large.**

### **3.0. INTRODUCTION**

The long and hard struggle behind the current status and scenario with respect to transgender persons in our country can be understood by looking at the history of their being. Transgender persons have a long history of existence in every society, but they have created a particularly strong history of visibility in the subcontinent of South Asia. There is evidence for diverse genders and gender expression being socially accepted in the subcontinent since the Vedic age (Vanita and Kidwai, 2000; Michelraj, 2015). However, the dominant social system of caste patriarchy in India had relegated transgender persons to occupations that are stigmatized. The fall in status of transgender persons was induced systematically under British rule in the form of punishment and the regulated movement of the transgender groups who lived in India during that time. British colonialism criminalized transgender persons and consolidated this process by categorizing transgender persons as a Criminal tribe under the Criminal Tribes Act, 1871. Transgender persons were ridiculed in British colonial accounts and have suffered mis-treatment and inhumane behavior under British rule (Chakrapani, 2010; Subramanian et.al., 2015; Elischberger et al, 2018). Unfortunately, some of these can still be seen in the aggrieved realities of this section of people in our country.

Quality education and employability skills have been time-tested strategies to reverse the effects of marginalization and exploitation. When the goal in education is to reach all as was advocated in the UN's MDGs and now in the SDGs; and also in India's Constitution and in all the policies and provisions, including the Right to Education Act and National Education Policy, the transgender children must be given their rights to access good quality education. They must be given a conducive environment in the educational institutions so that they can enjoy learning, attain their full potential to participate actively and meaningfully in national development as well as their own upliftment. For this to become a reality and to normalize the stigma attached to transgender children, teachers have to be sensitized. They need to overcome their own prejudices and biases and build an apt environment for the learning of all students irrespective of their gender identity. This includes understanding the lives, fears and needs of transgender children, facilitating them according to their requirements and sensitizing other children to have transgender children as their classmates and friends like any other child. This would eventually sensitize the society towards acceptance of all gender identities and expressions. This training material will help teachers, teacher educators, school heads and administrators to prepare themselves to achieve these goals. They will get acquainted with the relevant notions around transgender persons and enable them to develop classrooms as spaces for integration and inclusion. It will also enable schools, as institutions, to address the issues faced by transgender

students within school and facilitate the development of practical strategies to integrate transgender students in school system.

### Activity 1

*Before going further with the training material, pen down briefly what picture emerges in your mind about transgender persons, what you think about them and your own emotions towards them. Also try to describe them in two sentences.*

## **4.0. RELEVANT TERMINOLOGY**

Knowing the relevant concepts and terminologies leads to better understanding of any issue or concern and more precise planning for addressing it. This is also true with issues relating to transgender persons. Broadly speaking it is important to distinguish gender identity, bodily sex, gender expression, and sexual orientation. The interrelatedness and differences among these concepts; and local identities in the Indian sub-continent are also important from the point of view of designing strategies to integrate all transgender children in the mainstream. Especially teachers and teacher educators must develop their vocabulary of transgender and related issues. They need to be prepared to reflect on how these terms are used in various documents, media etc. and how these can be used in order not to offend persons from the transgender community. Hence, this section has gained place in this training material.

The terms are explained as they come during the course of concept clarification.

### **Concepts and terminologies:**

**Biological Sex:** Sex assigned at birth, based on external genitalia. However, it also involves other biological parameters also e.g. sex chromosomes, relative proportions of “male” hormones (androgens) and “female” hormones (estrogens), internal structures, etc.

While we often consider biological sex as binary, i.e. either male or female, but in reality, a wide variety of sex variations exist. In approximately one in two thousand births, the genitalia are neither unambiguously male nor female. Approximately one in hundred individuals have some form of departure in sex characteristics from the male/female-typical bodies.

**Intersex persons:** people who are born with physical or biological sex characteristics (including sexual anatomy, reproductive organs and/or chromosomal patterns) that do not fit the traditional definitions of male or female (WHO,2016). Such as, a few infants are born with biological features of both sexes or the features may be ambiguous. **It is also crucial to note there may not be any visual feature of a person being intersex at birth, for many people, the indications may appear during or after puberty.**

**NOTE:** Traditionally, infants born with ambiguous genitalia are assigned male or female by doctors, often with non-consensual accompanying surgeries to align their genitalia to the assigned sex. These surgeries, even if performed for purely social/cosmetic reasons without any underlying life-threatening condition, are now considered unethical. Current recommendations are to wait until children are old enough to decide whether and what do they want (Cools et al. 2018).

They may or may not identify as transgender persons, hence, not all intersex individuals are transgender persons, nor are all transgender individuals intersex.

**Gender Identity:** refers to one's personal sense of their gender. It can correlate with a person's assigned sex at birth or can be different.

**Gender:** While sex is determined biologically, gender is a social construct as it is based on the social norms for males and females which are differential and often perpetuate unequal power relations in the society.

Note: That society often neutralizes the difference between sex and gender and uses them interchangeably. This is problematic specially for the transgender persons.

**Cisgender:** This is an adjective for those individuals whose gender identity is same as their sex assigned at birth

**Transgender:** Transgender is an umbrella term, an adjective, referring to an individual whose gender identity is different from the sex assigned at birth.

**Gender Incongruence and Gender dysphoria:**

**Gender incongruence:** refers to the mismatch an individual feels as a result of the discrepancy experienced between the gender assigned at birth and the gender identity of self.

**NOTE:** WHO's International Classification of Diseases (ICD-11) now replaces the use of the stigmatizing term 'gender identity disorder' with **gender incongruence**. Gender incongruence is generally indicated by a desire to 'transition', in order to live and be accepted as a person of the self-identified gender, sometimes with the support of hormonal treatment, surgery or other health care services (WHO, 2019).

**Gender Dysphoria:** indicates psychological distress resulting from a conflict between a person's physical or assigned gender at birth and the gender with which he/she/they identify.

Thus, **gender dysphoria** is a result of **gender incongruence**. According to APA (2013) it is a medical term referring to psychological distress arising from a marked incongruence between one's experienced/expressed gender and their assigned gender, lasting at least 6 months.

People with gender dysphoria may be very uncomfortable with the gender they were assigned, sometimes uncomfortable with their body (particularly with the developments during puberty) or with the expected roles of their assigned gender. Gender dysphoria causes some transgender individuals to seek out gender affirming therapies.

**Gender Affirmation:** refers to the steps that some transgender persons take in order to change their gender expression, physical appearance or sex characteristics to align more closely with their gender identity.

**Gender Affirming (or Affirmative) Therapies:** These refer to psychiatric, psychological, hormone-related and surgical therapies that help individuals affirm their gender identity.

**Gender Affirming Hormone Therapy (GAHT):** Administration of hormones under medical supervision that helps an individual to gain the sex characteristics that match their gender identity including puberty blockers that delay the onset of some physiological changes. However, not all transgender persons desire GAHT.

**Gender Affirming Surgery (GAS) (formerly called Sex Reassignment Surgery):**The surgeries that help an individual affirm their gender identity.

Not all transgender persons desire gender affirming surgeries. Further, not all who want them can afford them.

**Agender:** It typically means being without a gender identity or being gender neutral, i.e. identifying oneself as neither man nor woman. This is an example of someone who may also identify as **gender queer** or **non-binary**. Similar terms to a gender include **genderless, gender neutral, and neutrois**.

**Gender queer and non-binary:** Gender queer refers to people who do not identify with any particular or fixed gender. Being non-binary means that one's gender identity falls outside of the gender binary. Thus non-binary is an umbrella term and includes all those who are not under binary identity, e.g. Gender queer, gender fluid etc.

**Gender fluid:** It is a non binary gender identity that's not fixed and is capable of changing over time. Gender fluidity is more dependent on the expression of the individual.

For example, a person feels like a boy and a girl both, thus would fluctuate between boy and girl identities based upon how they may feel. One moment they would want to express in a masculine way and another day they would express as a feminine person. It all depends on what that person is feeling that day/time.

**Gender Expression:** Refers to how an individual expresses their gender through clothes, behavior, voice, gait, etc. (WHO, 2016).

Children and adults whose gender expression does not conform to the gender expression associated with the gender assigned to them at birth face hostility, harassment and violence; regardless of their sexual orientation and gender identity (UNESCO 2016). Therefore, inclusive education should make sure that gender-nonconforming students do not face bullying, regardless of whether they identify as transgender or not. This is important, as many individuals who are gender nonconforming as children do not then identify as transgender persons (or are not even aware of terms such as 'transgender') but nevertheless face violence based on their gender expression.

**Gender conformity:** It is the behavior or gender expression by an individual that matches masculine or feminine gender norms corresponding with their assigned sex. Such persons are referred to as Gender conforming Individuals.

**Gender Non-conformity or Gender variance:** It is the behavior or gender expression by an individual that does not match masculine or feminine gender norms associated with their assigned sex. Such persons are referred to as Gender non-conforming Individuals.

**Gender Norms:** These are socio-culturally defined sets of roles, responsibilities, rights, entitlements, obligations and expected behavior, associated with being a male or a female.

Gender norms are responsible for creating inequalities and power imbalances in various personal and social spaces.

**NOTE:** Some children, from very young ages, may not conform to the societal expectations of the gender assigned to them. Many of those children who do not conform to those gender norms or expression, may grow up to identify as transgender persons in later life. As children and adolescents, they may be perceived as gender non-conforming, even if they have not formed their 'cis' or 'trans' gender identity. Regardless of whether they grow to identify as transgender persons or not, they still need attention due to lack of acceptance of their gender non-conformity, vulnerability to bullying and abuse, and mental health consequences of these. Therefore, it is important not to impose a 'transgender' identity on gender-nonconforming children, but yet provide the needed support and safety. Further, some gender non-conforming children who reach adolescence may be in need of gender-affirmative procedures in future and may be referred to as transgender persons. For the purpose of this training material we use 'gender non-conforming and transgender children' to refer to all children whose gender expression and/or identity is different from the norms associated with their assigned sex.

**Trans man:** Person who was assigned female at birth but identifies with male/masculine gender. They may change (or feel the need to do so) their body to look male/masculine. They are also called Female-to-Male (FtM) transitioned transgender.

**Trans-woman:** person who was assigned male at birth but identifies with female/ feminine gender. They may change (or feel the need to do so) their body to look female/ feminine. They are also called Male-to-Female (MtF) transitioned transgender.

**Trans-feminine:** Adjective referring to persons who do not identify as male, despite being assigned male at birth.

**Trans-masculine:** Adjective referring to persons who do not identify as female, despite being assigned female at birth.

**Trans-phobia (or Transnegativity):** Refers to the discomfort, fear and/or hatred of transgender and gender-nonconforming people. Trans-phobia is found in natal families, educational institutions, workplaces, healthcare institutions, and in society as a whole.

**It is important to note that terms used by the healthcare community and Transgender and Gender-Nonconforming Community are constantly changing and progressing. Gender queer, non-binary, and gender-nonconforming are some terms used to describe a person whose gender identity does not match with the binary model of gender like man/ woman, male/ female or boy /girl. It is pertinent to keep a track of the terms in practice.**

**Sex Characteristics:** These are biological features that characterize an individual's sex.

Even though for simplicity the baby is categorized as male or female, human biology is very complicated. Scientists have observed that biological sex is much more complicated than just the externally visible genitalia. Biological sex has been observed to include a person's chromosomal, hormonal, and anatomical characteristics. Therefore, a wide range of **sex characteristics** exist.

**SOGIESC:** An umbrella term encompassing Sexual Orientation, Gender Identity, Expression and Sex Characteristics, used in national and international contexts (e.g .UN system) to assess humans rights violations and discrimination against those in the mainstream. SOGIESC includes variations e.g. homo/bi/pansexual orientation, transgender identity, non-conforming gender expression and intersex variations.

**Sexuality:** is the quality or state of being sexual; it is how people experience or express themselves sexually.

**Sexual Orientation:** Refers to a person's "physical, romantic, and/or emotional attraction towards other people. Sexual orientation is comprised of three elements: sexual attraction, sexual behavior, and sexual identity" (WHO,2016: <https://www.who.int/gender-equity-rights/news/sexual-gender-diversity-faq.pdf>). It is mostly used in connection with the following:

- **Heterosexuality:**To identify those who are attracted to individuals of a different sex from themselves. People who experience heterosexual attraction (men oriented to women and vice versa) generally refer to themselves as "straight" or "heterosexual".
- **Homosexuality:**To identify those who are attracted to individuals of the same sex from themselves. People who experience homosexual attraction refer to themselves as "homosexual", "lesbian" or "same-sex attracted people". They may sometimes also be labeled, or label themselves, as "gay" or "queer".
- **Bisexuality:** To identify those who are attracted to both male and female or to people of more than one gender. People who experience bisexual attraction often identify as "bisexual".
- **Asexuality:** An enduring absence of sexual attraction. People who do not experience such sexual attraction may identify as "asexual" or "ace". Absence of sexual attraction does not mean lack of other forms of attractions such as emotional and/or romantic attraction. It also does not mean that asexual persons never have or never enjoy sex.

Transgender people may be of any sexual orientation, as is the case with cis-gender people.

## **Regional Identities in the Indian Sub-Continent:**

These include the terms associated with transgender communities in the Indian sub-continent

**Babubhai:** Traditional socio-cultural trans masculine identity in Gujarat.

**Hijra:** Traditional socio-cultural trans feminine identity in central and northern India and Bangladesh. These are people born males but reject their male identity to identify either as women, or not-men or in-between man and woman, or neither man nor woman and join membership with jamaat communities/gharanas. Also includes kothi, janana, and panthi identities.

**Kinnar:** This is a term used by many transgender persons in north India, also in states like Maharashtra.

**Aravani:** The term for hijras in Tamil Nadu. They identify themselves as women trapped in male bodies, although many aravanis would prefer to be called ‘Thirunangi’.

**Jogappa:** A sub-community of trans feminine persons in north Karnataka, parts of Andhra Pradesh and Maharashtra, who are associated with worship to Goddess Yellamma.

**Jogti hijras:** In Maharashtra and Karnataka, jogtas and jogtis refer to male and female servants who dedicate (or are made to dedicate) their lives to Gods in different temples. Jogtihijras refer to male-to-female transgender persons who devote themselves to the service of a particular god.

**Kothi:** Refers to trans feminine individuals who have not joined (or choose not to join) the hijra/thirunangai community. The judgment (NALSA) describes kothis as a heterogeneous group, because it refers to biological males who show varying degrees of being effeminate i.e. having characteristics regarded as typical of a woman. They prefer to take the feminine role in same-sex relationships, though many kothis are bisexual. Some hijras identify as kothi as well, while not all kothis identify as hijra or even transgender. They do not live in separate communities.

**Nupa Maanba:** Traditional socio-cultural trans masculine identity in Manipur.

Nupi Maanbi: Traditional socio-cultural trans feminine identity in Manipur.

**Shiva-Shakti:** Typically referring to a community of transgender persons in Andhra Pradesh, *Shiv-shakthis* are males who are considered “possessed by ” or “married to” the Gods, particularly Lord Shiva. They have a feminine gender expression and dress as women during religious rituals and festivals. They work typically as astrologers or spiritual healers. The community is guarded by gurus who induct disciples and train them for the work.

**Thirunangai:** Traditional socio-cultural trans feminine identity in Tamil Nadu. Formerly known as Aravani.

**Thirunambi:** Traditional socio-cultural trans masculine identity in Tamil Nadu.

### Activity 2

*What are different terms associated with transgender communities in your locality? Identify and discuss who they are, how do they live, are they accepted in the locality?*

## **5.0. POPULATION OF TRANSGENDER PERSONS IN INDIA**

### **5.1. Context**

There are no reliable data on how many transgender individuals are citizens of India. This may be because of the negative societal attitudes towards transgender and gender-nonconforming individuals. Further, until 2018, transgender persons were criminalized under Section 377 of the Indian Penal Code, despite having received legal recognition of gender identity by the Supreme Court NALSA verdict in 2014, leading many to prefer to be invisible and not disclose their identity. Trans-men and other trans-masculine persons are particularly invisible, in comparison to some trans-feminine individuals who are part of hijra/kinnar communities and are better recognized in the society. In 2011, an effort was made in the Census to record these individuals but this also had its own limitations as will be discussed in the section later.

Thus, from a statistical point of view, transgender population had never been enumerated before 2011, although different gender variations have a long history of existence in India. The hijra community has at least a 4,000-year-old culture unique to the Indian subcontinent. Vedic scholars (Michelraj, 2015; Vasumathi and Geethanjali, 2018) have indicated that Vedic literature has distinguished humans as belonging to three natures or three prakritis. They are purush-prakriti or male, stri-prakriti or female, and tritiya-prakriti or the third sex (Svetasvatara Upanishad). Quite contrary to many claims of its foreign origin, diverse gender expressions have a long history of visibility and acceptance in India. This has been documented in various art forms, ranging from representation in mythology from Ramayana and Mahabharata to documents pertaining to the Mughal era. Transgender persons seem to have been recognized in these texts as a visible rank of people in the society and some seem to have occupied respected positions.

There came a time in the 18th Century when British colonized India. They took a derogatory view of the traditional forms of gender diversity in the subcontinent. At this juncture, many Indian traditions started being seen as immoral and became a taboo for English educated middle-class that emerged later. Early European travelers reported being repulsed by the sight of 'Hijras' in the royal courts of India. Thus, in the 19th Century, when the British Colonial administration

took over, they criminalized certain groups of people and denied them their civil rights. Transgender persons, along with many tribes and castes who earned their living by travelling and entertaining people (it included the nomads of Rajasthan, Haryana, Bihar, Chhattisgarh, Gujarat, Kerala, Punjab, Madhya Pradesh, Uttar Pradesh, Tamil Nadu, Andhra Pradesh, Karnataka and Maharashtra) were categorized as criminals under 'The Criminal Tribes Act of 1871'. They were punished for their way of living that was traditionally accepted by Indian culture but was unacceptable to British invaders. In 1949, the criminal tribes act was repealed and the previously criminalized tribes were 'de-notified' and many got included in the SC/ST/OBC categories. Thus, the tribes got a chance to be mainstreamed through affirmative actions taken for their education, employment etc. Unfortunately not only that such advantages didn't extend to the transgender persons, they were continued to be punished under Section 377 of the Indian Penal Code until 2018, as indicated earlier. This underlines the fact that the 200 years of colonization had engraved our present culture too. Thus, falling prey to modern day discrimination which began in colonial period, the transgender people have been facing challenges in every aspect of their life. Stigmatized under British government, the community continued to live under fear because of various socio-legal ramifications. One of the consequence of this is not having a reliable and precise data on the transgender population leading to added deprivation in the living conditions, health and employment status, working conditions, etc., which will be discussed later in detail.

Presented in this section are some of the available statistics related to transgender persons in India along with briefly reflecting on the challenges in gathering the data about the transgender population in India.

## **5.2. Population Enumeration**

Population enumeration is systematically recording information about the people living at a place (country) at a particular time; thus is an action leading to recognition of 'citizens' in a country. It provides valuable details for planning and formulation of policies and schemes by Central and the State Governments. Population enumeration is also widely used by various other National and International Agencies, Scholars, business people, industrialists, and many more for policy planning, programs, researches, welfare measures etc. The population enumeration in the form of the decennial Indian Census is the most reliable source of information on most, if not all, the characteristics of the population of India. Government's intervention in the form of schemes, policies and projects for its citizens are mostly based on the information provided by the Census. The Census (2011) formally 'revealed' the hidden world of the many transgender identities living in India for a very long time through incorporation of 'others' along with 'Male' and 'Female' gender.

## 5.2.1 The Census of India (2011) data on the population of transgender persons

The most widely cited statistic on transgender population comes from the Census of India (2011) which was the 15th National Census of the Country. Yet, it was for the first time the Indian Census recorded the population of transgender persons in India. Interestingly, it was much before the Indian government recognized transgender people as ‘persons’, i.e., as ‘third gender’ as per the Supreme Court’s NALSA judgment of 2014. The Census of India (2011) recorded 4,87,803 individuals who identified themselves as being of a sex/gender ‘other’ than male or female. This number is likely to have included mostly trans-feminine individuals whose identities as hijra/kinnar were recognized in the society better than the other gender identities. Further, this figure also includes 54,854 children in the age group 0-6.

**5.2.1.1 Limitations of the Census data:** The Census data seems to be having the following limitations:

1. Not all transgender individuals identify as ‘neither male nor female’ or ‘others’. As the Census report by itself quotes “It is also possible that transgender (persons) might have returned themselves either male or female depending on their choice“.
2. This number is more likely to have included trans-feminine individuals who were already recognized in the society as hijra/kinnar.
3. The Census figure is unlikely to have included trans-masculine individuals because of the low likelihood of their identifying as ‘Other’ and for the reasons described above e.g. penalization, social stigma.
4. The data indicate that 54,854 of the ‘Other’ in the Census data are children in the 0-6 year range. Since most children at this age are unlikely to express themselves as transgender, it is quite possible that these are children with intersex variations as identified by their parents. Whether these children would grow into a transgender identity or not is uncertain.
5. The data on Transgender persons was being gathered for the first time, it may have not considered all the people under this ‘umbrella’ term, as the category came to be established later.

### Estimating trans-masculine persons

Unfortunately, data on trans-masculine persons is very difficult to track. As Revathi (a transgender woman) an activist, wrote in her memoir titled ‘A Life in Trans Activism’ (Revathi and Murali, 2011):

*“Trans-men are a highly invisibilised and marginalized gender minority. Most people are not even aware that such a group exists. And sadly, even most members of the hijra community do not accept them. I feel the plight of trans-men is, in many ways, worse than male to female trans-persons”.*

6. This was much before the NALSA judgement of 2014 recognising transgender people as ‘third gender persons’, hence, many of them may not have reported themselves as ‘other’ gender for the fear of the hostility.

Although the accuracy of this number can be questioned, the initiative of including the ‘other’ gender in the Census stands out as a landmark decision in country’s goal to give each individual the ‘right to equality’ as enshrined in the Constitution of India. As a remarkable step towards inclusion, the Census data received much appreciation from transgender persons living in India.

An activist, Kalki Subramaniam (a transgender woman) and founder of Sahodari Foundation, India, remarked that

*“This is a beginning and we are proud that the census could draw out part of the truth and establish that the transgender community exists...”*

In the forthcoming Census, the data is expected to be more precise in the wake of increasing awareness and acceptance of gender variants resulting from legal decisions and initiatives of the government and NGOs.

Today, transgender persons in India, by definition from the Transgender Persons (Protection of Rights) Act 2019, include a wide spectrum of individuals with different gender identities and diverse sets of behaviors, interests, appearances and expressions. The Act in its definition includes ‘all persons whose gender does not match with the gender assigned to that person at birth’. Therefore, ‘transgender persons’ includes a variety of identities and expressions under this umbrella, viz., transmen, transwomen (whether or not such person has undergone any surgery or hormone therapy or laser therapy or such other therapy), persons with intersex variations, gender queer and persons having such socio-cultural identities as kinnar, hijra, aravani and jogta. Including all these variants, unpublished estimates suggest there may be 50 to 60 lakh transgender persons in India.

**5.2.2. NACO Data:** As per unpublished data available with the National AIDS Control Organization under the Ministry of Health and Family Welfare, 47,334 transgender individuals are covered by the HIV prevention programs (Targeted Interventions) in 22 states of India, with zero coverage in the rest of the states. These numbers have been based on mapping exercises carried out by NACO staff and community representatives. These mostly represent hijra/kinnar, thirunangai and other trans feminine individuals. Again, individuals who are trans-masculine are not included in NACO programs as they are not considered at risk for HIV. Additionally, definitions of transgender persons differ markedly between the Ministry of Health and Family Welfare and the Ministry of Social Justice and Empowerment (the latter is based on self-identification) which can result in severe underestimation in the former.

**5.2.3. NIE-ICMR Estimates:** Subramanian and Sugirtha (2015) on behalf of the National Institute of Epidemiology (Indian Council of Medical Research), UNDP and NACO, carried out a size estimation and mapping exercise of hijras and other trans-feminine individuals in 17 states of India. They reported 62,137 (Range: 53,280 - 74,297) hijras and other trans-feminine individuals, with Andhra Pradesh, Maharashtra, Odisha, Uttar Pradesh and West Bengal containing 61% of the estimated population among the states studied.

#### **5.2.4. Extrapolations from international findings**

Attempts have also been made to estimate the transgender population in India through extrapolation based on international reports. A meta-analysis based on self-identification studies from various countries, through extrapolations, one would arrive at estimates of 45-81 lakh transgender persons in India (considering India's 2019 population estimates).

**Point to Note:** This has to be kept in mind that the estimates of the proportion (population prevalence) of transgender individuals vary widely based on how 'transgender' is defined. Traditionally, studies relied on the proportion of population seeking or receiving gender-affirming medical surgeries. However, this is a very conservative estimate, as not all transgender individuals seek out, or can afford, these surgeries. Globally, the trend is to rely on self-identification, and this is the principle endorsed by the Supreme Court of India. The NPE 2020 and other significant documents advocate for precise population enumeration of the transgender individuals.

Thus, there is an urgent need to have accurate data on various gender diversities because for making any plans, policies and provisions for mainstreaming them, it is imperative to know the quantum and characteristics of population these initiatives need to cater to

#### **Enumeration of transgender population**

For the above purpose as well as to have reliable data on transgender persons in various spheres e.g. education, employment, electoral roles etc., there has to be an appropriate column in the designated forms through which realistic information about gender diversity can be collected. The question is how it should be done; also considering that 'transgender' is not a homogenous category. The following option is suggested to cover the whole gender diversity spectrum:

#### **Suggested option**

1. Male
2. Female
3. Transgender (when one ticks in this column a window should appear with limited character option where one can write one's category of transgender e.g. trans man, trans woman, gender queer, etc.)

