



TRANSGENDER CHILDREN'S EDUCATION AND THEIR REENGAGEMENT IN SOCIETY

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Abstract

The world is changing through ICT and it becoming like a small village. Rapidly growing information and communication technology is changing the life of mankind around the earth with reference to the desired development. People are going to be development oriented. In many parts of the world as well our country some particular groups, communities, people stayed always at margin due to orthodox thoughts, lack of awareness or improper planning and policies for development of society and world community as well. The very well known 'Hijra' community is also living on margins socially, educationally, economically, psycho-socially and psycho-sexually. They are also fighting form hundreds years for their identity and rights. Conclusion of discussion in this paper can be understand as inclusion of transgender children or persons in mainstream education system or in society; needs adequate learning environment or social acceptance. Pre-service and in-service teachers must be sensitized to deal with class which has transgender children, besides content and pedagogic based modifications. It is recommended in the light of discussion that in case of transgender children's education; in-service and pre-service teacher training programmes should be conducted comprehensively. Present teacher training programme should be restructured by adding the content related to transgender community; like their historical background, life style, culture, rituals, customs, life skills, psycho-social conditions, psycho-sexual aspects, involvement in different money earning activities, involvement in sex work, legal provisions and schemes for their welfare must be included as an unit in present pre-service teacher training programme under Gender, School and Society subject/paper. The addition of this would enhance the understanding among our trainee teachers and trainee teacher educators about transgender and they will not hesitate to discuss issues related to this community

Keywords: *Hijra, Divyang, Transgender, Third gender, Psycho-social, Psycho-sexual.*

Introduction

The world is changing through ICT and it becoming like a small village. Rapidly growing information and communication technology is changing the life of mankind around the earth with reference to the desired development. People are going to be development oriented. Still in many parts of the world some particular groups, communities, people stayed always at margin due to orthodox thoughts, lack of awareness or improper planning and policies for development of society and world community as well. *Divyang* were also deprived and exploited group for last many centuries. After a long journey and movement nationally and

internationally State started to facilitate for their education and other welfare aspects; though still they are struggling for adequate development opportunities. Besides this group there are many other groups are living at margin in our country as well as other parts of the world, and they are fighting for their identity which is decided by them only and they do not have any cause to be like that.

We Indians proudly say a very famous quote on brotherhood for supporting the peace and love around the earth - “*Vasudhaiv Kutaumbkam*”. This “*Vasudhaiv Kutaumbkam*” could not be able to give suitable space, right, respect, love and affection for its own *Divyang* children for centuries. And now this is what happening again in “*Vasudhaiv Kutumbkam*” in regard of many groups in our society. The very well known ‘*Hijra*’ community is also living on margins socially, educationally, economically, psycho-socially and psycho-sexually. They are also fighting form hundreds years for their identity and rights. On 1st April 2014 Supreme Court of India gave Third Gender to *Hijras* in the judgment.

The very primary ground is here to discuss the education of *Hijra* children. In the light of approach of inclusive development they have right to take education with their own actual identity without facing any social discrimination. They also need barrier free environment socially and psychologically so that they could use their rights as normal children. This paper is an effort to discuss the issues related the education and rehabilitation of *Hijra* children in today’s inclusive society.

Rights of Transgender: A Legal framework

Transgender persons are deprived of social and cultural participation and hence they have restricted access to education, health care and public places which further deprives them of the Constitutional guarantee of equality before law and equal protection of laws. It has also been noticed that the community also faces discrimination as they are not given the right to contest election, right to vote (Article 326), employment, to get licenses, etc. and in effect, they are treated as outcast and untouchable (Agarwal, Oct. 24, 2015).

