

**EDUCATION, SOCIAL FUNCTIONING AND EMPOWERMENT
OF TRANSGENDER PEOPLE IN KERALA**

Thesis submitted for the degree of
DOCTOR OF PHILOSOPHY IN EDUCATION

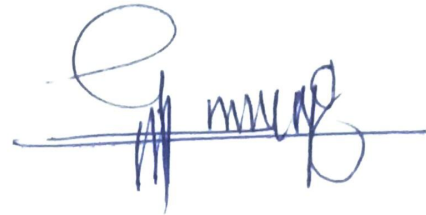
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**DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT
2021**

DECLARATION

I, **GEETHANJALI, M.**, do hereby declare that this thesis entitled **EDUCATION, SOCIAL FUNCTIONING AND EMPOWERMENT OF TRANSGENDER PEOPLE IN KERALA** is an original work carried out by me under the guidance and supervision of **Dr. VASUMATHI, T.**, Assistant Professor, Department of Education, University of Calicut, Kerala, for the award of the degree of Doctor of Philosophy in Education. I also declare that this thesis or any part of it has not been submitted by me for the award of any other Degree, Diploma, Title or Recognition before.

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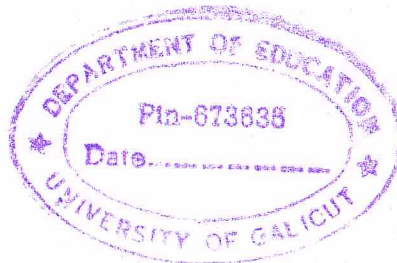
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LIST OF ABBREVIATIONS

Abbreviations	Explanation
CBO	Community Based Organization
FTM	Female-to-Male
GID	Gender Identity Dilemma
GNC	Gender Non-Conforming
MTF	Male-to-Female
TG	Transgender

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Chapter 1

INTRODUCTION

- *Need and Significance of the Study*
- *Statement of the Problem*
- *Definition of the Key Terms*
- *Objectives of the Study*
- *Methodology*
- *Scope and Delimitations of the Study*
- *The Organisation of the Research Report*

INTRODUCTION

“Having transgender characters lead to more visibility, which creates education. Education can hopefully lead to everyone treating our community with acceptance and love” (Jennings, n.d.).

Education plays a strategic, dynamic, and decisive role in developing the human potential to realise socio-economic and political development and improve the quality of life. It can also play a catalytic role in changing the social conditions to promote upliftment, social inclusion, and transformation of the underprivileged. Thus, education can serve as a guiding light on the way of social enablement. Furthermore, it has a majestic power to prevent and overcome discrimination, violence, and harassment towards the weaker sections of society. The education process helps the oppressed gain empowerment and resolves their inequalities (Bourdieu & Passeron, 1977). This vision reiterates by the report of the Ministry of Education (2020) that “education is the single greatest tool for achieving social justice and equality” (p. 23).

Numerous disadvantaged people undergo different forms of exploitation at every stage of life. Most of these exploitations result from discriminatory structures. This issue of discriminatory practices is not characteristic to any region in isolation but seen in every corner of the globe. However, specific forms of discrimination may vary. According to United Nations Development Programme (UNDP, 2018), “across countries, women and girls, people in rural areas, indigenous people, ethnic and linguistic minorities, people with disabilities, migrants, gender and sexual minorities, youth, and older persons are disproportionately among the left behind” (p.7). The transgender community is one of the most vulnerable groups among these marginalised sections. As stated in the literature (Divan et al., 2016), the visible

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reason for the marginalisation of this community is society's attitude that the refusal to accept any gender identity other than gender binary. Gender identity refers to “one’s sense of oneself as male, female or transgender” (American Psychological Association [APA], 2006). It is a first fact and the most basic description of an individual and it ultimately shapes and controls a person's social character. It influences every aspect of human life. Unfortunately, most of the populace believe or are made to believe in the typical gender binary.

The public consciousness shapes by a fabricated false idea that all humans essentially fall into two gender categories only, and anything that is not consistent with this sex distinction is abnormal and disruptive. Consequently, any deviation from normative and typical gender roles and behaviours is unacceptable for society (Jayanthi, 2017). Therefore, people who are beyond the gender binary are haunted and are facing difficulties throughout their life. Until recently, the terms ‘gender’ and ‘sex’ were used with the same meaning. At present, the difference between sex and gender has been increasingly recognised by the world only after the emergence of widespread discussions on the transgender phenomenon.

Transgender (TG) is an umbrella term, and it is complex and broad. Currah and Minter (2000) defined “transgendered people as individuals of any age or sex whose appearance, personal characteristics or behaviour differ from stereotypes about how men and women are ‘supposed’ to be” (p. 1). Transgender people exist in every country, culture, race, religion, and society and they remain dishonoured everywhere. Their dignity as human beings is always at stake. This is due to a system that makes them ‘invisible’ or practically ‘non-existent.’ At the same time, the marginalisation of gender identity works interconnected with a complex of many excruciating issues-poverty, violence, social stigma, and isolation (UNDP, 2015). Globally, TG people experience tremendous social exclusion due to their gender,

leading to severe and incurable physical and mental conditions and restricted access to education and job opportunities. Their economic and social advancement is violated and restricted by society to a large extent; thus, they encounter indignity, inequality, discrimination, and violence (Divan et al., 2016).

As per the census report 2011, the transgender population in India is approximately 4.88 lakh. However, the actual number may be much higher, as most of them are invisible in mainstream society. McCarthy (2014) observed that anecdotal facts in India revealed that the total TG people was between half a million to two million. Regrettably, there is no understandable data to estimate the population of the TG community in India; likewise, though the national literacy rate is 74%, the literacy level of transgender merely 56.07% (Office of the Registrar General and Census Commissioner, India, 2011).

India is considered one of the most powerful nations in terms of human development. However, it remains that, in India, all deprived groups are not equal beneficiaries of the growth process. The TG community is one of the most marginalised communities in India. They are gravely lagging in education, one of the vital human development indices (Ministry of Social Justice and Empowerment, 2014). In India, TG people have been facing an array of crises due to their gender identity. Studies have reported that TG people experience derision, prejudice, pestering, exclusion, and abuse from their families, schools, and societies (Devika, 2018; Divan et al., 2016; Sharma, 2012; Sinha, 2016). They are underprivileged, still fighting for their basic needs and rights. They have been systematically and comprehensively secluded from the society. Therefore, they are often pushed to prostitution, beseeching, cheating, and stealing. These conditions, in turn, provide reasons for further abuse and oppression, and thus, they have been accused, isolated, and differentiated from the society.

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The judgement of the Supreme Court in 2014 (National Legal Service Authority [NALSA] vs. Union of India) has brought the issue of TG people in India to the limelight and considered them as “third gender” and ordered to all states for the implementation of the transgender policy. The Ministry of Education (2020) observed that “prejudice and bias, based on gender, social and economic status, and disabilities, among other factors, often affect people’s capacity to benefit from the education system, compounding social cleavages that hold the nation back from growth, innovation, and progress” (p. 23). The reports of research studies and expert committees have revealed that the social inclusion and empowerment of the transgender community can only be achieved if there is a radical change in the education system. Nevertheless, there have been no in-depth studies on what changes should be made in the education system to develop a transgender-inclusive environment.

Kerala is a developed state in India regarding education, literacy, health, and hygiene. But studies show that Kerala still has a long way to go in terms of the empowerment of the transgender community. Kerala State Social Justice Department conducted a state-wide survey in collaboration with *Sangama* (a resource centre for sexual minorities in Bangalore) on all aspects of TG people's lives in Kerala. It estimated the presence of more than 25,000 TG people in the state. The survey found that the TG community in Kerala experienced injustice and exclusion in every sphere of life, such as families, schools, workplaces, markets, shops, law enforcement authorities, and the healthcare field (Department of Social Justice, 2015). In addition, the survey revealed that because of brutal harassment, gender-related painful school experiences, and poverty, 58% and 24% of TG students dropped out before completing 10th and 9th grade, respectively. Further studies (Aneesh, 2017; Arora, 2016) also observed that the transgender population is

the most unprotected and discriminated group in Kerala and other states. For example, Anthony and Johnny (2017) quoted a TG person as saying, “God’s own country, but Kerala is ‘no country’ for the third gender” (p. 3).

Everyone has the right to education, without discrimination, and considering their sexual orientation and gender identity (International Commission of Jurists, 2007). However, the intricacy of attaining educational opportunities among TG people contributes to extreme discrimination in employment, leading to a 'shadow economy of prostitution' (Weiss, 2008). Moreover, most of the Indian schools are unreceptive and hence not a safe place for TG students. Besides, they experience various forms of discrimination, abuse, and remarks from peers and teachers, forcing them to stick to their biological sex than gender identity (Arora, 2016).

The school education system should be vigilant to assimilate diversities in the classroom. It is essential to expose their gender identity at schooling and create awareness in the school community on gender variants. An in-depth study of this area is needed to determine which change is needed. The present study is an initiative to explore the critical areas in the lives of transgender people in Kerala, such as education, social functioning, and empowerment.

As transgender activist Jennings (n.d.) pointed out, education becomes an instrument for the visibility of TG people. It can serve to gain acceptance and recognition from the public for them. This study will be a guideline for research of education and education of the underprivileged. It will ensure their empowerment and the acceptance that they currently have lost by implementing the strategies that are going to develop by the investigator to create a transgender-inclusive school education system. According to critical theorists, education is the most powerful tool for transforming the lives of the destitute or oppressed who face all sorts of

exclusions and exploitation due to their gender identity. In its light, this study will be conducive and contributive to the education of the transgender community and educational research.

Need and Significance of the Study

Transgender people experience maltreatment and discrimination everywhere, and lead dismal life because of stigmatisation and subsequent expulsion from society (Golder, 2014). According to Weiss (2008), in many societies' TG individuals face discrimination in governmental and private spheres in terms of needs such as education, employment, public accommodation, and medical care.

The experiences of TG people have been extensively researched in Western countries in the twentieth century. Even though Western universities are conducting severe researches on the issue, the academic initiatives in India are still lagging. TG people continue to be one of the scarcely researched topics in India (Chettiar, 2015). Contemporary Indian society is yet to be aware of and sensitised to the reality of the transgender phenomenon. Consequently, TG people in India suffer diverse forms of oppression, marginalisation, exploitation, and harassment in governmental and the civil society spaces and are treated as untouchable, outcast, unusable, non-human, and non-citizen.

Vulgar portrayal in the popular media also has led to misconceptions about the transgender phenomenon. The stereotypes of transgender in Indian media are ridiculous, unattractive, and offensive characters. We have little knowledge and minimal attempt to understand their physiological and psychological conditions. Tripathi (2015), a transgender activist, revealed the offensive curiosity of the public on TG people.

People are curious to know about Hijras. How do we live? Behave? What do we do? Do we kidnap children? What funeral rites are performed for a Hijra after her death? Such questions do not have answers... Because we Hijra are so secretive about our lives, hearsay rules the roost. (p. 155)

The most difficult but essential aspect of the problem is its invisibility. The transgender issue has not yet been discussed or addressed in a way that appeals to society, so it is obscure. This results in gross unawareness on the part of the public about the nature of the problem from a transgender point of view. They encounter severe problems like discrimination, illiteracy, exploitation, sexual abuse, harassment, violence, poverty, social stigma, isolation, and severe mental and physical diseases (Arora, 2016; Leelavathy, 2014; Logie et al., 2017; Mukherjee, 2016; Rajkumar, 2016). There is no other community in the world like TG, who faces poly-victimisation from every part of society and even their families. To help them overcome all problems they are facing, we should recognise the fundamental root of their life, needs, deficiencies, and capabilities. Therefore, the study aimed to explore education, social functioning, and empowerment, which are the broad influencing aspects of individual life.

Education is a prominent factor in accelerating the socialisation of individuals. Nevertheless, it is found that transgender people are much underrepresented in the educational system of India. As transgender children and youth are quickly deprived of family and societal support, their dropout level is high. As a result, most of the TG people in India are not able to complete their education. Therefore, their personal and social life is very pathetic.

Moreover, the Indian education system is not yet competent enough to address the transgender phenomenon leaving a lacuna in knowledge on their life.

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The literature revealed that TG people have frequently experienced multiple forms of discrimination and harassment during their schooling (Daniels et al., 2019; McBride & Schubotz, 2017; Okanlawon, 2017).

Kerala is a state that maintains a high ranking in India in several aspects. However, in the state, the problems of the transgender community are often not discussed in public, and therefore, the society does not know what transgender is. The lack of sensitivity of the people of Kerala is a major hitch to their empowerment as a community. A comprehensive literature review revealed that there is a significant gap in TG research in Kerala. In this background, the investigator decided to study the education, social functioning and empowerment of transgender people in Kerala. This study will fill the gap within the contemporary research literature by developing strategies for a transgender-inclusive school education system to ensure the social functioning and empowerment of the TG community. In addition, the strategies presented in this research will inspire new paradigms that may be useful for future discussion of inclusion in the school education system, which may lead to more in-depth analysis. According to Creswell (2011), "study the problem, if your study gives voice to people silenced, not heard or rejected in society" (p. 63). In all respects, this study is very relevant. It will give voice to people who are silenced, rejected, and dishonoured.

Statement of the Problem

The study aims to explore education, social functioning, and empowerment, the more broad and interrelated areas of the lives of transgender people. The transgender community is often silent, abusive, and misunderstood, and they experience stigma, discrimination, and exploitation at every turn of their lives. Hence, an in-depth study should be done to explore the lived experiences of

transgender people in Kerala to ensure their better life through education. Therefore, this study aims to explore the impact of education on the lives of TG people and analyse their social functioning. Areas that need to be empowered in the lives of TG people are also explored in this study. Finally, the study develops strategies for a transgender-inclusive school education system, thereby ensuring their social functioning and empowerment. Therefore, the problem of this study is stated as **Education, Social functioning and Empowerment of Transgender People in Kerala.**

Definition of the Key Terms

The key terms used in the statement of the problem are defined as:

Education

According to Good (1973), education is “the social process by which people are subjected to the influence of a selected and controlled environment (especially that of society) so that they attain social competence and optimum individual development” (p. 202).

For the present study, education stands for transgender people’s experiences in school education and the direct and indirect impact it has had on their lives. It also includes their suggestions to reduce the school dropout rate of transgender or gender non-conforming students.

Social Functioning

Social functioning is defined as “the ability for an individual to function capably and to fulfil his or her social roles adequately, which is influenced by the social environment and is the central focus of social work practice at all levels” (Dictionary of social work, 2012, p. 51).

In this study, social functioning refers to the ability of transgender people to perform their social roles effectively. It is viewed as a dynamic process of social participation and social skills. Factors that prevent the social functioning of transgender people are also included.

Empowerment

Rappapon (1984) defined “empowerment as viewed as a process: the mechanism by which people, organisations, and communities gain mastery over their lives” (p. 3).

For the study, empowerment means the ability of transgender people to use or control power psychologically, physically, economically, and politically in their lives.

Transgender People

American Psychological Association (APA, 2015) defined “transgender is an umbrella term for persons whose gender identity, gender expression or behaviour does not conform to that typically associated with the sex to which they were assigned at birth” (p. 863).

In this study, transgender denotes the people who come under the categories of transsexuals and intersex. Transsexuals include male-to-female (MTF) transgender people and female-to-male (FTM) transgender people. The person born with a male body and wishes to live or transform the physical body as a female is called a Trans woman or transsexual woman, or MTF transgender. A person assigned with a female body and desires to live or transform the body as a male is known as a Trans man or transsexual man, or FTM transgender. A person with abnormalities of the external genitals, internal reproductive organs, sex chromosomes, or sex-related hormones is called intersex.