### 5.3. General characteristics of Transgender Population

#### As per Census 2011

In 2011, when the data on Transgender persons was collected, details related to their location, education and employment were also noted.

**5.3.1.Location:** Over 66 percent of the transgender persons identified as ‘other’ gender’ in the Census, lived in rural areas. This figure is very close to the 69 percent of the overall population of India that lives in villages. The highest proportion of the third gender population, about 28 percent, was identified in Uttar Pradesh followed by 9 percent in Andhra Pradesh, 8 percent each in Maharashtra and Bihar, over 6 percent in both Madhya Pradesh and West Bengal and well over 4 percent in Tamil Nadu, Karnataka and Odisha. Rajasthan accounted for over 3 percent of the total transgender population and Punjab for 2 percent.

**5.3.2. Education:**The total literacy rate has been reported to be 56.1% among transgender persons with a total population of about 4.8 lakhs including 55,000 children in the age group of 0-6 years. This is quite low as against 74.04 % of the national average (Census of India, 2011). U.P. having the highest population of transgender persons reported literacy of 55.8%.

Thus, while in U.P., a total of 1,37,465 transgender persons resided; and when 44.2% of them were illiterate, it means more than 60,000 of them had no literacy exposing them to exploitation.

A study of 900 transgender persons in Delhi & UP (2 districts each in urban and rural settings) sponsored by the National Human Rights Commission (NHRC) and conducted by an NGO in 2017 revealed that 29.11% in Delhi and 33.11% in UP never went to school. It also presented that only 5.77% of the sample population were graduates while about 47% had not completed 10th Std.

Thus most of those put under category of ‘educated’ do not really qualify for any well paying occupation.

While appreciating inclusion of transgender persons in Census, 2011, the activist, Kalki Subramaniam also added that,

*“...the census could draw out part of the truth and establish that the transgender community exists and that their literacy rate is very low. They have also established that transgender children exist. It is now up to the government to bring in policy to ensure that they are not discriminated against and that they enjoy equal rights like any other children.”*

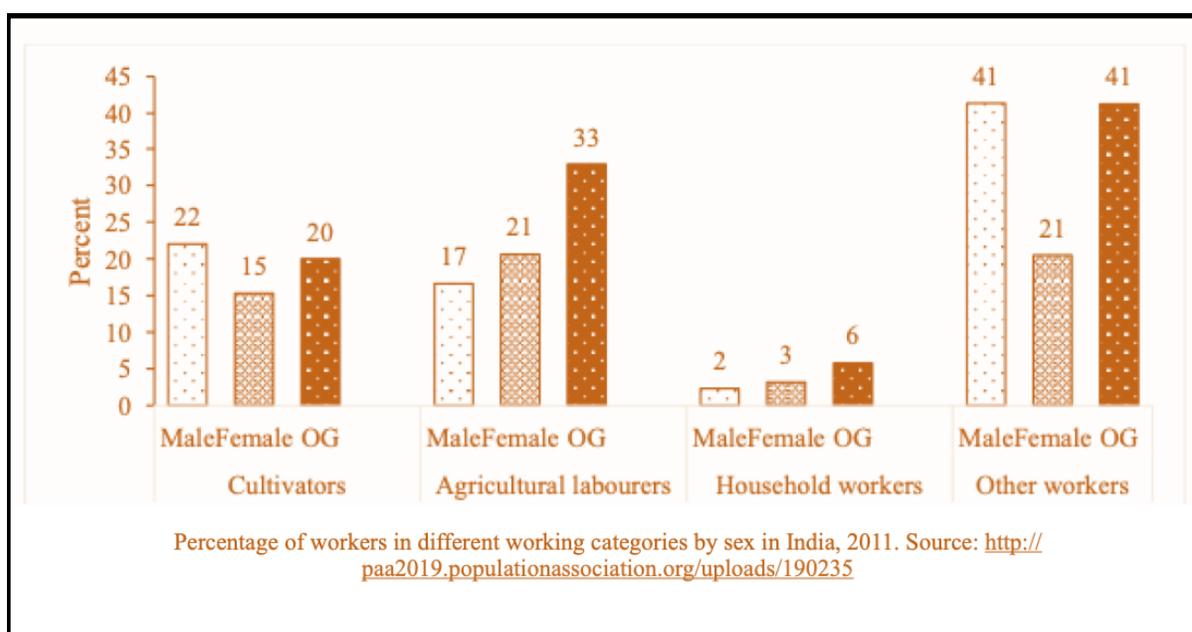
### 5.3.3 Work participation

#### As per Census 2011

Out of a total population of 4,87,803 transgender persons, 1,65,895 participated in some kind of economic activity, that accounts for 34% as compared to the national average of 53.3% among males. Among those who were categorized as 'workers'; 1,07,147 were main workers and 58,748 marginal workers. The Census puts those who work for more than 6 months as 'main workers' and those who worked for less than 6 months as 'marginal workers'.

The Primary Census Abstract (PCA) recorded data for four broad categories of work, viz. (i) Cultivators, (ii) Agricultural laborers, (iii) Household workers; and (iv) Other work. Accordingly, the Census data revealed that about 20 percent of the 'other' gender population work as cultivators, 32.9 percent as agricultural laborers, 5.8% work as household workers and the highest percentage (41.3 %) has been reported to be working in the 'Other works'. It is important to note that the category 'Other workers' in the Census includes all workers not engaged as cultivators, agricultural laborers, or household industry workers.) Further, 'other workers' may include workers like government servants, municipal employees, teachers, factory workers, plantation workers, traders, business persons, and in sectors like transport, banking, mining, construction, political or social work, priests and entertainment artists, etc.

Agricultural laborer as an occupation for transgender persons is dominating in almost all states. Surprisingly, about 5.8% also work as household workers according to the Census. Although low in number, working in households is a positive indicator of their social acceptance! The data in graphical form is presented below:



Some important inferences can be drawn from the figures available on work participation. The work participation percentage of transgender persons is higher than that of females. This may be because many girls may be students or married and involved in household activities, the categories that are put as 'non-workers' in the census. Broadly, among the four categories of work participation recorded in the census, there is not much difference between males and transgender category. But the reality may be different from the data. The 'other workers' category includes a broad range of work; hence the difference may lie there. Further, the census recorded the situation existing when the enumeration took place while among the transgender persons sustaining the job is a challenge. Many of them in personal interviews report to have left the job because of harassment or not being able to adjust at the workplace.

### Other Studies:

The situation seems to have improved to some extent with time. The 5<sup>th</sup> Employment-Unemployment Survey by the Labor Bureau of India includes transgender persons in the national estimates of Labor Force Participation Rate (LFPR), Worker Population Ratio (WPR) and Unemployment Rate (UR). This data cited in the Annual Report (2019-20) (pg. 388) by the Ministry of Labor and Employment, Government of India states that 48% of the transgender persons participate in the labor force.

In a small study conducted by an NGO

and sponsored by the National Human Rights Commission (Kerala Development Society, 2017), 900 transgender persons from two states viz., Delhi and Uttar Pradesh were surveyed. It is

**Table 2.5**  
**Pattern of Employment / Livelihood of Transgender in Delhi and UP**

Employment / Livelihood	TG in Delhi Number of Responses	TG in Delhi (%)	TG in UP Number of Responses	TG in UP (%)	Total (Number)	Total (%)
Badhai/Blessings/Singing/Dancing: Informal sector	99	22	121	26.88	220	24.44
Begging: Informal sector	54	12	40	8.89	94	10.44
Sex work : Informal sector	23	5.11	18	4	41	4.56
Beautician: Informal sector	20	4.44	9	2	29	3.22
Tailoring: Informal sector	13	2.88	18	4	31	3.44
Sales of food items /fruits/vegetable, flower, cloths, etc. as street vendors/ by visiting houses/offices: Informal sector	50	11.11	68	15.11	118	13.11
Miscellaneous work including domestic help: Informal sector	54	12	32	7.11	86	9.56
Miscellaneous work :Employed in the private sector	23	5.11	18	4	41	4.56
Social Work: Employed in the NGO sector	13	2.88	0	0	13	1.44
Employed in the Government sector	0	0	0	0	0	0
No work	59	13.13	76	16.89	135	15.
No Response	42	9.34	50	11.12	92	10.23
<b>Total</b>	<b>450</b>	<b>100</b>	<b>450</b>	<b>100</b>	<b>900</b>	<b>100</b>

*Source: Field Survey*

projected as the NHRC study stating that about 92 percent of transgender persons was deprived of the right to participate in any form of economic activity. This, however, is not the case when the detailed report is analyzed. Table 2.5, pg.27 of the report reveals pattern of employment/livelihood of the respondents. It shows that about 10% of them didn't respond, 15% had no work while others were engaged in work such as sales of items (about 13%); miscellaneous work including domestic help and in private sector (about 10% and 5% respectively), in tailoring, beautician, social work (about 8.5%) etc. Thus, the scenario may not be as bad as is projected. About one-fourth of the respondents earned their living by giving *Badhai* and blessings, dancing and singing; the work traditionally done by the transgender persons specially known as *Hijra*. However, about 10% of them had to beg for their living and nearly 5% were involved in sex work; thus they need dignified options for their living. Facing problems in seeking opportunities for education and life skill, the transgender community lacks the access to better employment whereas, some of them who find an employment, face discrimination and exclusion from benefits and entitlements because of their gender expression (Bondyopadhyay & Khan, 2004), and sometimes are forced to leave and go back to streets with no decent employment (Tiwari, 2016).

Analyzing the available data, it is clear that with the social inclusion and giving the transgender people equal opportunities for education, skill development and employment; there is no doubt that this segment of population can succeed like any other individual in the society. However, conducive and non discriminatory atmosphere holds the key!

#### **5.4.Vulnerability of the Transgender Population**

The transgender persons encounter various mental, physical and social problems. They are not satisfied with the sex assigned to them at birth and feel uncomfortable in their bodies. The bodily changes happening or not happening according to their chosen gender further add to their agony. They are not socially accepted as they do not meet the societal expectations/norms assigned to gender. Even their families often force them to conform to the assigned gender, abuse them when they do not follow or even abandon them. Many transgender and gender-nonconforming individuals leave their natal families on their own for not being able to adjust and face challenges in every aspect of their life.

- In a study by the National Institute of Epidemiology 60,000 transgender people across 17 states were surveyed. The findings reveal that a large percentage of the population received no support from their biological family (Times of India, 2016).
- A study estimated that only 2% of the transgender persons live with their families (Kerala Development Society, 2017). Due to societal shame, fear for marital prospects etc. many parents disown or evict their own child (Community Business, 2018).

Besides this, many of them are not economically sound. The national Integrated Biological and Behavioral Surveillance (IBBS, 2014-15) survey presented that around 57% were keen on getting safe gender affirmation surgery but do not have enough income for it. All these put together increase their vulnerability to discrimination, exploitation and harassment; even falling prey to sexual abuse and crimes which they even fear to report because of the already prevailing insensitivity and hostile attitude of the society towards them. In a survey conducted by the Swasti Health Resource Centre (a Bengaluru-based non-profit group), 2169 transgender people from Maharashtra, Tamil Nadu and Karnataka were interviewed. It reported that 40% of the transgender people experienced sexual abuse even before turning 18 years. In many cases, the sexual abuse begins as early as at the age of 5 years and continues in the later years (Chaturvedi, 2017). The consequences are reflected in their living conditions, health status, level of education, nature of work and working conditions, sustainability of employment etc. This group of children is vulnerable in school settings also. As the survey of 900 transgender respondents reveals, 18 percent of them are physically abused, 62 percent are verbally abused in school, 15 percent are harassed by students as well as teachers (Kerala Development Society, 2017, pg.45).

The national IBBS 2014-15 survey by NACO reported that 44.2% people under the trans umbrella had their first sexual act in the age group 15-19 yr and the mean age of first such act was only 16.6 yr. However, in some cases the age of first sexual act among them may even be as low as 10 years.

It further revealed that there is also a high HIV prevalence among hijra transgender groups; thus, they constitute one of the four core high risk groups (HRGs).

Although, having legal rights now, they face many difficulties in exercising these rights for the want of necessary documents etc. For example, although the total population of transgender persons as per Census is around 4.9 lakh, only 38,970 are registered with the Election Commission(EC) under the category 'third gender' (as per latest data provided for Lok Sabha Elections 2019). This is an increase of just around 10,000 in the last five years; this number in 2014 on the total number of electors under the gender 'others' was reported as 28,527. Studies must be conducted to identify why despite the legal and governmental support, the transgender persons are not exercising their voting rights.

One reason may be because many of them just lack any identity document acceptable to the Election Commission. The homelessness due to family rejection leads many transgender people to live a socially 'illegitimate' existence. They move out of their natal-homes to live in regional hijra gharanas or jamaats. Although these are 'the spaces' for the socially rejected intersex and/or transgender children & young adults (who express gender nonconforming behavior) where they can express themselves freely; these alternative arrangements, the gharanas and jamaats, lack any formal or legal method of adoption. Lacking the legal legitimacy, these individuals are legally 'homeless' having no document to register themselves as voters. Their vulnerability is also very high, they are often forced into sexual labor. Nevertheless, this is a crucial location for the counting of individuals as many of these *jamaats* today are similar to urban slums. Furthermore,

if some people move out as adults, they may have their identity documents with ‘wrong name’ and ‘wrong gender’. Therefore, the transgender persons rendered ‘homeless’ due to rejection in natal-family lead a life without any citizenship, i.e., without any ‘true identity cards’. Thus, educated transgender persons are also subject of deprivation. In addition, the lack of documents like voter card, PAN card, Aadhar, bank account, etc., restricts their reintegration into formal organised systems for which such documents are often mandatory. Now the latest developments after promulgation of Transgender Persons Act, 2019, provisioning issue of identity cards, which are now acceptable proof of identity, may ease out the situation. A tracking of how effectively this provision is benefitting the persons on transgender spectrum is, however, necessary.

These surveys, although of limited nature, bring to the forefront the circumstances which highlight the vulnerability of the transgender persons warranting attention. As India gears up towards ‘inclusion for all’, it is crucial that each stakeholder is cared for and oriented towards the collective goal of gender empowerment. It further requires that marginal gender identities, especially children and youth among them are given due support and protection.

### **5.5. Transgender Students in School:**

It is believed that transgender people are there at every stage of education, but reliable data on how many transgender students are there in the schools in India is not available. The Census 2011 reported 54,854 children in the age group 0-6 years declared as transgender by their parents. Now these children will be in the age group of 10-16 years, i.e. the school going age but there is no official information on them. Additionally, the limitations of the 2011 data have already been discussed earlier that it may have not covered all the gender variants in the spectrum; because of the societal phobia, many people tend to hide this information.etc. Surveys that the respondents voluntarily take are recommended as the only appropriate way to collect reliable data on gender identities. Therefore, enumerating the population of transgender persons is considered difficult worldwide, being even more difficult with children. The lack of data on school age population is also due to lack of enrolment of children as ‘transgender’. Schools enroll children at an age when children may not have expressed their gender fully. They may have expressed their gender incongruence and/or nonconformity by the age of 6 years; or may have experienced some form of gender dysphoria but their identification as transgender person may happen much later. Some psychological studies are available stating that gender identification and gender dysphoria may begin in early years (2nd-3rd year of age). The Gender Schema Theory (GST) suggests that children recognize their gender early and by ages 6-7, gender identification becomes prominent (Bem, 1981). In their study with 5-12 year old gender-variant children (GVC), Olson et al. (2015) have highlighted how these children identified with their expressed gender rather than birth-assigned gender. Despite this, the gender of these school-going children may remain the same in school registers, i.e. the birth-assigned gender. In addition to this, another challenge is the non-homogeneity of the category ‘transgender’ since it also includes children who are born with intersex variations, many of whom are sent to hijra community during infancy. Some of those who get enrolled may chose to be recorded as

‘female’ or ‘male’. All these put together make enumeration of the exact population of transgender children in schools very difficult despite the fact that schools have a crucial role to play in mainstreaming transgender children.

Although some studies are available in India that have been conducted with adult transgender persons; for many reasons including ethical concerns in research with children, school-age population of transgender children are even fewer. One small survey was conducted in India in 2017 by an NGO called Society for People’s Awareness Care Empowerment (SPACE) attempted to record the school-age population of gender nonconforming children. SPACE surveyed a total of 15 private schools in Delhi with a total strength of 7,000 students and a sample population of 700. SPACE reported that 19% of the sample population from among 7000 children, identified as gender non-conforming.

In February 2020 the CBSE announced the total number of students who registered for the exams, as shown below:

<b>Year 2020</b>	<b>Total Number of Registered Students</b>	<b>Number of Boys</b>	<b>Number of Girls</b>	<b>Number of Transgender Students</b>
<b>Class X</b>	18,89,878	11,01,664	7,88,195	19
<b>Class XII</b>	12,06,893	6,84,068	5,22,819	6

(Source: NDTV, 2020 Feb 14, 2020).

From the above table it is quite evident that the number of transgender students who registered for the exams is abysmally low.

On the contrary we can see that their performance is quite good. The Central Board of Secondary Education (CBSE) in its statement declaring results of Class 10 and 12 stated the gender wise overall pass % of children. The July’ 2020 press release declared a passing percent of 78.95% among transgender children for Class 10 and 66.67 % among those who appeared for Class 12. The corresponding figures for 2019 were 94.74 and 83.33% respectively. The reasons for decline in results need to be explored, however, one reason may be the Pandemic, Covid-19. However, these results with high pass percentage for transgender students, underline the fact that transgender children are like any other child in intelligence and learning zeal; they can succeed like other children if given a chance.

Now with the recognition given to transgender persons through Act, there is realization that accurate data on transgender population must be made available. This issue has been prominently taken up in the NPE 2020. Hence, it is expected that steps will be taken soon to achieve this goal. Till this happens, it is important for the school fraternity to realise that there are such children among students at every level of education who do not conform to the societal gender norms because they are different from other children. They should be accepted and facilitated. They are a vulnerable group and need to be protected.

## **6.0. EXCERPTS FROM IMPORTANT DOCUMENTS**

### **6.1. Yogyakarta Principles (YP) 2006 and YP plus 10 (2017):**

In 2006, in response to distinct patterns of abuse of human rights, a distinguished group of international experts met in Yogyakarta, Indonesia. They outlined a set of international principles relating to sexual orientation and gender identity. These are called the Yogyakarta Principles (YP). These principles are a universal guide for ensuring the human rights of all and set international legal standards to be followed by all countries of the world. Further, in November 2017, i.e., after 10 years to the release of Yogyakarta Principles, ‘YP plus 10’ was appended to the previous document. The ‘YP plus 10 document’ also emerged from the intersectional understanding of human rights’ law vis-a-vis sexual and gender identities. The YP and YP plus 10 principles visualize a future where people are born free and equal in dignity and rights.

With a better understanding of violations on grounds of sexual orientation and gender identity, these principles take cognizance of the distinct and intersectional issues of human rights with regard to sexual orientation, gender identity, gender expression and sex characteristics (SOGIESC), (please see ‘Relevant Terminologies’ for a recap of SOGIESC). The principles in these documents talk about individual human rights, the attainment of which includes protection (from poverty, unlawful harm and diseases), non-discrimination, education, employment, health, sanitation, physical and mental integrity and cultural, social, legal and personal rights for all. The YP Plus 10 document also obligates all States to take necessary action for realizing these rights. Regarding SOGIESC, it directs States to undertake programs of education and awareness at all levels. In the same thread, it expects the States to promote and enhance the full enjoyment of all human rights by all irrespective of one’s sexual orientation, gender identity, gender expression & sex characteristics (SOGIESC); and ensuring equality & non-discrimination at all levels. As indicated later in this section, while pronouncing the NALSA Judgment, these principles have been referred by the Hon’ble Supreme Court of India.

### **6.2. National Legal Services Authority (NALSA) Judgment, 2014**

“(Transgender persons)... are also citizens of this country. They also have equal rights to achieve their full potential as human beings. For this purpose, not only they are entitled to proper education, social assimilation, access to public and other places but employment opportunities as well.” (Section 110 (c) pg. 96-97)

This landmark judgment ensuring rights of transgender persons is popularly known as the NALSA Judgment. The transgender community, through various writ petitions sought for a legal declaration for their identity and rights in the country. These petitions essentially raised the issue of “Gender Identity”, which is the core issue, having two facets, viz. right to the self declaration of the gender identity, regardless of the state of one’s body and the right to be identified and categorized as a ‘third gender’ for the transgender (TG), who are neither males nor females.

The Supreme Court of India while pronouncing the judgment took into consideration different international judgments. Such as, the one handed down in the case *Corbett v. Corbett* (1970) by the Court of England concerning the validity of the marriage of a transgender woman. In this case the Court said that ‘any operative intervention should be ignored and the biological sexual constitution of an individual is fixed at birth, at the latest, and cannot be name changed’. However, this judgment attracted widespread criticism from various other countries as well as from the medical profession. In 2002, the European Court of Human Rights examined an application in respect of the legal status of transgender persons in UK and particularly their treatment in the sphere of employment, social security, pensions and marriage. In this case, the Court after referring to various provisions and Conventions held that, “Nonetheless, the very essence of the Convention is respect for human dignity and human freedom . . . in the twenty-first century the right of transsexuals to personal development and to physical and moral security in the full sense enjoyed by others in society cannot be regarded as a matter of controversy requiring the lapse of time to cast clearer light on the issues involved.”

The Hon’ble Judges pronouncing NALSA judgment noted that Indian Law, on the whole, only recognizes the paradigm of binary genders of male and female, based on a person’s sex assigned by birth, which permits gender system, including the law relating to marriage, adoption, inheritance, succession and taxation and welfare legislations. International Conventions and norms are significant for the purpose of interpretation of gender equality. Besides interpreting various relevant Articles of the Indian Constitution, the Hon’ble Supreme Court of India also cited several facts and figures from across the world in its proclamation for rights of transgender persons. The judgments of Hon’ble Courts of other countries and reports from United Nations etc. have been referred e.g. United Nations Development Program (UNDP) Report (December 2010) on health status of Hijra and Transgender persons. Further, several declarations on human rights (Universal Declaration of Human Rights, 1948; Article 16 of the International Covenant on Civil and Political Rights, 1966 (ICCPR); Yogyakarta Principles 2007) were also referred. Reference was also made to legislations enacted in other countries dealing with rights of persons of transgender community. They noted “Unfortunately our country has no legislation dealing with the rights of transgender community. Due to the absence of suitable legislation members of the transgender community are facing discrimination in various areas and hence the necessity to follow the International Conventions to which India is a party and to give due respect to other non-binding International Conventions and principles”.

The Hon’ble Justice said that in international human rights law, equality is found upon two complementary principles: nondiscrimination and reasonable differentiation. The principle of non-discrimination seeks to ensure that all persons can equally enjoy and exercise all their rights and freedoms. Discrimination occurs due to arbitrary denial of opportunities for equal participation. For example, when public facilities and services are set on standards out of the reach of the Transgender persons, it leads to exclusion and denial of rights. Equality not only implies preventing discrimination (example, the protection of individuals against unfavorable

treatment by introducing anti-discrimination laws), but goes beyond in remedying discrimination against groups suffering systematic discrimination in society. In concrete terms, it means embracing the notion of positive rights, affirmative action and reasonable accommodation through reasonable differentiation.

While interpreting this they maintained that non recognition of transgender identities violates Article 14,15,16 and 21 of the Constitution of India. The transgender community comprises of several regional and traditional identities such as Hijra, Eunuchs, Kothi, Aravani, Jogappa, Shiv-Shakthi, etc. These groups each have to face a lot of discrimination and abuse regarding their gender, in ways that are culturally and regionally specific and intersect with other aspects of their identity. So, there is a pressing need to change the mentality of all people to ensure full inclusion and acceptance of transgender persons as citizens of our country with equal protection of rights guaranteed by the Constitution, in the same way as for other genders such as male and female.

The NALSA Judgment, interprets the right to equality (enshrined in Article 14 of the Indian Constitution) of “any person” (pg.61) emphasizing that the definition of person is not restricted to only ‘male’ and ‘female’ persons. It states, “Article 14 does not restrict the word ‘person’ and its application only to male or female. Hijras/transgender persons who are neither male/female fall within the expression ‘person’ and, hence, entitled to legal protection of laws in all spheres of State activity, including employment, healthcare, education as well as equal civil and citizenship rights, as enjoyed by any other citizen of this country” (Section 54; pg.61).

The Judgment has also regarded psyche as the determining factor in identifying the gender of a person (Section 34; pg. 38), “.we cannot accept the Corbett principle of “Biological Test”, rather we prefer to follow the psyche of the person in determining sex and gender and prefer the “Psychological Test” instead of “Biological Test”.” (Section 75; pg.72-73).

It also highlighted that very often equality on paper may be a limitation when translating it to reality; it reiterates, “Social justice does not mean equality before law in papers but to translate the spirit of the Constitution, enshrined in the Preamble, the Fundamental Rights and the Directive Principles of State Policy into action, whose arms are long enough to bring within its reach and embrace this right of recognition to the TRANSGENDERS which legitimately belongs to them.” (Section 126; pg.106-107).