Further Agarwal (Oct. 24, 2015) discussed in her article about the rights of transgender persons entitled as ‘What are the Rights of Transgender in India’ She expressed that the right of equality before law and equal protection of law is guaranteed under Article 14 and 21 of the Constitution. The right to chose one’s gender identity is an essential part to lead a life with dignity which again falls under the ambit of Article 21. Determining the right to personal freedom and self determination, the Court observed that “the gender to which a person belongs is to be determined by the person concerned.” The Court has given the people of India the right to gender identity. She also explained further that, transgender cannot be

discriminated against on the ground of gender as it is violative of Articles 14, 15, 16 and 21. The Court also protects one's gender expression appealed by Article 19 (1) (a) and held that "no restriction can be placed on one's personal appearance or choice of dressing subject to the restrictions contained in article 19(2) of the Constitution".

Two years ago, **Transgender Persons (Protection of Rights) Act, 2014** had been passed by Rajya Sabha on 24th April 2015; defined the term 'transgender' as in section 2(t) 'transgender person' means a person, whose sense of gender does not match with the gender assigned to that person at birth and includes trans-men and trans-women (whether or not they have undergone sex reassignment surgery or hormone therapy or laser therapy etc.), gender-queers and a number of socio-cultural identities such as —*kinnars, hijras, aravanis, jogtas* etc. Section 2(i) defines 'inclusive education' as a system of education wherein all students learn together, most or all of the time. Further 2(q) made it clear that 'rehabilitation' refers to a process aimed at enabling transgender persons to attain and maintain maximum independence, full physical, sensory, intellectual, psychiatric, social and vocational ability, and inclusion and participation in all aspects of life.

Section 7(1) of this Act-2014 gives the right to 'all transgender persons shall have the right to live in the community with choices equal to others. Further in section 11 (1) tells that 'No child who is a transgender shall be separated from his or her parents on grounds of being a transgender except on an order of competent Court, if required in the best interest of the child. In the same line section 11(2) made provision that 'where the immediate family is unable to care for a transgender child, the competent Court shall make every effort to place such child within his or her extended family or within the community in a family setting.

The appropriate Government and local authorities shall ensure that all educational institutions funded or recognized by them to provide inclusive education under section 13 of this Act –

- (i) admit transgender students without discrimination and provide them education as also opportunities for sports, recreation and leisure activities on an equal basis with other
- (ii) provide reasonable accommodation of the individual's requirements;
- (iii) provide necessary support in environments that maximize academic and social development, consistent with the goal of full inclusion;
- (iv) monitor participation, progress in terms of attainment levels, and completion of education, in respect of every transgender student.

According to section 16(1) No establishment/organization shall discriminate against any transgender person in any matter relating to employment including but not limited to recruitment, promotion and other related issues. Further section 16 (2) give the right to any

transgender person, if eligible for any post which is to be filled, shall have the right to appear for selection and hold the post if selected.

Section-21 makes provision that all Government institutions of primary, secondary and higher education and all primary, secondary and higher education institutions receiving aid from the Government shall reserve two percent of the total seats in each class or course for transgender persons: Provided that transgender persons are not to be prevented from competing for seats which are not reserved for them. According to section-22, every appropriate Government shall reserve, in every establishment under them, not less than two per cent of the vacancies meant to be filled by direct recruitment, for transgender persons. Under section 26(1) The Central government shall, by notification, constitute a body to be known as the National Commission for transgender persons to exercise the powers conferred upon, and to perform the functions assigned to it, under this Act.

Likely at state level section 38(1) gives the authority to every State Government may constitute a body to be known as the State Commission (name of the State) for transgender persons to exercise the powers conferred upon, and to perform the functions assigned to, a State Commission. Further section-46 makes provision for the purpose of speedy disposal of suits of a civil nature which may be filed by or on behalf of transgender persons regarding infringement of their rights as a transgender person, under this or any other law for the time being in force, the State Government may, with the concurrence of the Chief Justice of the High Court, by notification in the official gazette, specify for each sub-division, a court to be a Special Transgender Rights Court for the hearing and disposal of such suits and criminal cases, as prescribed.