Objectives of the Study

The objectives of the study are given as:

1. To explore the impact of education on the lives of transgender people.
2. To analyse the social functioning of transgender people.
3. To identify the essential areas of empowerment of transgender people.
4. To develop strategies to ensure social functioning and empowerment of the transgender community through education.

Methodology

This study employed the phenomenological approach within qualitative research and used the critical theory as its theoretical framework. The study focused on exploring the education, social functioning, and empowerment of transgender people and then developing strategies that ensure a transgender-inclusive school education system.

Sample Selected for the Study

Sixty-five transgender people in Kerala and eleven experts from various fields participated in the study. Fifty transgender participants were selected for one-on-one interviews, and fifteen were selected for three focus group discussions for triangulation. Eleven experts in the study were members of curriculum committee, teacher educators, the gender advisor (Government of Kerala), a transgender activist, a social activist, and the member of the draft committee on TG policy.

Sampling Procedure

Since finding transgender people was a challenge, the investigator initially used the snowball sample technique to select them. Then, by using the purposive sampling technique, the transgender participants were selected from nine Community-Based Organisations (CBOs): Karma (Malappuram), Advaita (Malappuram), Sahodari

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(Calicut), Punarjani (Calicut), Snehatheeram (Kannur), Sahayathrika (Trissur), Dhwayah (Ernakulam) Sheroes (Alappuzha), LAS (Kollam). For focus group discussions, transgender participants were selected through the convenient sampling technique. Finally, experts were selected through the purposive sampling technique.

Tools and Techniques used for the Study

The tools and techniques used in the study are given as:

1. Personal Profile Sheet
2. Semi-structured Interview Schedule for Transgender People on Education
3. Semi-structured Interview Schedule for Transgender People on Social Functioning
4. Semi-structured Interview Schedule for Transgender People on Empowerment
5. Semi-structured Interview Schedule for the Members of Curriculum Committee
6. Semi-structured Interview Schedule for Teacher Educators
7. Semi-structured Interview Schedule for the Gender Advisor, Activists, and the Member of the Draft Committee on TG Policy
8. Interview
9. Participant Observation
10. Focus Group Discussion

Procedure of Data Analysis

The data analysis procedures used in this study are as given:

- i. Thematic analysis
 - Inductive thematic analysis
 - Deductive thematic analysis
- ii. Percentage analysis

Scope and Delimitations of the Study

This study intended to explore the education, social functioning and empowerment of transgender people in Kerala. Transgender people in Kerala are a downtrodden and socially excluded group, and their educational and employment opportunities are denied by the society and even their families. The study employed the phenomenological approach in qualitative research. Based on the argument of the critical theory that education can intervene with the empowerment of the marginalized, the study has used the critical theory as its theoretical framework. The study developed a personal profile sheet, six semi-structured interview schedules, and a semi-structured observation schedule to collect data. Data were collected through interviews, participant observation, and focus group discussions.

The study collected in-depth details on the school experiences of TG people and the impact it has on their lives, which helped to understand the root cause of the problem they are facing. They also suggested solutions to the problems they faced during schooling. The study analysed the social functioning of transgender people and the factors that prevent their social functioning and the areas that need to be empowered in their lives. The study interviewed experts from various fields to develop strategies for a transgender-inclusive school education system.

The study explored the scope of education in socially enabling transgender people and developing strategies for their social functioning and empowerment through education. This study will be helpful for the policymakers, curriculum developers, and the school community to make our school educational scenario transgender-inclusive. The delimitations of the study are as given:

- Most female-to-male (FTM) transgender people were not ready to reveal their gender identity. Therefore, the study focused on male-to-female (MTF)

transgender people experiencing more difficulties from the society than FTM transgender people.

- The study is focused on a limited number of nine Community Based Organisations in Kerala.
- The telephonic interview was used to gather information from the experts due to the pandemic threat, COVID-19.

The Organisation of the Research Report

The research report is organised into six chapters.

Chapter I is **Introduction** which presents the need and significance of the study, statement of the problem, the definition of the key terms, objectives of the study, methodology, and scope and delimitations of the study.

Chapter II **Theoretical Overview** constitutes the theories and concepts related to the study.

Chapter III deals with the **Review of Literature** and it has been divided into three sections.

Chapter IV **Methodology** includes the theoretical framework, the sample selected for the study, sampling procedure, tools and techniques used for the study, data collection and analysis procedure, and trustworthiness.

Chapter V **Analysis and Interpretations** present the analysis and discussion of the data collected through various tools and techniques.

Chapter VI contains a **Summary of the Findings, Conclusions, and Suggestions**, implications of the study, and limitations of the study and potential for further research.

Chapter 2

THEORETICAL OVERVIEW

- *Gender Identity*
- *The Transgender Phenomenon*
- *A Brief History of Transgender in India*
- *Transgender in Indian Mythology*
- *The Tg Community in Contemporary India*
- *Kerala and the Tg Community*
- *Transgender Empowerment*
- *Social Functioning*
- *Role Theory and the Transgender Community*
- *Critical Theory in Education*

THEORETICAL OVERVIEW

This chapter presents relevant theories and concepts related to the study, which are divided into the major heads: gender identity, the transgender phenomenon, a brief history of transgender in India, transgender in Indian mythology, the life of TG people in the Mughal and the British period, the TG community in contemporary India, Kerala and the TG community, transgender empowerment, social functioning, role theory and the TG community, and critical theory in education.

Gender Identity

Gender identity influences or affects every aspect of human life. Most of the populace has strongly believed in the typical gender binary. Gender identity is a controversial and misunderstood phenomenon in the society. Consequently, deviation from normative and typical gender roles and behaviours is unacceptable by society (Jayanthi, 2017). Therefore, people who are beyond the gender binary are haunted and are facing difficulties throughout their life. In recent years, the terms 'gender' and 'sex' were used with the same meaning. The difference between sex and gender has now been understood by the world only after the emergence of widespread discussions on the transgender phenomenon.

A person's biological identity as male or female is known as sex. Gender is a person's internal sense of beliefs as male (masculine) or female (feminine) or "collection of characteristics," which is socially or culturally constructed (Currah & Minter, 2000). Most cultures and religions considered gender as a 'binary construct,' but in reality, gender is a non-binary construct (APA, 2015). According to APA (2015) gender identity as "a person's deeply felt, inherent sense of being a

girl, woman, or female; a boy, a man, or male; a blend of male or female; or an alternative gender” (p. 834).

As Currah and Minter (2000) mentioned, the status, self-image, attitudes, preferences, beliefs, and practices of the individual are the components of the concept of gender identity. It is personally defined and will not be visible to others, whereas gender expression is external and expresses through dress, speech, mannerisms, and social interactions. Some people often experience their gender identity as not correlating with their biological sex or physical body. However, most people have it drawing a parallel: female bodies have a female gender identity, and male bodies have a male gender identity. In contrast, some who may have a conflict between their biological sex and gender identity are called transgender people. Hines and Sanger (2010) stated:

The term 'transgender denotes a range of gender experiences, subjectivities, and presentations that fall across, between, or stable beyond stable categories of 'man' and 'woman.' Transgender includes gender identities that have more traditionally been described as 'transsexual' and diversity of genders that call into question an assumed relationship between gender identity and presentation and the 'sexed body.' (p.1)

Transgender identity is distinct from sexual orientation, and it is independent. Jayanthi (2017) noted that “no particular form of sexual orientation is meant through the term ‘transgender’” (p.1). Some individuals connect gender identity to sexual orientation. They believe being gay is equal to transgender, and being transgender is the same as gay. In actuality, these are two separate terms of “who are human beings” (Wimberly, 2015). Sexual orientation is an individual’s sense of identity based on the pattern of emotional, romantic, or sexual attraction to

the same sex or opposite sex, or both sexes. Heterosexual, 'homosexual' (Gay and Lesbian), and 'bisexual' are various categories of sexual orientation, and it is different from biological sex, gender identity, and social gender role (APA, 2008).

The Transgender Phenomenon

Virginia Prince's usage regarding 'transgender' was sidelined, and the umbrella usage of transgender was highlighted. Prince's chosen lifestyle, she called it 'transgenderist,' was her innovation. She has popularized the terms 'transsexual' (TS) and 'transvestite' (TV) through her work, and it had a more significant impact on gender studies. In the mid of 1980s, separate groups for TSs and TVs have evolved, and this appearance is the starting point of the transgender community. These groups were small and pithy that some of them had conducted meetings in their group members' houses. Ekins and King (2006) stated that “the organization of ‘high days’ and ‘holidays’ soon became a feature of many of the groups. [...] Usage of umbrella sense of the term ‘transgender’ gained prominence within the ‘transgender community’ quite quickly” (p. 17).

Transgender activists and others pioneered the term 'transgender' by around 1995, and medical professionals started to adopt the term in their field. As Ekins and King (2006) put it, “also, by the mid-1990s, it was increasingly evident that a new theorization of transgender was becoming dominant within the transgender community. The transgender umbrella was now being deliberately construed with openness to maximum transgender diversity” (p. 20). The Latin prefix of 'trans' means "crosses over" (Nealy, 2017). Transgender is an umbrella term, and it denotes different gender identities. Transgender identity is complex and multidimensional (Wu, 2016). Figure 1 shows the transgender identities.

Figure 1

Transgender Umbrella



As shown in Figure 1, there are various transgender identities such as 'Transsexuals (Trans man and Trans woman), Intersex, Cross-dressing, Drag queen, Drag king, and Genderqueer.' Transsexual individuals' gender identity is outside of their biological sex. They often wish to alter their body through Sex Reassignment Surgery (SRS) (usually called Gender Affirmation Surgery), hormone treatment, and other conventional methods to cope up with their physical body to their gender identity. Transsexuals are male-to-female and female-to-male individuals. The person born with a male body and wishes to live or transform the physical body as a female is called a trans woman or transsexual woman, or MTF transgender. In contrast, a person assigned with a female body and desires to live or transform the body as a male is known as a trans man or transsexual man, or FTM transgender.

Intersex is the condition of abnormalities in the internal and external human body. Incomplete or unusual development of internal reproductive organs, ambiguity in the genitals, low growth of testes or ovaries, and over or underproduction of sexual hormones is some of the causes of the conditions of intersex. Many experts and intersex individuals suggested changing the term 'intersex' to 'Disorders of Sex Development' (DSD).

Cross-dressing individuals have an obsession with the clothes of the other gender, and they do not wish to change their biological sex. It is a form of gender expression, not sexual orientation (APA, 2006). In the early 1990s, cross-dressing persons were called "transvestites" by Magnus Hirschfeld. This condition was represented as 'dysfunctional psychosexual development' during childhood and adolescence and was characterized as 'mental illness' (transvestic fetishism). Therefore, the transvestites are rarely included by the transgender community to represent themselves today (Nealy, 2017).

The term Drag queen denotes the man who wears women's dresses for entertaining others, especially in bars and clubs. A Drag king is a woman who wears the clothes of a male to entertain others in bars, clubs and other events. Some people believe that their gender falls outside the binary and are called Genderqueer and attribute their gender to be 'more fluid.' Genderqueer people requested the use of pronouns "zie" instead of "he" or "she," and "hir" instead of "his" or "her" to denote them. APA (2006) stated "some Genderqueer peoples do not identify as transgender" (para. 4), and Nealy (2017) observed that Genderqueer would like to use the terms to represent them as 'gender-fluid,' 'gender-variant,' 'gender-expansive' or 'gender-diverse.' Some of them believe that the gender binary (male and female) are not sufficient to encapsulate "all of who they are." APA (2006) listed the other categories

of transgender people as androgynous, multi-gendered, gender non-conformity, third gender, and two-spirit people. Transgender is now a grass-roots phenomenon, which exists in all cultures, societies, and countries.

Biology of Transgender

Transgender is a complex phenomenon, and it is difficult to find out its roots in the human body. For many years psychological studies uncovered the transgender identity as a psychological disorder (Wu, 2016). Numerous studies have been done to find out the biological secrets behind the transgender identity. The main target of these studies was to find out the relationship between prenatal hormones and their organizing effects on the fetal brain to form the transgender identity (Schroth, 2013). Based on biological studies, gender identity is considered genetic and has influenced environmental factors (Wu, 2016). The general brain structure of the being is the determinant of its gender identity. Since the 1990's several studies on transgender biology, explored the features of transgender individuals' brain structure and causes of gender dysphoria. The researches focused on the difference and similarities in structure and functions of the brain between transgender and cisgender individuals (a person whose gender identity and gender expression are consistent with his/her biological sex at birth) and used the techniques of functional MRI (William, 2018).

William (2018) quoted the words of Kreukels, who studied the 'gender incongruence' that:

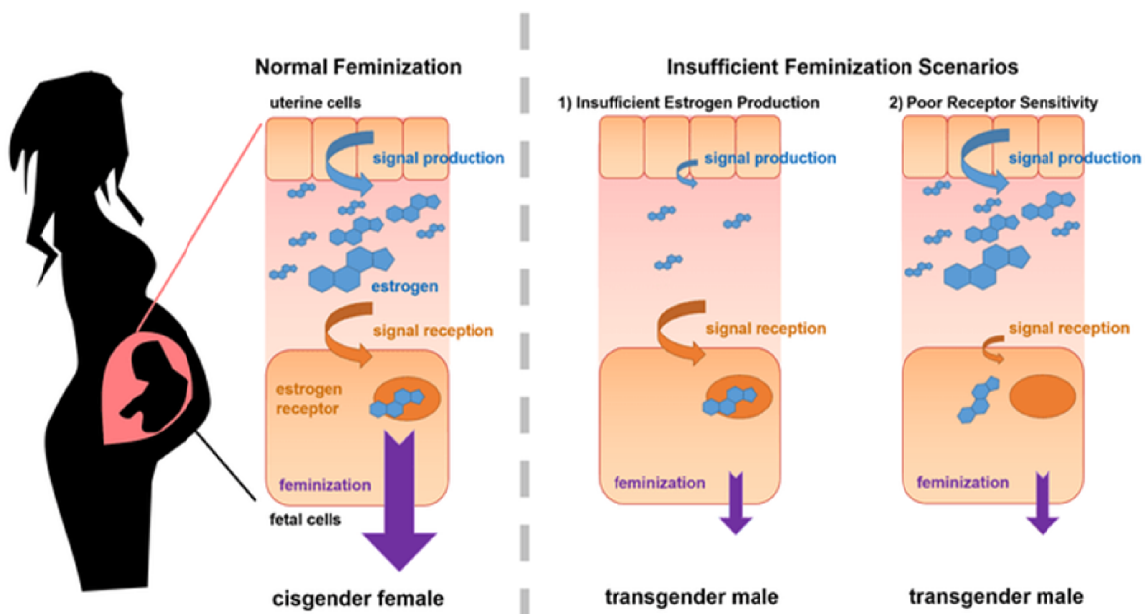
When you see [gender dysphoria] in the brain, then it's true. But the insights from such research could go a long way toward satisfying the desire of some transgender people to understand the roots of their condition, she adds. In that way, it is good to find out if these differences between them and their sex assigned at birth are reflected by measures in the brain. (p. 1)

An Individual's gender identity is decided by his/her mother's womb (William, 2018). At the pregnancy period, how much estrogen and testosterone are available in the immediate circle of the uterus and the sensitivity of the uterus (foetal cells) to receive these hormones will determine the gender identity of the individual. William (2018) reported that Dick Swaab at Netherlands Institute for Neuroscience is open to research on gender identity. In the mid-1990s, his group investigated the brain of six transgender women and reported that "the size of the central subdivision of the Bed Nucleus of the Stria Terminalis (BSTc or BNSTc), a sexually dimorphic area in the forebrain known to be important to sexual behaviour, was closer to that of cisgender women than cisgender men" (p. 3).