In concrete terms, the NALSA judgment calls for embracing the notion of positive rights, affirmative action and reasonable accommodation. It also recognizes each person’s right to self-identified gender; Section 20 of the judgment reads, “Each person’s self-defined sexual orientation and gender identity is integral to their personality and is one of the most basic aspects of self-determination, dignity and freedom and no one shall be forced to undergo medical procedures, including SRS, sterilization or hormonal therapy, as a requirement for legal recognition of their gender identity” (Section 20; pg.16). Thus, it recognizes the gender identity that the person self-determines irrespective of their anatomy/physiology, and calls for the State to recognize their self-declared gender identity, since non-recognition denies protection under the

law and leaves such persons vulnerable to harassment, violence and sexual assault in public spaces (like restaurants, cinemas, shops, malls etc.), at home and in jail, also by the police (Section 55; pg.61-62). In the same thread, the Court further imparts protection from discrimination in all spheres of society, especially in the field of employment, education, healthcare etc. It directly prohibits any such discrimination on the ground of sexual orientation or gender identity, and therefore, takes cognition of lack of access to public toilets that transgender persons face. The Court notices this as “a serious problem they face quite often” that impairs equality before law and equal protection of law, and violates Article 14 of the Constitution of India (Section 55; pg. 61-62). An extension of this notice by the Hon’ble Court is also applicable to schools. Therefore, it is imperative that schools as institutions are made conducive to holistic development of children who may identify themselves as gender non-conforming or as transgender persons at any point in their life. (A quick reminder here that children with intersex sex characteristics may or may not identify as transgender persons).

The Honorable Supreme Court of India in this landmark judgment directs Centre and State Governments to grant legal recognition of gender identity of transgender persons. It interpreted Articles 15 and 16 of the Constitution that protects Indian citizens from discrimination. It said, in Section 56, “In fact, both the Articles prohibit all forms of gender bias and gender based discrimination” (pg.62); and in Section 59, “Articles 15 and 16 sought to prohibit discrimination on the basis of sex, recognizing that sex discrimination is a historical fact and needs to be addressed” (pg.63).

In Section 60, the Court points to formation of special provisions envisaged under Article 15(4) which calls for the states to take necessary steps towards the advancement of the socially and educationally backward classes (SEBC) of citizens, which it recognizes transgender persons are, and hence it suggests reservation in employment as well: “transgenders have also been denied rights under Article 16(2) and discriminated against in respect of employment or office under the State on the ground of sex. transgenders are also entitled to reservation in the matter of appointment, as envisaged under Article 16(4) of the Constitution. State is bound to take affirmative action to give them due representation in public services” (Section 60; pg.64-65).

Thus, as per the judgment, the Central and State governments are to form necessary regulations that ensure the constitutionally guaranteed rights and warrants the safety of transgender persons. It directs them to ensure education and employment of transgender persons. The judgment declares reservation rights with respect to education: in Section 129 sub-section (3), it says, “We direct the Centre and the State Governments to take steps to treat them as socially and educationally backward classes of citizens and extend all kinds of reservation in cases of admission in educational institutions and for public appointments”(pg.109-110). The same Section also directs the Centre and State Governments to take steps for framing various social welfare schemes for their betterment (sub-section 7). Many such schemes are now in existence or are undergoing steps of formulation For example, SWEEKRUTI scheme for promotion of transgender equality & justice by Odisha Government; Kochi Metro; Tamil Nadu’s Transgender

Welfare Policy; Kolkata Police's Civic Police Volunteer Force (CPVF), etc. These will be discussed later in separate section.

Sub-sections 8 and 9 of the Section 129 also direct the governments to create public awareness so that people accept transgender persons as they are, and establish such social conditions that facilitate regaining of their rights and dignity in the society that are Constitutionally provided. It is to this effect that NCERT has developed this training material for teachers and teacher educators so that schools can accelerate acceptance of varied gender identities present in the society and include transgender & gender non-conforming children in their curriculum and pedagogy.

#### NALSA JUDGEMENT on core issue

To safeguard and protect the rights of the transgender persons guaranteed in the Constitution of India, it was declared that, hijras, Eunuchs, apart from binary gender, must be treated as "third gender". Transgender persons' right to decide their self-identified gender is also upheld.

In nutshell, the NALSA judgment directs Centre and State Government to:

- Grant legal recognition of their gender identity, apart from binary gender "as third gender" for the purpose of safeguarding their rights, and any insistence for SRS for declaring one's gender is immoral and illegal.
- Take steps to treat them as socially and educationally backward classes of citizens and extend all kinds of reservation in cases of admission in educational institutions and for public appointments.
- Operate separate HIV Sero-surveillance Centers since Hijras/ Transgender persons face several sexual health issues.
- Seriously address the problems being faced by Hijras/Transgenders such as fear, shame, gender dysphoria, social pressure, depression, suicidal tendencies, social stigma, etc.
- Take proper measures to provide medical care to transgenders in the hospitals and also provide separate public toilets and other facilities for them.
- Take steps for framing various social welfare schemes for their betterment.
- Take steps to create public awareness so that transgenders will feel that they are also part and parcel of the social life and be not treated as untouchables.
- Take measures to regain their respect and place in the society which once they enjoyed in our cultural and social life.

### **6.3. National Youth Policy 2014 (NYP-2014)**

India is one of the youngest nations in the world. With its highest population in the age bracket of 15-30 years, there is a huge opportunity to realize the potential of youth in national progress. While the Ministry of Education (previously MHRD) takes steps towards ensuring quality education for all, it is needed that the potential of children, as they progress towards youth hood, is tapped and directed towards making a healthy, peaceful, sustainable and just society. For youth to be able to harness maximum benefit from the opportunities available through education and skill development programs, technology and the advances in global economy, they need to be in good health, both mental and physical. The accelerated growth of the country requires that they also develop necessary skills for their empowerment.

The National Youth Policy (NYP) 2014 is a vision document of the Government of India for appropriate policy interventions by Government and non-Government stakeholders for its youth population. The policy extends the category of youth to include ‘youth at risk’ and ‘marginalized youth’. It further sub-categorizes ‘socially and morally stigmatized youth’ (pg.67) to include transgender youth. The policy identifies 11 areas of priority which require action and seeks to provide a framework for stakeholders in the endeavor towards including youth in nation building. ‘Priority Area 10’ titled ‘Inclusion’ (pg.66), includes the Lesbian, Gay, Bisexual and Transgender (LGBT) youth under categories of Youth “that suffer from social or moral stigma”. They are identified as those who are at risk and suffer marginalization requiring “special attention in order to ensure that they can access and benefit from the government programs”. This policy also emphasizes that enabling these youth would require a multi-pronged approach. In this regard, the policy among the ‘Future Imperatives’ calls for enablement and capability building for disadvantaged youth; and creating awareness and opportunities to prevent youth being put at risk (pg.70).

The National Youth Policy stands for creating systems of education and moral transformation at grassroots level as crucial steps in order to eliminate the practices that stigmatize and discriminate such youth. It delineates the pathway for inclusion of youth who belong to various disadvantaged social locations, and particularly those who have a stigmatized identity, like lesbian, gay, bisexual and transgender (LGBT) youth. The policy remarks that a critical area of focus for all disadvantaged youth is education and emphasizes the need for an inter-sectoral approach to education. Further, in its ‘Priority Area 11: Social Justice’ (pg. 72), the NYP-2014 calls for inclusive and supportive efforts for the mainstreaming of the disadvantaged youth who face discrimination on various grounds, such as their gender and sexuality. It says, “It is important that an effort is made to mainstream the disadvantaged groups through affirmative action and other targeted programs. Furthermore, there is need for greater monitoring and media attention to prevent illegal social practices such as stigmatization of LGBT Youth, among others (pg. 72).

Thus, by distinctly including the transgender youth under the umbrella, the NYP-2014 paves way for the overall inclusion and mainstreaming of different gender identities in national agenda for education, livelihood and development plans and policies for the young population of India.

#### **6.4. Transgender Persons (Protection of Rights) Act 2019:**

In its continuous efforts to uphold the rights of different sections of the society, the Government of India passed an Act for protection of the rights of transgender persons living in the country. The Transgender Persons (Protection of Rights) Act, commonly called the Transgender Persons Act, came to existence on 5th December, 2019. The Act consists of 9 chapters, among which Chapter 2 is on Prohibition against Discrimination; Chapter 3 on Recognition of Identity of Transgender Persons and Chapter 6 covers Education, Social Security and Health of Transgender Persons.

The Act, aiming at ending discrimination of transgender persons focuses on inclusive education among others as in Preliminary Chapter I itself (Section 2.d), it defines '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"(pg.2). The Act, in its Chapter II 'Prohibition against discrimination' (Section 3), categorically states "No person or establishment shall discriminate against a transgender person..." and lists the grounds of discrimination including various ways in which it may happen covering Education; Employment/occupation; Healthcare; Access to, or enjoyment of goods, services, facilities, privilege, opportunities available to the public; Right to movement; Right to reside, rent, or otherwise occupy property; stand for or hold public or private office; and access to a government or private establishment (pg. 2-3) wherein the biases may restrict transgender persons' access to good life and attaining full potential. The Act identifies ways of discrimination as 'denial of access', 'discontinuation', 'unfair treatment', 'termination from occupation', and 'removal from government or private establishment'. Thus, by defining inclusive education explicitly in the context of transgender persons and by strictly prohibiting discrimination of any kind on any ground, the Act sets the agenda to mainstream the transgender persons in the society and offer them a life just like any other person.

The Act in Chapter 3 (Sec. 4.2) upholds the NALSA Judgment by granting transgender persons 'right to choose their identity' stating "A person recognized as transgender under sub-section (1) shall have a right to self-perceived gender identity".

#### **The Act under section 2(k) chapter I defines Transgender as:**

**"Transgender Person"** means 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."

### **Certificate of Identity for Transgender:**

Under section 6 of Transgender Persons Act 2019 a procedure for issue of certificate of identity has been laid. Specified rules under this provision state that it will be ‘without any medical or physical examination’. This is a significant relief for the transgender persons as it saves them from unnecessary harassment. It also mandates the District Magistrate to concurrently issue a transgender identity card, which should be included in the Right to Public Services Act. Additional relief is that the Act also provides for a Revised Certificate. Under this, any transgender person can change their gender into female or male after undergoing surgery to change gender.

A valid identification document is essential for many activities, right from opening a bank account, getting an electricity, water or phone connection, issuing of passport, driving license and many other day to day requirements. Transgender people face several challenges for these routine requirements and are at risk if their official identification or records differ from their outward appearance. They may also be denied basic citizenship rights, including access to state rations or employment. The provision under the Act on issue of the identity document explicitly directed to be accepted everywhere as a valid document and a right to change sex details on identity documents as per the details in the Act are milestones in protecting the rights and a normal life of the transgender people. It prevents discrimination and stigma based on their gender identity which is Trans.

The Act in its dedicated intention to end the isolation and stigma of transgender people, directs the Government to take responsibility for securing “full and effective participation of transgender persons and their inclusion in society” putting the onus on the Government to formulate and operate schemes and programs to achieve this. It also explicitly states that these initiatives must be “transgender sensitive, non-stigmatizing and non-discriminatory” (Chapter IV).

The Act through its Sections: 5, 12(1), and 13, takes into its fold not only transgender adults but children too. As Sec. 12(1) says, “No child shall be separated from parents or immediate family on the ground of being a transgender, except on an order of a competent court, in the interest of such child”. The same section also states the right of children to stay with their parents or immediate family members and to live without discrimination (Sec. 12 (2); pg. 4). In seeking identity documents for transgender children, it holds parents responsible for seeking the certificate of identity for their children. Moreover, the Act also ensures that proper measures are taken to safeguard children with transgender identities and serve their best interests; as it states, “Where any parent or a member of his immediate family is unable to take care of a transgender, the competent court shall by an order direct such person to be placed in rehabilitation centre” (Chapter V. Section 13(3)).

The Act also obligates establishments and individuals to take certain responsibilities to address the needs of transgender children as well as adults and include transgender persons in employment (Chapter V). As it states “No establishment shall discriminate against any

transgender person in any matter relating to employment including, but not limited to, recruitment, promotion and other related issues” (Sec. 9). The Act mandates every establishment to designate a complaint officer to ensure that provisions of the Act are effectively implemented (Sec. 11). The Rules (2020) further provide for an Equal Opportunity Policy in every workplace.

Realizing Education as one of the priority effectors in ending discrimination the Act through Chapter VI *Education, Social Security and Health of Transgender Persons* spells out various obligations of educational institutions to provide inclusive education (the Act also defines inclusive education from the perspective of the transgender people) and training to transgender persons. In Sec.13, it states, “Every educational institution funded or recognized by the appropriate Government shall provide inclusive education and opportunities for sports, recreation and leisure activities to transgender persons without discrimination on an equal basis with others” (Pg. 5). Section 14 extends the support to livelihood by directing the Government to facilitate their inclusion in vocational and other self-employment schemes, among others. In other sections, the Act has also spelled out measures to improve healthcare. To address the specific health issues of transgender individuals, the Act directs a review of medical curriculum (Sec.15e).

Chapter VII of the Act is dedicated to the Constitution of a National Council for Transgender persons. Its Constitution is also specified in the Act. The Chairperson will be the Union Minister for Social Justice. An important directive is that among others, the Council will also consist of five members from the transgender community. The Council will advise the central government as well as monitor the impact of policies, legislation and projects with respect to transgender persons. It will also redress the grievances of transgender persons.

The Act in Chapter VIII lists the actions that are recognized as offences. Under this, inter alia, physical, sexual, verbal, emotional or economic abuse any transgender person is an offence and is punishable with imprisonment varying between six months and two years, and a fine. Transphobia often leads to violence. While the penalties under this section of the Act are not commensurate with equivalent violence upon cis-gender persons, this provision of the Act protects the transgender persons against various forms of violence including emotional violence, thereby even prohibiting harassment.

Thus, expectedly this Act will pave way for safeguarding the rights of the Transgender persons and ending their isolation, discrimination and harassment. Through the provisions of education and employment included in the Act the quality of life of transgender persons will be raised and the society will accept them equal to any other person. However, widespread awareness of the aspects of legislation among different stakeholders and its effective implementation remain crucial to achieve these goals.

## 6.5. The National Education Policy (NEP) 2020:

The Government of India has been announcing the National Educational Policies to give direction to the education system as a whole in order to achieve the developmental goals of the country and also to equip individuals to realize their dreams. The first policy came out in 1968, the next in 1986 and the latest is the NPE, 2020. The gist and the excerpts from the policy related to the education and skill development of transgender persons, or having an impact thereof, are enumerated below:

While in the modern era, there is cut-throat competition and materialization everywhere and the value system is fading, the NPE 2020 lays special emphasis on—character building when it advocates in the introduction itself “Education must build character, enable learners to be ethical, rational, compassionate, and caring...” (pg.3) and proceeds to spell it as a principle of the policy, stating “education must develop not only cognitive capacities...but also social, ethical, and emotional capacities and dispositions.” (pg.4). The principle leads the policy to visualize school culture to empower students in building a society that is responsible towards its most vulnerable citizens. It provisions “all participants in the school education system, including teachers, principals, administrators, counselors, and students, will be sensitized to the requirements of all students, the notions of inclusion and equity, and the respect, dignity, and privacy of all persons.” (section 6.19, pg.28). This provision if implemented in true spirit keeping in mind the harassment, marginalization and pain of the transgender persons will go a long way in mainstreaming them as what they need the most is the respect, dignity, and privacy. On the same ground, Section 4.28, pg.16 states “Students will be taught at a young age the importance of “doing what's right”, and will be given a logical framework for making ethical decisions.”

The policy also puts an onus on itself to “provide to all students, irrespective of their place of residence, a quality education system, with particular focus on historically marginalized, disadvantaged, and under-represented groups. Education is a great leveler and is the best tool for achieving economic and social mobility, inclusion, and equality. Initiatives must be in place to ensure that all students from such groups, despite inherent obstacles, are provided various targeted opportunities to enter and excel in the educational system.” (pg.4). The policy also targets the care and safety of every student and refers to it as the quality of a good education system (pg 5). This is also of utmost importance for transgender students as many a times they feel isolated or face violence due to which they have to drop out of the school. This needs to be noted here that the NPE 2020 specifically recognizes transgender individuals also among the Socio-Economically Disadvantaged Groups (SEDGs) that have been historically underrepresented in education. The policy document takes into account “While overall enrolments in schools decline steadily from Grade 1 to Grade 12 ,this decline in enrolments is significantly more pronounced for many of these SEDGs,” (Section 6.2, pg.24). Attention to this fact assumes significance as education enjoys the status of “the single greatest tool for achieving social justice and equality” having the goal to build “an inclusive and equitable society in which every citizen has the opportunity to dream, thrive, and contribute to the nation”.

In the backdrop of this significance, the NPE 2020 has incorporated a specific section on curbing the dropout rate (Section 3, pg.10) titled “Curtailing Dropout Rates and Ensuring Universal Access to Education at All Levels”. What could be of special benefit for transgender children are the recommendations that alternative and innovative education centers will be put in place in cooperation with civil society to ensure bringing back children who have dropped out of school due to various circumstances into mainstream education. Even more important is that students will be carefully tracked for their participation and learning levels. This initiative may also bring to the forefront the problems faced by transgender students in the education system and lead to tailor-made solutions.

The policy puts a high weightage to the issues of equality and inclusion wherein it has an elaborate Chapter “6. Equitable and Inclusive Education: Learning for All” Pg. 24, with twenty sections in it. In this chapter, the policy also makes specific mention of transgender persons. Section 6.2 puts transgender persons under SEDGs as it states “Socio-Economically Disadvantaged Groups (SEDGs) can be broadly categorized based on gender identities (particularly female and transgender individuals)...” all the provisions made in the policy for SEDGs also become applicable for the transgender students. The need is to sensitize officers and personnel in the education system to take necessary steps for transgender children under these provisions to benefit them.

Section 6.8. (Pg.26) makes a very far reaching recommendation as far as implementation of various provisions for different gender identities is concerned i.e. creation of a Gender-Inclusion Fund. It states “...the Government of India will constitute a ‘Gender-Inclusion Fund’ to build the nation’s capacity to provide equitable quality education for all girls as well as transgender students. The fund will be available to States to implement priorities determined by the Central government critical for assisting female and transgender children in gaining access to education (such as the provisions of sanitation and toilets, bicycles, conditional cash transfers, etc.); funds will also enable States to support and scale effective community-based interventions that address local context- specific barriers to female and transgender children’s access to and participation in education...In essence, this Policy aims to eliminate any remaining disparity in access to education (including vocational education) for children from any gender...”.

The NPE 2020 in sections 6.19 and 6.20 (Pg.28) also emphasizes the sensitization aspect forcefully. It states “All participants in the school education system, including teachers, principals, administrators, counselors, and students, will be sensitized to the requirements of all students, the notions of inclusion and equity, and respect, dignity, and privacy of all persons.” Sensitization is most crucial from the point of view of transgender children as there is already quite some awareness and understanding about other SEDGs but the strata of transgender children is relatively new. There are many misconceptions associated with transgender persons. Most people don’t have a realistic picture about the gender identities, fears and needs of transgender persons. The policy also takes into fold sensitization of students through school curriculum about human values, inter alia gender equality, non violence and detailed knowledge

about gender identities (section 6.20, pg.28). This recommendation is also significant as to mainstream transgender children the fellow children need to understand, accept and respect them. The children may also be equipped to question gender identity based discrimination. This in turn is possible only if teachers and school administrators are aware and sensitized on these issues. The policy also recognizes teachers as those “at the centre of the fundamental reforms in the education system” (Pg.4). The present training material is an effort to sensitize teachers and teacher educators on issues related to transgender children.

The participation and performance of all children from various strata of SEDGs at every level of education is the goal and thus these concerns and provisions are extended to higher education also. Under Chapter 14, Equity and Inclusion in Higher Education, sub section 14.4.2 (k) is specifically the one in benefit of transgender students as it focuses on sensitization of all on issues of gender identity as it states- “Ensure sensitization of faculty, counselor, and students on gender-identity issue and its inclusion in all aspects of the HEI, including curricula”. The following sub section 14.4.2 (l) further strengthens it by adding “Strictly enforce all no-discrimination and anti-harassment rules”.

Another notable provision in the policy which could be implemented to the advantage of the transgender students is “In every education institution, there shall be counseling systems for handling stress and emotional adjustments.” The transgender students often report bullying, isolation and harassment mostly because of a variety of prejudices associated with gender identity. Counseling, if implemented keeping their issues in mind, will make the learning environment more comfortable for them and will reduce their dropout.

The focus of all the educational planning and policies is to benefit and reach every individual without discrimination on any ground, thus all ‘the provisions and recommendations for all’ are applicable for the transgender students equally. But when a particular group is mentioned specifically the group comes in focus. In this background it is heartening to see that for the first time the transgender students have been recognized as a specific group under SEDGs needing attention. Sensitization and counseling put together are expected to overcome many obstacles that are in the way of mainstreaming transgender students.

### *Activity 3*

*In view of the provisions for transgender students in the Act and NPE, plan a roadmap for participation, continuance and excellence of the transgender children in school education.*

## 7.0. ISSUES AND CONCERNS OF GENDER NONCONFORMING AND TRANSGENDER CHILDREN IN SCHOOL EDUCATION

For gender nonconforming/transgender children, rigid norms of gender expression and its link to birth-assigned sex are a source of constant tussle and restrict their educational attainment.

Thus, it is crucial that as primary influences around children, teachers make themselves aware of the issues that these children face. Teachers are needed to facilitate acceptance of non-stereotypical gestures from children inside the classroom and school premises to create inclusive environment for gender nonconforming and transgender children which affirms their perceived gender identity. They need to provide the space for children to learn adequately as they build their self-concept, even when in conflict. When some particular processes in school are found to reinforce rigid gender norms of behavior, expression, body-type, clothes, other choices, etc., schools along with parents can take the initiative to discontinue those practices and introduce new ones which are gender inclusive. So, in this section, we take a deeper look at the challenges that children face while in schools so that children who do not conform to birth-assigned gender can have an inclusive and safe environment in schools.

**Gender nonconformity** is when one's behaviors and mannerisms, etc., do not match the gender norms or stereotypes of the gender assigned to them at birth'. It is important to note here that for the purpose of identification in the society 'normalization of gender' happens within the rigid two gender structure, i.e., boy/girl, those who defy this and assert gender expressions which are not considered as "norm" are called gender nonconforming (GNC). For example, a child may be called as gender non-conforming when assigned as boy at birth but expresses behaviors which are not typical of a boy or vice versa. Young children, e.g., those in their foundational years, may not have been identified as transgender at that young age but may be expressing themselves against the gender norms. Hence, when we refer to children in schools it is better to aware of the gender nonconforming children also and the system has to integrate them. However, not all gender nonconforming children grow up to identify as transgender.

Further, as stated in NEP 2020, and transgender Protection of Rights Act 2019, schools have to change to accommodate diversities of all kinds. Therefore, we will highlight some issues that need to be addressed in the due course for integrating the new SEDG category of students, viz., transgender (and gender nonconforming) students.

Given below are some issues that emerge, inter alia, from sharing of school experiences by many adult transgender persons, through national and international studies and interactions. These are not exhaustive and need to be viewed as examples. Sources of interview excerpts in this section include those from Priyadarshini (2017) and Arora (2018)

## 7.1. Identity Crisis:

The notions of gender and sex are highly interlinked because in most societies the birth assigned sex becomes an inflexible marker of the gender of a person which continues throughout the life most of the time, without leaving any flexibility for self-identification of gender.

In order to understand the effects of this rigidity, we need to understand how an individual's self-identity develops in the society.

All children go through the development of self-image or self-concept and self-esteem. They also develop a personal identity as well as social identity. It has been studied extensively by psychologists across the world that belonging to a group is part of an individual's self-concept of social identity (Tajfel, 1974). Identity development or identity construction is a complex process. It begins with an infant's discovery of 'self' and continues throughout childhood and gets strengthened during adolescence and youth-hood. Identity has different dimensions or domains, and gender is one such dimension of identity. For the positive development of an individual, psychologists suggest coherence among different dimensions of the identity. They have also linked positive identity with the sense of clarity, satisfaction, originality, unity of ideas, beliefs, etc., which develop when different dimensions of identities are coherent over time (Erikson, 1968; Schwartz, Zamboanga, Wang, & Olthuis, 2009).

The process of identity development involves development of 'self-understanding' or 'self-recognition' in an individual. Since gender identity also develops as a part of this recognition or understanding of 'self' (often in childhood, sometimes in children as young as 3 years of age) it is very important that children face an encouraging environment in order to develop a positive and coherent identity. An individual perceives their self-identity through identification with a group. As a result of self-perception and self-recognition, children develop gender identity and also identify themselves with a social group identity. The perception of one's gender identity also involves psycho-social development of the person as they are socialized into the social norms of gender, i.e., certain fixed behaviors, mannerisms, etc., for specific gender and/or sex, which act as 'norms or rules'.

Now, what happens to those who don't conform to these norms?

Their self-identity does not match with the expected social identity, and the coherence among different dimensions of identity is lost affecting their personality. They are confused and efforts of the society to compel them into the rigid acceptable 'normalization' stigmatizes them. It is especially difficult since they constantly battle with social expectations of their assigned-gender and the self-concept of gender that they perceive.

