



Framework And Emerging Trends On Status Of Transgender

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ABSTRACT:

Sex is a term used to describe a person's biological state. It consists of several components such as "sex" chromosomes, "gonads," "sex hormones," "reproductive structures," and "external genitalia." Gender encompasses both how a person feels about themselves and how they act and interact with others. Gender expression is given more weight in society. Gender identity can be defined as the identification of a person as a male, woman, transgender person, or any other category. It may or may not correspond with the person's sex, but a person has the freedom for choosing their gender, which can modify other aspects of gender, such as clothing, speech patterns, and mannerisms, as well as their body through medical intervention or other methods. People in society are not concerned about the issue because gender identity is very intrinsic, defined by the individual, and impossible for others to understand. Accounts of transgender people (including non-binary and third gender people) have been identified going back to ancient times in cultures worldwide. The modern terms and meanings of "transgender", "gender", "gender identity", and "gender role" only emerged in the 1950s and 1960s. As a result, opinions vary on how to categorize historical accounts of gender-variant people and identities. This paper reflects conceptual framework and historical perspectives of transgender.

Keywords: Transgender, Cultures, Society, People.

INTRODUCTION:

Transgender people are mistreated and treated like outcasts in public settings. Many rules & regulations are in process for transgender in India to complete their education and to participate in social, cultural and economic activities. Gender identity can be defined as the identification of a person as a male, woman or transgender. [1] They come from various socioeconomic, religious and cultural backgrounds. As a result, the system has a duty to

ensure that everyone receives a decent education, regardless of individual disparities based on gender, class, caste, etc.

EMERGING TRENDS:

In the current Indian context, people are compelled to engage in begging, hand clapping to attract attention, performing sex acts as a means of subsistence, etc. Still, today's society does not care about the suffering of transgender people or value & embrace their inner feelings. Due to various social stigmas, parents are also refusing to help them [2].

Additionally, society is not yet prepared to accommodate a variety of gender identities and manifestations. This perspective on transgender people has to shift.

Given that India has ratified numerous international agreements, it is required to offer comprehensive education that emphasizes gender inclusion. Since the beginning of time, transgender individuals have existed and depicted in myth and history [3]. Their physical qualities and personality traits vary. The transgender community continues to be a disadvantaged segment of society because they face gender-based discrimination and inadequate empowerment. In a significant decision, the Supreme Court of India recognised the concept of the "Third Gender." Every person has the right and obligation to determine their own gender, according to the honorable court. So, it mandated that transsexual people receive the same rights to employment and education as other minorities. People who identify as transgender are accepted members of society and have the same rights and obligations as everyone else. We hope that the Supreme Court's ruling will enable these folks to come to their senses and lead better lives. [4]

CONCEPTUAL FRAMEWORK OF TRANSGENDER:

Transgender people have diverse gender identities and gender expressions that do not correspond to their sexes. If a transgender person seeks medical assistance to change their sex, they may also be transsexual. The general term used to describe trans men and trans women is transgender. It also covers those who are queer, such as those who are a-gender, bi-gender, or pan-gender. Cross-dressers are included in the broad definition of transgender. 'Gender variation', 'gender difference', and 'gender non-conforming' are some synonyms for transgender. Transgender congruence is the state in which a trans person feels at ease with their exterior identity and is able to fit in with it. Even so, transgender people may experience "gender dysphoria" and require medical treatment such as "hormone replacement therapy," "sex reassignment surgery," or "psychotherapy." However, not all of them require medical attention, and many cannot afford to receive it. [5]

Understanding the cultural aspects of transgender people is crucial. Transgender people live in a group under the direction of a leader known as a "guru." Some transgender people in

India choose to stay in groups rather than leave their homes alone and join the transgender society. However, many of them are left behind by their families since their parents are unable to accept them for who they are and their transgender status. It is for this reason that transgender people are starting their own families, with the 'guru', an elder leader, as the head and the 'chela', the younger members, as his or her caretakers. Transgender people have been seen living in slums that are still on the periphery of mainstream society. Through the decades, the "Gurus" and the "Chelas" have shared love and care for one another. The young hijras who are separated from their families benefit from a sense of protection and social security as a result. The 'chela' in the community are required to provide the 'guru' with a portion of their daily earnings. Thus, the 'guru' frequently takes advantage of the 'chelas'.