Scientists in biology believed that transgender men had been exposed to an inadequate estrogen level during their prenatal period. The normal and insufficient feminization process is shown in Figure 2.

Figure 2

The Process of Normal and Insufficient Feminization



Note. Wu produced the figure in 2016, and it summarized the process of normal feminization and insufficient feminization.

As shown in Figure 2, in normal feminization, adequate estrogen is presented in the foetal environment, and foetal cells' estrogen reception capacity is high. In the case of inadequate feminization, in the first case, estrogen production is not enough whereas, the foetal cells have estrogen reception capacity. In the latter case, estrogen production is adequate, but fetal cells' receptivity is poor (Wu, 2016).

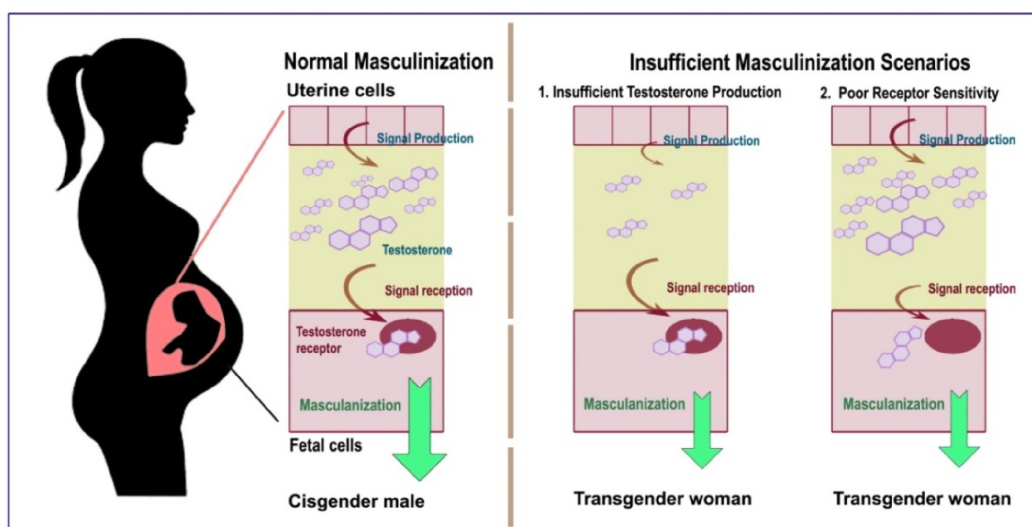
The deficiency of testosterone in the foetal environment or inadequate reception capacity of foetal cells forms the transgender women identity. William (2018) quoted the words of Kranz that:

In [transgender] people, you would say, there was a mismatch in the testosterone milieu during the development of the body and then during development of the brain, so that the body was masculinized and the brain was feminized, or the other way around. (p. 4)

Figure 3 shows the normal masculinized and deficient masculinized scenario.

Figure 3

The Process of Normal and Deficient Masculinization



In normal masculinization, adequate testosterone is presented in the fetal environment, and fetal cells' testosterone reception capacity is high. In the case of insufficient masculinization, in the first case, testosterone production is not enough whereas, the fetal cells have testosterone reception capacity. In the second case, testosterone production is sufficient but, the reception capacity of the fetal cells is poor.

In 2015, Netherlands Institute for Neuroscience investigated the comparison of the distribution of grey matter of trans women and trans men with cisgender males and females. The study found broad similarities in the hypothalamic and cerebellum of trans men with cisgender males and trans women with cisgender women. It marked some differences in specific sub-regions of the brain. The MRI scan of 94 transgender individuals (both male and female) in 2013 by Guillamon, a neurologist in the National Distance Education, University in Spain, reported that the total cortical thickness of trans men and trans women were similar to cisgender male and cisgender female. In addition, it found that the Cortex plays a prominent role in gender identity (William, 2018).

The biology of transgender reveals transgender people are more likely to have chromosomal variations, including XXY, XXXY, XYY, XXX, and Mosaicism (the presence of two or more populations of cells). Schroth (2013) reported that “genetic studies provide some support that genetic variation in hormone could play a role in shaping gender identity in some people” (p. 155). Intersex is a rare and complex condition, which affects organ systems in the human body. The older name of intersex is ‘hermaphrodite’ (Nealy, 2017). It is not an illness and is a disorder of sex development. The primary cause of the intersex condition is hormone abnormalities at the time of the prenatal period.

Which chromosome determines the genitalia of the baby (X or Y) the baby inherits from the father's sperm. It may be containing an X or Y, and if the baby receives an X chromosome from the father, it is a genetic female. If the child possesses the XX chromosome, it becomes a girl baby. If the child inherits the Y chromosome from the father, it is a male genetic baby with an XY chromosome and develops a male sex organ. This is how two sex organs develop from the same tissue. The chromosomes and the presence and absence of male hormones determine whether the tissue develops into male sex organs and female sex organs. Y chromosome causes testes or gonads, which produce testosterone (male hormone), and male genitals develop from male sex hormones in fetal testes. With the lack of the effects of male hormones, the female sex develops in the baby (“Ambiguous genitalia,” 2018).

The significant causes of intersex conditions are:

- Lack of male sex hormones in the male genetic fetus.
- Influence of mutation in fetal sex development.
- Missing or excess sex hormones.

The possible causes of ambiguous sex organs in a genetic female are:

- Congenital Adrenal Hyperplasia (CAH): it is a genetic condition that causes the overproduction of androgens (male hormone).
- Usage of certain drugs may produce excess male hormones in the prenatal period; thus, female genitals become more masculine.
- Hardly ever, the growth of tumours in mothers may produce excess male hormones.

The possible causes of confusing genitalia in a genetic male are as given:

- Androgen Insensitivity Syndrome (AIS): the passiveness of genital tissues towards male hormones.

- Deficiency of testosterone production and flawed/partial testosterone reception capacity of the foetal cells (“Ambiguous genitalia,” 2018).
- 5-alpha-reductase deficiency, which causes incomplete masculinization of the genitals in male infants (APA, 2006).

According to Barasch (2018), all individuals, whether male or female, have a few masculine and feminine qualities. Therefore hundred percent male or hundred percent female is not possible. All biological research revealed that transgender identity is a biological condition, not a mental disorder or confusion; therefore, it cannot be cured.

A Brief History of Transgender in India

Indian culture represents every microscopic thing in the world in different ways. It has always attracted many people and contributes novel and enlightening thoughts to the world. In ancient times, transgender people had received adequate respect and dignity and were an integral part of Indian society (Michelraj, 2015). Indian society has consumed numerous and varied terminologies to address the transgender community, and each term stands for the cultural and regional variations to represent them. UNDP (2010) found that “Asian countries have centuries-old histories of the existence of gender-variant males-who in present time would have been labelled as ‘transgender women.’ India is no exception. Kama Sutra provides a vivid description of the sexual life of people with 'third nature' (Tritiya Prakriti)" (p.3). The transgender community had been part of our rich and broader culture in the past and enjoyed immense respect from society (UNDP, 2010). The following are the transgender related identities in Indian society; Hijra, Aravanis, Kothis, Jogtas/Jogappas, and Shiv-Shaktis. These names are related to Indian mythology and Vedic literature.

Vedic literature considered the third gender as *Tritiya prakriti* or *Napumsaka*. The term *Nampuska* showed the difference between male and female markers and represented the deficiency of procreative ability (Michelraj, 2015). Hijra' is the most popular term used to address MTF transgender people in India.

Hijra

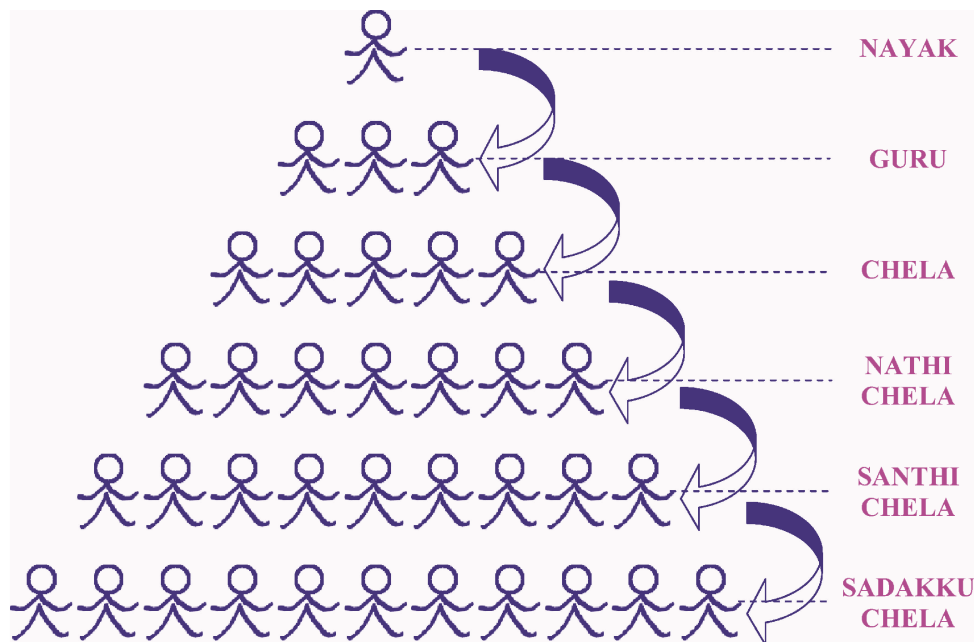
The term *Hijra* is derived from the Persian word *hiz*, which means who is 'effeminate,' 'disdains woman,' 'a catamile' (Nanda, 1990). According to the foremost Persianist, Muzaffar Alam, the word 'hiz' is from old Pahlavi Persian, which means 'ineffective' and 'incompetent.' The earlier name of Hijra is Kinnar few Hijra groups considered this term as more reputable and official (Chettiar, 2015). 'Chakka' is an abusive slang for Hijra in Hindi (Jaffrey, 1996). UNDP (2010) defined "Hijras are biological males who reject their 'masculine identity in due course of time to identify either as women, or 'not-men' or 'in-between man and woman' or 'neither man nor woman'" (p.13). They are considered as equal to the Western concept of transgender/transsexual persons. But, in India, Hijra has a long tradition and social ties formalized through a ritual called "reet" (becoming a member of the Hijra community) (UNDP, 2010).

The Hijra community earns through *Badhai* (clapping hands and asking for alms), blessing the newborn babies, and dancing in ceremonies, and some of them involve in sex work. Others may engage in self-employment or work in non-governmental organizations (UNDP, 2010). The Hijra community does not have an ideal family structure like parenthood, marriage, etc. Therefore they set up a family system of their own. The family life of the transgender community is different and unique from a typical family structure. Their household is known as *Gharanas*, where they live together and are controlled or led by *Nayaks*, the highest leaders of

Gharanas. Figure 4 represents the family hierarchy or hierarchy in the Gharanas of the Hijra community.

Figure 4

Family Hierarchy or Hierarchy in Gharanas of the Hijra Community



Nayaks are the head of the Gharanas (Mahalls) and are considered to be the primary decision-makers and policymakers in the Hijra community (Kalra, 2011). Gurus are under Nayak, who has the overall power to control the members of the TG community. Guru can adopt several followers named *Chelas* or *Sishiya*. Chelas learn about the diverse rituals and customs of the TG community from their Guru. There are no rules or regulations as to when a Hijra can become a guru. Guru-Chela system represents their kinship, and Guru sponsors Chelas into their community. Gettleman (2018) reported the role of Guru in Hijra culture that “within the Hijra world, Guru fulfil the hybrid role of den mother, godfather, spiritual leader and pimp” (para. 12). If any Hijra feels any dissatisfaction under the Guru, they can change their Gharana after paying some penalty. Regarding the Guru Chela’s, Chela is known as *Nathi Chela*, and the disciple of Nathi Chela is

known as *Santhi Chela*. *Sadakku Chela* is acknowledged as the disciple of Santhi Chela.

Aravanis/Thirunangi

Aravanis/Thirunangi is the name identified as Hijra in Tamil Nadu. Tamil Nadu Aravanigal Welfare Board, under the Department of Social Welfare, defines Aravanis as "biological males who self-identify themselves as a woman trapped in a male's body" (UNDP, 2010, p. 13). Some Aravani activists want the public and media to use the term 'Thirunangi' to refer to Aravanis (UNDP, 2012). The myth has it that, Aravan is the son of Pandava prince Arjuna and Nagakanya in Indian Epic Mahabharatha. Goddess Kali ensures the victory of Pandavas in the Kurushetra war that also coincides with the heroic death of Aravan. But three boons have already been granted to Aravan by Lord Krishna in honour of his self-sacrifice, the imminent death on the 18 days long the Kurukshetra war. One of the boons demanded by Aravan was to spend the last night of his life in marriage. No woman was willing to marry Aravan, who is destined to die soon. Krishna made over as a beautiful woman named Mohini and married him. The Hijras of Tamil Nadu call themselves 'Aravanis' and consider Aravanas their progenitor (Michelraj, 2015).

Kothis

UNDP (2010) stated that *Kothis* are natal males and a heterogeneous group showing 'changeable degrees of femininity.' They might express a few proportions of bisexual behaviour and are married to a woman. They belong to the lower socio-economic status, and some engage in sex work for their day-to-day life. As UNDP (2010) found, "some proportion of Hijra-identified people may also identify

themselves as 'Kothis.' But not all Kothi-identified people identify themselves as transgender or Hijras" (p. 13).

Jogtas/Jogappas

Jogtas/Jogappas is the name related to the transgender community in Maharashtra and Karnataka. They are dedicated to and serve as a servant of Goddess *Renuka Devi* (Yellamma). Jogta refers to a male servant of that Goddess, and Jogti refers to a female servant (sometimes referred to as 'Devadasi'). One can become a Jogta (or Jogti) if it is part of their family tradition or if one finds a Guru (or 'Pujari') who accepts him/her as a Chela or Shishya (disciple). Sometimes, the term Jogti Hijras denotes those MTF transgender persons who are devotees/servants of Goddess *Renuka Devi* and who are also in the Hijra communities. This term is used to differentiate them from Jogtas. Also, that term differentiates them from Jogtis, who are biological females dedicated to God. However, Jogti Hijras may refer to themselves as Jogti (female pronoun) or Hijras, and even sometimes as Jogtas (UNDP, 2010).

Shiv-Shaktis

Shiv-Shakthis are considered males with feminine mannerism and are also very close to a goddess with the exact feminine gender expression. In this community, senior Guru teaches the norms, customs, and rituals to them. Shiv-Shakthis are married to a sword in a ceremony since they consider the sword as the 'male power' or 'Shiva.' Therefore, they consider themselves the bride of the sword and sometimes cross-dress and use ornaments. A report mentioned that their socio-economic status is deprived, and they earn a livelihood through astrology, soothsaying, and begging (UNDP, 2010).

Transgender in Indian Mythology

Hinduism is the oldest and third largest religion in the world and is “indigenous to India.” As Jayanthi (2017) mentioned, its teachings originated from Vedas and other ritual texts in Sanskrit. Hinduism is a culture and practice of the Indian continent which accepted all diversities in the world. Hindu mythology is explained with numerous instances of transgender individuals. Most of the literature in the ancient period directly or indirectly mentioned the life of transgender people, especially male-to-female. Ancient Indian literature provides clear evidence that the TG community was well regarded by ancient Indian society. Vasumathi and Geethanjali (2018) reported that “in Vedic literature, gender of human beings is precisely divided into three categories according to *prakriti* or nature. They are *pums-prakriti* or male, *Stri-prakriti* or female, and *Tritiya prakriti* or the third sex” (p. 62). They quoted the explanation from Sushruta Samhita that “third-gender animals, humans, demigods and deities with mixed male/female qualities existed in the two worlds” (p.62).