As Christy, a trans-man, shares attempting to conform to expected norms of his birth-assigned sex/gender;

*‘I tried so many times to change myself, to be the girl I was supposed to be, for my mother. I felt the problem was with me. I thought, ‘nobody else, but it’s me who is behaving weird, behaving like a boy when I should behave like a girl’. I had questions in my mind regarding myself being ‘normal’. I thought that I was not all right; ‘there’s no one like me’; ‘perhaps God has given me the wrong body!’”*

Conflicting notions of identity can undermine the self-concept affect the mental health, education, relationships and also the adult life of an individual in the long run. Therefore, it is important that children’s worlds are synced to see a world of opportunities, free from biases. Furthermore, as observed by psychologists, gender may be expressed through choice of toys, clothing, hairstyle, preferred name or nickname, manner, style, physical gestures, etc. Both gender conforming and nonconforming children have been observed to express gender in their choice of behavior or choice of friends as they observe and internalize the dominant stereotypes around accepted norms of the gender that they associate with. It is seen that GNC/transgender children, as they cannot conform, fear rejection, are depressed, isolate themselves or ‘disappear into oblivion’ (leave their natal families etc.) which can lead to more problems as mentioned earlier e.g. lack of identity; non recognition as citizen; missing educational, skill development, employment opportunities; excluded from the benefits of welfare, development and empowerment schemes and programs etc.

Consider the example given in the box in order to understand conflicts due to social norms:

### **Conflicting social norms at different stages of school education and impact on children**

#### **At preparatory and foundational stages:**

- All children are taught to live in unity and harmony from the early stages
- Boys and girls usually sit together in co-ed schools up to these stages,

#### **At middle and secondary stages:**

- Boys in middle and/or secondary stages are expected to mingle only with boys and girls only with girls.

At later stages of life, people are again expected to live, work and interact with diverse groups of people including men and women together.

### **Impact on Children**

Children grow up with conflicts about ‘what they should or should not do?’

Research shows that conflicts and dilemma affect their attention towards studies (Petersen & Craighead, 1986). Varying degrees of depression and eating disorders are common for all children during puberty as this stage is characterized with these emotions (Petersen, 1988).

Furthermore, sometimes one's self-perception of gender identity may not be compatible with the societal stereotypes of the gender assigned at birth. This mismatch has been seen to cause much distress to the individual.

### **Stigma of Gender nonconforming/transgender children**

When bifurcation according to gender begins, and this follows a binary structure, i.e., into boys and girls only, these children are confused how should they fit themselves. In addition to the impact that all other children face, these children are often bullied or abused when they behave/mix up with the 'wrong gender'.

As Christy (trans-man) further shares about perceiving difficult situations at school that affected his sense of self:

*“When I was in school some people had started teasing me. Some boys proposed to me in 6th-7th. I used to tell them “I am a boy, why are you proposing me?” I told the boys that I was like them, so I had nothing for them. I used to go to school in a skirt. They could not think of me as a boy. They would tease me that I could never become a boy. Some people would call me ‘2 in 1’ or shikhandi. I did not know its meaning earlier. Later I found out that they used to call me that because of my behavior. “*

The distress caused due to this incompatibility is called gender dysphoria. Also, please note that the individuals may or may not experience dysphoria but still identify as gender nonconforming, i.e., gender dysphoria is not a prerequisite for the self-identification of gender nonconformity or transgender identity.

While some individuals exhibit belongingness to genders other than that assigned to them at birth, some may express not belonging to any gender or some may even present both 'feminine' and 'masculine' behavior. Consequently, they may be seen as a boy sometime and the other time as girl. This also means that they do not fit into rigid binaries. For those children who express non-binary gender, the normalization of rigid gender norms affects the overall identity development process. The process is filled with conflicts and isolation since children are forced to conform but they mostly cannot. As it also makes them question their own behaviors that may be in disagreement to the norms, they are left confused and helpless since they often lack emotional support from parents and peers. Therefore, the process of gender identity development for nonconforming children is filled with stigmatized experiences which are due to identity crisis. The repercussions of this are many, and mostly long term.

## **7.2. Prevalence of binary model and structures:**

The binary model of gender and sex functions with recognition of only two categories; male and female, thus neglecting those who are on the transgender spectrum. Consequently, children are

socialized into categories of ‘boys’ and ‘girls’ with the expectation from them to grow into gender categories, ‘masculine man’ and ‘feminine woman’, respectively. The ‘masculine woman’ or ‘feminine man’ are not acceptable! In the binary system the GNC or transgender individuals are totally ignored jeopardizing their interests.

Not only bodies (i.e., sex characteristics) and gender are seen as binaries, but also the roles in the family & society; work that people do; interpersonal & intra-personal relationships; behaviors and norms; choice of clothing, hairstyles, sports, public & private spaces, etc. all reflect a binary orientation. When behaviors and expressions exist within the binary, they are seen as ‘normal’ and are acceptable. So, in case of children who do not conform to binary roles, expressions, behavior, etc., which typically associates with their assigned-sex and thereby, gender; then they are made to feel as ‘abnormal’. Further, these expressions, behaviors, mannerisms, etc., draw attention of others since they are not seen ‘normal’ (we are talking of negative attention here, especially from bullies. We will discuss more in the section on ‘bullying’).

This binary perception of gender also gives rise to other structures which operate as binary. The structures that arise from the binary model, i.e., into only two ‘mutually exclusive’ categories of ‘either man or woman’, are binary structures.

**7.2.1. Binaries structures in schools:** As stated earlier, the gender of many school-going GNC/transgender children may remain as the birth-assigned gender in school registers. Here, it is important to note that these children, who get enrolled in one or the other category, may face severe trouble while growing up in the binary environment of school. These gendered structures exist in the form of:

- Uniforms,
- Seating arrangements in classrooms,
- Assembly and school functions,
- play areas
- Other spaces as common rooms
- Sports teams
- Choice of characters in school functions e.g. drama, etc.
- Choice of hairstyle; etc.

Children are socialized into stereotypical binary gender roles through family, social processes and school culture. Textbooks and hidden curriculum also play a role which will be discussed in more detail in a separate section.

The gender non-conforming/transgender children defying these binary norms through their ‘wrong’ choice of clothes, hair-style, sports, mannerisms etc. often face hostile climate at schools while growing up.

**7.2.1.1. Uniform:** Following are some of the experiences shared by the transgender persons

Sunil, a trans-man shares,

*“I was feeling problems with the uniform. So I was like, ‘okay finishing Std. 10th would mean I won’t have all this(salwar kameez as uniform) in college; I would be free to wear anything...Also, I played cricket for school team, so that it would make a good excuse for shortening my hair”*

Rumi, a gender queer, assigned female at birth, says,

*“I was never comfortable with my uniform like skirts. I was always comfortable wearing pyjamas and kurta”.*

Allowing exceptions to accommodate children who are gender nonconforming can go a long way in comforting them; like Thoujal, a trans-man shares,

*“The principal instructed the teachers, I guess, so I was not stopped from wearing trousers. In this school I continued till Std. 12th.”*

Thoujal also reported changing schools until 8th std. since he felt ashamed wearing skirts when his gender identity was that of a ‘boy/man’. In addition, he shared that his school experience was very lonely and isolating because of these binaries.

The problems with uniforms can be tackled by introducing gender neutral uniforms or there can be a variety of uniforms allowing children to choose what they feel comfortable with, irrespective of the gender associated with it, i.e. if a child assigned girl at birth but feels comfortable wearing boy’s uniform and vice versa, it should be allowed and facilitated. Even this can be allowed for gender conforming children. Therefore, it is important that all children are treated in a way that normalizes the behaviors, mannerisms, etc., which are generally expressed by gender nonconforming children.

**7.2.1.2 Co-curricular activities:** Gender nonconforming children are also affected by binary practices in co-curricular activities like dance, drama and sports etc. when these do not accommodate them. In addition to art forms like dance, drama; GNC and transgender children also get restricted in terms of other creative expressions like writing and reciting. A survey has also reported that the participants were barred from writing about their issues in school yearbooks or school newspapers.

**7.2.1.3. Sports:** A survey conducted in the US by Gay, Lesbian, and Straight Education Network (GLSEN), an advocacy organization for youth, reported that more than 20% of students who identified as LGBTQ were either prevented or discouraged by coaches and school staff from participating in sports because of their sexual orientation and/or gender expression. It is suggested that the children should be allowed to play in mixed teams.

Sonu, a trans-man, shares about his interest in outdoor games, and states that he found it difficult to play in women’s team,

*“I liked cricket and have played at state level too. But I had to join the women's team; I used to practice with boys mostly since I always wished to play in the boys' team.”*

Moreover, due to gender bias, sometimes children are not encouraged to play sports of their choice. Like Ajay (Name changed), a trans woman shares,

*“I liked Kho-kho. So I used to play that with both boys and girls.”*

But she was forced to play cricket with male cousins, as she says,

*“They (male cousins) always went out to play cricket but I never went. They would tease me, but I didn’t like to play that game. I felt so bad when they tease me. At college also I would give excuses to escape cricket, when my classmates called for playing.”*

Environment should be created where all children, irrespective of gender, can play games/ sports of their choice. Schools can take lead to bring this transformation. Although, with respect to sports, taboos are breaking with many girls participating in sports earlier labeled as ‘men’s sports’ and getting projected, facilitated, recognized and awarded at national and international level but more ground needs to be covered. Moreover, this issue needs to be looked afresh from the perspective of the GNC/transgender children.

**7.2.1.4. Performing Arts:** GNC/transgender children oftentimes get limited space to express their creativity. Limiting binary structures present in the society and extended to the culture of school stunts their creative growth. They not only are restricted, but also face severe consequences for choosing to express themselves as opposed to social norms.

Chandni, a trans-woman, shares her experience of feeling joy but later facing consequence of sexual abuse due to her choice of feminine character in a drama-

*“When I was in 6th standard, I got the opportunity to play drama and wear a saree; I chose Parvati’s role...That day while we were young, wearing saree-blouse, putting onions in the place of breasts and doing comedy was great. Enjoying ourselves, me and my friend who had same feelings as mine, we came back to the hostel. We both thought such roles in the drama will give us the chance to wear saree. That same day, we faced sexual abuse in the hostel (by senior boys)”.*

The experience described above is frequently faced by children who are gender nonconforming. We have seen how they face problems due to the presence of binary structures all around them. Similar experiences, reported by a majority of adult transgender persons across cultures, have shown how difficult it is for gender non-conforming children to fit into a gender social norm commensurate with the sex assigned at birth. The adult transgender persons who faced dysphoria also lack support from their family. Therefore, they suffer internally and isolate themselves. Some may try to hide their issues and may even conform for a small time, but these have been observed to increase their mental suffering.

These binaries cannot represent the different dimensions of identity (including gender identity) that overlap in people. Also, the rigid binary norms, in turn, result in inadequate distribution of resources and opportunities, perpetuating inequality in the society. In addition, it hampers the growth of children as well as the society. But are the personalities really binary? Let us reflect.

**Is there really something in our personality that is in complete exclusion to the opposite?**

1. Do we not enjoy music as well as silence?
2. Do we not like going out as well as staying at home?
3. Do we not feel brave at some time but weak at another time?
4. Do we not feel responsible but also feel being taken care of?

Thus, in reality the binary is an illusion.

Therefore, children should be given a space free from binaries, so that they express their gender without facing conflict or punishment.

### **7.2.2. Issues of infrastructure:**

In continuation with the above discussion on binary structures, in this section we will talk about binary and non-binary infrastructures in schools. These binaries keep separating individuals throughout life by associating different infrastructures to different genders.

Many infrastructures in school are exclusive to a specific gender. They exist in the form of infrastructures like

- Single sex schools for girls and boys
- toilets
- changing room facilities at sports
- hostel facilities
- Common rooms; etc.

Most school buildings have separate toilets for only two genders, i.e., for boys and girls. Young children are conditioned to choose socially acceptable behaviours, i.e., gender expression commensurate with their birth-assigned sex. The use of toilet, an infrastructural facility, is used to condition children into binary gender; female children are conditioned to use the toilets labeled 'girls' and male children are to use the toilet marked for 'boys'. Children, who face gender dysphoria, feel conflict/dilemma while choosing the toilet that they feel comfortable. This is mainly because their self-concept and social expectations of their body do not coincide with each other. Therefore, presence of binaries in infrastructure also creates conflicts for gender nonconforming children who find it difficult to make a choice; at such a young age, it is an emotionally charged decision that additionally burdens them.

As Thoujal, a trans-man, shares,

*“In school, I was very uncomfortable using the girls’ washroom, so I would avoid using the facility at school. I remember not using it ever since I realized my identity as a boy.”*

Such agony has been reported by many persons under the transgender umbrella. It establishes that most gender nonconforming children often avoid using toilets at school which can take a toll on not only their mental health but physical too. Also, some children also face gruesome experiences while accessing toilets at school.

As Gulshan, a trans woman, shares an incident that happened in her school toilet (Hindustan Times, 2018),

*“They (the boys in her class) mocked me and said they will check if I am a girl or a boy. I lost my voice and couldn’t call out for help. Thankfully, some other boys intervened and rescued me. But that was the last time I used the bathroom in my school.”*

Similarly, another trans-woman Soumya shares the trauma of getting molested,

*“One day, during the lunch break in my 9th Std., the boys forcefully wanted to see my private parts. Someone (from the class) reported, and a teacher came and scolded them for doing such a thing. I felt so bad and I was so depressed after that (incident).”*

Situations like these are very common in case of gender nonconforming/transgender children since they are visible as different from others due to their choices and mannerisms. It draws attention especially of bullies, peers and adults alike. As mentioned above, Chandni (trans-woman) faced sexual abuse in the hostel premises. The perpetrators in her case were her supported by an adult (the hostel warden). Further, these anecdotes represent how childhood of many gender nonconforming/transgender -children is scarred by such incidents at school, often going to the extent of sexual harassment and rape. Unfortunately, the cases mostly go unreported due to the stigma attached, so not much data is available. Further, school bullies already make it unbearable for children facing dysphoria to continue school and the lack of safe surroundings/infrastructures adds to the difficulty.

These cases highlight the need for creating more gender-responsive infrastructures and surroundings at school. Gender-responsive infrastructures are being planned today, whenever Smart Cities are discussed. Therefore, spaces at school can take forward the perspective and help children learn and express their identity gradually free from anxiety or shame. In conclusion, it can be seen that we already have children who are socially disadvantaged face more difficulty in accessing certain infrastructures at school. Just like earlier, the educational spaces typically excluded the female gender from school infrastructures as these were not built keeping girl students in mind. However, the government took initiative and gradually toilets, safe surroundings, etc. have been constructed. This has ensured that girls access education safely and without discomfort or fear. Similarly, government schools are also being made disabled friendly with availability of ramps for wheelchairs, visual impairment friendly classrooms, accessible toilets with space for changing, accessible transport systems, etc. Such efforts create a welcoming environment for those children in which all children grow. Similar efforts are needed for inclusion of transgender and gender nonconforming children. Some such steps are discussed in the section on ‘practical strategies for inclusive school’.

### 7.3. Bullying, violence and sexual harassment:

Bullying has been explained as an intentional, repeated & aggressive act and behavior by someone who is positioned higher in the power hierarchy to someone who is positioned lower in power and imbalanced (Whitney and Smith, 1993; Olweus, 1994). The act of bullying often involves physical or psychological aggression over someone (victim) who is less powerful than the bully; and the characteristics are that it is intentional and repetitive (Olweus, 1996). Bullying in interpersonal relationships is a highly stressful experience and the victims of bullying have numerous negative outcomes (Duong and Bradshaw, 2014).

At school level, bullying has recorded a high incidence and prevails across countries (Thakkar et.al., 2020). A survey done in 79 countries with over 300,000 participants reported that 30% of the adolescent respondents had been victims of bullying in the past 30 days (Elgar et al.2015).

In India, the disparities like socio-economic status, religion, caste, gender, and color, many of which are typical to the Indian context have a distinct role in breeding an imbalance of power. This imbalance of power has been suggested to aid bullying (Panda and Gupta, 2004). As indicated earlier, a survey was conducted in 2017 by The Teacher Foundation involving 3300 students (Std. 4 to 12) and 850 teachers teaching Std. 1 to 12 from 950 schools across 15 rural and urban locations of India. It reported important findings on students' acceptance of peers. It revealed that if mannerisms are 'odd', acceptance is low. Children were teased for being slow, stammering, belonging to a particular community, being weak and getting attacked for their skin color, among other things. Some boys got ridiculed for not being strong enough. Consequently, many children are made fun of at school or are bullied and feel isolated. The same survey also reported that 42% students from Std. 4-8 and 36% from Std. 9-12 indeed admitted being made fun of or bullied in some way. Among all students, 22-26% also shared making fun of others.

A bully attacks the gender nonconforming or transgender child because their mannerisms catch the attention (Dileesh et al., 2019). It is bully's customization to gender binaries that triggers the attack. However, no such reason may be apparent to the child who gets bullied! As a boy said, "I don't know why my friends call me ladies". In this case, the 'feminine' mannerism of the 'boy' (assigned gender) is natural, who may be perceiving self-identity as a girl (note that the mannerisms may be 'masculine' in a reverse case).

When children are bullied, their self-esteem is affected. For children who are gender nonconforming, experience of bullying is even more horrendous since they already may be suffering from many physical, emotional and mental health issues internally e.g. distress due to their body image, compulsion to conform to gender norms etc. Many children in this state are in need of someone who understands their gender expression.

As Chandni (trans-woman) tells about finding solace in her friend who shared her feelings and experiences:

*“When I was in 6th standard ... That time I got one friend who felt like me; he was in 8th standard and I was in 6th standard then. At that time I thought ‘everyone else is different in this world and we two are the same’. That time I became very happy, I felt like I got my own land.”*

Further, when the victim is positioned very low in the power hierarchy, bullying may turn violent. It frequently takes form of physical abuse, e.g. punching and beating. In adolescence, these have also manifested in sexual attacks, both physical and verbal. Thus, children may learn to violate other children mentally as well as physically. These behaviors are found to be related to children’s previous exposure to violence. In a study of around 7000 students from Grades 6 and 8 of Canadian middle schools, Xin Ma studied the relationship between bullying and being bullied (Ma, 2001). The report reveals an existence of the victim-bully cycle wherein children who are bullied at home (by siblings or parents) were found more likely to bully other children at school. In a more recent study, Wang et. al. (2020) investigating the mechanisms of the victim-bully cycle of sexual minority adolescents in schools recruited 12,218 students from 18 secondary schools of China. It is reported that children’s negative coping, hypomania, anxiety and depression were associated with a higher frequency of being bullied while positive coping was associated with a lower frequency of being bullied. Moreover, negative coping, hypomania and depression were associated with a higher frequency of bullying others, while positive coping was associated with a reduced likelihood of bullying others. In addition, being bullied and bullying others were significantly correlated.

Thus, school-level interventions aimed at teaching positive coping strategies to lower psychological distress are recommended mechanisms to support sexual minority students (Wang et.al., 2020).

### **7.3.1. Threats of new age media (cyber-crimes):**

Young and perplexed transgender children often turn to internet as primary source of information for all their unanswered questions, especially when formal educational curriculum hardly makes any mention about existence of people with diverse gender identities and family, peers offer little help. In times when uncensored and unfiltered information is just a click away, furnishing personal information on virtual platforms can easily make one a victim of cyber bullying or online crimes.

As Ritesh (name name changed) a trans-man, now aged 23, recalls:

“I created an account online, without even knowing what the site was about. Soon my profile was ready and other men started to message me. I started talking to one of them, who looked sensible and elder to me, in the hope of striking a conversation, getting to know how trans world operates and then deciding if I belong there. I was 16 then. He asked me to meet and tried to take advantage, to which I refused. It took me couple of months of blackmailing and few sexual favors to get rid of him.”

In absence proper knowledge and preparedness, unsure and vulnerable young children may often end up being victims of cyber bullying and online blackmailing, GNC/transgender children being even more susceptible as they even lack any support from the family. They are prone to be misguided, taken advantage of, blackmailed, harassed and subjected to mental and physical violence during their attempts to find other ‘like-minded’ community members. Subjection to obscene content, cyber sex and pornography in the name of information about non-normative gender and sexuality confuse their perplexed minds even further.

To prevent this, ethical and responsible use of online resources; awareness and preparedness against dangerous information or people online; empowerment against cyber bullying and online crimes need to be an integral part of curriculum. Open discussions around risks involved in sharing intimate/personal content online and knowledge to check the authenticity of information available on the internet will help in thoughtful use of online resources and escape from fear, confusion, shame and misconceptions that reportedly come along. Teachers must empower the learners to distinguish between what is knowledge and what is a trap or misinformation.

### **Transphobic Hostility and/or Violence:**

Trans-phobia is described as ‘aversion, dislike of or prejudice against transsexual or transgender people’. Some people are afraid of them because of certain myths and misconceptions about them, especially those who dress hijra. These negative thoughts may give rise to hatred, hostile behavior, aggression or violence against them referred to as trans-phobic hostility/violence. Much of the harassment and violence described above has its roots in Trans phobia. There are reports that many transgender and gender-nonconforming individuals leave their natal families and formal institutions such as educational institutions and workplaces because of trans-phobic hostility/violence. Thus, it is in violation of transgender persons’ basic rights of education and employment.

Like any other prejudice, Trans-phobia has no basis or rationale. This implies that there is no reason to be afraid of the transgender people, they are persons like any other individual and need to be accepted and integrated in the society. They need to be given safe environment in family, society and schools to develop their personality and potentials and contribute as a part of the mainstream.

### **7.4. Safety Issues at School:**

Issues of safety for GNC/transgender children at school emerge from their higher vulnerability to incidences of bullying and threats/acts of sexual violence which are very pervasive. In the US, a survey of nearly 28,000 transgender respondents reports that between kindergarten and eighth grade, among those whose gender identity was well expressed or could be perceived as transgender persons, around 54% were verbally harassed, 24% were physically assaulted, 13% were sexually assaulted and 17% report that they left school because of maltreatment.

In India, a survey conducted in 2017 by an NGO called Society for People's Awareness Care Empowerment (SPACE) included 15 private schools in Delhi with a total of 7,000 students as participants. The survey reports that 30% of all children experience gender-based bullying. As explained earlier, for the GNC/transgender children, who are more prone to such behavior and attacks, this percentage is bound to be much higher.

Saroja (Name changed), a trans-woman, describes her experience at school that her peers started teasing her much before she was conscious of the changes in herself:

*"I was good in studies till my 8<sup>th</sup> std. Till my 7<sup>th</sup> std. I was fine and no one would tease but in 8<sup>th</sup> Std. it had started. ... In high school 8<sup>th</sup>9<sup>th</sup> std. and during 10<sup>th</sup> I had been like what I always was but they noticed something different in my behavior. At this time, they had started teasing and bullying me. Neighbors and others too would do. They all had started saying something to me or commenting on my behaviors. At school, the last bench boys would call me names. They would say that I behave like a chakka. ... I would scold them 'why do you talk like that, don't you have sisters?' Then, they would beat me or verbally abuse me very badly- (abuse implies asking to do physically). Some people would ask me to do 'it' also in a locked toilet room."*

What is crucial is to assure an environment which is safe physically as well as emotionally for the GNC/transgender students in schools. They need patience and understanding from their loved ones, peers and teachers and most importantly, a non-judgmental and non-threatening atmosphere. To curb bullying in schools in general and to safeguard the best interest of GNC and transgender children, it is important that multi-pronged approaches are followed.

Ma (2001) studied several conditions that work around bullying. This study suggests that a disciplined climate at school, parental involvement and an active academic involvement of children, are factors that may reduce bullying in school campuses.

### **7.5. Issues of Mental Trauma:**

As described earlier, children who are gender non-conforming or transgender face incoherence in different dimensions of their identity. Studies reveal that such incoherence during developmental stages may result in poor mental health characterized by depression, eating disorder, PTSD (post-traumatic stress disorder), suicidal ideation, etc. The stigma attached to transgender identity and the trauma of being perceived as 'who they are not' affects their mental health (Gleason et. al., 2016). Also, being constantly judged for who they are, GNC children develop issues of anxiety, isolation and loneliness. Rejection and stigma attached to non-conformity in the society and schools add to this traumatic experience for these children who are already under stress due to their identity crisis. Further, as these children grow up in constantly confrontational environments, both at home and at school, they get isolated from parents, friends, teachers, siblings, etc. thereby losing their social capital. Facing rejection by peer groups and family, they

are emotionally highly vulnerable. Due to their limited interactions with their peers, they are unable to develop connections with people.

As Rumi, a gender queer person, reflects on her lonely childhood,

*"I hardly had any friends. I can't say if I didn't have friends or I couldn't make friends; I was always a lonely person."*

Rumi also shared experiencing body image issues.

Combined with feelings of inadequacy in the given body, issues of appearance affect children who are facing an identity crisis more intensely. It is important to recall here that as a female-assigned person, gender queer and trans-men face issues with uniform which is also a part of their appearance. Thus, GNC and transgender persons may get anxious at the thought of attending school and getting mis-gendered. They often drop out due to the mental trauma they face at school.

Furthermore, issues of mental health can also have different repercussions in later life. Many times the bottled up feelings and expressions may instigate children to take extreme measures, e.g. falling prey to drug abuse.