As latest legal development regard of **Transgender Persons (Protection of Rights) Act, 2016** of Lok Sabha, Lower House of Indian Parliament (August 1, 2016) in its section 2(i) "transgender person" defined as a person who is –

- (A) neither wholly female nor wholly male; or
- (B) a combination of female or male; or
- (C) neither female nor male; and

Whose sense of gender does not match with the gender assigned to that person at the time of birth and includes trans-men and trans-women, persons with intersex variations and gender-queers.

According to Section-3, no person shall discriminate against a transgender person on any of the following grounds, namely:—

- (a) the denial, or discontinuation of, or unfair treatment in, educational establishments and services thereof;
- (b) the unfair treatment in, or in relation to, employment or occupation;
- (c) the denial of, or termination from, employment or occupation;
- (d) the denial or discontinuation of, or unfair treatment in, healthcare services;
- (e) the denial or discontinuation of, or unfair treatment with regard to, access to, or provision or enjoyment or use of any goods, accommodation, service, facility, benefit, privilege or opportunity dedicated to the use of the general public or customarily available to the public;
- (f) the denial, or, discontinuation of, unfair treatment with regard to the right of movement;

Section 17(1) make provision that The Central Government shall by notification constitute a National Council for Transgender to exercise the powers conferred on, and to perform the functions assigned to it, under this Act for the welfare of transgender persons in the country.

Populations Analysis of Transgender Persons

In statistical point of view transgender population had never been counted before 2011 census. Hidden world of the *hijras* in India is 4,000-year-old transgender community where religious respect doesn't protect them from modern day discrimination. Unfortunately in Census 2011 first time transgender persons were put on count and the total population was estimated approx 4-9 lakh in our country. Many of researchers and activists expressed about the population of transgender persons that the more exact number of transgender persons count could be bigger in our country where families do not want to share openly that their child is transgender.

Nagarajan (May 30, 2014) reported in the online news report there is finally an official count of the third gender in the country is 4.9 lakh. While transgender activists estimate the numbers to be six to seven times higher, they are thrilled that such a large number of people identified themselves as belonging to the third gender, despite the fact that the census counting happened well before the Supreme Court order gave legal recognition to the third gender in April this year. And of the total number of transgender identified by the census, almost 55,000 are in the 0-6 population. This has come as a big surprise to the community as they did not expect so many parents to identify their children as belonging to the third gender. In this report Kalki Subramaniam, transgender rights activist and founder of the Sahodari Foundation added that she was even more amazed that parents would come out and accept and identify their children as being transgender. Another activist Anjali Gopalan of Naz

Foundation said that even the current figure of 4.9 lakh was on the lower side as it was unlikely that the number of people declaring themselves as transgender would ever give an accurate figure.

This report indicate that over 66 percent of the population identified as third gender lived in rural areas, very close to the 69 percent of the overall population that lives in villages. The census data also revealed the low literacy level in the community, just 46 percent, compared to 74 percent literacy in the general population. 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. It was estimated in this report that the proportion of those working in the transgender community is also low (38 percent) compared to 46 percent in the general population (ibid).

After Census-2011 data Kalki Subramaniam, transgender activist 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 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.”

Another transgender activist Anjali Gopalan said that –

“One notable finding of the census is the low literacy rate in the transgender community, at 46 percent in comparison to 74 percent literacy in the overall population. She expressed that it is not surprising that the literacy rate is so low because it is not uncommon at all for people of transgender to drop out of school because of the harassment and discrimination they face.”

Athreye (2015) reported that transgender community comprised of hijras, kinnars (eunuchs), shiv-shaktis, jogappas, Sakhi, jogtas, Aravanis etc. Besides, there are many others who do not belong to this group but they are transgender persons individually. Basically transgender fall under the LGBT umbrella term emerging from more humanistic movement based on sexuality orientation round the world as well as in our country (lesbian, gay, bisexual and transgender). They constitute the marginalized section of the society in India, and face lots of legal, social as well as economic difficulties. More common problems faced by the transgender people in our country as –

- In 21st century most of families avoid to accept that their child is transgender and they started ignore him/her.
- So called advanced society based on “*Vasudhaiv Kutumbkam*” is not ready to accept transgender children/persons.
- Most of transgender children dropout from school because they are not treated well by peers as well as by teachers during their small educational life if they got the opportunity to learn and same they very limited access to health services and public spaces.
- After the historic judgment of Supreme Court in April 2014 and Transgender Bill 2016; still they are at margins with reference to effective participation in social and cultural life.
- Besides social and cultural aspects of life Politics and decision-making processes are also out of their reach. Transgender persons have difficulty in exercising basic civil rights.
- Cases of harassment, denial of services, violence and unfair treatment against transgender persons have come to light.