Kamasutra, the ancient Indian literature during the 4th AD century, widely describes two kinds of transgender, distinguished as males and females, and explained the social principle behind their protection as a minority (Jayanthi, 2017). Indian Epics Ramayana and Mahabharata and other ancient literature such as Kamasutra and Manusmrithi provide strong evidence of good dealing of TG in ancient India. One of the events in Ramayana provides clear evidence of the status and loyalty of the Hijra community. When Rama decided to go to the forest for fourteen years to protect his father's oath, the people of Ayodhya followed him to the country's boundary. Rama told his followers, men and women, turn back, and with those who were ‘neither men nor women’ did not understand what to do, therefore, they stayed there (Sharma, 2012). After fourteen years, Rama returned to the country and was shocked to see a group of people who stayed on the border, without a home and

suffering from cold, rain, and heat. Rama apologized for forgetting them and sanctioned them to confer blessings on people on auspicious occasions like childbirth and marriage, and inaugural functions (Michelraj, 2015). Hindu mythology also revealed Gods Krishna and Vishnu, who transformed their gender identity as female on many crucial occasions.

There is an incident in the Mahabharata that indicates the dignity of transgender identity. Arjuna, one of the Pandavas, transforms his identity as a Hijra named Brihannala due to the curse of Urvashi. Arjuna utilized this curse as an advantage during his exile life at the kingdom of Virat. Disguised as a teacher of Uttara, daughter of King Virat in the palace, he utilized the power of blessings in special ceremonies like weddings and childbirth. These were considered as the typical job of Tertiya prakriti in Vedic society. King Virat gave respect and kindness to the transgender nature of Arjuna. The king advised his daughter that “Brihannala seems to be a very strong and efficient person. She does not seem to be an ordinary dancer, so treat her with due respect of a queen and take her to your apartments” (Jayanthi, 2017, p. 27). It reflects the dignity of the transgender community in ancient India.

Pandavapurana explains [5-74.60-198] another transformation of Arjuna as a female named *Arjuni*, a cowherd maiden (Jayathy, 2017). Arjuna expressed his eagerness to understand the divine sporting dealings of Krishna. Krishna advised him to bathe in a sacred lake, and he transformed into a beautiful maiden. Arjuni expressed her overwhelmed love towards Krishna and exhibited delighted symptoms and immediately faints. As Jayanthi (2017) quoted, “seeing her overcome with desire, Krishna takes Arjuni’s hands and guides her into his pleasure forest where he sports with her secretly and at will. After some time,

Krishna returns Arjuni to Radha, who then is instructed to bathe in the lake" (p. 19). Then, Arjuna regained his maleness, but was seen depressed. On seeing his condition, Krishna restored his male awareness and nature.

There is another narrative in the Mahabharata on transgender. King Kashi had three daughters, Amba, Ambika, and Ambalika. Bhishma forcibly captured three sisters to marry Vichitraveera, the king of Hastinapura. Meanwhile, Amba told him about her love for Salva king. With due respect, Bhishma escorted Amba to the Salva kingdom. But, Salva rejected her and asked her to marry Bhishma. Amba approached Bhishma to marry her, but he revealed his earlier vow on bachelorhood. Amba was deeply disappointed after listening to Bhishma. She committed suicide after vowing to kill him in the next life. Later on, she was born as the daughter of King Drupada and was named *Shikhandini*. Her anger led her to practice armaments, and after a vigorous practice, she transformed her gender from female to male (*Shikhandini* to *Shikhandi*). In the Kurushetra war, Pandavas used Shikhandi as a tool to conquer Bhishma.

The TG community in India worships Lord Shiva and is represented as *Ardhanariswara*. The left half of the body is female (Parvathy), and the right half is male (Siva). The concept of Ardhanari (half Shiva and half Parvathy) has a unique position among the TG community in India. In Indian literature, art and culture, there are many references in appreciation of the concept of Arthanariswara.

In addition to the ones cited above from Hindu mythology, the transgender phenomenon is also related to the God Ayyappa in Sabarimala (Kerala). Ayyappa is the son of two male deities Siva and Vishnu, as described in *Bhrahmanda Purana*. Lord Vishnu transformed himself into a beautiful young lady and then saw her Siva spill his semen to the earth. The Goddess of the earth was never ready to waste it

and stored it in the soil. Ages later, the child Ayyappa appeared in the river of Pampa with a jewel of a bell-shaped locket in the neck. Therefore he was called *Manikanda*. In such different ways, Hindu mythology explained the nature and life of the transgender/Hijra community in India to a large extent.

The Life of TG People in the Mughal and the British Period

Mughal period had given a shred of clear evidence about Hijras (TG) adorning a high position in India. Transgender individuals were called Eunuchs during this period. Hijra played an essential role in the Mughal Empire as Michelraj (2016) observed that “they rose to a well-known position such as political advisors, administrators, generals as well as guardians of the harems” (p. 18). They were considered wise, trustworthy, and loyal and were permitted to access all spaces in the Mughal period. He added that Hijra had a high position in Mecca and Medina since they were considered as the person of trust. They influenced the decisions of state affairs and received a considerable amount of money from the kings and queens.

Hijras enjoyed influential positions, power, and honour from the palaces, and they acted as advisors to kings (Human Rights Law Network [HRLN], 2015). Roychowdhury (2018) quoted the travelogue of a Dutch Merchant Francisco Pelsaert regarding the position of Hijras in the Mughal empire in the seventeenth century that “they can get whatever they desire such as fine horses to ride, servants to attend them outside, and female slaves inside the house, clothes as fine and smart as those of their master himself” (para.1).

NASLA vs. Union of India (2014) reported that historically, the Hijra /TG had played an important role. However, the situation has changed since the

beginning of colonial rule in the 18th century. British treated them as a breach of public decency' and categorized them as a 'criminal tribe' or 'criminal caste' under the Criminal Tribe Act, 1871' (HRLN, 2015). Indian Penal Code, section 377, cast off them and was used as a brutal weapon to harass the TG community in India till September 2018, when it was declared unconstitutional. Under British rule, TG was marginalized and exploited in all zones. TG in India was detested and was voiceless. They were socially, economically, politically, and psychologically cut off from the mainstream. HRLN (2015) observed that "indeed, the term 'Hijra' came to be used with contempt, as a derogatory term, with such sentiment still present at times even today" (p. 11).

The TG Community in Contemporary India

In 2011, the Government of India conducted a detailed census survey on the transgender population. Before 2011, transgender people in India were not included in the census data. As per the census of 2011, the total population of transgender is 4 87,803 lakh, and their literacy rate is 56.07%. Out of 4 87,803 transgender people, 54,854 were children of age group 0-6 years, and 78,811 and 33,293 were Scheduled Caste and Scheduled Tribes.

Table 1 shows the distribution of the transgender population in India.

Table 1*Distribution of the Transgender Population in India*

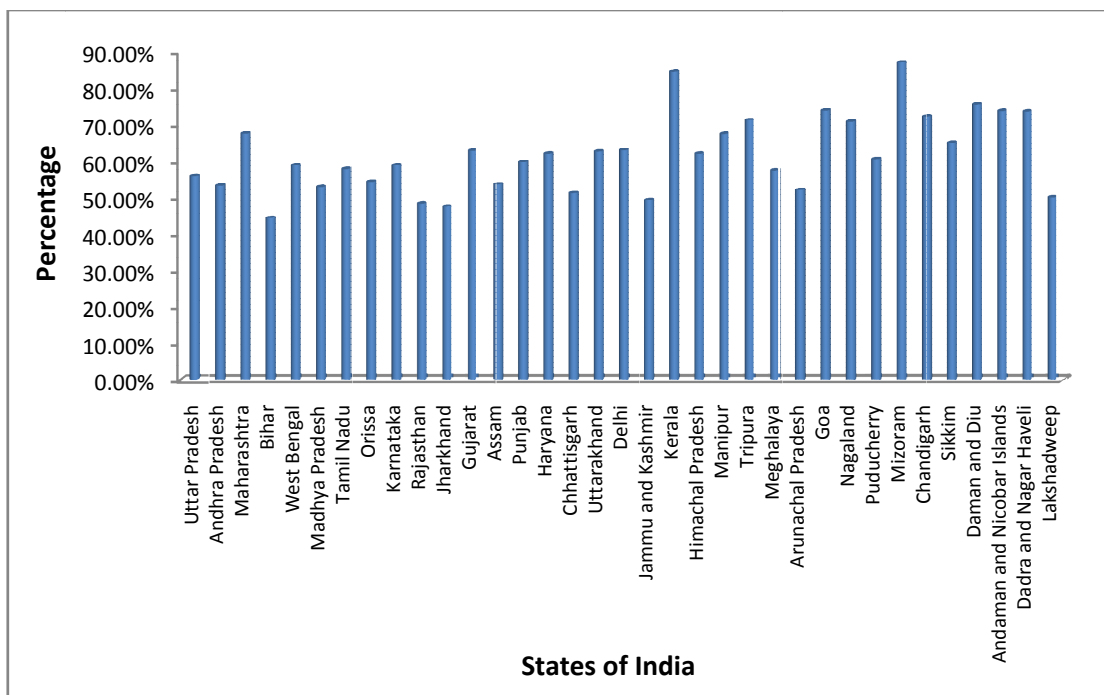
Sl. No.	State	Transgenders	Child (0-6)	SC	ST	Literacy
1	Uttar Pradesh	137,465	18,734	26,404	639	55.80%
2	Andhra Pradesh	43,769	4,082	6,226	3,225	53.33%
3	Maharashtra	40,891	4,101	4,691	3,529	67.57%
4	Bihar	40,827	5,971	6,295	506	44.35%
5	West Bengal	30,349	2,376	6,474	1,474	58.83%
6	Madhya Pradesh	29,597	3,409	4,361	5,260	53.01%
7	Tamil Nadu	22,364	1,289	4,203	180	57.78%
8	Orissa	20,332	2,125	3,236	4,553	54.35%
9	Karnataka	20,266	1,771	3,275	1,324	58.82%
10	Rajasthan	16,517	2,012	2,961	1,805	48.34%
11	Jharkhand	13,463	1,593	1,499	3,735	47.58%
12	Gujarat	11,544	1,028	664	1,238	62.82%
13	Assam	11,374	1,348	774	1,223	53.69%
14	Punjab	10,243	813	3,055	0	59.75%
15	Haryana	8,422	1,107	1,456	0	62.11%
16	Chhattisgarh	6,591	706	742	1,963	51.35%
17	Uttarakhand	4,555	512	731	95	62.65%
18	Delhi	4,213	311	490	0	62.99%
19	Jammu and Kashmir	4,137	487	207	385	49.29%
20	Kerala	3,902	295	337	51	84.61%
21	Himachal Pradesh	2,051	154	433	118	62.10%
22	Manipur	1,343	177	40	378	67.50%
23	Tripura	833	66	172	181	71.19%
24	Meghalaya	627	134	3	540	57.40%
25	Arunachal Pradesh	495	64	0	311	52.20%
26	Goa	398	34	9	33	73.90%
27	Nagaland	398	63	0	335	70.75%
28	Puducherry	252	16	40	0	60.59%
29	Mizoram	166	26	1	146	87.14%
30	Chandigarh	142	16	22	0	72.22%
31	Sikkim	126	14	9	37	65.18%
32	Daman and Diu	59	10	1	2	75.51%
33	Andaman & Nicobar Islands	47	5	0	3	73.81%
34	Dadra & Nagar Haveli	43	5	0	22	73.68%
35	Lakshadweep	2	0	0	2	50.00%
India (Total)		487,803	54,854	78,811	33,293	56.07%

(Source: Office of the Registrar General Census Commissioner, India, 2011)

Uttar Pradesh has the highest number of transgender people (1, 37,465). In Andhra Pradesh, the TG population is 43,769 (8.97%), and in Maharashtra, it is 40,891 (8.43%). As per the Census, Bihar has 40,827 (8.37%) TG people, and in West Bengal, the TG population is 30,349 (6.22%). Only two transgender individuals were identified in Lakshadweep, the lowest number. The census data revealed that the highest percentage of transgender children (0-06) in the states of Uttar Pradesh 18,734 (34.15%), Bihar 5,971 (10.89%), Maharashtra 4,101 (7.48%), Andhra Pradesh 4,082 (7.44%), and Madhya Pradesh 3,409 (6.21%) where there was a high percentage of transgender children (0-06). The total transgender population of Kerala is 3,902, and 295 transgender children (0-6) are identified as per the census of 2011(Office of the Registrar General & Census Commissioner, 2011).

Figure 5

Literacy Rate of the Transgender Population in India



(Source: Office of the Registrar General Census Commissioner, India, 2011)

As shown in Figure 5, regarding the literacy rate of the transgender population, Mizoram occupied first place at 87.14%, and Kerala has second place at 84.61%. The lowest literacy rate (44.35%) is marked in Bihar.

Constitutional Provision for TG in India

International conventions and guidelines have helped India open its eyes to the issues and problems of TG in India. As a result, India has enacted legislation and laws to ensure a safer life for the TG community. *NASLA vs. Union of India* (2014) observed that:

Indian laws, 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 legislation. (p. 55)

Before making the judgement and passing legislation to protect the rights of the TG community in India through laws, India referred to various judgements, policies, conventions, and principles of international organizations and various countries. Before 2014, we had no proper legislation to safeguard the rights of TG in India. At the time of the judgement, Justice Radhakrishnan observed that there had been no legislation to protect the rights of the TG community in India. As a result, they have been experiencing multiple forms of discrimination, harassment, exploitations, abuses, and social stigma. The historical judgement by Justice Radhakrishnan and Justice Sikri (*NASLA vs. Union of India*, 2014) explored the problems and issues of the TG community in India regarding different cases, UNDP reports, and famous quotes of TGs and recognized TG as 'third gender' and considered their issues as a human rights issue.

The Constitution of India guaranteed fundamental rights to all citizens irrespective of their caste, race, religion, and place of birth. In part 3, Article 5 of our constitution states that citizens of our country is not only man and woman but is a 'person,' "TG/Hijra persons who are neither male/female fall within the expression

'person'" (NASLA vs. Union of India, 2014) and have rights to live with all fundamental and human rights like all human beings. Article 14, 15, 19, and 21 of the Indian constitution ensure to protect the TG community's rights.

Article 14 and the TG Community

Article 14 of the Indian constitution ensures and guarantees that the "state shall not deny any 'person' equality before the law or the equal protection of laws within the territory of India." In NASLA vs. Union of India (2014), Justice Radhakrishnan judged that the states should take initiatives to guard social and economic changes and have obligations to provide education, employment, health care, civil and political rights to all, especially the marginalized. The Supreme Court observed that TG persons face a heap of discrimination in public places, even in public toilets; it has been a severe issue. TG people in India face discernment on the ground of sexual orientation or gender identity. As a result of the violation of Article 14, TG pushes back on equality before the law and equal protection of the law (NASLA vs. Union of India, 2014).

Article 15 and 16 and the TG Community

Article 15 and 16 prohibits discrimination on the ground of 'sex' and guaranteed "the welfare of socially and educationally backward classes of citizens." Article 16 states that "the state should provide equality of opportunity to all persons in matters relating to appointment or employment in offices under the state" (NASLA vs. Union of India, 2014). Article 16 (2) of the Indian Constitution states that "no citizen shall, on the grounds of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the state" (NASLA vs. Union of India, 2014).