Ajay (Name changed), a trans woman, shares never showing her true self to anyone at school due to shame and fear, starting to take drugs, stating that now she is trying to come out of substance abuse:

*"My teachers also didn't know about me. I was silent in school and college. I never expressed myself. I used to walk normally. Nobody ever knew about me. I didn't behave differently. They would not understand me. I was not sure what they would say. I was so ashamed too... I got bad habits after separating from my family...After taking these, one has no worries. Now I have reduced and will drop it soon"*

Another extreme step that some may take is suicide. As Christy a trans-man shares attempting suicide:

*"My sister had a child after one year of her marriage. I was not allowed to touch the child also. She told me, "Don't touch her, she would also become like you". That time, I felt I was a black mark on my family, and I am just troubling everyone and they have to take the shame from the public because of me. So I started to believe that I am abnormal. I tried to commit suicide. I attempted two times."*

The psychological trauma of 'not feeling okay' in their birth-assigned sex often leads to depression and suicidal ideation. It is crucial to understand that suicidal ideation may be a result of a yearning to get rid of pain, of feeling like a burden to family, of not being able to fit into expectations, of feeling lonely and depressed for a long time. It can also be due to constant bullying which can cause GNC and transgender persons to develop issues of extreme disgust and hopelessness with their situation. They may lose faith in themselves, their self-esteem may be hurt. Certain terms reflecting the mental trauma of the GNC/transgender children include:

Gender incongruence which refers to the mismatch an individual feels as a result of the discrepancy experienced between the gender assigned at birth and the gender identity of self and Gender Dysphoria which indicates psychological distress resulting from a conflict between a person's physical or assigned gender at birth and the gender identified by self. Gender dysphoria is a result of gender incongruence.

To address these issues, it is important that teachers take an active role in supporting children at school level. The role of school counsellors is also very critical in this scenario in order to ensure that children feel emotionally safe while growing up.

### **7.6. Lack of support and Rejection:**

Children usually look for support from their near and dear ones, including their school community. Some of them are lucky to have such understanding, as Harish/Heena (name changed), a gender fluid person, happily recalls

*“My mother says that if you want to wear a saree, wear it. She has given me 6 saree. When people in the neighborhood and relatives comment on me that I am feminine, she would respond ‘yes, he is my daughter, I prayed for a daughter. But when he came out it became a male child.’ She really loves me.”*

But most of them are not as lucky as Harish/Heena ( name changed). Apart from family, children have access to teachers and friends at school at whom they look up for support. As discussed above, GNC/ transgender children are distressed and vulnerable while exploring their gender identity but in most cases they are devoid of any emotional support. Even parents and siblings many times do not understand the issues these children face. The change in their mental health is hardly noticed. Parents want their children to follow the dominant gender norms of the society with respect to mannerisms, choices etc. So, children who pose a challenge to these norms are often mistreated, reprimanded, corrected and harassed. People around them, in family and neighborhood as well as in school, force normative behavior on them. These children are mostly left to question their own feelings and lack someone to talk to about what they feel.

Children who do not conform to social expectations of their gender find it hard to cope with the ‘forceful disciplining’; like Soumya, a trans-woman, reflects on her childhood:

*“ I used to think, ‘why is this happening to me when all others are good?’. Then, I was so confused with what was happening to me, but I couldn’t even speak to my mom, father, brother and sister; and even my friends. . that how I will explain that I have these type of feeling...Because I was facing violence & discrimination, so I was also worried ‘how to explain?’ ... That time I faced so much violence, discrimination in my family, neighbors, friends in school also said that, ‘you are a boy so behave like that (boy); why you have different feeling?’...And I was so worried, ‘what do i do?’, and ‘why was I born like this?’”*

Geetika (name changed), a trans-woman, shares, how her friends would complain to her father about her mannerisms:

*“My friends would come and tell my father that (at school) I stay mostly with girls, roam with them and talk to them always, and not play with them. They complained to him, “He also talks like a girl, is he a girl?” At school, I would also put mascara and eye shadow that was my sister’s. Hearing all this, my father scolded and beat me for some days. Then he left me on my own. After this, I got isolated from both boys and girls (at school).*

Neeti (name changed) (trans-woman) shares her trauma of not being accepted by peers and further getting attacked while reporting her experience of assault ( a form of bullying in this case) by a fellow student:

*“...at the age of 13, i.e., 7th Std. 8th Std. my education was going very low because everybody teased me. All my friends, teachers ridiculed me. Nobody understood my feelings. I was thinking how I can be a lady. Nobody was there for me. Physically I was a man but I was feminine... Friends, family, teachers, they all recognized my walking style, talking style. They questioned me ‘why are you doing this?’”*

Many Transgender adults have reported how isolating the process of discovering their gender identity had been. A survey conducted in 2017 by The Teacher Foundation, in association with Wipro-Applying Thought in Schools & Maitri Trust involved 950 schools across 15 rural and urban locations of India. This survey with 3300 students (Std. 4 to 12) and 850 teachers teaching Std. 1 to 12 reveals the status of social and emotional learning (SEL) of students. It has been found that only 49% from Std. 4-8 and 47% from Std. 9-12 could become friends with persons having different manners and clothes (or simply who are different from them), while 78% of Std. 9-12 and 68% of Std. 4-8 students study or play with persons from other caste or color. This is crucial information about students’ behavior in school. It can be deciphered from the data that students’ acceptance of peers from different caste or color was better than those with different mannerisms. Though this survey did not consider gender nonconforming students specifically, it is evident that acceptance of these children will be quite low because of their peculiar mannerisms. Further religious practices to ‘correct’ children into normative behavior, also increase the misery of GNC at home; like Christy, a trans man, reflects upon his family’s insistence on prayers to ‘heal’ him,

*“... told my family to take me for prayers, do prayers at home, etc. they suggested some rituals to be done at home saying “some spirit would be there, that’s why she is behaving like this”.*

In such cases, schools need to intervene and counsel parents. As children get rejected at home and by peers, they have only school counselors who can act as a support system. At the same time, some understanding and support from friends can be of great help for these children seeking some emotional solace.

Like in the case of S, a gender fluid person, the feminine behavior as an assigned-male was not only acceptable to the girls in the class but they also supported S;

*“In 8th Std. when I was walking in a different way, other students teased me. It was a co-ed school. I used to go to school with my brother but I would sit with girls in the classroom. At the start of the class I used to sit with boys and then after class I sat in the girls’ row. Those girls used to love me, thinking I am a nice and loveable person. So they respected and accepted the changes I was going through, irrespective of the teasing done by others. I liked it very much. I used to eat and hang out with them. They comforted me saying, ‘let the boys say rubbish; you should do what you feel like’. Once we got into a fight with guys on ‘why don’t I sit with them and eat with them’...Few times they threw my Tiffin on the soil. But my friends (the girls) used to support me and scold the boys, (they) even complained to the principal that, ‘see what they did’...”*

Therefore, it is extremely important that children are made to be supportive of each other. Further, GNC also need emotional support from their teachers since they go through difficult situation at home as well as school. The acceptance for alternative gender expression helps children develop self-worth and facilitate their educational achievement despite being bullied by others.

In many countries, schools have support groups for vulnerable children and children with non-traditional gender identities. These will be taken up in a section later.

### **7.7. Issues related to academic performance:**

As Saroja (name changed), a trans-woman mentions about her school life in the previous section, “I was good in studies till my 8th Std.”, many transgender persons have reported dropping out and/or losing interest in studies after a point of time. Though a general age cannot be stated, it is evident that as children undergo changes emotionally and physically, their educational attainment gets affected. A literacy rate of 56.1% among transgender persons has been reported in the Census 2011 and we have also indicated some studies in earlier sections reporting a very low percent of a sampled transgender population having finished 10th Std.

Often pressures to conform to gender norms and lacking a secure atmosphere drive GNC children out of school.

Like Neeti (name changed) (trans-woman) speaks about her bad performance in school because of not being accepted by peers and teachers,

*“...at the age of 13, i.e., 7th Std. 8th Std. my education was going very low because everybody teased me. All my friends, teachers ridiculed me. Nobody understood my feelings.”*

As children, many of them do not know how to deal with their issues, which can lead them to drop-out, and/or engage in substance abuse and other negative coping behaviors. We have seen earlier that how due to stigma and hostility against their nonconforming gender expression, GNC children go through mental health issues and face trauma. They may eventually drop out.

As S reports being purposely failed by a teacher for refusing his demands:

*"My other sisters were graduates and my brother also completed B.Com. So I thought, 'my life would be spoiled if I did not study', 'education could be my tool for the future'; at least it would have helped me in the long run. .But later I didn't pass in SLC, because of the teacher, who asked for sexual favour and i refused; he failed me intentionally."*

It is important to note here that this must not be ignored as just a one-off incident where a teacher perpetrated emotional violence on a GNC student and purposely failed the student; such threats may persist in many more cases.

The academic performance is also affected when children lose interest in subject materials. Currently, there is hardly any representation of gender nonconformity in textbooks or any visible role-models for GNC and transgender children; hence they may not relate themselves to what they study. This may also affect their performance and interest towards education. Efforts need to be made to generate and sustain interest of gender nonconforming children in education by modifying the content suitably.

Furthermore, in order to retain GNC and transgender children in education, it is important that they get a safe environment, both physically and emotionally, at school and at home. A child cannot be expected to remain motivated to study when some agents in family or school imbibe fear and threat of violence in their mind.

On the other hand, a supportive school culture is a positive effecter in many ways as Harish, a gender fluid person, who likes to be called as 'Heena' too recalls experience of school and about parental support:

*"It was good at school; no one made fun of me. I was comfortable. I had friends there. Still they are in contact with me. And I did not face any problem there for my identity. All my friends and my teachers treated me very well; they called me their "beti". And if someone made fun of me or irritated me, then my principal will ask them not to do it and he will introduce me as their daughter and to behave the same way with me as any other girl. One boy was there in 9th standard who had come from another school, he called me 'Hijra', he was telling me that I always make friends with girls, play and sit with girls, so I talked to my principal. Then my principal punished him. After that he stopped doing that. After that, I didn't face any problems..."*

Thus, support from school fraternity not only helped Harish/Heena to successfully complete schooling but also making and retaining friends and having good memories which give a boost and a pleasant feeling later in life also. For Harish/Heena here, the warm and friendly teachers and friends who could accept Girish as 'Girija' also with equal love, motivated the person Harish/Heena is. Another important thing that Girish shares about an interaction with the hijra group shows how positive influences are required for retaining children in school; Harish/Heena shares,

*"In 6th Std. I followed and met some of them (hijra persons), they then called me and told, 'See you are young right now, and don't follow us. Go and study properly first."*

In India, dropping out of school and college education is a major reason for the lack of visibility of transgender persons in education and employment. To address this, it is crucial that children's mental health is prioritized so that they are not easily traumatized. Teachers' role here is to facilitate children in need of mental health care and develop an environment of empathy and acceptance for transgression of norms. It is hoped that with increased awareness among parents and school community, the drop-out of transgender children will reduce soon.

## **7.8. Initiatives taken to mainstream Transgender Persons:**

**7.8.1. By the Government:** Inclusion of diversity has long been highlighted as a prerequisite for sustainable development. In this context, integration of transgender persons in the society also bears relevance. Towards attaining goals of gender equality, various steps have been taken across the world to accept and facilitate participation of transgender persons in the development process. In India also, Court judgments, Transgender persons Act, 2019 etc. have paved the way for redefining goals of gender equality with the perspective of Transgender community. These have also helped shape many socio-economic development initiatives by the Central and State Governments and the corporate sector. The employers are moving forward not to discriminate against them and are even taking proactive decisions in their favor.

### **Activity 4**

*Do you perceive/have you experienced any more issues that prove as barriers in the inclusion of transgender students in schools? Explain such issues.*

Some of these initiatives are highlighted below:

- In 2008, Tamil Nadu became the first Indian state to recognize 'transgender' as a category on government documents, as an option for 'aravani' (the local term for trans-feminine persons) on ration cards. Besides ensuring food security, this step has been crucial for their recognition also because ration cards are accepted as valid identification documents. Subsequently, Tamil Nadu formed the Aravani Welfare Board (later renamed as Third Gender Welfare Board) and introduced education, health, employment and housing policies for aravani. The state has reservations in education and employment under Most Backward Class (MBC) category for transgender individuals.
- In 2015, the Government of Kerala announced its Transgender Policy, and has rolled it out with the help of State and District-level Transgender Justice Boards. One of the most inclusive policies, it drew on the results of a state-wide situational assessment of the transgender community, covering more than 4000 individuals. A key finding related to education was that 58% of the respondents had dropped out of school before completing

Std. X, and 24% had dropped out before completing Std IX. In response to the findings the state policy mandates anti-discrimination policies in educational institutions that cover transgender and gender-nonconforming students and measures to raise awareness of gender and sexuality issues among students, faculty and administration. The state has made educational scholarships available to transgender students, studying from seventh standard to colleges in the government, aided and self-financing educational institutions. Additionally, the state was the first to allow transgender persons to self-identify as male, female or transgender without any medical requirements, in line with the NALSA verdict, and provides from Rs. 2.5 to 5 lakhs for individuals seeking gender-affirming surgery.

- In 2016, Manipur set up the first transgender board in the country that was inclusive of both transgender men and women. Among the benefits provided to the community in the state include a grievance cell for transgender women located within the Manipur State Commission for Women, and amendment of the state Legal Service Rules to include transgender persons as beneficiaries of free legal aid. The state also established dedicated COVID-19 quarantine centres for transgender persons returning to the state after the lockdown of 2020.
- Nationally, India now uses a third gender category in several administrative documents. In 2005, the option of identifying as eunuch was included in India's online passport application form. In 2009, the 'E' option was added (for Eunuch) to electoral lists and voter identification cards. However, eunuch is generally an acceptable term hence, in 2011, India's new ID numbering system introduced 'transgender' as a third gender option.
- For justice and empowerment of transgender persons, Government of Odisha launched SWEEKRUTI scheme in 2018-19 FY aiming at creating "an enabling environment to ensure equal opportunities, equity, social justice & empowerment of transgender persons of the state" and strengthening the state machinery to achieve the goal. The strategies included surveying, identifying and recognizing all transgender persons in the State; scholarships for education; upgrade skills and entrepreneurship development; health care and providing legal aid, counselling and guidance services. Organizing sensitization campaigns on rights of transgender persons and provide training to staff and volunteers are also included.
- Through an innovative project under the Multi Sector Nutrition Action Plan by the Odisha Government, Kalinga Institute of Social Sciences supported by Community based organization 'SAKHA', is strategically involving transgender groups as a potent channel for bringing a social and behavioural change in the community. Transgender women are engaged to drive the positive behaviour practice among the mothers, family and community by using their cultural traits. In India, transgender groups (hijra and kinnar) visiting homes of pregnant women and households with new born to give blessings is quite common and represents an old age practice closely linked to cultural norms and

beliefs. They also have a unique way of communicating with people using song and dance as a medium. This project, Nua Maa (New Mother) is an initiative to include the trans persons in society by engaging them in the process of spreading awareness related to newborns and lactating mother. The intervention is a series of theme-based performance- Plays, Dance-Drama, Role Plays followed by home visits for interpersonal interactions and counselling. For this sixty kinnar involved in the project have been given prior training. The step of including the transgender community into this program will facilitate their becoming part of the society.

- In consequence of the directive of the Transgender Persons Act 2019, the National Council for Transgender Persons (NCTP) has been constituted in 2020 to advise the government for the formulation and monitoring of policies for transgender persons and to resolve their grievances.
- Transgender community is now specified as a SEDG (Socio-Economically Disadvantaged Group) under which reservation may be provided to transgender persons in education and employment.
- The government has mandated to set up separate HIV Sero-surveillance Centers for transgender persons.
- The government is also working on providing other medical care facilities including sex reassignment surgery and hormonal therapy; and provide for a coverage of medical expenses by a comprehensive insurance scheme for surgeries and other therapies.

**7.8.2. By Corporate Sector:** In corporate sector, examples are being set by offering mainstream jobs to qualified Transgender persons; e.g. as agents for Life Insurance Corporation of India; Metro Rail (Kochi, Noida) etc.

**Transgender Empowerment: Initiative by Noida Metro Rail Corporation (NMRC)**

Noida Metro Rail Corporation officially named the Sector 50 Metro Station as ‘Pride Station’ on 27th October, 2020 and dedicated it to the transgender community. NMRC hired six members of the transgender community to serve at the metro station. Earlier in Kerala, Kochi Metro Rail Limited also took such initiative in 2017.



A team of Transgender Resource Centre, Delhi University interviewed them at Pride station (Rajesh, 2020). Mahi Gupta, Trans woman, is leading the six trans staffs. Mahi took tuition from

the time of her graduation and started working in an NGO. In 2012, Mahi moved from Bihar to Mumbai for the sex reassignment surgery and to arrange the money for it. During this time Mahi worked in the field of modeling and NGOs in Mumbai. In February 2019, Mahi was called by her mother to Delhi. During the Covid 19 pandemic, she got information about the appointments of transgender persons by NMRC through social media. She applied and was appointed as Ticket Office Machine (TOM) Operator (Ticket Distributor) at Pride Station. Mahi said, "I want to see my community develop, for this I will leave no stone unturned."

Preeti, another trans- woman employed at NMRC, had to leave her studies after class X due to social boycott. She started working in an NGO but her salary was irregular. Now recruited by NMRC in House Keeping, Preeti says, "So far my life has been full of difficulties, I have just started my journey for success. I have to restart my studies and do a job on a higher position. "

Panya and Kajal, both trans-women, have also been appointed as TOM Operators at Pride Station. Panya was a makeup artist. During the Covid-19 pandemic she lost her job and she contacted the helpline of the ministry. She got to know about this recruitment through the helpline. Panya applied for the job and got it. She says, "In the previous job there were no fixed working hours. Now I can study further while working here. I have studied only till class XII. Now I have enough time to join any class or course to enhance my qualifications. I had to face many difficulties during my college days due to which I had to leave my studies but now I want to continue my studies. I want to do something good and big in life." Kajal for the last seven years was working in an NGO. She completed her graduation (BA program) from Delhi University's School of Open Learning. Kajal says "due to lack of money, she could not study further and her sex reassignment surgery also had to stop midway. But now after getting the job, I am thinking of doing masters in social work and will also get my surgery completed. In the coming days, I want to become the Controller, Station Master in this station. "

The other two employees, both trans men, are Kunal and Sanu. Kunal works in housekeeping and Sanu is employed as TOM Operator. Due to discrimination in school, Kunal did not study after class X, but now he wants to study further and work in good position in future. Sanu has studied till graduation. Sanu also wants to work on a good position in his career.

The interviewing team found a transgender friendly environment at pride station. The behavior of all, the passengers, security and management staff was positive towards these trans-employees.

As we can see all of them are very happy and encouraged in this new role and all of them aspire for a brighter future for which they want to study further. They also want to bring their community into the mainstream employment. In this context, the Transgender Resource Center of Delhi University is doing research work for the past several years and is designing bridge and other courses to help them in continuing education and skill development.

These steps are indicative of an increased realization that many fears, beliefs and traditions against TRANSGENDER persons prevalent in the society are based on prejudices and need to be corrected. The adverse and negative feelings towards transgender persons have no basis to exist. Further, such initiatives resulting in integration and participation of transgender persons in different spheres will create wider awareness and sensitivity about them among individuals and institutions. Hopefully, such sensitive outlooks will facilitate development of better acceptance for gender diversity among the masses and consequently the hostility at workplaces, educational institutions and even in homes will vanish. Schools can play a catalytic role to achieve this sooner.

#### Activity 5

*Identify such initiatives taken to support transgender persons in your area/state and discuss the possible impact of these?*

### **7.8.3. Initiatives by the Ministry of Social Justice and Empowerment:**

This is the nodal Ministry for the Welfare for Transgender Persons. To discharge this responsibility, the Ministry also allocates funds. It has earmarked Rs.500 crore for the welfare of transgender persons in the current five-year plan which includes scholarships, livelihoods, and programmes for health and home. In 2013, an Expert Committee was constituted to discuss and submit a report on the Issues relating to Transgender Persons. It is responsible to enact the provisions of Transgender Persons (Protection of Rights) Act. In pursuance of the Transgender Persons (Protection of Rights) Act, the National Council for Transgender Persons (NCTP) was constituted in 2020. In November 2020, the Ministry e-launched a ‘National Portal for Transgender Persons’. This portal is helpful for transgender persons to apply and get a Certificate and Identity card online from anywhere in the country. In May 2021, the Ministry has directed awareness drive on COVID-19 vaccination for transgender citizens. It has directed the vaccination centres to maintain friendly and non-discriminatory behaviour towards transgender persons and has also requested states to open special vaccination centres for transgender community. The Ministry also credited money in the accounts of transgender persons during COVID-19 pandemic to support them.

### **7.8.4. Initiatives by UNDP:**

A Framework document on Transgender Welfare in India titled “Transforming Lives, Transgender-Inclusive India: A Framework for Conceptualizing, Designing and Implementing Welfare and Well-being measures for Transgender People” has been launched in April 2021 by the UNDP in partnership with the Humsafar Trust and C-SHaRP. The Framework provides recommendations on the different welfare measures and their implementation modalities for the Transgender community including the areas of education, skill development, economic security; as envisaged under the Transgender Persons (Protection of Rights) Act 2019 and Rules 2020.

### 7.8.5. Initiatives by Schools:

Initiatives are required to be taken by schools so that children, who are GNC and may grow up to identify as transgender persons, are enrolled and retained and are able to get a dignified space in the society. Here we cite some examples which can be adapted/ adopted:

- In many countries, schools have support groups for vulnerable children and children with non-traditional gender identities. These support groups are formalized and transgender students often form ally groups at school who protect each other from bullying e.g., 'Gay-Straight Alliance 'or 'GSA'.
- In India, Tagore International School (Delhi) has formed the first such GSA named 'Breaking Barriers'. More such alliances need to be formed at school level that can facilitate discussions and ensure safe environments for children at school.
- Circles of Support (COS) can also be attempted as a support group strategy. This model was developed in Canada and soon was spread to other countries. A circle of support is a group of people who meet together regularly to help an individual (the 'focus person') accomplish his or her personal goals in life; who, for one reason or another, is unable to achieve his or her aspirations independently. They participate because they care enough about the focus person to give their time and energy to helping that person to overcome obstacles and enhance his or her options in life. A circle properly facilitated is empowering to all of the individuals involved (not just the focus person) and, unlike many human service systems, does not reinforce dependence. Circles of support, as informal social networks have been successfully built around people with disabilities and autism, thereby contributing to social inclusion and cohesion. These have also been tried successfully in universities and can be extended to schools around transgender students to offer them not only a safe and supportive environment but also protect them from feelings of isolation, rejection and loneliness.
- At international level, recommendations have been made by researchers for school personnel to facilitate them to make schools safe spaces for transgender children e.g. by Domínguez-Martínez and Robles (2019).

This is immensely clear that schools owe responsibility to develop school culture in which transgender students feel comfortable and involved; develop their potential and achieve their dreams. With respect to transgender children, we are at the similar crossroads where we were decades ago in relation to education and empowerment of girls. Promoted by policy support, schemes, programs, trainings, sensitization etc. we have now come a long way to reduce gender gap between girls and boys in numerous spheres and now it is common to see girls performing well in every domain. Needless to say that several strategies that worked for integrating girls in education and employment will also be supportive for transgender

children; be these separate toilets for them, curricular reforms, advocacy, training, sensitization or such others. A positive point with these is that we already have gained experience of implementing these strategies and infrastructures/ channels for taking action exist. Thus, with some modifications/additions, it will be possible to achieve our goals for transgender children too.

#### **7.8.6. NCERT by Initiatives:**

In pursuance of the Rights of Transgender Persons Bill, 2014, the Department of Women's Studies, NCERT was renamed as the Department of Gender Studies as working for the cause of Transgender children was added in its mandate. Accordingly, Vision of the Department which earlier read "Every girl is able to exercise her right to quality education..." was modified to:

*"Every child, irrespective of gender, is able to exercise right to quality education, facing the challenges of life at varied fronts and is empowered in the true sense of functionality, in order to be able to make informed choices and take action without being intimidated."*

Further, the Department of Gender Studies specifically included transgender children in its Mission also which now is modified as below:

*"The Department of Gender Studies is committed in making significant impact on education and quality of life of children; play a leading role in removing barriers to education; redress all forms of discrimination in education; work towards bringing positive societal change in favour of girl child and transgender and enable them to attain their full potentials. DGS attempts to achieve this mission through its intervention in policies, curriculum framework, schemes and programs. The Department envisions that education should be embedded with the principle of gender justice, harmony and peace."*

Further, the roles and functions of the department also underwent suitable modifications to include transgender children under its umbrella. The department has been making recommendations for the benefit of transgender children wherever inputs are sought for from the department, e.g. provision of separate toilets, sensitization etc. Moving forward, the DGS has taken up this project to prepare a training material for sensitization of education personnel (especially teacher educators and teachers) towards the concerns of transgender children and to prepare them for creating such school culture in which transgender students can blossom!

#### **Activity 6**

*Collect details about initiatives taken at any level in your area to integrate transgender persons in the mainstream and end discrimination against them.*

The next section outlines some practical steps that can be taken by education fraternity.

## 8.0. PRACTICAL STRATEGIES FOR MAKING SCHOOLS SENSITIVE AND INCLUSIVE TO TRANSGENDER STUDENTS

Many of these suggested strategies emerge from the existing roles and functions of the Department of Gender Studies, NCERT; however, they get force from the fact that some of these also find place in recommendations from other quarters e.g. concerned legal judgments and Acts, policies, suggestions at the international level etc. This also needs to be understood that these are suggestive but not exhaustive. Further, that all the strategies need not be adopted at the same time. But one can pick and choose and try more with time, experience and available resources.