There are very few research studies available with reference to transgender persons’ education, mental health, social status, employment status or any other aspect of their life. Though researcher found some research studies related to transgender persons as discussed below.

Chakrapani et.al. (2010) reported that most of families do not accept if their male child starts behaving in ways that are considered feminine which is inappropriate to the expected gender role. Later on Kalra (2011) studied the social-cultural aspects *hijra* community. Researcher found that this community composed on strict hierarchy with large groups of *hijras* from different areas forming different houses called *gharanas*. Each of these *gharanas* is headed by *Naayak*, who is the primary decision maker for the house. These *Naayaks* act as policy makers for the *hijra* community. Each *Naayak* has a number of *gurus* under him. Kalra explained that these *gurus* rule over the community members regulating their day-to-day life. One *guru* can have number of followers, who learn various *Hijra* customs and rituals. Each *hijra* refers to each other as females, forming relations such as sister, maternal aunt and grandmother. Kalra told in this study that the central part of *hijra*’s life is the emasculation surgery which is called ‘*Nirvan*’ and this ceremony is performed by experienced *hijra* called “*dai*” and transforms them from man to a *hijra*. This is followed by post-ritual restrictions on

the *hijra*, who is put under isolation for 40 days. At end of this 40- day period is celebrated with full day ceremony called the “*jalsa*” that involves dressing the *nirvana-hijra* as a bride and the beginning of the journey into the ‘third gender’. It is not mandatory and is more of a personal choice. Some individuals are having this surgery under proper medical supervision. Sivakami and Veena (2011) conducted a research on 120 transgender persons in Coimbatore city. Researchers reported that 56 percent transgender persons have primary and middle school education. Further they reported that these subjects were avoided by their teachers and classmates and hence they hesitated to go to school after they recognized the abnormal changes in them and 64 percent of them belonged to the low income group. Researchers discussed that as a result of victimization these people face a lot of problems in their work area and hence they don’t stay a long way in the job. Their work and talent are never accepted in their work area. The findings of this research indicate that 37 percent transgender person lived with their own family, 39 percent had problems with a particular member in the family.

A very few research studies have been carried out on transgender persons in our country and specially transgender persons and teacher training programme. Though, in recent years Leelavathy (2014) concluded in her research study that most of family members often do not support transgender. A variety of problems that include verbal and physical abuse, isolation and rejection, denial of family property are faced by transgender in family. Society often stigmatizes and discriminate transgender based on their sexuality or gender identity. There is need for social acceptance of transgender group. For instances, there is no space available for them, say in hospital wards. The authorities do not admit them in women’s ward because women do not feel comfortable or free in their presence and in men’s ward they face sexual abuse. Besides, there are no separate toilet facilities for transgender people. Most of the transgender people are school dropouts. Social stigma includes being looked down upon, labeling and negative/generalized attitude towards such as sex work or sex solicitors. The other fields where this community feels neglected are inheritance of property or adoption of a child. They are often pushed to the periphery as a social out caste and many may land up begging and dance. This is by all means human trafficking. They even engage themselves as sex workers for survival. Lack of adequate education and lack of employment opportunities, they are forced into sex work and begging. While some transgender manage to sustain their job in spite of stigma and discrimination in workplace, most of them resign their jobs without tolerating stigma and discrimination.