In India the term transgender is used in several name and it changes with place also. Following are the different terms of transgender :

Hijra: They are biologically male but identify themselves as 'woman' or 'between man and woman', or 'nor man, nor woman'. They have their own customs and norms in Indian society. The ritual called 'reet' when they are becoming the member of Hijra community. Different places use different name for Hijras. For example, Kinnars in Delhi and Aravanis in Tamil Nadu. The secret code language of Hijra is known as 'Hijra Farsi', which is originated from Persian and Hindustani.

- Eunuch: They are biologically male but is 'castrated'.
- Kinnar: The term Kinnar is used for Hijras in Delhi, Maharashtra etc.
- Aravani: The term Aravani or 'Thirunangi' is used for Hijra in Tamil Nadu.
- Kothi: Some Hijras are called as 'Kothis' .
- Shiv-Shakti: In Andhra Pradesh males have feminine gender expression.
- Jogtas/ Jogappas: Jogtas or Jogappas are the servant of Goddess Renukha Devi (Yellamma). 'Jogti Hijras' are different from 'Jogtas.' 'Heterosexual' people are called Jogtas. They may or may not dress like woman when they worship the Goddess.

INDIAN TRANSGENDER:

Transgender Data was gathered from 2011 census. There are around 487,803 transgender people living in India. In India, just 56.07% of transgender people are literate, compared to 74% of the overall population. The percentage of transgender people varies between states. Uttar Pradesh has the highest percentage (28%) overall. Andhra Pradesh (9%), Maharashtra, and Bihar (8%) have the next-highest rates. Only 6% are found in Madhya Pradesh and West

Bengal, and 4% or so are found in Tamil Nadu and Odisha in Karnataka. Over 55,000 transgender people were under the age of six. Their parents were videotaping them. The fact that so many parents have acknowledged and publicly stated that their children are of the third gender is both a startling and encouraging truth. 66% of transgender people reside in rural areas. Most transgender people don't work in the mainstream. Just 38% of trans people are employed. The activist and founder of the Sahodari Foundation, Kalki Subramaniam, stated unequivocally that 28341 individuals identified as being of the third gender during the voter registration procedure. Thus, it can be claimed that transgender people are still unable to equalize with the rest of the population of the nation. [6]

EDUCATION AND SOCIO-ECONOMIC STATUS:

In a larger sense, education can be described as a systematic process by which individuals can learn and develop new skills, values, beliefs, and information. Either formal or informal education is possible. Education can be obtained anywhere, whether at home or in other educational facilities. It was discovered from the many reading materials and practical experiences that education is both a component of and has a tight relationship with socioeconomic activities in humans. Social processes can give the socio-economic activity of an individual or group a suitable shape. Whether a specific society advances or regresses is dependent on the local or global economy. The social, cultural, and economic spheres of society are included. The relationship between social and economic variables and the economy can also be stated. [7]

We can use the Kuppuswamy scale of socioeconomic status of individuals in urban society as a guide to better understand the socioeconomic status of any individual. In 1976, he prepared the scale in India. He took into account three factors, including the family's monthly income, occupation, and level of education. He made use of each variable's scores in accordance with their relative levels. Kuppuswamy categorized the socioeconomic class into three categories: "upper class," "middle class," and "lower class" based on each person's score. Thus, it is clear that a person's social and economic lives are closely intertwined. Better employment can lead to a greater income, and the cycle continues with quality education. [8]

According to prior studies and real-world experience, transgender people have long been unable to take part in various social and cultural programmes. They have very limited access to hospitals, schools, and other public facilities, among other areas. In India, transgender people frequently lack access to mainstream education. Both their family and their school have abandoned them. Because of this, transgender people stop going to school, putting their careers in danger. Even if enrollment is not a problem, the dropout rate is much higher than average. They are asked to leave the school or drop out on their own because they are bullied daily. Other issues they frequently deal with, include issues with inclusion in schools, colleges, and universities, disrespectful name-calling and pronoun usage by others,

restricted access to proper restrooms, a lack of secrecy, a lack of the ideal personality, a lack of separate restrooms, etc. In the study, it also demonstrated that avoiding academic institutions is not the only strategy for overcoming personal fears. Therefore, the question of how to resolve these problems arises. [9]