- **Creation of transgender children friendly infrastructures** e.g. Toilet facilities, common spaces etc. To start with, toilets for CWSN may be earmarked ‘Gender Neutral’ toilets which Transgender as well as CWSN Children can use.
- **Discontinuance of Binary practices in school, classrooms, activities, sports etc.** i.e. de-regulate/de-emphasis gender within school activities. Separate rows for boys and girls during assembly, school functions, seating arrangements in classrooms; gender wise separate uniforms, working groups for assignments, excursions, etc., should be discontinued. Mixed groups should be allowed, gender neutral uniforms can be introduced, etc. Teachers must aim at developing culture of care without being judgmental; which can be attained by mutual trust, active empathy and access to help.
- **Sensitization of all teaching and non teaching staff** on concerns of trans gender students; how to end their discrimination, isolation and harassment; transgender sensitive behavior, etc. and to curb the trans-phobic behavior among the school community.
- **Training of key educational personnel** including teacher-educators, educational planners and administrators in school education on creating transgender friendly school culture, taking quick and appropriate decisions in favor of transgender children and to address their grievances, if any.
- **Orientation of key decision makers in school education on how SEDG status of transgender children can be made advantageous for them.**
- **Curricular Reforms:** Elimination of bias against transgender persons, if any, from the textbooks and other teaching-learning material. Inclusion of material on transgender persons in order to remove prejudices against their gender identity and to create their positive image through inclusion of texts on achievements of transgender individuals, etc.
- **Development of exemplar materials** Development of textual and non-textual materials for promotion of transgender equality, transgender persons as role models and making the curriculum transaction trans gender inclusive.

- **Development of guidelines/Orientation of Curriculum Makers, Textbook Writers and Educational Planners** for identification and incorporation of values in curriculum and textbooks that are commensurate with equality, dignity peace and harmony among persons with varying gender identities.
- **Inculcation of Self-esteem and Self-confidence among transgender Children:** This may be achieved through involvement of Achievers from transgender community, motivational speakers, psychology experts, counselors etc. Parent Teacher Associations, SMCs, NGOs, employers etc. may also be involved. Media may also play a supportive role.
- **Research and Innovative Action Projects:** Preparation of innovative projects and action research by teachers on the education and empowerment of transgender children are needed to understand their issues in school and how different strategies are effective in mainstreaming them.
- **Inputs into Teacher Preparation:** Promotion of Trans gender sensitization among practitioners is essential for desirable modifications in school culture. Hence, pre-service and in- service education of teachers must have appropriate inputs.
- **Networking:** Working in collaboration with relevant Ministries and Departments, Universities, National, International and Voluntary Agencies involved with Trans Gender Studies, their participation in Education and Empowerment etc. will enrich the planning and interventions and will give momentum to transgender justice.
- **Community Mobilization:** Community at large needs to accept and support the transgender individuals. Hence, mobilizing community through advocacy and sensitization campaigns is crucial for the overall development of transgender children.
- **Media Support:** The influence of media in the society is well known. Sensitizing media on transgender issues and affirmative projection of transgender persons in media can be very effective in removing the prejudices against them and creating their positive image which can in turn end the stigma the transgender individuals face in the society.
- **Create support groups in schools for transgender children:** As indicated earlier, transgender/ GNC children are vulnerable to discrimination, harassment and violence. To address these, support groups for them which may consist of fellow students, teachers, counselor etc. (who must be sensitive to transgender fears and needs or may be TRANSGENDER persons themselves) have been found to be effective.
- **Physical and mental empowerment of transgender students:** Self-defense techniques and Yoga, meditation etc. must be taught to them to build physical strength and mental resilience. Once trained they should be given opportunity for regular practice and skill refinement.

- **Formulation of ‘I am for Gender Justice’ Clubs:** The students should be encouraged to form such club in each school. Teachers can also be involved as advisors. The students can regularly and freely discuss issues related to gender justice, violence, and their fears if any, support each other and develop a fraternity. The gender club can organize various activities on gender issues e.g. debates, discussions, talk sessions, video watching, games etc. to stay linked and sustain interest.
- **Committee for preventing gender based violence in schools:** The committee must include some representative(s) from transgender community (student of the school or any other). This committee should look into issues pertaining to abuse, violence and sexual harassment. They can invite counselors on issues which require specialized counseling as a redressal mechanism; invite speakers, role model, police personnel’s, lawyers and activists to generate awareness among students.
- **Introduction of Helpline numbers for transgender students** which cater to violence against them. A speedy mechanism to address the complaints must also be operational.
- **Suggestion/ complaint box** should be put up in school as it is important for learners to report incidents they are victims of, or even if they witness a bullying event taking place. Suggestion/complaint box will help keep the identity of the writer anonymous.
- **Silent Observers and reporters of Gender violence:** Each school must identify some persons in school; students, teachers or other staff, to keep a watch on the offenders and report to the principal for taking necessary action.
- **Installation of CCTV camera etc. for safe environment:** These must be maintained properly so that incidences of violence, harassment may be recorded and appropriate action taken.
- **Introduction of Mentor Mentee System in Schools:** Each teacher should be mentor to a group of students, establish one-to-one rapport with each student to advise and support them on issues of gender related harassment, violence, fears etc. This system will ensure that every student has a person in whom to confide freely. The mentor can also facilitate availability of a counselor through school if needed by any student. Mentor should regularly meet mentees assigned at least once a week so that a strong bond is established. It is hoped that transgender persons, who otherwise find it difficult to confide with anybody will greatly benefit from this initiative.
- **Gender Auditing of Schools:** There must be regular monitoring of schools for gender equality (with specific indicators on transgender equality) with quick and appropriate action for improvement. The parameters may include, inter alia, safety and security, physical environment, curriculum and classroom processes, teaching and learning material, counseling and support services and involvement of parents and community. Each school must be made responsible for doing a self-gender audit and submit report

quarterly (if possible online) to concerned education department. The report must also be discussed with PTA and SMC.

- **Developing an online portal of resources:** For bringing awareness and attitudinal change relating to transgender related issues, preventing violence and building a sensitive environment in schools, online portals may be created using freely available resources for use by schools in various programs, counseling etc. This work can be done at national/state level or by schools themselves also.

### Activity 7

*Make a road map of practical strategies which you will adopt for integrating transgender children in classroom/school. You can include more ways beyond what are outlined above.*

## **9.0. INTEGRATING TRANSGENDER CONCERNS IN CURRICULUM AND TEXTBOOKS**

### **Abandoning Dreams:**

As a six year old, Shemba, a transgender girl from Chennai was subjected to bullying and teasing for walking like a girl. Raised as boy, Shemba began to show affinities to female characteristics and by the age of ten she started to wear girls' uniform. She thought her mannerisms were normal and didn't realize that they didn't conform to rigid societal norms and its definitions of masculinity and femininity. Unfortunately her school was also a part of this social system and thus did not provide any support. Unable to bear the constant humiliation including stone-throwing, Shemba was forced to drop out of school and thus abandoned her dream of becoming a lawyer. Fear of social stigma drove her mother to drop Shemba to the house of a transgender woman Chennila. Shemba doesn't know what the future holds for her and is confined to the walls of her foster home. She harbors hope that she will become a beautician some day if not a lawyer.

### **There Are Many Shembas:**

According to a survey of almost 400 LGBT+ youth in Tamil Nadu by UNESCO, more than half skipped classes to avoid bullying, while a third dropped out of school altogether.

Anuradha Nagraj, 2019: *Bullied by Peers, India's LGBT+ Children Dropout of Schools*

<https://www.reuters.com/article/us-india-lgbt-school-feature-iduskcn1uc2ui>

Education system has to take responsibility of transgender children and prevent any ‘Shemba’ from dropping out of school and abandoning her dreams. We have to provide a caring environment and inclusive curriculum – a curriculum that does not alienate transgender children but creates acceptance and respect for transgender population. For integrating them successfully, among various strategies outlined above, modification in the curriculum and textbooks stands out as a crucial one.

Research Studies on transgender people by Kennedy and Hellen (2010) and Goel and Nayar (2012) have highlighted that transgender community, especially children, face social, health and economic exclusion. Transgender children face conflicting pressures to conform to gender normative behavior and the expectations of the gender which they are unable to do so. They live in the constant feeling of distress and shame inevitably leading to psychological problems. Many are even shunned by their own natal families which limit their access to education, health services and public spaces. Their isolation begins in the family which then progresses towards exclusion, humiliation and harassment in the school and in community.

Every year the CBSE announces the number of students who would be appearing for class X and XII Board Exams and results are declared duly after the exams. In February 2020 the CBSE announced the total number of students who registered for the exams.

<b>Year 2020</b>	<b>Total Number of Registered Students</b>	<b>Number of Boys</b>	<b>Number of Girls</b>	<b>Number of Transgender Students</b>
<b>Class X</b>	18,89,878	11,01,664	7,88,195	19
<b>Class XII</b>	12,06,893	6,84,068	5,22,819	6

*(Source:NDTV, 2020 Feb 14, 2020).*

From the above table it is quite evident that the number of transgender students who appeared for the exams is abysmally low as compared to boys and girls. As mentioned in the earlier section, as per the Census 2011, the total population of transgender persons included 55,000 children. The question that arises is where are those children and why do they not find a place in the number of students who registered for board exams in 2020? These are questions which remain unanswered. Till then there will continue to be many more Shembas if we don’t make sincere efforts towards developing a gender inclusive school curriculum as well as textbooks which will strive to bring about a transformation in deep rooted societal perceptions; and provide a safe and supportive school environment for transgender children whose constitutional rights are recognized and protected. It is pertinent to recognize that school curriculum and textbooks are the crucial components not only in the acquisition of knowledge but they must also empower students to critically analyze diverse gendered realities, question existing prejudices and stereotypes and make informed choices and decisions.

## Towards an Inclusive Curriculum:

“Curriculum is all the selected organized, integrative, innovative, and evaluative educational experiences provided to learners consciously or unconsciously under the school authority in order to achieve the designated learning outcomes which are achieved as a result of growth, motivation and learning meant to be best utilized for life in a changing society” (Mulenga, 2018). It includes the knowledge, skills and right attitude the students are expected to learn through the teaching-learning material, school environment, pedagogical processes, learning experience and assessment. It does not include only academic subjects taught in school but also includes the totality of experience that the child receives in school.

In view of the inequalities that continue to persist across diverse contexts in Indian society and which perpetuate discrimination and marginalisation, gender concerns in education have been significant for a considerable time with respect to girls. These have now an added dimension in the form of perspective of the transgender children. Gender now assumes a renewed momentum as an important organizing principle for all curriculum frameworks and should inform every area and all stages of education. Gender needs to be treated as a cross cutting issue and must be integrated in all areas of school curriculum in an outcome based approach. The curriculum must establish that there are diverse gender identities; transgender persons also have an identity which they are born with; and that diversity needs to be respected. It needs to be made clear through the curriculum that gender is a people’s issue, because it is the responsibility of all to integrate those who are marginalized e.g. the transgender children.

A gender inclusive curriculum is one in which academic, social, physical and psychological environment takes into account the specific needs of transgender children along with those of girls and boys; and where critical dialogue as a pedagogy assumes significance because it empowers students and teachers to engage on issues that continue to confront us, namely, gender norms, gender identities, deep rooted societal practices, etc. An inclusive curriculum cannot be realized without a supportive school system where transgender children feel safe and are given the freedom to express themselves without any fear. The schooling process needs to be gender inclusive in totality including all the possible dimensions, such as, classroom management, teacher interactions, task assignment, modes of expression, facilities, assessment techniques, etc.

Along with ‘the visible curriculum’ that formally includes the knowledge domains and activities surrounding it, there is an informal dimension to the curriculum which is referred to as an **unintended** or **hidden curriculum**. This curriculum is not in the time table of the school but strongly influences the learning as well as the personality and psyche of the learners. The hidden curriculum includes behaviors, perspectives and attitudes that student’s pickup knowingly or unknowingly through the schooling process. Gender inevitably becomes an element of this hidden curriculum. It gets transacted through various ways like-

- gender based division of physical spaces within the classroom and the school,
- non-involvement of transgender children in tasks and assignment,
- unintended biases in routines, rituals and practices in school activities,
- differential systems of rewards and punishments,
- teacher's labeling patterns that are gender biased,
- Biased teacher-student and student-student interactions,

The allocation of routine tasks by teachers often strengthens gender stereotypes. Transgender children also face this bias in allotment of duties and tasks. They are assigned duties not according to their perceived gender but related to their birth assigned sex which causes mental trauma to them. They also mostly end up getting bullied while performing the tasks. At other times they are not even involved in any school activities as the authorities are hesitant to acknowledge their gender expression, thus try to hide them.

If the hidden curriculum is not addressed by the school; boys, girls and transgender children will continue to struggle to internalize gendered roles and responsibilities assigned to them. It is important for Principals and teachers to realize that the hidden curriculum influences development of social mores. Therefore, hidden curriculum also needs to be paid attention so that it transformsthe negative effects by leading to introspection of their own behavior and planning activities that helps in overcoming the biases. The teachers are the key actors in delivery of curriculum through interaction and personal example. The teachers should be critical of social norms in order to understand their own biases related to transgender students. They should be self-reflective as it will help in understanding other's perspective and acknowledge multiple gender identities with their sexual orientations.

Locating the cultural context of every learner is important as the children enter the school with learning experiences gained at home or in their community. They come with already constructed knowledge, including home language and cultural values which they acquire from home and community environment. But these experiences may be different for transgender children as many of them are rejected by their natal families and the community. The teacher should understand the alienation faced by transgender children both at home and in community and win their faith.

Things that are 'normal' in our society are taught in school and transgender children are not considered as 'normal'. These hidden messages may get reinforced through the pattern of behaviors by teachers forcing transgender children to hide their identities or withdraw. There are no discussions under sexuality education in the context of transgender children and heterosexuality is presumed as normal for all. The positive attitude and acceptance of transgender children by the teachers will help in raising their self-esteem, especially in the early years.

Teachers should create an environment that supports individual and collaborative learning, encourage positive social interaction, active engagement in learning and self-motivation. They need to use a variety of instructional strategies to encourage learners to develop deep understanding and learning from each other's perspectives and experiences. By close observation and interaction teachers can develop a caring relationship with transgender learners. They need to create inclusive spaces for transgender children where they can freely express themselves without hesitation. The other students can also be sensitized on transgender concerns through strategies like role plays, group discussions, case studies and field trips, etc. Experiences of vulnerability, marginalization oppression and rights of transgender should be given space in the discussion. The language used in the classroom should be sensitive to the needs of transgender children. Support mechanisms for name change of transgender children and correct use of pronouns as desired by them should be put in place.

**Activity: Awareness on Transgender Persons being part of the Education System**

The teacher can find out the information about the following in the school:

- How many transgender students are there in the school?
- How many teachers and staff members are transgender persons?
- How many transgender persons are there on different Committees and as student prefects of different classes?

Discuss the implications of the findings in the class and with school authorities and what can be done to make the transgender persons to be part of the education system.

**Activity: Addressing Transgender Students' Concern**

Imagine there is girl in your class whose mannerism and behavior is that of a boy. Her classmates believe she is a girl and taunt her for behaving like a boy. She wants to be accepted as a boy. How as a teacher would you help her so that her classmates and school authorities acknowledge her as a boy?

**Creating Space in Textual Materials:**

Textbooks are often the only source of learning for many students and have the potential of shaping values, attitudes and social skills that are essential for inculcating gender sensitivity. What acquires importance is selection of relevant and appropriate content that is free of any bias and prejudice helps develop among learners the skills of free and critical enquiry, and more importantly enables the learner to relate to what they are learning. But unfamiliar pedagogies and curriculum content is likely to confront transgender students with feelings of alienation leading to lack of engagement in classroom activities and discussions. Therefore integrating appropriate content and pedagogies in textual material is a critical area of concern. It must enable

transgender learners to relate knowledge to their own lived experiences; and also equip all students with a critical lens to explore a variety of issues that continue to confront us, namely caste, class and gender, gender and power relations, patriarchy and dominance, diverse sexual identities and marginalization, etc.

There is a wide scope to provide space to transgender concerns in textual materials in various subjects like Environmental Sciences, Mathematics, Science, Biology, History, Geography, Political Science, Economics, Sociology, Psychology, Language, etc. What is more important is incorporation of relevant and meaningful content along with pedagogies that engage students to explore critically notions of gender identities; and that our past and the present is not limited to only women and men but our world also includes transgender people who have been a part of Indian society since centuries.

There are a variety of ways in which experiences and perspectives of transgender people can be incorporated in textual materials:

Comparing and Contrasting	Events/Experiences	Story Boards
Visuals/Images	In- text and End -Text Content and Questions	Project Work and Assignments
Incorporation of Oral Traditions	Additional Information	Case Studies

Taking the latest NCERT text books as basis, examples of integration of Transgender concerns, awareness and knowledge have been given in Annexure I. Some suggestive examples are also given below:

## **POLITICAL SCIENCE**

**Textbook: *Social And Political Life* Class: VI**

**Theme: Diversity and Discrimination**

*“All of us are familiar with gender differences. What does it mean to be a boy or a girl? Many of you would say, “We are born as boys and girls. It is a given. What is there to think about?” Let's see if this is the case” (pg.15)*

### **Suggestion 1**

This section deals with gender diversity and stereotypes in relation to boys, girls and disabled children. Presently there is no mention of transgender children. It needs to be added that gender differences are not only with regard to boys and girls but transgender children are also there. There is scope of including a paragraph about transgender persons.

As an activity, the text lists some characteristics that students are expected to relate to males or females. It can be suitably modified as suggested below:

**Activity:** Specify the characteristics given below in appropriate column in the table, based on prevailing beliefs:

well behaved	Anti social	soft spoken and gentle
physically strong	naughty	Abusive
good at dance and painting.	Fight with everybody	don't cry
rowdy	good at sport	
good at cooking.	emotional	

Girls	Boys	Transgender persons	None of them	All of them

❖ Discuss in class the reasons for placing each characteristic in the particular column. Are children born with certain qualities or they acquire the qualities as they grow? Students may be encouraged to add more qualities and discuss.

### Suggestion 2

#### Inclusion of a Box Item

Since this chapter is about diversity and discrimination, there is scope to include a box item on how transgender people have been subjected to bias and discrimination and excluded from economic, political and socio-cultural processes. The box may include example of a transgender person who fought immensely for transgender rights against odds.



Dr. Manabi Bandopadhyaya became the first transgender Principal in India. Born as Somnath, the only son among two sisters, Manabi was oppressed by her father and fought a long battle. She was forced out of the hostel of Vivekananda Shatabarshiki College in west Midnapore where she served as Lecturer. But she never let her education be deterred by the ridicule she faced challenges and used her education to fight stereotypes.

**Image Source:** <https://www.shethepeople.tv/home-top-video/10-transgender-people-breaking-barriers/>  
Read more under section success stories in this material.

## HISTORY

**Textbook: Our Pasts      CLASS: VII**

**Theme: The Mughal Empire**

A box item 'Do You Know' may be incorporated to make students understand that transgender people also played significant roles in the historical past, namely, in the politics of the Mughal court.

### ***Do you Know***

Eunuchs played important administrative and political roles in the Mughal state. They were known as *khwajas* and *nazirs* or both euphemisms added to their names. One of the most distinguished eunuch-officers during Akbar's time was Itimad Khan who held the important charge of administering the finances of the state. He later distinguished himself in the conquest of Bengal and in 1576 was appointed as Governor of Bhakkar. Some of the other prominent eunuchs were KhwajaKhas Malik who received the title Ikhlas Khan and held the rank of 1,000; and Ambar who was promoted as an officer of the court with the title Itibar Khan and later appointed as governor of Delhi.

## ECONOMICS

**Textbook: Economics      CLASS: IX**

**Theme: *People as Resource***

**Add Transgender Persons as Valuable Resource**

The theme focuses on population as an asset for the economy rather than a liability and how population becomes human capital when there is investment made in the form of education, training and medical care. It takes into account only men and women as productive resources. This theme has ample scope to bring within its ambit on how transgender persons have been systematically excluded from education and employment opportunities because of their gender identity and how efforts are being made now to give equal opportunity to transgender people in education and employment. Examples of such efforts are already given under 'initiatives' in this material. Some are placed below:

## Are They Not Productive Human Resources?



**Padmini Prakash**

TV anchor



**Joyeeta Manda**

Judge in Lok Adalat in West Bengal



**Prithika Yashini**

Sub-Inspector in Tamil Nadu

**Activity:** Determine students' perception of economic activities carried out by women, men and transgender people. A list of economic activities may be prepared by the teacher and students may tick in the appropriate column.

Activities	Women	Men	Transgender persons	All

### In-Text Question



**Have our films stereotyped the portrayal of transgender persons?**

Thus the teaching-learning materials, processes, and all forms of classroom interaction should be gender just. A gender friendly school embraces the experiences of boys, girls and transgender students in the knowledge construction and addresses their needs in the social and the physical environment of the school.

**Activity: Project work on Sensitization of Students on Concerns and Achievements of Transgender Persons:**

Ask the students of secondary classes to prepare a project on profile of a transgender person. They can do so using secondary sources or if possible can interview a transgender person and discuss the kind of experiences during childhood, education received, challenges faced, the means of livelihood, journey of life/achievements, etc. This will help in generating awareness among the students about the transgender persons.

## **10.0. SUCCESS STORIES OF TRANSGENDER PERSONS TO SERVE AS ROLE MODELS**

### **10.1 Padma Shri Narthaki Nataraj**

#### **Early life:**

Nataraj was born in a remote village in Tamil Nadu in 1964. Nataraj was 10 years old when her family started noticing their son's 'effeminate' nature. Backlash and rejection from her family compelled her to leave home at the age of 11. She ran away to Thanjavur, to find Kittappa Pillai, the Bharatnatyam "guru".

#### **The journey:**

Finally she could learn the dance form from Guru Kittappa Pillai who also gave her the name 'Narthaki'. While doing so she also managed to study and complete higher secondary education. She also wanted to study law but was denied admission at a law college because of her sexuality. For the last thirty years her life is dedicated to 'Bharatanatyam'.

#### **Achievements:**

She is the first transgender artiste to have received the prestigious Padma Shri award in 2019. Earlier, she had also received a Senior Fellowship from the Department of Culture, Government of India in 2014. She is a recipient of the Kalaimamani award, given by the Tamil Nadu government, and in 2016, she received an honorary doctorate from Periyar Maniammai University. She runs the Velliambalam Trust School of Dance, a Bharatanatyam dance school in Chennai. The school also has branches in the US, UK and Norway. A major share of the Trust's earnings is dedicated to the empowerment of the transgender community in India. Now she is a member of the State Development Policy Council (SDPC) of the Tamil Nadu government. Her unparalleled success story has earned her a place in the textbook for class 11 in Tamil Nadu. The Print. (2021).

## 10.2 Santa Khurai (Trans-woman), Community Researcher and Artist

### Early life:

Born in Imphal, Santa Khurai went to an all-boys school, i.e., Don Bosco. From a very young age, she had the sense of gender identity and expressed it. So her parents and three elder sisters were not supportive of her, but her two younger brothers did. She faced constant staring and mocking, even during the assembly sessions at school.



### Journey:

In a bid to become financially independent, Santa trained as a beautician in Delhi with the help of her aunt who understood her. Thus, she could set up the first beauty salon run by a trans- person in Manipur. It was a successful enterprise that inspired many other salons run by members of the transgender community throughout the state. Inspired by her, many trans-women could attain financial agency. But Santa also observed the limitations of such a stereotyped career and the harassment it inspires of young people from her community. So, she shut her own salon in 2010 and began to actively participate in learning more deeply. The same year, she was invited to be part of a Universal Periodic Review (UPR) working session, a UN human rights initiative, in Delhi. Filled with more passion, she then began working with the All Manipur Nupi Maanbi Association (AMANA), a coalition working towards raising awareness of the rights of the transgender community in the region. She started researching the indigenous queer identities that are recorded in the ancient texts of Manipur, Meitei Mayek. Through her in-depth research, she found that unlike modern writings, these ancient texts mention the existence of these communities in this region.

### Achievements:

Her work has created a wide visibility for the trans community in the region. She is a secretary at AMANA now. She writes poems and stories on queer issues and represents rights of transgender persons on different forums. In February 2021, she has prompted the Manipur State Commission for Women (MSCW) to set up a grievance redressal cell for transgender women.

Source: Indian Express. (2017).

## 10.3. Dr. Manobi Bandhopadhyay (Trans woman), Professor and Principal at Dhola Mahavidyalaya Calcutta University

### **Birth:**

Dr. Manobi was born in a middle-class family in West Bengal. She struggled to come to terms with her transgender identity in a conservative and judgmental family environment. Her cousins and neighbors sexually exploited her but she continued her study, tackling every difficulty that came in between, which developed her resilience.



### **Journey:**

As a student at Jadavpur University, she could move around in open-minded social circles of the university. After finishing college, she began teaching at a school and later finished her Ph.D. in Benagli Literature. She pursued a career in teaching at college level. Her travel to her workplace was filled with verbal and physical assaults. Further, her academic career also posed many challenges. She was accused of being ‘a negative influence’ on the students. Despite all the discrimination and harassment, Dr. Manobi stood her ground for most of the time and received ample support from her students. In her biographical memoir (*A gift of the Goddess Lakshmi*) Bandhopadhyay recalls, “Many tell me that I have opened the gates of freedom for them.”