Sharma (2014) wrote in her report in Indian Express news paper that Lt. Governor of Delhi Najeeb Jung notified that the inclusion of children belonging to disadvantaged category under the Right to Education (RTE) Act. Lt. Governor of Delhi was pleased to notify inclusion of a 'transgender' child within the meaning of 'child belonging to disadvantaged group' as defined in the said section of the RTE Act-2009 applicable to all schools situated within the National Capital Territory of Delhi. Inclusion of transgender children in the disadvantaged group comes on the heels of Delhi University's decision to acknowledge transgender students by introducing a third gender category in its application form. With the inclusion, transgender children will now be eligible for 25 per cent reservation under the economically weaker section (EWS) and disadvantaged students for admission into city schools.

Recently, Rajkumar (2016) wrote in his article that there is need for a focused institutionalized mechanism of research and academic activities to generate more data/information to identify and understand the problems related to various aspects of their life and help frame policies through research and academic program that would bring an effective and long-term change in their lives. He further concluded that first of all professionals and society members and family members must be to change and to accept these people.

Parveen and Chandra (2017) carried out a study on 'Kinnaron ke Prati Prashikshu Shikshkon ke Drishtikon ka Adhyayan' (Attitude of Trainee Teachers towards Transgender Persons). Objectives of the study were (i) to study the attitude of trainee teachers towards transgender persons on the basis of gender (ii) to study the attitude of trainee teachers towards transgender persons on the basis of locality and (iii) to study the attitude of trainee teachers towards transgender persons on the basis of educational qualification. Method: Researchers employed descriptive survey method to collect the required data according to objectives using a self-made and standardized attitude scale. Sample of the study comprised of 100 trainee teachers were under training in different teacher training institutes affiliated to MJP Rohilkhand University, Bareilly, Uttar Pradesh, India. Findings of the study were (i) Significant difference was found among trainee teachers on their attitude towards transgender persons on the basis of gender (ii) But no significant difference was found among trainee teachers on their attitude towards transgender persons on the basis of locality / residence and (iii) Again a significant difference was found among trainee teachers on their attitude towards transgender persons on the basis of educational qualification (UG and PG).

Significance of Discussion

Every child has right to live with full dignity of life as a normal human being. In our country many groups on the basis of poverty, disability, difficulty, deprived conditions, are disadvantaged, like transgender children, are living at margins of the mainstream society. They are equally important like other students in the whole development process of the country. In changing present scenario of inclusive growth round the globe nobody could be left behind the curtains. Transgender children were never considered as main part of our society from colonial period, though they could be good human resource for the national progress.

RTE-2009 also emphasized on the education of transgender children in mainstream schools. RTE-2009 gave a boost to Article 21A guaranteeing universal elementary education particularly children of marginalized groups. Transgender children will be able to take admission under disadvantaged category. This may rise a hope in transgender children / persons that now they could study with full dignity like normal students. There is need to understand that this transgender community favoured constitutional and legal input will be sufficient to create adequate educational and social environment for transgender children's education and their rehabilitation or some other measures are should be taken on account for adequate education and rehabilitation of transgender persons. Author of this article has come with some very elementary questions related transgender children and their educational, social and economic rehabilitation.

Questions to be answered

1. Is there adequate learning environment about the education of transgender children?
2. Are teachers adequately sensitized to deal with the class along with transgender children?
3. Is there any content based and pedagogic modification required before putting transgender children in the common class?
4. Is the mindset of our society, academic, and corporate sector is in mode of acceptance of transgender persons?

Discussion about these questions –

1. Learning environment about the education of transgender children

Education of transgender children is equally important like others, but in this reference a question arises that is there adequate learning environment with in school boundaries for education of transgender children, because from the time of identification of their sexuality orientation they started to face the stigma. This is duty of administration and school

management to ensure adequate environment in school campuses, because there are greater possibilities that different stigmas might be start to affect to inclusion of transgender children as they had faced earlier. And different stigmas could break such children's interest and focus from the learning activities and more important that they could feel avoided, ignored, disrespectful, disgraced in educational conditions and they might be dropout from the school or college education system. To create the adequate learning environment in school / college boundaries this is necessary that administrators and school management personals should be sensitized regarding the educational rights of transgender children and how they could be helpful in creating in adequate learning environment to attain the learning goals by transgender children. Educational research can enrich the knowledge of this area and research will provide scientific evidences to choose particular direction for betterment.