Article 19(1) (a) of the Indian Constitution states that freedom of speech and expression is the right of all citizens. It ensures each person's right to express their self-identified gender through dresses, words, action or behaviour, or any other form. There is no restriction on personal appearance or choices related to self-identified gender expressions. TG individuals express their personality by wearing different styles of dresses, mannerisms, and actions. Therefore, the states should not prohibit, restrict or interfere with the expression of transgender individuals. The Constitution of India guarantees the personal integrity, autonomy, and values of privacy of the TG community under Article 19 (1) (a) (NASLA vs. Union of India, 2014).

Article 21 and the TG Community

Justice Radhakrishnan remarked that Article 21 speaks about the right to life and personal liberty, and it is the 'heart and soul' of the Indian Constitution. The Article deals with all aspects of personal life and makes life meaningful. It also protects the dignity, autonomy, and privacy of one's own life. The Supreme Court observed in the judgement of the following Case, Francis Coralie Mullian vs. Administrator, Union Territory of Delhi (1981) ISSC 608 as "expressing oneself in diverse forms, freely moving about and mixing and mingling with fellow human being" (NASLA vs. Union of India, 2014, para. 7 & 8). Article 21 also protected the "personal autonomy" of individuals with the determination of one's gender. Article 14, 15, 16, 19 and 21 have used the expressions "person," "citizen," and "sex," respectively. All these expressions have represented TG in India in the wider sense of the words (NASLA vs. Union of India, 2014).

The Transgender Persons (Protection of Rights) Bill, 2016

According to the Census Report (2011), 0.04% of the total population was unrecognized men or women who remained 'other' and included in the 'transgender category'. In 2013, the government appointed an Expert Committee to scrutinize the

issues of the transgender community. The committee observed that transgender individuals face various harassment and discrimination in education, employment, and health care.

The standing committee on Social Justice and Empowerment (2016-17) submitted their Forty-third report, the Transgender Persons (Protection of Rights) Bill, 2016, which was presented to Lok Sabha on 21.07.2017. Furthermore, laid in Rajya Sabha on 21.07.2019. The report is set up as nine chapters with 120 pages under the chairmanship of Ramesh Bais. To finalize the report, the committee has relied on the following documents:

- i. TG persons (Protection of Rights) Bill, 2016.
- ii. The report of the expert committee considers TG issues in India.
- iii. Background notes on Bill and presentations, clarifications, and oral evidence by the Department of Social Justice and Empowerment.
- iv. Memorandum/submission from different organizations, NGOs, stakeholders/experts on the Bill.
- v. Presentation of the views of NGOs, experts, and stakeholders in front of the committee.
- vi. Interaction with the UNDP consultant Lakshmi Narayan Tripathi and other experts.

The Bill has defined 'a transgender person' as an individual who is partially male or female or a mixture of male and female or neither male nor female. Furthermore, it was stated that their gender identity did not match their biological sex at birth. Transgender individual includes "trans-men, trans-women, the person with intersex variations and genderqueer" (Ministry of Social Justice and Empowerment, 2016, p. 2). Each transgender person should get an identity proof/certificate to reveal their gender identity as 'transgender' by the recommendation of the District Screening

Committee, which includes the Chief Medical Officer, Psychologist or Psychiatrist, District Social Welfare Officer, a transgender person, and a Government official. The District Magistrate will issue the certificate. In the case of the minor child, the application should be put forward by the parents or guardians.

The Bill prohibits discrimination against transgender people on education, employment, health services, right to movement, right to property, and denial of the opportunity to hold public or private offices. The Bill directs the central and state governments to provide welfare schemes in these areas and their inclusion. In Chapter 4, the Bill clearly states the obligation of the appropriate government for the welfare of the transgender community. The Bill states that full and effective participation, protecting the rights and interest of transgender persons, welfare schemes and programmes, rescue, protection and rehabilitation, and promotion and protection of the rights of transgender people to participate in cultural and recreational activities are the responsibilities of the government.

The Bill emphasizes that every transgender individual has the right to reside and appreciate the house and use household facilities in a non-discriminatory manner. The Bill 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” (Ministry of Social Justice and Empowerment, 2016, p.151). To ensure the educational opportunities of transgender people, the Bill has stated the obligations of educational institutions to make education inclusive of them. In addition to that, the Bill declared that the government has to create opportunities for self-employment and vocational training to support their livelihood. To handle every issue in the transgender community, the Bill recommended establishing the 'National Council for Transgender Persons.' The Bill lists the recommended members for the council, including members from various departments, the Union and State Minister in charge of the Social Justice

and Empowerment, five representatives from the transgender community, and five experts who are working for the welfare of transgender people.

The Functions of the 'National Council for Transgender Persons

The functions of the council are given as:

- To advise the Central government to form policies and programmes, legislation and project for the transgender community.
- To supervise and evaluate policies and programmes.
- To assess and coordinate the activities of Governmental and Non-Governmental Organizations regarding the matters of transgender people.

To protect the rights and well-being of the transgender community, the Bill strictly recommended the penalties for the offence against transgender people. The Lok Sabha passed the bill on August 5, 2019. But the transgender community rejected the bill.

To protect the rights and welfare of transgender persons in India, Rajya Sabha passed Transgender Person (Protection Rights) Bill on November 27, 2019, by voice vote with no amendment and considered it as a device for social, economic, and educational empowerment of transgender people. However, the transgender community strongly opposed the bill, thinking it was tantamount to destroying transgender people. Before passing the bill, Tiruchi Siv (DMK-MP) requested that the bill be sent to the select committee on specific issues. Tiruchi Siva observed:

The Bill did not address the needs for the protection of the trans community, which, he said, had called the Bill “regressive and half-hearted.” He said while his own Bill, which had been passed unanimously in the Rajya Sabha but defeated in the Lok Sabha, had called for a statutory commission on the lines of the National Commission for Women for the community, while the

government's Bill sets up a national council to be headed by the Social Justice Minister. His Bill had also made provisions for a 2% reservation for trans persons in jobs and education, but the government had not made any such provision. ("Parliament passes Bill," 2019, para. 4)

Transgender activists vehemently opposed the Bill and argued that the Bill did not consider discussing with the affected groups. According to the Bill, the District Magistrate has to grant a transgender identity certificate to the applicant after undergoing surgery his/her to change the gender as male or female. Nevertheless, the Bill became silent to answer, if the District Magistrate rejects the application or refuses to issue the certificate, what will the person do? Therefore, most transgender persons argued that the Bill failed to address the fundamental rights of the transgender community.

Kerala and the TG Community

The term 'transgender' has not been in the mainstream of Kerala for years. They were rejected by the society and viewed with fear, and regarded as curious objects. No one bothered about their life, but some people considered them as an object of sexual activity. Some homosexual practices existed in Kerala. In the late 1990s, the Men in India Movement in Kochi and Malabar Cultural Forum, formed in Calicut, created avenues through art and culture to promote homosexuals and transgender people (Kuriakose, 2019). The solid patriarchal nature of the Kerala society forced transgender people to migrate to other Indian states.

Intellectual and political development and the emergence of social activism, print and visual media influences, the struggle of transgender people themselves, and government initiatives helped for a paradigm shift in gender and sexuality thoughts and debate in recent Kerala history (Kuriakose, 2019). Transgender visibility portal, a verdict of Supreme Court in 2014, unveiled the social, political, legal, economic,

and psychological problems they are facing in Indian society. The court recognized it as a human rights issue and clearly stated the responsibilities of the state governments on TG issues.

Kerala is a role model state in India. However, it was by no means beneficial to the lives of the transgender community until the Kerala State Transgender Policy comes into force in 2015. Following the Supreme Court ruling in 2014, the Government of Kerala took the initiative to formulate a transgender policy. Kerala government studied the Supreme Court's verdict and consulted the NGO named Sangama (Bangalore based, established in 2001) who are working for the welfare of sexual minorities. Kerala is the first state that drew the initiatives in India to conduct a survey on all the aspects of the life of the transgender community in Kerala and to formulate transgender policy systematically. The state government conducted the transgender census in collaboration with Sangama in 2014-15.

As per the transgender survey, around 25,000 transgender individuals were identified in Kerala. Recently, we have witnessed many individuals in Kerala who are willing to reveal their gender identity, which results from the transgender policy. In 2015-16, the state government conducted a transgender census survey and identified 1187 transgender people living in the state. Now, Social Justice Department has started the procedure for an online survey to collect the information of transgender individuals in the state. In Kerala, the transgender community suffers many difficulties such as discrimination, stigma, harassment, depression, and suicidal tendencies (Department of Social Justice, 2015).

The major objectives of the survey were:

- To understand the total transgender population in Kerala.
- To study the psychological, social, and economic status and problems faced by them in Kerala.

- To formulate welfare measures/schemes for their health, education, employment, and protection from abuses.
- To create public awareness of transgender and take measures to help transgender persons become mainstream (Department of Social Justice, 2015).

The survey is the first time a state government in India has taken the initiative to conduct interviews to identify the TG community's problems and take the initiative for their welfare. After many discussions/sittings with experts in different disciplines, the interview questions were finalised, and social activists, transgender leaders, and Sangama officials were part of it. It clearly showed the conscious and continuous effort of the Kerala government and Sangama on the transgender survey.

The survey questionnaire was divided into nine sections with ninety-four questions based on "basic details, awareness about one's body, civil rights, self-esteem, right to health, suicidal tendency, right to live with dignity and without violence, equality of opportunity to employment and generalization to understand the expectations, needs, and priorities" (Department of Social Justice, 2015).

Four thousand transgender individuals participated in the survey, 3619 questionnaires were analyzed, and the rest were incomplete. According to the survey, 54.83% of the TG persons were under the age group of 25-35, and 27.4% were 35-45. The survey reported that 95.98% of the total TG population who participated in the survey was less than 45 years old. Ninety-nine percentages of the participants were male-to-female transgender people, and the report revealed that due to the patriarchal nature of the society, the female born TG individuals never get the chance to expose their gender identity (Department of Social Justice, 2015).

Regarding the education of the participants, 93% were literate, and 7% were illiterate. Transgender individuals have experienced harassment and exclusion from school because of their gender identity, so 58% and 24% dropped out of school before finishing 10th and 9th grade, respectively. The survey reported that TG persons were denied job opportunities by the society, and only 11.6% had a regular job. The report has summarized as “transgender persons in Kerala experience bias-motivated discrimination, stigmatization, violence, harassment in different areas of life, including education, employment, healthcare, housing, and other services” (Department of Social Justice, 2015, p. 59).

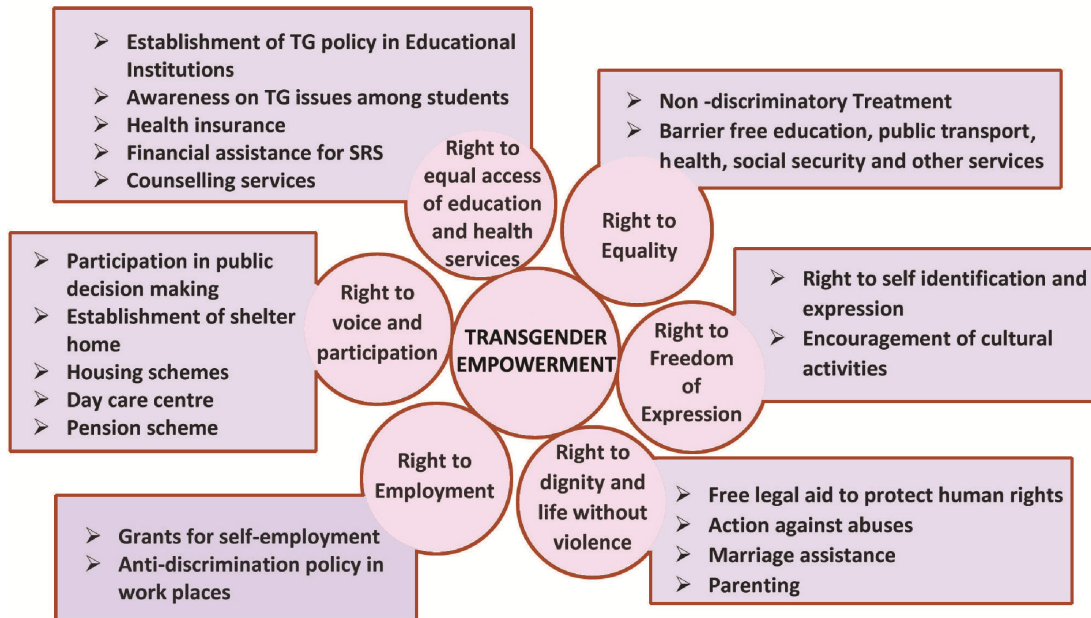
As per the survey findings, the committee put forward many recommendations to improve the education, health, and employment status of TG people. In addition, eighteen general recommendations were put forward to eliminate discrimination and social stigma and ensure the social, political, economic, and psychological well-being of the transgender community in Kerala. The recommendations covered all aspects of the life of the TG community, and they strongly came in support of protecting their human rights. As per the survey report, the Government of Kerala formulated the ‘State Policy for Transgenders in Kerala, 2015.

State Policy for Transgenders in Kerala, 2015

The transgender policy in Kerala is divided into three chapters. The first chapter gives a background of the policy, includes the essence of the Supreme Court’s verdict, and a brief report of the Expert Committee constituted by the Ministry of Social Justice and Empowerment on transgender issues. The policy discussed the exclusion of TG from socio-economic and political fields and identified the unique needs. The prime goal of the policy is to protect the human rights of the TG community. TG policy supports the rights such as; "the right to live with dignity and enjoy a free life from all forms of violence, right to equal voice and participation” (Department of Social Justice, 2015, p. 8). Figure 6 shows TG rights and its result framework.

Figure 6

TG Rights and its Result Framework as per Transgender Policy in Kerala



This policy puts forward specific actions to ensure the rights of transgender people and thereby ensure their empowerment. The policy framework clearly stated the rights, proposed activities, and the responsible authority to protect the rights. TG Justice Board has the overall responsibility to ensure and protect the rights to equality, and the policy suggested all government authorities should take ‘non-discriminatory treatment’ towards TG people. "Provide barrier-free access to education, public transport, health, social security, and other services. [...] Government agencies, including Local Self Governments (LSGs) managing public places must ensure equal access to the TG community" (Department of Social Justice, 2015, p. 8-9). The policy proposed that all the government agencies add a column for transgender people to mark their gender identity as ‘third gender’ for employment and other services. The Law and Police Departments have entrusted the responsibility to ensure the freedom of expression of TG people through preventing harassment and violence towards them.

The Law enforcement authority, Law Department, TG Justice Board, Local Self Government Departments have the accountability to prevent various kinds of violence and ensure the right to dignity of TG people. This right must make sure “the life without violence” and prevent all kinds of domestic and social violence. The Department of Social Justice (2015) reported that “ensure the rights of TGs regarding marriage, partnership, and living relationship and also ensure separate toilet facilities for TGs" (p. 11). To raise TG people's lives, the Policy planned the self-employment grants and formulated guidelines to avoid discrimination and harassment in the workplace. It is the duty of the Department of Labour and Industry has to ensure employment for the TG community and set up TG inclusive workplaces.

Department of general education and higher education has the responsibility to protect the right to education and equal access to educational opportunities of the TG community. The policy added that educational institutions and Universities should issue a 'TG Student Policy' to address all the educational needs and prevent various forms of discrimination and harassment towards them. The policy has emphasized creating awareness for school children on the TG phenomenon from the upper primary level (Department of Social Justice, 2015).

To ensure the health of the TG community, the Policy included them in *Rashtriya Swasthya Bhima Yojana* and offered assistance for Sex Reassignment Surgery (SRS) through allocating funds. The policy insisted that all government hospitals should have policies on registration and admission of TG and should have to conduct training programmes to the health care providers on health problems and the uniqueness of TG people. To address the sexual health problems of TG people, the policy recommended the establishment of a separate HIV-sero-surveillance centre.