However, her life is a journey of ‘ups and downs’. In 2015, she was appointed Principal of a college. Due to constant harassment and being labeled ‘unsuitable’, she resigned in 2017. Shortly after her resignation, she was reinstated and continued her academic journey.

### **Achievements:**

She is the Principal of Dhola Mahavidyalaya at Calcutta University and is a Professor of Bengali literature. She is also the vice chairperson of West Bengal Transgender Development Board. Dr. Manobi Bandyopadhyay has authored books about transgender community: *Ontohin Ontorin Prositovortika* (2002), *Third Gender in Bengali Society and Literature* ( 2012 ), *Amar Arjita Naritwa*(2019). She has given a befitting reply to her critiques by her acts such as modeling for jewellery and acting in a Bengali film. She has become a role model for many. Her appointment as faculty inspired the student community to accept gender diversity. Students who faced issues related to gender identity reached out to her for support and guidance. Dr. Bandhopadhyay’s story inspires transgender youth to pursue education with full vigor. She has set an example so that the transgender students are getting better acceptance in the colleges.

Source: Scroll.in. (2017 )., Firstpost. (2017).

#### **10.4 Dr. Aqsa Shaikh (Trans woman) Doctor of Community Medicine and Associate Professor at Hamdard Institute of Medical Science and Research, Delhi**

##### **Birth:**

Dr. Aqsa Shaikh was born in Mumbai. She grew up in a low income family and struggled with identity issues ever since she was young. She was very observant of her surroundings and developed learning skills quite early in her life. Although the gender biased stereotypical, negative reinforcements bothered her and caused mental trauma, she could learn to take those difficulties in her stride.



##### **Journey:**

Dr. Aqsa studied at Seth GS Medical College and KEM Hospital in Mumbai. Growing up, Dr. Shaikh suffered from severe depression and suicidal tendencies, but her motivation to pursue MBBS helped her to overcome these severe mental health issues.

Following her specialization, she moved to Delhi's Hamdard Institute of Medical Science and Research (HIMSAR) as faculty and Community Medicine specialist.

##### **Achievement:**

Dr. Aqsa is the only transgender specialist in community medicine. She is now a senior faculty member at HIMSAR. With her medical qualification in the field of Community Medicine, she contributed to the battle against the Covid-19 pandemic as in-charge of Covid-19 surveillance at the institute's hospital. She now heads a Covid-19 vaccination centre.

Dr. Aqsa is also an activist. She filed a petition at Delhi Commission for Protection of Child Rights which secured an order (in January 2021) for a ban on unnecessary sex-change surgeries on intersex children. She is on the advisory panel constituted by the Delhi government to look into transgender issues and empowerment. Further, she also writes inspiring articles, blogs, books, poetries, etc.

Source: Outlook. (2021).

## 10.5 Padmini Prakash, (Trans-woman), The First News Anchor

### Birth:

Padmini was born into a conservative Tamil family in Coimbatore. She had a very troubled childhood. Her mother died when she was a baby. Raised by her extremely strict father, Padmini hardly got any love or attention. She was disowned by her family when she was 13 year old. She attempted suicide after leaving her natal home, but was saved by some people. She has not seen or spoken to her father, three sisters, and brother since she left home.



### Journey:

Despite all the difficulties, she completed her school education and applied for a Bachelor's degree in Commerce through distance-learning correspondence course. However, in second-year of B.Com., she was forced to drop out of college due to financial issues. then she learned 'Bharathanatyam' and became a dance instructor too. After that, she took part in many beauty contests and won in most of them. She also acted in television serials. Padmini is an activist for transgender rights and has been protesting against their discrimination, harassment, and stigma.

### Achievements:

Today, Padmini Prakash is India's first transgender news anchor at Lotus News. She has set a new path for the transgender community in the field of journalism. She was crowned Miss Transgender Tamil Nadu in 2007 and Miss Transgender India in 2009.

## 10.6 Siddhant More (trans-man), Human Resource Professional

### Birth:

Siddhant More was born in a middle-class Maharashtrian family. He grew up in his natal family. His mother never objected to his 'male' mannerisms and choice of clothes but his brother was extremely unsupportive. He was not close to his father. He was uncomfortable with the label 'tomboy'. Despite all this, he continued his studies with no major incidents of bullying.



## **Journey:**

He continued his studies in Mumbai. But his self-confidence was affected because his relatives kept berating him. Confusion and anxiety over his identity and the distress due to gender dysphoria continued. Siddhant could not identify himself as a trans man till his 30s when he met someone else with a similar experience of dysphoria.

He joined a firm after finishing his B.Com. He got good support from his employers who never questioned about his gender expression but regarded him as an efficient worker. He was even provided monetary support in the form of a loan for his surgery. This happened much before inclusion policies were adopted globally and in India. He is still continuing with this firm.

## **Achievement:**

Besides being a successful Human Resource Professional, Siddhant More represents a common trans man who wants to live life as any other man. He is vocal about trans rights. He advocated inclusion of ‘trans men’ under the umbrella of the term ‘transgender’ and sensitized policy makers and the public alike to achieve this target. For the people who battle gender dysphoria and feel hopeless about their life, Siddhant More is an inspiration of courage, grit and resilience.

Source: Pink News (2018)., Open Democracy. (2016)., Queer Voices of India. (2018).

## **10.7. Vihaan Peethambar (Trans Man), Expert Committee Member, National Council for Transgender Persons**

### **Birth:**

Vihaan Peethambar was born in Kerala, in a well-educated middle-class family. In childhood, his family didn't bother about his behavior as they thought it to be a temporary phase. His neighbors and relatives teased him for his hair style and clothes which were seen as ‘unsuitable for a girl’. Puberty was especially challenging for Vihaan. He was distressed and had a low self-esteem. He even attempted suicide as he was growing more and more depressed. Vihaan's realized his identity as a trans-man in his early 20s. When he expressed it to his mother, Vihaan's mother approached doctors and astrologers seeking help to ‘cure’ him. The astrologer tried to sexually harass him. Ultimately, Vihaan's mother told him to begin his transition as she could not see him depressed and suicidal. After his sisters got married, he began his medical transition. His sisters and brother-in-laws were supportive and eventually his extended family members grew more empathetic and accepting.



### **Journey:**

For making him conform to the birth assigned sex, his family enrolled him in a girls' college. He finished his under graduation from St. Teresa's College in Kochi. He faced severe trauma while trying and being forced to fit into gender roles of a woman as internally he could never accept it. Despite all this, he developed diverse interests and participated in sports, music and college elections. He excelled in all these fields. He also completed his Master of Science degree in Communication. Vihaan moved to Stockholm in 2011 to pursue an advanced diploma course in Globalization and Human Rights and pursued a career as a media strategist in Dubai while living as a woman to the outside world. After his transition to a man, he decided to stay in India and work here for the cause of the transgender.

### **Achievement:**

Vihaan began to educate state government officials in Kerala on Sexual Orientations & Gender Identities (SOGI). He worked closely with the Social Justice Department in Kerala for formulation and implementation of the State's Transgender Policy, which was modeled on the lines of NALSA Judgment. He became a board member of a support group for LGBTQIA+ persons, 'Queerala'. He has trained several private companies on inclusion and diversity. Presently, he works with Goldman Sachs as Diversity and Inclusion Associate.

Vihaan is a winner of 'LGBTQ+ Rights Cause Champion Award, 2019' given by Youth Ki Awaaz. He was also awarded the '2019 International Visitor Leadership Fellowship' by the US Department of State where he represented India on a multi-regional project on 'Foreign Policy & Human Rights'. Vihaan co-founded the first community-based organization for trans men in Kerala and was appointed as an expert committee member in India's first National Council for Transgender Persons in 2020. He continues to advocate for transgender and queer rights at various forums in India and globally.

## **10.8. Grace Banu, Engineer, Activist and Entrepreneur**

### **Birth:**

Grace Banu was born in Tamil Nadu in a Dalit family. She not only faced trauma due to her gender identity but also faced discrimination everywhere including her school due to her dalit identity. But she was determined to study, so she continued to attend school. Her family disowned her due to her trans identity, hence, she started living with fellow trans women.



### **Journey:**

Grace completed her Diploma in engineering scoring 95% marks and excelled at the campus selection interviews. She was selected by a software firm where she worked for two years. She was diligent as a programmer in this firm but her coworkers were trans-phobic and abusive, due to which she quit the job. She turned into an activist when she was denied admission as a transgender person in a state university. Obtaining information through RTIs, she could highlight this denial of opportunity and brought to forefront the utter discrimination faced by transgender persons in education. Finally, Sri Krishna College of Engineering (Tamil Nadu) admitted her for a B. Tech. degree in Electrical and Electronics Engineering in 2014.

### **Achievements:**

Grace Banu is the first transgender person to be admitted to an engineering college in Tamil Nadu. She is an activist; in 2018 she started 'Trans Rights Now' Collective, a collective of trans people of dalit origin.

Grace is also an entrepreneur. She is instrumental in establishing a Milk Cooperative with other trans-women which is successfully operating in Kovilpatti, Tamil Nadu. Her vision is to ensure a holistic lifestyle for other transgender persons.

## **10.9. Aryan Pasha (Trans-man), Body-builder, Lawyer and Activist**

### **Birth:**

Aryan Pasha was born in Delhi into a well to do family. His parents run a successful real-estate company. Aryan used to dress-up in typical masculine clothes. When he was 6 years old and studied in class II, he told his father about his dislike for skirt in the school uniform. He studied in St. Andrews School, Delhi. He says his school experience was excellent till he disclosed his gender identity, after which the life became miserable due to abuse and violence. As his parents were educated and aware, they supported his choices. In fact, Pasha's mother introduced him to the concept of transgender people when he was 16 year old and suggested the possibility of gender affirmative procedures to him.



### **Journey:**

Aryan was active in sports since his school days. He used to excel at speed skating and basketball. He has played and championed at the national-level skating but was not happy as he

had to compete as 'girl'. Aryan was also bullied and his victory ridiculed as his abilities as a skater were compared with 'like a boy competing with girls'. People mocked his achievements and called him names for this. His identity was ambiguous to him as his body was different from what he felt. It made him vulnerable, unhappy and depressed. With his mother's support, Aryan navigated through his suicidal tendencies. At the age of 19, he underwent surgery since his family wanted him to be happy and live a full life. During transition time after surgery, one of the Universities in Delhi refused admission to him for an undergraduate course. He completed his Bachelor's degree in Law from Rizwi Law College, Mumbai.

Post-surgery Aryan picked up bodybuilding. He wanted to participate in transmen bodybuilding competitions in other countries but was rejected visa at that time. Later Aryan finally competed in 'Musclemania' with male bodybuilders in India. Aryan says *'I am trying hard to prove my identity as a man to people around me so that I never have to go back to those times where I had to fight for my basic rights'*.

### **Achievements:**

Aryan won Second place in 'Musclemania' in 2018 championship. He stood Third in the International Bodybuilding and Fitness Federation (IBFF) 2019 and participated in several other body building competitions e.g. International Health, Sports and Fitness Festival (IHFF) 2019. Besides this, he has been practicing law and been vocal about transmen's issues through legal activism. He works with NGOs for creating awareness. He inspires others through his visibility at national and international forums. He became an expert committee member of National Council Transgender Persons (NCTP) in 2020. He has also appeared in videos and campaigns promoting body fitness and lifestyle. In October 2020, along with a professional mountaineer, Aryan Pasha led a mountaineering expedition to Mt. Friendship at 17,348 ft in Himachal Pradesh. It was world's first such expedition consisting of 25 persons from transgender community. Aryan says, *"Many consider transmen as women, and often look down upon them as being physically weak... With this expedition, I wanted to give trans folks a ray of hope amid a pandemic; an opportunity to achieve something"*.

### **Activity 8**

*We are sure there are many more success stories, many more transgender persons setting examples .....Identify them and discuss how they can serve as role models to others?*

## 11.0. MYTHS SURROUNDING TRANSGENDER PERSONS

1. There is no biological basis for transgender identities.
2. 'Transgender' is a homogenous category.
3. Being transgender is an illness/ a mental disorder.
4. Some children 'act-out' certain gender nonconforming behaviors just to seek attention.
5. Transgender persons are a threat to the society as they are mostly engaged in anti-social activities like theft, sex work and begging.
6. All transgender persons are dangerous, aggressive and abusive.
7. Transgender persons lure young children and make them like themselves.
8. All transgender persons require medical intervention.

### Activity 9

*Go through each of the myths listed above. Have you come across any more myths about them in your locality/community? Take up one by one and analyze, is there any truth behind these? Justify your answer with suitable explanation.*

## 12.0. SUMMING UP/ROAD AHEAD

As we know, learning at the school-level is an outcome of interactions children have with their school environment as a whole. Children develop their concepts and worldview through a complex interaction among the socio-psychological and scientific concepts and processes that they internalize. Language also plays a significant role in the development. In this context, primarily teachers, as well as others, e.g., teacher educators, school administrators etc. act as catalysts, facilitators and change makers.

Our nation's journey to achieve the national and global targets to achieve gender equality necessitates inclusion of transgender persons at all levels, a group that has so far been largely neglected. Failing to do what is needed to be done is also a way of promoting the other, i.e. if this group is not integrated making conscious and proactive efforts it would amount to reinforcing their discrimination and isolation! The process of inclusion has to begin right from the foundational stage. Now, that this group has got recognition among the socially and economically disadvantaged groups (SEDGs), the inclusion and acceptance of transgender persons has got a concrete backing. It is expected that the sensitivity and understanding developed through this training material will facilitate conceptualization and implementation of

comprehensive strategies to neutralise the barriers in the way of integration of Gender Non Conforming and transgender children, both at school and in the society at large.

**Activity 10**

*In the beginning under Activity 1 you had written a brief about what picture emerges in your mind about transgender persons. Now after going through this training material write once again what you think about them and your emotions towards them. Again try to describe them in two sentences. Compare what is the difference in your opinion about them – then and now!*

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## Integration of Transgender Concerns in Text Books (Stage wise)

## Preparatory Stage (III to V)

CLASS III				
Subject	Chapter	Page No.	Content Modification / Addition	Suggested Content, Activity or Discussion
<b>Language</b>  <b>Book title</b> <b>MARIGOLD</b>	<b>Chapter 2</b> Nina and the Baby Sparrows	Page 22	Addition - Teachers Page	<p><i>Discuss how birds are different from us. People can be different from each other too. Talk about differences with special reference to children with special needs, e.g. visually handicapped or physically challenged. Discuss how such children can excel in other fields like music, art etc.</i></p> <p><b>Suggestion for teachers:</b> Differences in terms of how transgender children are different can be added.</p>
	<b>Chapter 6</b>	Page 63	Addition- Teachers Page	<p><i>The class can also be made to enact a scene from a railway station (have characters like porters, vendors, passengers, etc.).</i></p> <p><b>Suggestion for teachers:</b> Transgender persons as porter, vendor or passenger may be included</p>

Class IV				
Subject	Chapter	Page Number	Content Modification/ Addition	Suggested Content, Activity or Discussion
<b>Environmental Studies</b>  <b>Book title</b> <i>Looking Around Book !!</i>	<b>Chapter I</b> Going to School	Page 10	Addition- A Box item	<b>Suggestion for teachers:</b> A Box Item on: many transgender children do not go to school out of fear of rejection, how can we make them feel comfortable
	<b>Chapter 20</b> Eating Together	Page 166-167	Addition	<i>Class Party- In the narrative children are planning a class party.</i>  <b>Suggestion for teachers:</b> The dialogue may include how a transgender child is hesitant to bring food for the class party due to fear of being ignored. But the other children reassure him/her not to worry.
	<b>Chapter 22</b> The World in My Home	Page 185	Addition	<i>For the teacher: Some children may have similar experiences as Ritu did. It will help to build their confidence and feeling of support, if children and you discuss this in class. In case of need, you could talk individually with some of the children. If there is a counselor in the school, you could take their help.</i>  <b>Suggestion for teachers:</b> The experiences of transgender children may also be included. The teacher /Counselor may encourage these children to share their experiences and counsel them.

Class V				
Subject	Chapter	Page No.	Content Modification/ Addition	Suggested Content, Activity or Discussion
<b>Environmental Studies</b>  <b>Book title</b> <i>Looking Around Book III</i>	<b>Chapter 17</b> Across the Wall	Page 162	Addition	Discussion Questions on participation of women/girls in games and sports  <b>Suggestion for teachers:</b> Some questions may be included on participation of transgender children in sports/games /other activities in school, difficulties faced by them, role models for them, etc.
		Page 164	Addition- Teacher's note	<b>Suggestion for teachers:</b> Discuss with children which sports they like to play and ask them how they think teams are formed. Help them feel comfortable with the idea of mixed teams. Encourage transgender students' choice of sports.
<b>Language</b>  <b>Book title</b> <b>MARIGOLD</b>	<b>UNIT 4</b> Crying (poem) My Elder Brother(story)	Page 74-75	Additional Comprehension	<b>Suggestion for teachers:</b> Prepare an additional 'Comprehension' passage on a story of a transgender person's childhood. Discuss with children about the problems of bullying, uniform, etc., faced by them as school children
	<b>UNIT 8</b> The Little Bully (story)	Page 147	Addition- Conversation Time	<b>Suggestion for teachers:</b> During 'Conversation Time', teachers may talk about gender-based bullying at school and include how transgender students are more vulnerable to bullying. Teacher should convey that it is unacceptable. Also, discuss how this can be corrected and that they can reach out to teachers or put their problem in complaint box when they face such things.

**Middle Stage (CLASS VI TO VIII)**

<b>CLASS VI</b>				
<b>Subject</b>	<b>Chapter</b>	<b>Page No.</b>	<b>Content Modification/ Addition</b>	<b>Suggested Content, Activity or Discussion</b>
<i>Language</i>  <b>Book title</b> <b>HONEYSUCKLE</b>	<b>Chapter 6</b> Who I Am?	Page 73	Addition- Gender Diversity	<p><b>Suggestion for teachers:</b> Share Naina’s story who holds the honor of being India’s youngest transgender who came out to speak. Naina was 17 when she climbed the stage in the school in 2015 to talk about her transgender identity. Naina was called ‘Krishn’ when she was younger. Given below is a story inspired by Naina.</p> <p><i>Pritam’s Story: When I grow up, I want to become a social media influencer. I love wearing dresses and sarees. I love shopping and taking selfies just like my best friend, Tina. Tina helps me dress up like her. My mother tells me that I should play with Raj and Dhruv more often. But I like to play with Tina and Ritu; and love to read about people and make-up. I think I want to become a girl when I grow up. I shared this with my parents and Tina. They told me that it is okay to do so; I can be whatever I want. Through my social media posts, I want to make people aware about problems faced by children like me.</i></p>
<i>Language</i>  <b>Supple. Book Title</b> <b>A PACT WITH THE SUN</b>	-	-	Addition	<p><b>Suggestion for teachers:</b></p> <p>Provide a short story about gender diversity from Indian folklore for children to read.</p>

<b>Social Science</b>  <b>Book title</b> <b>SOCIAL AND POLITICAL LIFE - I</b>	<b>Chapter 2</b> Diversity and Discrimination	Page 15-17	Addition-Diversity	<i>All of us are familiar with gender differences. What does it mean to be a boy or a girl? Many of you would say, "We are born as boys and girls. It is a given. What is there to think about?"</i>  <b>Suggestion for teachers:</b> Other than being born a boy and a girl, also include some content about transgender child. This section deals with the creation of stereotypes of boys, girls and disabled children. There is scope of including a paragraph on stereotypes about transgender persons.  An image box on stereotyped perception about transgender student can be included.
		Page 18	Addition	<b>Suggestion for teachers:</b> The section on discrimination can include a brief write up on discrimination of transgender people. There can be a box item on some transgender activist, who has fought immensely for transgender rights.
		Page 24	Question Box Addition	<b>Suggestion for teachers:</b> A question may be asked on how stereotypes about transgender people have created inequalities in society.
	<b>Chapter 8</b> Rural Livelihoods	Page 74	Question Box	<b>Suggestion for teachers:</b> A Question Box on whether Transgender people have any sources of livelihood in rural areas may be included.
	<b>Chapter 9</b> Urban Livelihoods	Page 80-84	Addition	Working in the Market, Factory, Offices <b>Suggestion for teachers:</b> The text can contain information on transgender people working at various places e.g. metro stations

<b>SCIENCE</b>	<b>Chapter 8</b> Body Movements	Page 73	Addition	<b>Suggestion for teachers:</b> While teaching “ <i>Gait of Animals</i> ”, ask students to observe their own gait and the gait of people around us. Ask, ‘ <i>Why are gaits different among people?</i> ’ If students talk about ‘girly’ or ‘boyish’ gaits for their friends or someone who is gender non-conforming or trans, tell them that everyone’s body is same, but everyone moves differently. Help them appreciate the diversity, and break the notion of ‘masculine or feminine gait’.
	<b>Chapter 9</b> The Living Organisms — Characteristics and Habitats	-	Addition	<b>Suggestion for teachers:</b> Connecting science with social life among humans, teachers can ask reflective questions/innovative exercises to students, like: What does it mean to grow? How do you respond to changes? What are the varieties of people living around us? Discuss with them about diversity of gender expressions, mannerisms, etc. weave in here transgender issues, and how each diversity adds color to our life.

Class VII				
Subject	Chapter	Page No.	Content Modification/ Addition	Suggested Content, Activity or Discussion
History <b>OUR PASTS II</b>	<b>Chapter 4</b> The Mughal Empire	Page 56	Addition Box Item (Do You Know?)	<b><i>Do you Know</i></b> Eunuchs played important administrative and political roles in the Mughal state. They were known as <i>khwajas</i> and <i>nazirs</i> or both euphemisms added to their names. One of the most distinguished eunuch officers during Akbar's time was Itimad Khan who held the important charge of administering the finances of the state. He later distinguished himself in the conquest of Bengal and in 1576 was appointed as Governor of Bhakkar. Some of the other prominent eunuchs were Khwaja Khas Malik who received the title Ikhlas Khan and held the rank of 1,000; and Ambar who was promoted as an officer of the court with the title Itibar Khan and was later appointed as Governor of Delhi.
Social Science <b>SOCIAL AND POLITICAL LIFE</b>	<b>Chapter I</b> Equality	Page 7	Addition- A short story	<b><i>Other Kinds of Inequality</i></b> <i>Apart from being poor, people in India experience inequality in different ways. Let us see what this means by reading the two stories given below...</i>  <b>Suggestion for teachers:</b> A short story on the struggles and achievements of a transgender person against discrimination and harassment to attain social acceptance and equality should be included, for example, the story of Prithika Yashni (India's first transgender police officer) or of Manabi Bandopadhyay (School Principal).

		Page 9-10	Addition Information Box	<p><b><i>Equality in Indian democracy</i></b>  <i>The Indian Constitution recognizes every person as equal. This means that every individual in the country, including male and female persons from all castes, religions, tribes, educational and economic backgrounds are recognized as equal...</i></p> <p><b>Suggestion for teachers:</b>  The term transgender persons may be included along with male and females.  Box items on <i>The Transgender Persons (Protection of Rights) Act, 2019</i> and on portions from NPE 2020 speaking about <i>Transgender</i> inclusion should be included.</p>
		Page 15	Assessment Exercise	<p><b>Suggestion for teachers:</b>  The following question can be considered:  In what way does Article 15 of the Indian constitution address the inequalities faced by transgender persons?</p>
	<b>Chapter 4 Growing Up as Boys and Girls</b>	Page 45-53	Re- Organization and Rewriting of chapter  Addition	<p>The chapter needs to take into account: How society perceives transgender children during their growing up years, Growing up as a trans male/trans female (case study) ; A storyboard on lack access of transgender persons to work, education, health care and other facilities; Impact of discrimination and rigid social norms on lives of transgender persons.</p> <p><b>Suggestion for teachers:</b>  Till the chapter is revised teachers can interweave these aspects while teaching/discussion.</p>

	<p><b>Chapter 5</b> Women Change the World</p>	<p>Page 57</p>	<p>Addition</p>	<p><b>Fewer opportunities and rigid expectations</b> Because so many people believe in these stereotypes, many girls do not get the same support that boys do to study and train to become doctors and engineers.</p> <p><b>Suggestion for teachers:</b> A few lines may be added on how trans-women are also victims of stereotyping. A box item may be added on the journey of 6 Pack Band – India’s first transgender band consisting of 6 members - Fida Khan, Ravina Jagtap, Asha Jagtap, Chandni Suvarnakar, Komal Jagtap and Bhavika Patil. This band has defied stereotypes and gone on to win accolades across the globe.</p>
	<p><b>Chapter 9</b> Struggles for Equality</p>	<p>Page 104</p>	<p>Addition</p>	<p><b>Struggles For Equality</b> Throughout the world – in every community, village, city and town– you will find that there are some people who are known and respected because of their fight for equality. These people may have stood up against an act of discrimination that they faced or which they witnessed...</p> <p><b>Suggestion for teachers:</b> This section can incorporate the efforts of the transgender community for equality and how they have risen irrespective of the challenges faced in the society and are still continuing to fight for equality. Case studies of transgender activists, such as, Grace Banu, Vihaan Peethambar, Dr. Aqsa Shaikh, Gauri Sawant, Laxmi Narayan may be added.</p>

<b>SCIENCE</b>	<b>Chapter 12</b> Reproduction In Plants	Page 137	Addition	<b>Suggestion for teachers:</b> Ask students if they have heard of similar characteristics in other living organisms. Then, talk about animal species with intersex variations. Also, ask whether it is necessary for all plants to reproduce? (purpose here is to develop the sense that reproduction is not a compulsory aspect of life, as growing is).
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<b>CLASS VIII</b>				
<b>Subject</b>	<b>Chapter</b>	<b>Page No.</b>	<b>Content Modification/ Addition</b>	<b>Suggested Content, Activity or Discussion</b>
<i>Social Science</i>  <b>Book Title</b> <b>SOCIAL AND POLITICAL LIFE III</b>	<b>Chapter 7</b> Understanding Marginalization	Page 80-93	Addition	<b>Suggestion for book writers/teachers:</b> A Section on Marginalization of Transgender communities may be added.
	<b>Chapter 8</b> Confronting Marginalization	Page 98-101	Addition	<b>Suggestion for book writers/teachers:</b> Under the section ' <i>Protecting the Rights</i> ', protecting the rights of transgender people has to be included.
<i>Geography</i>  <b>Book Title</b> <b>RESOURCE AND DEVELOPMENT</b>	<b>Chapter 6</b> Human Resources	Page 67	Addition	<b>Suggestion for book writers/teachers:</b>  In the section on <i>Population Composition</i> , the content should also include population of transgender persons along with males and females.