2. Sensitization of teachers regarding the education of transgender children

In educational process at any level teachers and students are important to attain the goals of educational life keeping in mind the national goals and their roles. The quality of whole educational process is depend upon the teachers and somehow their learners. According to human right philosophy every child has right to be nurtured at fullest with full and adequate cognitive, psycho-social and emotional and moral support of every system around him/her. Similarly transgender children also have the right to education like other children and from humanistic point of view they should be nurtured at fullest and it should be clear each and every person who is engaged in educational process at any level so that s/he could contribute in their education inclusively. Teachers must be sensitized regarding the issues related issues transgender, their life and culture, psycho-social and emotional condition and cognitive aspects, cooperation among all the children and relationship of transgender and other students etc. Teachers could be sensitized regarding content delivery which may be specially related to transgender children.

Sensitization of teachers only can make the inclusion of transgender children success. But the cooperation of peer group is always considered at large in maintaining classroom dynamics, creating adequate motivating learning environment and in attaining the learning goals. Peers might be very helpful in maintaining stigma free school or classroom environment for better learning along with their transgender peer(s). Though, in this area also focused educational research is the demand of hour.

3. Content based and pedagogic modification

It is very difficult to express about this area without research inputs. Transgender children normally they are not dull. They have normal child like mental abilities and emotions.

Though, through it should be tested that is there is a need to add some content with reference to transgender community. Besides, pedagogic modifications may be useful in inclusion of transgender children in the classroom. At present there is no research evidence is available in this regard. But content based and pedagogic modification could develop better understanding among peers and teachers along with transgender students. This is era of change and therefore

4. Mindset of our society, academic fraternity and corporate sector about transgender children's rehabilitation

The mindset of society and other sectors of life is not much more favourable about transgender children's rehabilitation, their education, personality development, connectivity with other social orders and socio-cultural aspects. Transgender children face many socio-cultural stigmas and due these unfavourable conditions transgender children could not be able to overcome from the difficulties around them. Therefore mind set of academic fraternity and other sectors of life must be positive and motivating about transgender children education their rehabilitation.

With reference these four above questions raised in this article author want to discuss some main reasons to their problems.

(i) Social Condition of Transgender Persons

Due to stigma and discrimination faced by transgender people they have fewer opportunities for their adequate development as compared to other people of the society. Mainly transgender children are living in very critical situations. Though, census-2011 counted 54,854 transgender children of 0-6 year's age group. They are not educated as they should be in their age, because the social or academic environment is favourable as they are nor accepted by the society and therefore do not receive proper education. Even if they are enrolled in schools, they again harassment at every moment and are pushed the school or they drop out at their own. Involvement in begging and sex education may be the big reason for this happening.

(ii) Challenges of Transgender Education

Since very time in history transgender persons are facing many challenges in their life for existence and survival in mainstream society. The classification for their gender identity as "third gender" create many problems to them and it put them at lower level in the socially accepted sexuality orientation. Third gender provides them legal acknowledgement but it does not make them able them to alleviate them from their real conditions and they remain at

a part of marginalized group of society and are not treated equally as compared to other people.

(iii) Lack of Literature on Changing Identities

As literature has many references that most of family are not supportive to transgender children or youth; sometimes they are sexually abused or even they face violence or expulsion from their homes or from main stream society after disclosing the gender identity to family.

(iv) Lack of Good Literature on Gender Identity and Sexuality

Transgender children / youth feel lonely in the society because there is no proper literature or information available regarding about biological sex, gender, gender identity or transgender.