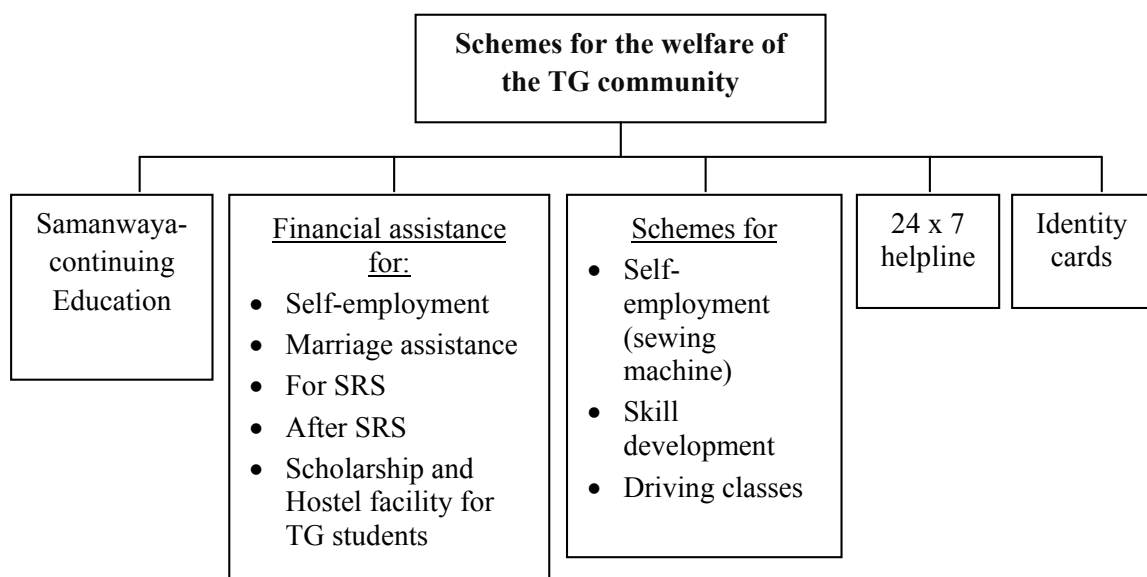
To guarantee the right to voice and participation of the TG community, the policy proposed many activities under Social Justice Department and Local Self

Government Departments such as shelter homes, housing schemes (Indira Awaas Yojana), and daycare centre for elderly TG persons. The Policy also proposes a monthly pension scheme and provision of food through the Public Distribution System for the welfare of TG people. In short, the policy has proposed the role and activities of all Departments “to achieve all constitutional rights of TG people and lives as equal citizens in the State (Department of Social Justice, 2015, p. 13).

After implementing Transgender Policy in Kerala, the Government and Media, especially visual media, have taken more and more steps to unveil the issues and talents of the transgender community in public. As per the recommendation of TG policy, state-level TG Justice Board, District level TG Justice Boards, and TG Cell are formulated, including the members from the TG community. TG Cell has the responsibility to coordinate every activity for the welfare of the TG community. The Department of Social Justice implemented different schemes for the welfare of the TG community and are listed in Figure 7.

Figure 7

Schemes for the Welfare of the TG Community



As shown in Figure 7, there are different plans for the well-being of the transgender community in Kerala. *Samanwaya* is the continuing education programme introduced by the Social Justice Department and the Kerala State Literacy Mission Authority (KSLMA) for them. Lack of finance is one of the severe issues the TG community faces; hence, the Social Justice Department has taken initiatives to financially assist them with Kerala State Women's Development Corporation (KSWDC) to start on self-employment. KSWDC will provide loans of up to `3 lakh to take the initiative for self-employment. Another financial support is 30,000 Rupees to the legally married transgender individuals to promote everyday family life. To solve the problems of gender diversity of transgender persons who are willing to change their biological sex through SRS. The Department provides financial assistance for SRS up to Rs. 2 lakh based on some conditions, and from the date of SRS, Rs. 3000 will be provided monthly over one year.

To promote education and avoid dropouts due to the financial problems of transgender students, Social Justice Department has implemented financial assistance through scholarship schemes and hostel facilities. Financial assistance is provided to transgender students on the following grounds:

- For TG students from the seventh standard to the 10th standard - (Rs. 1000/- per month for ten months).
- For TG students studying in Plus One & Plus Two- (Rs. 1500/- per month for ten months).
- For TG students pursuing Diploma, Degree, Post-Graduation, Professional courses- (Rs. 2000/- per month for ten months) (Department of Social Justice, 2015).

An amount of Rs. 4000/ also will be provided to TG students to meet the expense of their rent for hostel/accommodation. The Department has implemented another scheme for self-employment: the distribution of sewing machines for TG persons who have undergone training in tailoring or embroidery works.

The Department of Social Justice under Kerala government has launched 24x7 TG helpline number-1800 425 2147 to give legal, social, and personal assistance to TG people, and it acts as a crisis management centre. To bring the transgender community to mainstream society and make them self-reliant, the Department conducts training programmes for their skill development. To implement the programme, Rs. 5 lakh has been allotted to the District Social Justice Officers for expenses (Department of Social Justice, 2015).

To provide self-employment opportunities to transgender individuals in tourism, transport, and other sectors, the Department has implemented schemes for imparting four-wheeler driving training to five selected transgender persons from each district. The Department of Social Justice has taken the initiative to issue a TG ID card. The previous procedure for issuing an identity card under the Transgender (Protection of Rights) Bill 2016 has been changed to ensure welfare schemes for beneficiaries. As per the details from the Department of Social Justice (File No. SJD/101733/2019-C2) as of October 2019, 362 transgender identity cards have been issued, and 918 individuals have applied for the TG identity cards. The formation of TG Justice Boards and the Transgender Cell is one of the most important steps in the life of the TG community. They have the opportunity to form Community Based Organizations (CBOs) to work together for the welfare of the TG people. As per the data from TG Cell, till June 2019, 20 registered CBOs are working to coordinate the activities of TG people in the state. Table 2 shows the TG organizations in Kerala.

Table 2*Transgender Organizations in Kerala*

Sl No.	Name of the CBOs	District
1	Oasis Cultural Society	Trivandrum
2	Queeythm LGBTIQ	Trivandrum
3	LAS	Kollam
4	Misra Cultural Society	Kollam
5	Sheroes	Alappuzha
6	Dhwani	Kottayam
7	Mazhavillu	Idukki
8	Mudra Cultural Society	Ernakulam
9	Marvel	Ernakulam
10	Dhwayah	Ernakulam
11	Nila	Trissur
12	Adhwaitha Cultural Society	Malappuram
13	Punerjani Cultural Society	Kozhikode
14	Sahodari	Kozhikode
15	Karma Cultural Society	Malappuram
16	Snehatheeram	Kannur
17	Seed Suraksha	Pathanamthitta
18	Sahayaathrika	Trissur
19	Queerela	Ernakulam
20	Santhi	Wayanad

Twenty organizations are working to bring coordination to the transgender community. CBOs are conducting different creative activities for TG people to bring them together and make sure they are comfortable in diverse situations. For example, every year, Dhwayah (CBO) conducts a beauty pageant for the community members and the coordination of artists from several fields. *Kudumbasree* activities and community-related activities are running through CBOs.

Kerala Sports Council conducted one-day sports meet for transgender people on April 28, 2017, in Trivandrum, in association with the Sexual Minority Federation of Kerala. This was the first transgender sports meet in India. More than one hundred and forty TG individuals participated from 12 districts, and Malappuram District won the championship.

India's first transgender residential open school started in Kochi in 2016. Named 'Sahaj International School', it was inaugurated by transgender activist, writer, and actor Kalki Subramaniam. In her inaugural speech, Kalki said that this was a historic and important day and a model to be followed by all the states in India (Gangadharan, 2016). The school was initiated by transgender activist Vijayaraga Mallika. The school started to help transgender persons complete their Tenth and Higher Secondary education through National Open Schooling System. The soft skill training, organic farming, and stitching and personality development classes were also planned for the students. It was a great initiative to empower the transgender community through education.

Unfortunately, in 2017 the school stopped its function because there was no single registration in 2017. It was then converted into a hostel for transgender individuals working in Kochi Metro and other institutions. Now it is run by CMC (Congregation of Mother of Carmel) nuns. Joseph (2017) reported the words of one of the inmates of the hostel that "the members of the community want jobs and not education. Though we are getting the opportunity for education, we are neglected while applying for jobs. Hence, jobs are more important for us" (para. 2). One of the good opportunities for the education of the transgender community is ruined because of some of the problems they face.

Another significant movement taken by the Government of Kerala is the formation of *Ayalkkottam* (Neighbour Hood Groups-NHGs), which also helps

provide job opportunities to the transgender community. The first transgender Ayalkkottam named *Manaswini* is formed in the Kottayam district in 2017. As per the data uploaded on 31st March 2019 on the Website of Kumbasree, Kerala, the total transgender Ayalkoottam (Neighbour Hood Groups-NHGs) are 36, and total TG members participating in NHGs are 416 (Local Self Government Department, 2019).

India's first transgender festival, *Varnapakitt-2019*, was organized by the Government of Kerala. The two-day art festival was sponsored by Social Justice Department and coordinated by TG Cell, Kerala. It was a fantastic event that gave wings of aspiration and power to every transgender person in Kerala. They considered it as the happiest event and participated with pride and confidence. The transgender activist Sheetal Syam said:

It may be for the first time in the country that a state department is organizing such an art festival for us. There are several talented persons in our community who do not get a platform to perform and show their skills to the world because of the stigma attached to Gender. ("Kerala to Host," 2019, para. 2)

About 190 contestants who participated were 18 or above who had authentic transgender identity cards. The programme comprised of 20 events, and the Kerala government had provided Rs. Thirty-five lakhs of financial support. It was the most auspicious occasion in the life of the transgender community in Kerala, and they proved their talents and creativity. Bhadra Amal, a graduate of Bharathanatyam from the Kottayam district, won the *Kalaratnam* award. Kottayam district won the first prize, and Malappuram district secured the second position. The project officer of TG Cell, Syam S. Prabha, called it a "historic event," and she said, "we are all proud to

associate with the historic event. Where else in India would transgender people get such an opportunity to showcase their skills?"

In Kerala, 23 transgender persons got the opportunity to work in Kochi Metro Rail, and it met with global attention. It was the first government project in India where transgender individuals were placed in ticketing and housekeeping to their educational qualifications. Nine months later, the situation worsened. Unfortunately, most of them quit their jobs because of social, personal, economic, and political problems. Vidhya (2018) reported that transgender individuals in Metro rail faced the biggest challenges of educating their colleagues on their gender identity. Some co-workers were never ready to talk to them and were believed that all transgender individuals are sex workers. Vidhya (2018) reported the words of one of the transgender employees of Kochi Metro Rail:

True, there are sex workers among us, but it is not as if all of us do anything that's illegal. She also points to the harassment by the police security personnel at Metro stations but only has positive words from passengers. The passengers behave decently with us. If I notice any signal of bad behaviour from customers, I move away from the situation. (para. 13)

The misbehaviour of the customers, difficulty in accommodation, family problems, less salary, lack of transgender-specific washroom, and problems from co-workers are the problems they faced in Kochi Metro.

The government of Kerala has taken different steps for the inclusion and empowerment of the transgender community, but still, they are facing exclusion, stigma, and discrimination from the society. However, Kerala's initiatives help the TG community make their appearance and voice in public be heard, but their struggle for a dignified life has a long way to go. In the recent past, visual media also focused much

on talk shows with transgender individuals and put forward transgender issues in public.

TG People and a Temple Festival in Kerala

Chamayavilakku is the unique festival in *Kottankulangara* Devi temple in Kollam. This festival provides transgender individuals with a divine role. It gives all male-to-female transgender individuals to wear the dress as female as part of the ritual offered to Bhagavathi. Transgender people and homosexual individuals celebrate this event as part of their own identity. It is a two-day festival which is celebrated on the 10th and 11th of Malayalam month, *Meenam*. TG people can freely walk around the temple space without fear and stigma and pay their offering to the temple as the realm of MTF transgender persons. All Transgender persons can attend the festival beyond religious barriers, and boys appear cross-dressing and hold an oil lamp and participate in the festival, which is celebrated in connection with the origin of the temple.

One transgender person who participated in this festival said, "long fifteen years, I regularly hold the light for *Devi* to fulfil my small wishes." (Viji, Personal Communication, March 20, 2019) She believes in the Goddess's power and recollects the widespread belief that during the rituals, the devotees are considered the children of *Devi*. The majority of transgender people in Kerala participates in this festival and considers it the festival of the transgender community. Viji (March 20, 2019) continued that, "I wish that each day of our lives would be just like these festival days."

Transgender Empowerment

The concept of 'power' is generally used to show the capacity to exercise control over others. The majority of human beings would like to acquire and exercise as much power as possible as they can. In society, the process of power

creates two sections of society. One is those who possess power and authority, considered 'powerful' and the second one is 'powerless.' The powerless group is compelled to follow the powerful and gradually become a weaker section of the society. They are marginalised, exploited, and harassed by the powerful (Verma, 2017).

In India, social, political, economic, and cultural aspects of the society are determined by the powerful, that is, the males. For decades, women in India were considered as a weaker section. The academicians, politicians, writers, and activists regularly argued for women's empowerment. At that time, no one was talking about the empowerment of transgender people. But, the transgender community is the most marginalized group than the women in India. They are more powerless and voiceless and are harassed by all than women and other marginalized groups.

Most of the studies, writings, and policies think about gender equality only in terms of women, but the transgender phenomenon is a kind of gender identity and needs gender equality to a large extent than women. Gender equality is the fifth goal of sustainable development, 2030 by UNDP; here, women and girls are included in the gender equality spectrum. The transgender community faces different types of demotion in society which starts from their own families. Due to their gender identity, they face brutal insolence and ignorance from the social, cultural, and political front, inequality in income, citizenship, occupation, and education.

The issues of women empowerment and equality are at the top of the global agenda or global phenomenon. But the concept of transgender empowerment and equality is less discussed, but there is a need to concentrate on

this subject today. To discuss the issues of transgender empowerment, it is essential to understand the perception of empowerment. Verma (2017) quoted the words of Adams (1990) that empowerment "as a process in which individuals, groups or communities become able to take control of their circumstance and their own goals, thereby being able to work towards maximizing the quality of their lives" (p. 6). Empowerment is the individual's power to control one's own life and takes appropriate discussions on social, political, cultural, and economic aspects of life.

The term empowerment focused on the marginalized groups with 'powerless,' 'voiceless' and even 'lifeless.' According to Mandal (2013), the meaning of empowerment includes "self-strength, self-control, self-power, self-reliance, personal choice, the capability of fighting for one's rights, independence, own decision-making power, freedom, etc." (p.18). Empowerment is a multidimensional, active, and crucial process that includes the individuals and communities' psychological, social, relational, economic, political, educational, and spiritual strength. The utmost obstacles of transgender empowerment are abuses, violence, social stigma, exploitation, and discrimination. Therefore, it becomes a complex process.

Transgender empowerment has to focus on 'self-determination' and 'self-confidence.' Thus, it enables transgender persons to think and act freely for themselves and society (Vasumathi & Geethanjali, 2017). Understanding one's physical, psychological, educational, social, and political conditions and taking measures to overcome them are considered to empower the transgender community. It helps them live with dignity and enables them to attain the best possible capabilities and power as human beings.