<p><b>History</b></p> <p><i>Book Title</i></p> <p><b>OUR PASTS – III</b></p>	<p><b>Chapter 7</b></p> <p>Civilizing the “Native”, Educating the Nation</p>	<p>Page 81-86</p>	<p>Addition-Activity box and ‘Did you know?’</p>	<p><b>Suggestion for teachers: Activity:</b>  <i>Find out from the elders at home or internet what habits did they follow as a child which no one does now.</i></p> <p><b>Did you know?</b>  <i>In their earliest travels, British anthropologists studied the Indian society. Anthropologists study the local culture, traditions, customs. For establishing its claws in India, British studied about its people and later used these to find out local problems. They divided people through this and ruled us for over 200 years!</i></p> <ul style="list-style-type: none"> <li>● <b>Note to Teacher:</b> <i>Engage children in activities of facilitated curiosity. Talk to them about what changes occurred in the Indian society as British began to rule India as its colony with respect to transgender identities.</i></li> </ul>
<p><b>SCIENCE</b></p>	<p><b>Chapter 9:</b>  Reproduction in Animals</p>	<p>Page 101-102</p>	<p>Addition</p>	<p><b>Suggestion for teachers:</b>  Ask students whether it is necessary for all animals to reproduce? (The purpose here is to develop the sense that reproduction is not a compulsory aspect of life, as growing is. Like in case of humans, intersex persons and transgender persons may not be in a position to reproduce. But it is alright.)  Teacher should discuss regarding the intersex conditions among animals during the class. Discuss about the number of live births that are born intersex (i.e., 1 in 2000) among humans.</p>

	<p><b>Chapter 10:</b> Reaching the Age of Adolescence</p>	<p>Page 113-126</p>	<p>Addition</p>	<p><b>Suggestion for textbook writers/ teachers:</b></p> <p>The information regarding sex organs, sexual characters, etc., of intersex and transgender persons should be added by the teacher. Teachers should highlight that in all adolescents this process occurs differently. There is nothing to make fun of or get worried about. Also, discuss that intersex persons may develop differently despite growing up as ‘girl’ or ‘boy’.</p> <p>Additionally, aspects of emotional attraction, change in body language and physical changes associated with transgender/intersex persons may be discussed with the students in a friendly way.</p> <p>The teacher should highlight that sex assignment is not the same as gender identity of a person (Page 119) and that chromosomal sex determination may be different from what a person psychologically or psychologically feels.</p> <p>Talk about specific changes like menstruation that can happen to adolescents who are intersex and are brought up as ‘male/boy’. Also, talk about breast development in intersex adolescents who are brought up as ‘female/girl’.</p>
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**Secondary Stage (Class IX-XII)**

<b>CLASS IX</b>				
<b>Subject</b>	<b>Chapter</b>	<b>Page No.</b>	<b>Content Modification/ Addition</b>	<b>Suggested Content, Activity or Discussion</b>
<b>ECONOMICS</b>	<b>Chapter 2</b> People as Resource	Page 19	Addition	<b>Suggestion for textbook writers and teachers:</b> The heading of the section is titled ' <i>Economic for Teacher's Note: Men and Women</i> ' it should be suitably changed to include economic activities by transgender persons. Till it happens Teachers may engage students in discussions on economic activities done transgender people giving real examples.
		Page 20-21	Addition	A 'Do you Know' discussion may be facilitated by the teacher as follows: <i>Transgender persons are also a resource. However, because of the social stigma, they do not get proper recognition. Also, due to lack of education and skills, they often do not find suitable work. Now, actions are being taken at various levels to increase their preparedness for employment and inclusion.</i>
		Page 21	Addition	<b>Suggestion for textbook writers and teachers:</b> In the Graph depicting ' <i>Literacy Rates in India</i> ', literacy rate among transgender persons, as per the Census of India, should be shared.
<i>Geography</i>  <b>Book title</b> <b>CONTEMPORARY</b> <b>INDIA-I</b>	<b>Chapter 6</b> Population	Page 53	Modification  Addition	<b>Suggestion for textbook writers:</b> The chapter needs to be suitably revised integrating aspects of transgender population. <b>Suggestion for teachers:</b> While talking about the Census of India, talk about how it included 'other gender' as a category for enumerating the transgender persons in India.

		Page 59	Addition	<p><b>Suggestion for teachers:</b> The teachers should highlight about the increasing acceptance of transgender persons in India. They should share stories of trans persons who have contributed to society. An additional ‘<b>Find out</b>’ questions can be provided by the teachers, such as: ‘<i>What % of transgender children (0-6 years) were recorded in the Census 2011?</i>’</p>
<b>HEALTH AND PHYSICAL EDUCATION</b>	<b>Chapter 2</b> Growing up with confidence	Page 18-19	Addition	<p><b>Suggestion for teachers:</b> In classroom discussion on subsections, ‘2.3.1 Role of Heredity’ and ‘2.3.3 The Psycho-social environment’, add the following about the role of hormones in physical and mental health: <i>Hormones in our body are responsible for specific actions. They also regulate our feelings of happiness, sadness, stress, excitement, etc. Physical activity reduces levels of the body's stress hormones; one should be physically active to keep a good mental health.</i></p> <p>Additional <b>activity</b> for students: ‘<i>Find out from your family members about other activities that help them when they are under stress.</i>’</p> <p>Include a ‘<b>Do you know?</b>’ session during the discussion on hormones using the following: <i>Hormones do not have a uniform ratio in people of all genders. There are different ranges of some hormones which are typically associated with the gender of a person. However, people may have different levels of the same hormone.</i></p> <p>Also, highlight the barrier of such a categorization of people based on the level of hormones in their body. For example, discuss how an athlete, Dutee Chand who has represented India at different platforms, was once banned for hyperandrogenism and the change in rules in 2015.</p>

		Page 20	Modification/ Addition	<b>Suggestion for textbook writers and teachers:</b> In the section, ‘2.4: <i>Self-concept and self-esteem</i> ’, the whole section is written keeping in mind only boys and girls, should be re-written with the perspective of transgender children, too. Teacher may add about the concept of gender identity as a part of self-concept. Talk to students about gender nonconformity and that it is acceptable. They should highlight that ‘all gender identities are acceptable and one should talk about their feelings about their gender identity with trusted adults in the school and family.’
		Page 26	Modification/ Addition	<b>Suggestion for textbook writers and teachers:</b> Section ‘2.8. <i>Sexual harassment or Sexual Abuse</i> ’, the whole section is written keeping in mind only boys and girls, should be re-written with the perspective of transgender children, too. The teacher may discuss how gender non conforming children are more vulnerable to this because they become prominent by their unexpected gender expressions (choice, gait, facial expression, mannerism, behavior, etc.).
	<b>Chapter 6 and 7</b> Individual Sports & Team Games	81-118	Addition	<b>Suggestion for teachers:</b> Discuss about the barriers of sex-segregated teams in most sports and how they exclude people who identify ‘transgender’, or are as intersex person. Discuss about how they can be integrated, for example, ask students to find out about transgender persons in sports across the world.

	<b>Chapter 13</b> Social Health	Page 185- 186	Addition	<b>Suggestion for teachers:</b> While discussing the social health in section, ‘13.3 <i>Impact of Social Customs</i> ’, also discuss the stereotypical or traditional roles of gender that impact us while growing up. Emphasize how this impacts intersex children and children who do not conform to birth-assigned gender. Talk about the problem associated with this, customs that see humans as either ‘men/boys’ or ‘women/girls’ only and leaves no space for ‘transgender persons’. Stress on the spectrum of gender diversity and that people can be anywhere on the spectrum. For example, people from the same social status grow up with a variety of aptitudes & aspirations and how it is a blessing to be different.
		Page 189	Addition	<b>Suggestion for teachers:</b> In the section, <i>Family Size, Preference for Male Child</i> ’, the teacher may add the following at appropriate place during the discussion: <i>“In many cases, due to fear or shame, intersex infants are surgically operated upon, to give them male-like genitals. These often cause the child to experience issues of mental trauma as they may feel a gender identity different from what their genitals look like, as these may not match their expression of gender”.</i>
	<b>Chapter 14</b> Adolescent Friendly Health Services	Page 194	Addition	<b>Suggestion for teachers:</b> In the section, ‘14.2 <i>Health needs of adolescents</i> ’, teacher should discuss about mental health concerns of adolescents who are gender nonconforming or trans. Encourage students to talk about their issues of mental health with trusted elders in school e.g. counselor or teacher. Talk about how they need to be supported by peers also.

		Page 197-198	Addition	<b>Suggestion for teachers:</b> Additional activity for students: In the section, ‘14.6 Where are AFHS located?’, ask students to ‘ <i>find out about the crisis helpline services specially for transgender persons, available in their region.</i> ’
		Page 195	Addition	<b>Suggestion for teachers:</b> In section on ‘ <i>Reproductive and Sexual Health Needs</i> ’, teacher may add about the sexual health needs of transgender students. Also talk about how these children are more prone to the sexual harassment.
<b>SCIENCE</b>	<b>Chapter 7</b> Diversity In Living Organisms	Page	Addition	<b>Suggestion for teachers:</b> Teacher should add ‘intersex’ as a category of sex differentiation in organisms. Discuss about ambiguous genitalia among humans and other animals. Students should be given an assignment on looking up the internet for recent research on sex diversity among living organisms.

<b>CLASS X</b>				
<b>Subject</b>	<b>Chapter</b>	<b>Page No.</b>	<b>Content Modification/ Addition</b>	<b>Suggested Content, Activity or Discussion</b>
<b>HEALTH AND PHYSICAL EDUCATION</b>	<b>Chapter 4</b> Individual Games and sports I	Page 35-36	Addition	<b>Suggestion for teachers:</b> ‘Do You Know?’ discussion session: Discuss that athletic strength can be independent of gender and that physical strength is achieved through practice; therefore, norms for participation in sports are changing internationally and opening for persons with intersex variations and those sportspersons who identify as a transgender person later in their careers.

	<b>Chapter 5</b> Individual Games and sports II	Page 67-68	Addition	<b>Suggestion for teachers:</b> Discuss about the first transgender tennis player, Renee Richards, who played tennis in women’s event after undergoing a gender-affirmative procedure. Ask students to find out about more such sportspersons.
	<b>Chapter 10</b> Safety Measures For Healthy Living	Page 188	Addition	<b>Suggestion for teachers:</b> Include the fact that gender identity related anxiety, distress or depression, are also some of the ‘Reasons for substance abuse in young people’ who are gender non-conforming or transgender. Discuss that <i>‘everyone at some point feels anxious, distressed or depressed, but good coping with mental health issues is crucial to physical health as well’</i> .
	<b>Chapter 12</b> Social Health	Page 210- 213	Addition	<b>Activity for students:</b> In <i>‘Role of students in building habits of social health’</i> ask students which kind of support groups can be formed at school level so as to be inclusive and protective (from bullying & abuse) of children who are gender nonconforming or identify as trans.  <b>Suggestion for teachers:</b> In <i>‘Ideas for promoting social health of students’</i> , add that monthly check-up on mental health of friends, classmates, etc., can be good for all students to develop empathy.

<b>DEMOCRATIC POLITICS II</b>	<b>Chapter 3</b> Democracy and Diversity	Page 32	<u>Modification and Addition</u>	<b>Suggestion for teachers:</b> In the section ‘ <i>Origins of Social Differences</i> ’, discuss with students how people may have diverse social identities. Emphasize how identities <ol style="list-style-type: none"> <li>1. are interrelated (for example, when someone compliments us on something we do, we believe, we are good at it and keep doing that, therefore, our belief as a good painter, dancer, etc. is both our own as well as what others tell us)</li> <li>2. overlap with each other. (for example, the teacher may be a parent, and sibling to different people.)</li> <li>3. self-determined (for example, to be confident and resilient, we need to trust our own beliefs, rather than what others tell us)</li> </ol>
	<b>Chapter 4</b> Gender, Religion and Caste	Page 40-45	Modification/ Addition	<b>Suggestion for textbook writers and teachers:</b> In the section Gender and Politics: The whole content depicts the sexual division of labor between men and women. The section may also integrate the discussion of transgender persons at appropriate places.
	<b>Chapter 5</b> Popular Struggles and Movements	Page 65-67	Modification/ Addition	<b>Suggestion for textbook writers and teachers:</b> In the section Movement Groups: A bullet point may be added about the struggle of transgender persons and the legal successes attained by them. For example, scrapping of IPC Section 377 and enactment of Transgender Persons (Protection of Rights) Act, 2019.
<b>SCIENCE</b>	<b>Chapter 7</b> Control and Coordination	Page 123	Addition	<b>Suggestion for textbook writers and teachers:</b> In the section, ‘ <i>Hormones in Animals</i> ’, a portion on hormonal differences in transgender persons can be added. Discuss about hormone therapy from the perspective of transgender persons.

	<b>Chapter 8</b> How do Organisms Reproduce	Page 135-138	Addition	<b>Suggestion for textbook writers and teachers:</b> Section 8.3.3, Reproduction In Human Beings is dealt only from the view of males and females. Perspective of transgender persons needs to be added. It can be highlighted that reproduction by a transgender person may be possible in cases where certain organs are preserved and eggs/sperms are cryopreserved. Teacher may add a section regarding intersex and transgender persons; and also discuss about sexuality in humans and other multi-cellular organisms (like fishes). A discussion on gender-affirmative procedures can be held in the class.
	<b>Chapter 9</b> Heredity and Evolution	Page 146	Addition	<b>Suggestion for textbook writers and teachers:</b> In the section on ‘Sex Determination’, appropriate material regarding the intersex and transgender children should be added.

<b>CLASS XI</b>				
<b>Subject</b>	<b>Chapter</b>	<b>Page No.</b>	<b>Content Modification/ Addition</b>	<b>Suggested Content, Activity or Discussion</b>
<b>POLITICAL THEORY</b>	<b>Chapter 3</b> Equality	Page 32-33	Modification	<b>Suggestion for teachers:</b> The teacher should include the marginalization of transgender persons and discuss them as under disadvantaged group requiring action from both society and governments just like other communities (dalits, disabled, etc.).

		Page 40	Addition	<b>Suggestion for teachers:</b> During classroom discussion, the teacher may add about the social inequalities faced by transgender persons and their lack of education may be highlighted in the existing box titled 'Inequalities in education'.
	<b>Chapter 4</b> Social Justice	Page 56-58	Addition	<b>Suggestion for textbook writers/ teachers:</b> Under 'Recognition of Special Needs' give space to the needs of the transgender people, denial of social justice to them and recent trend to reverse the injustice meted out to them.
	<b>Chapter 5</b> Rights	Page 70	Addition	<b>Suggestion for teachers:</b> The teacher may add from relevant texts regarding exclusion of transgender persons and the fight for their rights in India. They can ask students to refer to Transgender Persons (Protection of Rights) Act and Rules of 2019 and 2020.
<b>INDIAN ECONOMIC DEVELOPMENT</b>	<b>Chapter 5</b> Human Capital Formation in India	Page 94	Addition	<b>Suggestion for teachers:</b> In the table 'Educational Attainment in India' relevant data for transgender persons may be added. Students can be tasked to find out more details.
		Page 94- 95	Addition	<b>Suggestion for textbook writers and teachers:</b> In the section 5.7 Future Prospects: Relevant content relating to transgender persons may be added in the text. Students can be tasked to find out more details.
	<b>Chapter 7</b> Employment: Growth Issues	Page 119	Addition	<b>Suggestion for textbook writers and teachers:</b> In the table 7.1, Worker-Population ratio in India, the data regarding transgender Working Population may be added and the relevant modifications may be described in detail by the teacher.

		Page 121	Addition	<b>Suggestion for teachers:</b> In the Chart 7.1, Distribution of Employment by Gender, students can be asked to find out the relevant data regarding transgender workers.
		Page 123	Addition	<b>Suggestion for textbook writers and teachers:</b> In the table 7.2, Distribution of Workforce by Industry, students can be asked to find out the relevant data regarding transgender persons or this can be added in the text itself.
<b>STATISTICS FOR ECONOMICS</b>	<b>Chapter 1</b> Introduction	Page 5	Addition	<b>Suggestion for textbook writers and teachers:</b> Wherever, 'gender' is mentioned, it can be changed to include transgender persons. (For example, the sentence, “.. 'gender' that distinguishes a person as man/woman or boy/girl”, can be changed to “.. 'gender' that distinguishes a person as man/woman/transgender person”.)
	<b>Chapter 3</b> Organization of Data	Page 26	Modification	<b>Suggestion for teachers:</b> In Example 3, Population has been divided into male and females. The teacher can discuss about the category of transgender with relevant information.
	<b>Chapter 4</b> Presentation of Data	Page 41	Modification	<b>Suggestion for textbook writers and teachers:</b> The text should contain relevant figures from the Census 2011 considering the population of transgender person as well.
		Page 41	Modification	<b>Suggestion for textbook writers and teachers:</b> The Table 4.1 indicating 'Literacy in India by Sex and Location, should contain relevant figures regarding transgender persons.

		Page 44	Modification	<b>Suggestion for textbook writers and teachers:</b> The ‘Table 4.5’ containing data for man and woman should be updated to include the transgender persons as well.
		Page 48	Modification	<b>Suggestion for textbook writers and teachers:</b> In the table 4.7 and figure 4.3, add data regarding transgender persons, if available.
<b>HUMAN ECOLOGY AND FAMILY SCIENCES – PART I</b>	<b>Chapter 2</b> Understanding the Self	Page 20	Modification	<b>Suggestion for textbook writers and teachers:</b> In section ‘2C.1 <i>Biological and Physical Change</i> ’, the text may be added to include the biological and physical changes among transgender and intersex adolescents.
	<b>Chapter 13</b> Care and Education	Page 283	Addition	<b>Suggestion for teachers:</b> In the section, ‘ <i>Difficulties in Children’s Primary Education</i> ’ the sixth point may be added regarding the difficulties faced by the intersex children who are in most of the cases abandoned by the parents consequently leading to the denial of their enrolment in the primary education.
<b>HUMAN ECOLOGY AND FAMILY SCIENCES – PART II</b>	<b>Chapter 14</b> Our Apparel	Page 291	Addition	<b>Suggestion for textbook writers/teachers:</b> In the section describing factors affecting selection of clothing in India, under age, at the end may be added - However, some people like transgender persons may dress in ways different than the peer or societal expectations. It is completely natural for someone to dress in clothes they feel most comfortable as per their self-identified gender and their choice of clothing should be respected.

<b>HEALTH AND PHYSICAL EDUCATION</b>	<b>Chapter 2</b> Understanding Health	Page 15-18	Addition	<b>Suggestion for teachers:</b> In ' <i>Social Dimension of health</i> ' include an activity to refer to autobiography/interview/blogs of a transgender person and find out relationship between their social life and health. In ' <i>emotional dimension</i> ' of health, refer to the same sources as above to find out the emotional challenge faced by them in school or family.
	<b>Chapter 3</b> Physical and Physiological Aspects of Physical Education and Sports.	Page 35-36	Addition	<b>Suggestion for teachers and textbook writers:</b> In the section on, ' <i>factors Affecting Growth And Development</i> ', discuss about the number of live births that are born intersex (i.e., 1 in 2000). Also, talk to students about puberty blockers (hormones) that delay certain development of the body. Convey that these are available and accessible for adolescents experiencing gender dysphoria, who may later identify as transgender persons.
	<b>Chapter 7</b> Safety and Security	Page 251-257	Addition	<b>Suggestion for teachers:</b> Include a discussion on ' <i>safety from bullying and violence on court/filed and closed spaces like changing rooms, lockers, etc.</i> '. Highlight that often at these places, some peers/players may attack another one physically or verbally, on account of being different or for presenting as gender nonconforming person, in day to day life. Underline the fact that everyone should be safe from bullying and violence, both on and off the field.

<b>BIOLOGY</b>	<b>Chapter 22 :</b> Chemical Coordination and Integration	Page 338	Addition	<b>Suggestion for teachers:</b> Teachers can add a discussion on the endocrine glands and hormones associated with gender transition and talk about therapies associated with gender affirmative procedures. Discuss about hyperandrogenism, and hormonal therapies for persons with congenital conditions (for example, for some intersex persons, hormone therapy, other than sex hormones, may be needed to regulate certain important functions).
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<b>CLASS XII</b>				
<b>Subject</b>	<b>Chapter</b>	<b>Page No.</b>	<b>Content Modification/ Addition</b>	<b>Suggested Content, activity or discussion</b>
<b>FUNDAMENTALS OF HUMAN GEOGRAPHY</b>	<b>Chapter 3</b> Population Composition	Page 17	Addition	<b>Suggestion for textbook writers and teachers:</b> In this chapter on population composition, data on ‘other’ gender population needs to be added. Ask students to find out the total population of trans persons across the world?
<b>INDIAN SOCIETY</b>	<b>Chapter 2</b> The Demographic Structure of the Indian Society	Page 15	Addition	<b>Suggestion for teachers:</b> In addition to sex ratio, discuss with students about diverse gender identities that live in India. Share about the total population composition by including transgender persons. Talk to the students about the living conditions and skill gap among the majority of transgender persons in India.

	<b>Chapter 3</b> Social Institutions: Continuity and Change	Page 58	Addition	<b>Suggestion for teachers:</b> In the section, ' <i>The Diverse Forms of The Family</i> ', introduce the hijra system of the family that many trans women in the Indian subcontinent ascribe to when they move away from their natal family.
	<b>Chapter 5</b> Patterns of Social Inequality and Exclusion	Page 86	Addition	<b>Suggestion for textbook writers and teachers:</b> In the paragraph beginning, ' <i>Prolonged experience of discriminatory or insulting behavior often produces a reaction on the part of the excluded who then stop trying for inclusion..</i> '. Add example of transgender person's exclusion happening over a long period of time. Emphasize how the insult and discrimination from immediate family, neighborhood, school and peers excludes people who are gender non-conforming. Also, highlight how this exclusion leads to risks of homelessness, lack of education, unemployment and suffering.
<b>SOCIAL CHANGE AND DEVELOPMENT IN INDIA</b>	<b>Chapter 8</b> Cultural Change	Page 27	Addition- Activity box	<b>Suggestion for textbook writers and teachers:</b> What kind of cultural change does India need right now so that transgender community gets suitably included in all spheres?
	<b>Chapter 8</b> Social Movements	Page 159	Addition	<b>Suggestion for textbook writers and teachers:</b> Add about social movements that led to the passing of Transgender Persons (Protection of Rights) Act 2019. Discuss about how the movement for equality of women has taken shape and the strands that recognized the need including for transgender persons' rights in the due course.

<b>HUMAN ECOLOGY AND FAMILY SCIENCES – PART II</b>	<b>Chapter 22</b> Advocacy	Page 395	Addition	<b>Suggestion for textbook writers teachers:</b> In the section ‘Basic Concepts’, along with how some people try to get rid of female newborn, also highlight that ‘ <i>In many cases, the intersex children are abandoned by their parents and denied the dignified upbringing. Some parents are also shameful of their child’s behavior that does not conform to the assigned gender and evict the gender non conforming child</i> ’. In addition to this, add about the advocacy by government to sensitize people on this issue.
<b>BIOLOGY</b>	<b>Chapter 3</b> Human Reproduction	Page 42-55	Addition	<b>Suggestion for textbook writers and teachers:</b> Integrate suitably what happens in case of intersex and transgender persons.
	<b>Chapter 4</b> Reproductive Health	Page 57-58 and 63	Addition	<b>Suggestion for textbook writers and teachers:</b> Integrate suitably the concerns of intersex and transgender persons in sections 4.1 and 4.4
	<b>Chapter 12</b> Biotechnology and its Applications	Page 210-213	Addition	<b>Suggestion for teachers:</b> While teaching the section, ‘12.2 Biotechnological applications in medicine’, ask students to find out about advancement in biotechnological application that help in hormone therapy for transgender persons.
<b>CHEMISTRY II</b>	<b>Chapter 14</b> Biomolecules	Page 430	Addition	<b>Suggestion for teachers:</b> Discuss in brief the action of hormone therapies and its role in development of secondary sexual characteristics in transgender persons.