After overcoming numerous obstacles and waiting for long time, it was discovered that India had finally been able to accept the inclusive policies extremely successfully. However, they haven't yet behaved particularly well. According to the Indian Supreme Court, transgender people must be given the same educational and job accommodations as OBCs. According to the Supreme Court, states must set up specific restrooms for transgender people in public areas and pay attention to their unique medical needs. As is well known, education is the only foundation for the growth of any group of people, especially those who are marginalized. Education rights are covered separately in the "Transgender Person Bill." Many provisions are mentioned, such as the requirement that the federal government and municipal governments clarify that all educational institutions they recognize and support must offer inclusive education to transgender students:

- Admission must be granted to transgender students, and discrimination of any form is not permitted. They must receive the same treatment as other students. Students who identify as transgender must take part in all athletic and academic activities and manage their free time responsibly.
- Educational institutions must make the appropriate accommodations to meet the needs of transgender people. Institutions must create an environment that supports students' overall growth, especially transgender students.
- The educational institutions are required to keep track of student engagement, academic progress, and degree completion.
- The government is required to offer scholarships, free textbooks, free dorm rooms, and other benefits to transgender students.
- To stop discrimination, every institute needs to have an anti-discrimination cell.
- The involvement of transgender people in adult education must be authorized by the federal government and local governments.

For hijras, school is the first public setting where they experience vulnerability and decreased personal protection. Transgender people have brought up a variety of violations that frequently occur in schools. In addition to these issues, many transgender people work in reputable positions. Examples include Manabi Bandyopadhyay, the principal of a government college in West Bengal; Amruta Alpesh Soni, the advocacy officer for the National AIDS Control Project's states of Punjab, Haryana, and Chhattisgarh; and Anwasha

and Rituparna, who are employed by a sales-tax office in Paradeep, Odisha. In Dharampuri, Tamil Nadu, Prithika Yashini was chosen to be the country's first transgender police officer. Therefore, the education of transgender people and their improved performance in various fields encourage others to consider favorably that particular population.

In the modern world, transgender people are still marginalized and segregated by social class. Transgender people deal with a variety of issues. They are denied access to public restrooms, and there is no transgender-specific restroom; they are subjected to verbal and physical abuse; they must rely on begging and sex work for their subsistence, among other exclusions from family, society, various health services, the educational system, the workplace, and the decision-making process. [10] They deal with many forms of prejudice and ignorance among people of various social classes. Additionally, transgender people have less schooling. Even if the situation has slightly improved since the honorable Supreme Court's 2014 ruling, the views, attitudes, and behaviours of society's citizens towards transgender individuals have not significantly changed. Therefore, by examining the state of the transgender community, the investigation aims to learn more about the socio-economic relationships with education as well as the difficulties in developing both education and transgender socio-economic status. Where the real issue is from the perspective of transgender people.

SIGNIFICANCE:

The most crucial tool for a person's social development, which inevitably contributes to the growth of society, is education. The truth of the 21st century is that relatively few transgender people have meaningful educations and appropriate jobs. Finding out the transgender community's inherent potential and accepting them as human resources is crucial. It is for the country's development. They are still discovered to be relying on begging or prostitution for a living because their social acceptance and mainstream acceptance are still up for debate. A report like NALSA (2014) has talked about the identity crises and societal stigma that transgender people experience. Thus, it is crucial to integrate transgender people into society. [11] The nation and the transgender community both benefit from mainstreaming. The classroom serves as both a microcosm of society and a space where students can learn. All pupils must feel safe, and the school must have a very supportive atmosphere. In safe mode, all pupils are able to communicate with one another. The environment in the classrooms must be created by the administration so that every student feels welcome. Despite all of these initiatives, transgender adolescents have to deal with a challenging reality. We might state that developing various welfare policies alone is insufficient. Instead, it's critical to educate transgender people about all the laws. Only after that may it be applied in real-world circumstances. When only the so-called educated members of society receive a proper education, transgender individuals will have a better quality of life. Regarding this problem, ignorance and prejudice still persist in society. [12]