Types of Empowerment

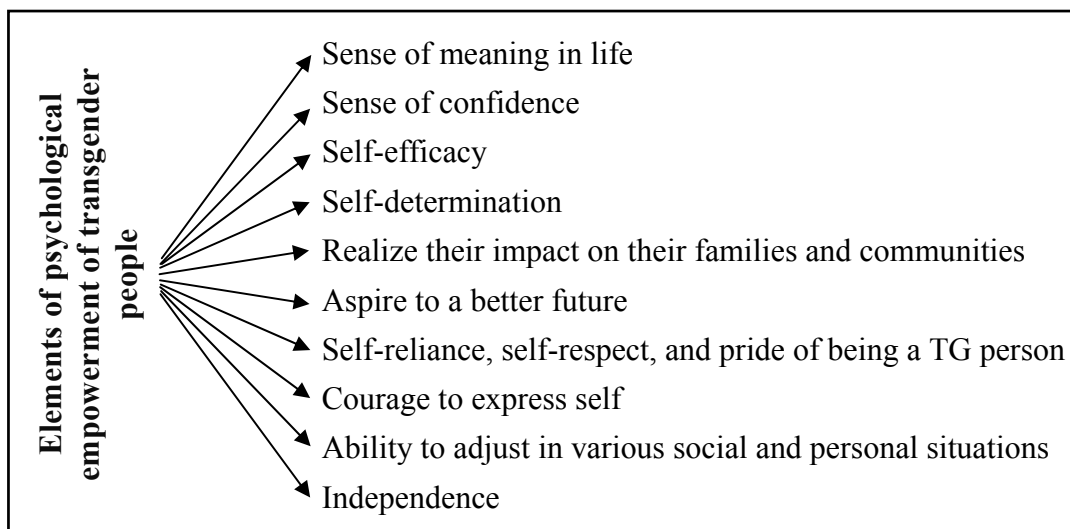
Types of empowerment include:

- Psychological
- Social
- Educational
- Political
- Economic
- Legal
- Community

Psychological empowerment refers to a person's feelings of self, development of emotions, and own existence, life and environment, and control over life. It is the most important factor to create the congruence between their gender identity and biological sex. Figure 8 shows the elements of psychological empowerment.

Figure 8

The Elements of Psychological Empowerment of Transgender People



Social empowerment is fundamental to determine one's role and status with the norms and practices of society. It determines the future of all people (Verma, 2017). Mandal (2013) observed that “social empowerment addresses the social discriminations existing in the society based on disability, race, ethnicity, religion, or gender” (p. 19). On the subject of transgender people, they are out of the gender binary. Therefore their gender role is not accepted by society. So they face social stigma from every aspect of society. In this context, their social empowerment is very significant. The factors of social empowerment for the transgender community are:

- Maintain relationships.
- A sense of autonomy.
- Act individually and collectively to change social relationships.
- Helping mentality.
- A sense of social belonging.
- Influence the direction of social change.
- Advocate for equal social status.
- Participation in socio-cultural activities.

Education is the most crucial process that plays a significant role in determining everything in individuals' lives. It is a resource to reverse the life of the transgender community, and it has a great scope, hope, and strength and helps to recognize their skills. The educational status of transgender people is inferior in comparison with the other marginalized groups in India. Educational empowerment helps them to understand and control the mental, social, political, and economic forces for their existence. It also creates self-confidence, self-esteem, and self-sufficiency, bringing new hopes to life (Mandal, 2013).

Mandal (2013) argued that political power is the most important thing in a democratic country, and it determines "what, who will get and how much" (p. 22). Here powerless, voiceless, and deprived groups will stand without raising their voice. Only 10% of the total transgender population got the right to vote in the 2019, Lok Sabha election. It is clear evidence that the transgender community is politically disempowered many times, and they are politically ignored and suppressed. Political empowerment refers to the extent to which transgender people's accessibility of the political system and their engagement or participation in the political process. The critical elements of political empowerment are the knowledge of the rights and duties of a person, understanding the changing political scenario in the country and the world. The elements of political empowerment of the transgender community are as given:

- Claiming one's rights and for community members.
- Active participation in political activities and affairs.
- Voice against social exclusion.
- Awareness of rights and duties.
- Interest in different bodies of government and ready to represent it.
- Set clear political ideology.

Economic empowerment of the transgender community can be referred to as controlling income, savings, and expenditure and utilizing employment opportunities rightly. Utilizing the government facilities and schemes for their economic security is also considered an element of economic empowerment. Financial contribution to the family, participation in business, and trade and economic use of resources are other elements of economic empowerment regarding transgender people. Other elements of economic empowerment are:

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- Ability to access resources to engage in productive activities for self and society.
- Take autonomous decisions related to job and finance.
- Saving habit.

Legal empowerment denotes the awareness of transgender rights and the special constitutional protection for gender identity and gender expression. To participate in the activities to protect the rights, prevent violence towards the transgender community, and create awareness to the community members on the judicial remedy for preventing violations against them is the purpose of legal empowerment. Characteristics of an empowered transgender person are given as:

- Self-identification and expression as a transgender person.
- Dignity and courage to overcome all human rights violations.
- Decision-making capacity and self-reliance.
- Awareness of transgender rights and duties of a citizen.
- Participation in political, social, economic, and cultural activities.
- Physical and mental hygiene and awareness and protection of physical health.
- Positive self-image and its practices.
- A warm relationship with members of society.
- Ability to learn and practice life skills.
- Raise voice against exploitation, social exclusion, and discrimination.
- Willingness to utilize job and educational opportunities.
- Act as a responsible citizen.

Transgender empowerment is a complex and revolutionary process (Vasumathi & Geethanjali, 2017), and it needs the coordination of society and

authorities. Lots of misconceptions exist regarding their physical body and gender identity. As a result, most transgender individuals will not be ready to express their gender identity. Consequently, they live with depression, poverty, exploitation, and suffering poly-victimization throughout their lives. As a result, plenty of human resources will be wasted without contributing to oneself or others. Therefore, transgender empowerment must track step by step process and need more concentration in each step. Marginalization or disempowerment, or powerlessness, is not a personal crisis of the transgender community in India but a social issue that has been rooted in social inequality. Therefore, we must take necessary action to cure it based on societal conditions.

Social Functioning

Social functioning is usually concerned with the person's relationship with society. It is strongly connected with the living environment of the individuals. According to Sainio and Tiikkainen (2016), social functioning has five elements, which include "social networks, social activity and participation, loneliness, social support, and social skills" (p. 145). Blakely and Dziadosz (2007) presented the definition of social functioning by Newbrough (1976) that "the ability of a person to do what is appropriate in any social setting" (p. 156). It is the component or subset of Social Role Theory (SRT). Bohem (1958) saw it in terms of "role performance" (Blakely & Dziadosz, 2007). Role theory deals with the individual and collective level of social behaviour. It analyses the individual behaviour in a social context at the "micro, macro and intermediate-level" (Turner, 2002). Ralph Linton's (1936) view on role presented by Turner (2002) is that role is the dynamic side of the status, and every status determines the role of the individual. Every role is related to the status of the person in society.

Role Theory

Role theory is not one theory, and it has numerous versions and interrelated concepts or theories on the role of the individual in social settings. It is mainly concentrated on three things; behaviour pattern of the individual, social position, and expectation on persons' behaviour. Initially, role theory seriously arose from the insight of social scientists on theatre practice. Three significant contributions had pursued this insight by Ralph Linton (an anthropologist), George Herbert Mead (a social philosopher), and Jacob Moreno (a psychologist) in the 1930s based on different views. Ralph Linton regarded role theory as the "dynamic aspects" of social statuses recognized by society. Mead viewed the role as a coping strategy through the social interaction of an individual.

Moreno viewed roles as 'habitual and sometimes harmful tactics' and learned through 'primary' relationships as a psychologist. The following writers have diverse views on Role theory. Muzafer Sherif's insight on Role theory is the effects of social norms. Talcott Parsons stressed the significance of 'socialization, social norms, consensus and sanctioning' on role theory. Robert Merton analysed role structures and processes, and role conflict and applied role concepts to organisations were discussed by Neal Gross, Robert Kahn, and their colleagues (Biddle, 1986). Roles are considered as the building blocks of social institutions and social structures, and it explains the relationship between the individual and the society. The concept of the role theory was divided by Ivan Nye (1976) into two general approaches: structural and interactionist (Yodanis, n.d.).

Structural Perspectives

In this view, roles are culturally and socially defined and connected with gender, ethnicity, sexual orientation, and social classes, which shapes the role of

persons. The early contributors of structural views were anthropologists Nadel and Michael Banton and sociologist Marion Levy. Social psychologists ranging from Dorwin Cartwright and Frank Harary to Oscar Oeser also contributed to the same (Biddle, 1986). According to their views, one individual's social position or status may affect their social behaviour. Role behaviour and role expectations are other important concepts in this view and are explained as culturally different. Social pressure may negatively affect the role of individuals in society. Turner (2002) stated:

Recognizing that some of these structural approaches were overly deterministic and static, Merton (1957) and Gross, Mason, and Mac Eachern (1958) offered more dynamic theories in which roles are viewed as the foci of often conflicting expectations from the various alter roles with which they interact. (p. 233)

Social pressure is the most important factor in deciding the role performance of the individual. Social context and resources are the influencing factors of role competence and success. Strong social expectations also affect the role performance of the individuals. The essence of all structural theories is based on the role play in which the players are internalized, externalized or both judged or self-analyzed themselves and how well they match their expectations (Turner, 2002).

Interactionalist Perspective

In the mid of 1960s, the challenging version of role theory emerged. It was called an interactional theory. This school had been criticized by the views of structural perspective on the over emphasize of societal norms on role performance, as focused on the individual's capacity to carry out his/her role in a social setting. The interactional theory opens by discussing the pattern of social interaction of individuals and groups of individuals (Turner, 2002). According to Yodanis (n.d.), "individuals also take on the role of others in order to anticipate their actions and

perspectives (*role-taking*) and continually produce and reproduce roles (*role-making*)” (para. 9). Through this interaction, persons can identify the roles of self and others and also identify the social status or positions. Roles are a general 'pattern of action' (Yodanis, n.d.).

According to interactional theory, roles are affected by a variety of forces. Roles do not have common elements, but they may have similar elements in similar circumstances and problems (Biddle, 1986). Yodanis (n.d.) reported that researches in this field revealed the multifaceted relationship between ‘roles in interaction and identity construction.’ Every individual carries his/her role in different ways. Some individuals become 'what his/her roles rather than perform their role merely. They are called the 'role-person merger' by Ralph Turner (1978). But some other persons' identities and roles may have incongruence and is called ‘person-role conflict’. The concept of ‘role distance’ explained by Erving Goffman (1961) shows the individuals’ distance or conflict between his/her role and their identities (Yodanis, n.d.).

The interactional approach discussed four broad types of roles. The first one, which is the more inclusive one, is named ‘basic roles’. It is associated with gender, age, and social identities and is modified by the content and control of other types of roles (Turner, 2002). ‘Position or status role’ is connected with the position in social organizations and formally organized groups. ‘Functional group roles’ are ‘in formalized behaviour pattern, and it will instinctively emerge when the individual interacts in group settings and includes the roles such as "leader," "follower," ‘counsellor,’ ‘mediator’, and ‘devil's advocate.’ ‘Value roles’ emerge spontaneously “but are attached to very positively or negatively valued identities. ‘Hero,’ ‘saint,’ and ‘villain’ are common examples. Interactionists see the dynamics of functional group roles and value roles as fundamental, to understand more structurally grounded roles” (Turner, 2002, p. 234).

Role Theory and the Transgender Community

The roles of the individuals are culturally different; at the same time, some roles of the individuals are globally unified. Biddle (1986) viewed that as per the examination of role theory. Role theory is terminologically undermined at present due to the lack of conceptual clarity, unfocused, and the constricted perception of its exponents and analysts. Role theories focused on social behaviour, social position or status, role confusion, role conflict, and role expectations. All these concepts on Role theories should be redefined based on marginalization and gender equality. The social position of the individual is the most crucial to define his/her social role. Role confusion or role conflict may negatively affect the entire life of the person. Significantly, the transgender community does not have a proper social role since they are still not accepted by society. We must rethink and redefine the role of transgender persons and provide them with an expressive space to manifest their social role.

Critical Theory in Education

The critical theory comprises a group of scholars such as Theodore Adorno, Walter Benjamin, Jürgen Habermas, Max Horkheimer, and Herbert Marcuse associated with the "Frankfurt School" (Frankfurt Institute for Social Research, Germany) in the 1930s. The school has produced knowledge in diverse fields (Freisen, 2008; Griffiths, 2009). According to Fay (1987), the critical theory considered the empowerment of human beings who face obstacles due to their race, class, and gender. In their writing, Freisen (2008) presented the view of Nichols and Allen-Brown (1996) critical theory, in sum, seeks to "make problematic what is taken for granted in culture," and it does so in the interests of "social justice," especially in the interest of "those who are oppressed" (p. 226). Tripp (1992) stated about critical theorists that:

They were all interested (in both senses of the word) in the idea of a more just society in terms, not just of all people having equal access to the good things of life, but also and perhaps more importantly, of people being in cultural, economic and political control of their lives. (p.1)

The theorists argued that critical theory is the process of ‘emancipation’ that helps the oppressed and exploited to become sufficiently empowered and change their conditions "for themselves by themselves." Here emancipation is being a kind of ‘self-conscious’ (Tripp, 1993). Gadamer, Bourdieu, and Freire are the major theorists who emphasized critical theory in education (Griffiths, 2009). The key idea of Critical theory is to overcome the hindrances by liberating the human being through critical reflection. Critical theory in education majorly focuses on the existing education system and its performance for the subaltern group. It provides a multifaceted perspective on the problems faced by marginalized groups and takes advantage of opportunities for their empowerment. Critical theory in education emphasizes the abolition of inequality, injustice, and exploitation. It makes education or knowledge as a tool for social change question critically the social standard of the world then reflects on it through education.

Education has taken critical theory in different ways. In his work ‘Pedagogy of the oppressed,’ Freire (1968/2005) raised the term "critical pedagogy" to educate the oppressed people through the basics of critical theory. Other theorists Henry Giroux and Michael Apple have applied critical theory “on the political, institutional and bureaucratic control of knowledge, learners and teachers” (Tripp, 1992, p.13). Some of the theorists applied critical theory in education for action research. Critical theory has been taken in education to construct social justice through pedagogic action on the part of teachers. Salehi (2013) observed that:

This theory has applications in the context curriculum (Apple 1982; Ven Manen 1977), administration management (Foster 1986, 1980) Bates, 1982; Giroux 1982), action research (Kmys 1986), teacher training (Baldwin, 1987, educational policy analysis (Bronty 1985) planning (Wheeler 1982) educational theory (Bang 1989) and adult education Mazviour, 1985). (p. 50)

Education is a powerful weapon to create an impact and tremendous transformation of human life. In this context, critical theory in education has a prominent role in empowering the marginalized. It would be challenging to discuss the philosophy of education of marginalized people without mentioning Paulo Freire.

Paulo Freire, a leading philosopher and critical theorist of education, believed that education gives more opportunity for men and women to identify themselves and be able to take responsibility for their own lives and be capable of knowing what they want. Freire pointed out that education will help the suppressed people to ask for their rights, and they can "ask good questions." Education can provide the marginalized group with an expressive space to manifest their cognitive skills towards freedom. Freire (1968/2005) raised the term critical pedagogy to educate the oppressed people through the basics of critical theory. Education should aim to change the suppressive structure and need reconstruction by engaging the dehumanized or marginalized group.