Suggestions

i. Inclusion through Vocational Education / Training

Teacher, school/college management and community can play significant role in inclusion. Transgender children should be given vocational and skill training to be self dependent. Teachers and other members of schools/colleges should be sensitized about transgender issues. Vocational training to teen transgender children should be provided to prepare them for any job. This self dependence will enhance their moral confidence and their acceptance in the society as well as in family.

In present academic session (July, 2017) Prof. Ravindra Kumar, Vice Chancellor, Indira Gandhi National Open University (IGNOU), New Delhi announced Free education for transgender persons/children in all programmes of IGNOU through Open Distance Learning (ODL) mode. This is really big move in the direction of educational opportunity to transgender persons/students with motivating and favourable environment. This move will set an example to other universities of the country and it will help in creating acceptance of transgender persons in educational institutes, in developing attitudinal barrier free environment for their education and skill development. Now transgender students can continue their education/learning for their better development.

ii. Financial Assistance

Government should provide financial assistance for transgender children like scholarships for their studies, books, hostel facilities.

iii. Anti-discrimination Cell for Transgender Children/Persons

Like women harassment cell there should be transgender anti-discrimination cell in schools or colleges or other educational setting, to supervise any kind of discrimination and harassment against the transgender persons.

iv. Training of Teachers and Awareness in Society

To provide better educational opportunities and inclusion of transgender children our teachers must be sensitized and skilled in teaching the class which has transgender students. Beside about the importance of transgender children society should be made aware with reference related issues of transgender children.

v. Interact them using name

We should call the transgender children or persons by their name while you are calling or talking with them because each and every person has own dignity and self respect. This practice will boost their confidence and acceptance in society.

vi. Aware the concerned people in organization/society

Every educational institutes/school/college or other organization should make aware about transgender children and their rights and respect as human. It should be assured that environment of the organization must discrimination free regarding, sitting space, toiletry facilities, confidentiality of such persons etc.

vii. National Commission for Transgender Children/Persons

For progressive development and rehabilitation of transgender children and persons a national commission should be established to look after their educational, social and economical rehabilitation.

viii. Comprehensive Census Data of Transgender Persons

This is a great need to have the adequate data of transgender persons/children as per their educational status, age, literacy, literacy in different age groups, enrolment and dropout at different levels of education. This data can be collected through next Census and mechanized research efforts and govt. reports.

Conclusion and Recommendations:

Every person on this planet earth is unique and matchless and nobody could be discriminated on the basis of some socially man made stereotypes. Like others transgender children also have rights of equality under article 14 of Indian constitution. Our constitution has given a good legal ground/framework in favour of transgender children/persons and other disadvantaged or deprived children. Our present social and education systems are not fit to educate transgender children due to lack of positive attitude and their social acceptance. Without sensitization of teachers and community, modifications in content and pedagogic area and without changing the learning environment and mindset of schools/ colleges/ or any other organizations they could not be included.

With reference to above questions to be answered before including transgender children or persons in mainstream education system or in society; adequate learning environment for transgender children's education should be assured, teachers are also to be sensitized to deal with class which has transgender children, besides content and pedagogic based modification should be modified to put transgender children in regular education system. Answers of these questions will make sure for better education of transgender children and their rehabilitation in the society.

“It is recommended that in case of transgender children's education; in-service and pre-service teacher training programmes should be conducted comprehensively. Present teacher training programme should be restructured by adding the content related to transgender community; like their historical background, life style, culture, rituals, customs, life skills, psycho-social conditions, psycho-sexual aspects, involvement in different money earning activities, involvement in sex work, legal provisions and schemes for their welfare must be included as an unit in present pre-service teacher training programme under Gender, School and Society subject”.

There is no need to include additional subject or paper, the content with respect to transgender community can be part of above said paper of pre-service teacher training (B.Ed.) syllabus and trainee teacher educator (M.Ed.) syllabus in option paper Gender Studies and Inclusive Education. The addition of this content would enhance the understanding among trainee teachers and trainee teacher educators about transgender community and children and they will not hesitate to discuss issues related to this community and they will move forward to conduct research studies on transgender children's education or other children of disadvantaged group.

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