Less research has been done on transgender education and socioeconomic difficulties, particularly in India. The awareness campaign for transgender persons related to the Supreme Court ruling for the welfare of transgender people was explicitly addressed in a report on "Education and Employment Opportunities for Transgender" produced by the University of Delhi. In a session, resource people made an effort to get transgender people's perspectives on their educational and employment options. For them to live better lives, there is a necessity for good skill-based education. The perspectives of a group of student teachers in London regarding the education of lesbian, gay, bisexual, and transgender students. She also looked at how they perceived their own abilities to manage the education of this group in the classroom, the amount of training they received from teacher education programmes that dealt with this topic, and how the training could be improved going forward. [13] The age and transgender people's ability to acclimatize to society are related. Age affects how well people respond to social situations. The study also found that social adjustment increases with schooling. The transgender people are forced to work as sex workers and beg as a result of a lack of employment opportunities. The authors have noted that while some of them are able to endure workplace discrimination and remain employed, the majority of them are unable to do so and quit their positions. The transgender people know relatively little about the various state government rules and benefits that are specifically for them. The transgender people's lives are like a vicious circle. The study, which was carried out is a step towards increasing the inclusion of transgender people in mainstream education, including further education, professional training, and employment. The paper made it very clear that transgender students are not well known in formal schooling in India. The "Hijra" community is a socially, educationally, economically, psychosocially, and psychosexually marginalized group of individuals. This group of people is actively defending their individual rights and sense of self. The article also said that a suitable learning environment and society's acceptance of this group of people are necessary for their participation in mainstream schooling. For this reason, emphasis should be placed on pre-service and in-service training, where teachers must be sufficiently knowledgeable about how to deal with these kids and require pedagogical development according to their needs. Despite receiving legal safeguards, transgender people continue to face various forms of societal stigma. [14]

CONCLUSION:

The examination of this studies revealed that transgender people face socioeconomic difficulties and various forms of harassment from public officials, such as the police, etc., without citing their education as a primary issue. The amount of research into finding solutions to the issues this group faces is rather small. There are very few studies on the awareness campaign for transgender issues in India. Reviews have made it abundantly evident that there are surprisingly few studies on the educational and socioeconomic issues

that transgender people face as a result of their perceptions. The current study therefore primarily focuses on the practical challenges that transgender people encounter in obtaining and pursuing education and suitable employment, as well as their social standing and social acceptability. There are a very small number of educational bills, regulations, judgements, transgender welfare boards, etc. specifically for the transgender community in India. It is crucial to determine whether transgender people are aware of and interested in all of these policies, decisions, and welfare boards. Although it is the responsibility of the government to raise awareness of the rights of transgender people, it is also crucial to have a positive view among transgender individuals about the importance of education and employment for their growth in order to achieve a genuine transformation in their lives. Thus, it is abundantly obvious from the analysis that studies on homophobic bullying in schools and LGBT issues in teacher-training programmes are extremely rare and are primarily undertaken in industrialised nations. Such research is seriously lacking in India. The second significant point is that only discussed training like Positive Space I and II for a brief amount of time. Finally, we can claim that all of the programmes and training that have been implemented in teacher education courses are relevant to the LGBT community and not just the transgender community. Lesbian, gay, bisexual, and transgender people all have unique identities and traits, and teachers must approach them individually rather than collectively. [15]

Education is a crucial and fundamental part of everyone's life. The socioeconomic difficulties and various forms of harassment they experience from various public officials, such as police, etc., but not enough attention is paid to education as the root cause of the issue. The study pertaining to the issue that this marginalized group of individuals faces as well as the study pertaining to the transgender awareness campaign for Indians are not brought to attention. There is no research on the transgender development board's contribution to the advancement of this underprivileged community in India.

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