Spatscheck (2010) reported Adorno's concept of education that "in his article "Theory of Half Education" (*Theorie der Halbbildung*, Adorno 1959) he argued that education (*Bildung*) in its full sense is continuously under threat of becoming reduced to form of "half-education" (*Halbbildung*) (para. 7). Therefore, education means individual liberation, which also demands the contribution to society and culture. The theory of half education is very relevant; it allows developing the

perception of education of contemporary times. In addition to this, an inspiring view had been contributed by Jürgen Habermas in his critical theory of rationality and knowledge. He looks at modernism in attaining an utterly democratic society where education will gross both the practical and theoretical essence of education, which brings a new light by re-conceptualizing it.

Education needs to be thought and re-constructed according to the change of time and space. Therefore, utilising the potential of critical theory, we can revolutionise the educational system and give voice to marginalised students. Educational culture must adopt the changes by encouraging the students to analyse and replicate the social situations as they exist critically.

Chapter 3

REVIEW OF LITERATURE

- *Studies on Education of transgender people*
 - *School experiences of transgender people and the impact it has had on their lives.*
 - *Higher education experiences of transgender people.*
 - *Measures to support the education of transgender people.*
- *Studies on Social functioning of transgender people*
- *Studies on Empowerment of transgender people*
- *Conclusions*

REVIEW OF LITERATURE

This chapter will find the systematically collected and arranged research literature relating to several aspects of education, social functioning, and empowerment of transgender people. The review aims to set the framework, define the problem and bring light to the insufficiency of the existing research in the educational field on the transgender phenomenon and explore the necessity for the current study. The literature reviews are mainly based on foreign countries because Indian studies on current disciplines are few and they are included. The chapter divides into the following sections.

Studies on:

- Education of transgender people:
 - School experiences of transgender people and the impact it has had on their lives.
 - Higher education experiences of transgender people.
 - Measures to support the education of transgender people.
- Social functioning of transgender people.
- Empowerment of transgender people.

Education of Transgender People

This section deals with what the existing literature says about the school experiences of transgender people and the impact it has had on their lives, their higher education experiences, and the support measures for their education. A number of authors have investigated on the school experiences of Lesbian, Gay, Bisexual, and Transgender (LGBT) students. Nevertheless, the school experiences of transgender people have not been particularly widely studied.

School Experiences of Transgender People and the Impact it has had on their Lives

School is a crucial part of any person's life. Therefore, any experience from schools, whether positive or negative, will be reflected throughout the person's life. Unfortunately, studies have found that the majority of transgender people had negative school experiences and that this had affected their lives (Beeson, 2017; Burns et al., 2016; Chatman, 2015; Clark, 2017; Daniels et al., 2019; Day et al., 2018; Devis-Devis et al., 2018; Glazzard, 2016; Greytak et al., 2009; Hatchel & Marx, 2018; Hobbs, 2016; Ingrey, 2018; Johnson et al., 2014; Jones et al., 2016; Kosciw et al., 2009; Liboro, 2015; McBride, 2020; McBride & Schubotz, 2017; Okanlawon, 2017; Palmer et al., 2012; Payne, 2014; Peter et al., 2016; Platt, 2016; Rajkumar, 2016). In contrast, Leonard (2019) found that transgender children and youth had a supportive atmosphere in their schools and were willing to share their experiences open-handedly with others.

The school education system is firmly entrenched in the gender binary. Therefore, transgender students face negative experiences. TG students experienced higher levels of harassment, violence, and victimisation than Lesbian, Gay, and Bisexual (LGB) students at school because of the challenges of social norms of gender (Greytak et al., 2009). The study observed that these students' painful school experiences led to absenteeism, feelings of isolation, and a low grade in school education. On the other hand, Kosciw et al. (2009) explored how regional, community, and district-level factors were related to the harmful experiences of LGBT youth at school. The study noted that they experienced homophobic and transphobic bullying, but these experiences were not the same at the local and district levels. Palmer et al. (2012) recorded that the educational experiences of

LGBT students in rural schools were related to school security, harassment, educational outcomes, school engagement, and school resources.

Johnson et al. (2014) examined that transgender, queer, and questioning (TQQ) students frequently experienced incidents of maltreatment and hostility at school education, and school washrooms were a frightening place to them. In addition, negative school experiences had social repercussions for TG people (Payne, 2014). They found that fear, harassment, social isolation, discrimination, and verbal abuse at schools were harmful to LGBTQ students' social attitudes.

Various threats in schools have adversely affected the mental health and well-being of LGBT students. For example, Liboro (2015) analyzed that negative school experiences affected the mental health and well-being of LGBT students. Chatman (2015) similarly observed that LGBT who experienced bullying in their school periods felt homophobic bullying, caused poor grades, depression, and low self-esteem.

TG students experienced educational barriers such as gender stereotyping, lack of understanding of transgender issues, exclusion, lack of support during transition, and rigid rules and regulations in schools (Burns et al., 2016). Hobbs (2016) revealed that 75% of LGBT students faced bullying or harassment, 33% used drugs or alcohol, and 17% experienced depression and attempted suicide. Platt (2016), conversely, compared the school climate and LGBT students' overall positive effect. The study found a significant relationship between student protective avoidance behaviour and students' positive effect. LGBT students exhibited self-protective or avoidance behaviours like skipping classes or avoiding restrooms and locker rooms.

Primary school experiences play an essential role in developing students' self-concept, especially among transgender students. Glazzard (2016) conducted a study on the primary school experiences of six self-identified transgender students. Personal semi-structured interviews were conducted to collect data, which were thematically analysed. The results of the study indicated that the participants felt discomfort in school due to a lack of support when changing their gender identity. Consequently, it negatively affected the development of their self-concept.

Global and local policies could protect gender identity and gender expression in educational contexts (Jones et al., 2016). The study selected 189 Australian TG students between the ages of 14-25 years and conducted 16 online interviews. They reported that 65% of the participants experienced verbal harassment, 21% faced physical abuses from the school on gender diversity, and 23% reported no proper teacher support. Ninety percentage of TG students thought of committing suicide due to physical abuse.

It is essential to recognise how the negative school experiences of transgender students can lead them to wrong practices and suicidal tendencies. Peter et al. (2016) examined the relationship between suicidal tendency and school climate among 3,700 LGBTQ students in Canadian schools. The study explained that sexual and gender minority students were not safe at schools and that those students had weekend school attachments and high suicide rates due to harmful practices.

In the Indian context, the formal education of transgender is not popular, and their family and school environment do not support completing their schooling. Rajkumar (2016) observed that transgender enrollment in Indian schools was very low, and the dropout rate was very high. It was also revealed that transgender children were subjected to harassment, intimidation, and ridicule at schools. The

study concluded that difficulty in enrollment, harassment, exclusion, lack of recognition, lack of restroom facilities, and lack of teacher support were the identified educational barriers in Indian educational institutions.

Negative school experiences foster a negative attitude towards the education system among transgender people. Beeson (2017) reported that LGBTQ students experienced “the instability, fear, psychological effects, and the lack of belongingness” (p. 161) at the schools, and these experiences fostered a fearful and negative attitude toward the education system. Similarly, Clark (2017) noted that transgender students had negatively perceived their classmates, teachers, and other adults because of the harmful school experiences.

McBride and Schubotz (2017) pointed out that transgender or gender non-conforming students in Ireland experienced more homophobic and trans-phobic abuses from teachers and classmates than the others connected with them. Likewise, Okanlawon (2017) reported that LGBT students had experienced various homophobic threats at schools.

School bullying and victimisation create a negative perception of the school environment among transgender students. Day et al. (2018) investigated the school experiences of transgender youth and their perception of schooling. Thirty-one thousand eight hundred and ninety-six transgender students were selected as the sample from Middle and High schools in California. The study found that transgender youth experienced bias-based bullying and victimisation from their schools. As a result, they had more negative perceptions about the school climate.

Devis-Devis et al. (2018) collected the experiences of transgender adults in physical education (PE) training. Their findings showed no gender adaptation

practices in PE classes, so transgender students experienced multiple forms of rejection, harassment, and exclusion. Hatchel and Marx (2018) compared the relationship between peer victimisation, school belonging, and drug use among transgender youth. They found that transgender youth were victims of stigma and occasional peer abuse, and they used drugs to deal with it. Hatchel and Marx argued that a more excellent sense of school belonging was essential in reducing drug use among transgender students.

It was found that Transgender or Gender Non-Conforming (TG/GNC) students were forced to use washrooms unsuitable for their gender identity, and their basic needs were denied at schools (Ingrey, 2018). Daniels et al. (2019) reported that gay and transgender youth experienced violence and discrimination in schools in South Africa and, as a result, were speechless and that discrimination and harassment harmfully affected their educational attainment and goals. MC Bride (2020) reviewed several studies on the school experiences of TG students. This study revealed that most literature found that macro and micro aggressions and violence against transgender youth in secondary schools were due to institutionalised cisnormativity.

Higher Education Experiences of Transgender People

Studies have shown that transgender students are not safe in higher education institutions either. Dugan et al. (2012) investigated the perception, engagement, and educational outcomes of transgender college students. The study found that transgender students were neglected voices in higher education and student affairs literature. Compare to their peers, the perception of safety and belongingness was significantly lower in TG students. In the same way, Roop (2014) examined that college was a more critical place in the identity development of transgender students. However, they experienced a variety of intimidation and discrimination in

higher education institutions. On the other hand, in a sample of 184 TG students from different colleges through Facebook events and emails and conducted a survey, Freitas (2017) found that women's colleges were TG-friendly and the ideal place for them. The study concluded that it was a place that provided support and opportunity to pursue a better education than other co-educational institutions.

According to the study of Dimant et al. (2019), TG or GNC students experienced abusive comments about their gender identity. Besides, they witnessed high levels of exclusion or discrimination at the time of training and practice in medical institutions.

Measures to Support the Education of Transgender People

Transgender students need strong support in the educational settings to meet their educational goals in the particular context of harassment and discrimination in the education system. Studies have also been conducted on ways to support the education of transgender people. For example, King (2005) studied the role of high school counsellors or social workers in supporting LGBT youth. To understand their experiences with high school counsellors or social workers, the researcher selected ten participants aged 18-21 and conducted structured interviews. The results showed that homophobic and heterosexual attitudes existed at all levels, including administrators, teachers, counsellors, or social workers. The study concluded that knowledge about gender diversity among counsellors or social workers could help better understand LGBT issues in schools.

Singh and Jackson (2012) noted that not all school environments were the same. Therefore, they demanded that teachers apply appropriate methods to consider the needs of LGBTQQ (Lesbian, Gay, Bi-sexual, Transgender, Queer, and Questioning) students. The study emphasised the term "effective advocacy," which

means that the educators must first understand the practices for securing school environment and then pursue the programmes implemented and assessed for a positive school environment. The study concluded with a list of innovative and effective strategies for teachers to support LGBTQQ students at the academic and individual levels in their school environment.

A study by Arora (2016) focused on alternative voices in the classroom and the significance of educational institutions for the socialisation of learners into the world of discrete binary. The study found that most Indian schools were hostile to transgender students and were not safe. Moreover, gender/gender diversity was rarely discussed in the curriculum of most Indian educational institutions. The study has made recommendations to avoid discrimination against transgender students and to secure all educational institutions.

Mukherjee (2016) discussed the National Policy on Education from 1968 and 1986 to analyze the educational opportunities of transgender students. The article explained that the national system of education that guarantees equal access to educational opportunities for all, regardless of caste, creed, location, and gender. However, both policies consider boys, girls, men, and women under gender diversity. Therefore, they were only considered as active agents of the potential development of our country, and transgender pupils were invisible in the mainstream educational policy. The article concluded that the authority should be provided with a safe, dignified, and encouraging atmosphere in the educational institutions for TG students to ensure their academic excellence.

Bartholomaeus and Riggs (2017) reviewed research studies on transgender people and their education in their book, *Transgender young people and education*. The authors reported the ways to include and support transgender individuals in

educational contexts. They examined the need for clarity in all languages related to gender, gender identity, transgender, cisgender, and sexual orientation. Finally, they presented their conclusion that schools should play an essential role in the future of transgender individuals and work with "the whole of society" for the inclusion and well-being of transgender people.

A study conducted on the educational values of transgender-created videos on YouTube by Miller (2017) found that YouTube videos had a wide array of themes to discuss many transgender-specific issues. The study concluded that transgender YouTube content could serve as an essential educational tool for transgender viewers and mainstream audiences to understand transgender issues and needs. Later, Miller suggested some ways to make transgender-themed YouTube helpful content for educational purposes.

Manitoba Education and Training (2017) published a book on *supporting transgender and gender diverse students in Manitoba schools*, prepared by an interdepartmental team of Manitoba education and training. They presented the experiences of professionals who had worked with transgender and gender-diverse children and youth. The book sets out guidelines for administrators, teaching and non-teaching staff, and parents or guardians to support transgender and gender diverse students and to provide them with equal and dignified positions in curricular, extra-curricular, and social aspects in their school life. Similarly, Doiron (2017) developed a resource guide for educators to furnish a safe school climate for TG students.

Chandra (2017) found that the transgender community in India is educationally, socially, psychologically, sexually, and economically marginalised or excluded. The study stated that education plays a vital role in all their development,

so it was suggested to reorganise the teacher education programme to ensure their educational opportunities and empowerment.

In a study by Mangin (2018), teacher feedback was sought to address and support gender-neutral practices in schools. The study pointed out the need to promote gender practices, a holistic environment in schools and recommend legal and mandatory educational training in all school programmes to ensure that the school is inclusive.

Abreu et al. (2019) identified the need to train the school counsellors and the school personnel on the transgender phenomenon. They highlighted that the school counsellors did not receive training during the pre-service and in-service periods. The study proposed some recommendations to introduce transgender-specific training programmes to support school counsellors. Likewise, Springer et al. (2019) made some valuable recommendations to the preparation and training of school counsellors to deliver staff development presentations tailored to the needs of TG and GNC youth.

In their study, Omercajic and Martino (2020) critically analysed the implications of addressing transgender affirmation policies and gender justice and gender democratisation in the school education system. The study argued for a comprehensive plan to promote gender equality and gender democratisation for all students. They added that teachers and administrators have to concentrate on ethical and political questions about the transgender life at schools.

Summary

The educational experiences of LGBT youth are a vast area of the previous literature, but neither the school nor the higher education experiences of transgender people have been particularly extensively researched. However, most studies

showed that TG or GNC students have had negative experiences in educational institutions and affected their lives. Some studies have put forward recommendations to make educational institutions TG inclusive. Table 3 shows the summary of literature reviews of the education of transgender people.

Table 3

Important Aspects of the Literature on the Education of TG People

Topic	Key Concepts
Education of transgender people:	<ul style="list-style-type: none"> • Negative school experiences caused poor grades, depression, and low self-esteem among TG students and adverse social repercussions.
School experiences and the impact it has on the lives of transgender people	<ul style="list-style-type: none"> • TG or GNC students experienced more homophobic and transphobic abuse from teachers and classmates than others. • Harmful school experiences had led to a high suicide tendency and drug use among TG students. • Negative school experiences adversely affected the development of TG students' positive self-concept. • School washrooms were a scary place for TG students. • Transgender students did not receive any social and emotional supports from peers, school personnel, and their families. • Transgender enrolment in Indian schools was very low, and the dropout rate was very high. • Identified educational barriers for TG students in Indian educational institutions were difficulty in enrolment, harassment, exclusion, lack of recognition, and lack of teacher support. • Institutionalised cisnormativity was a significant cause of macro and micro aggression and violence against transgender youth in secondary schools.

Topic	Key Concepts
Higher education experiences of transgender people	<ul style="list-style-type: none"> • TG or GNC students experienced a variety of intimidation and discrimination in higher education institutions, but women's colleges provided opportunities to TG students for their empowerment.
Measures to support the education of transgender people	<ul style="list-style-type: none"> • Studies recommended for Transgender-specific training programmes for school counsellors and school personnel on the transgender phenomenon. • The legal and imperative educational practice in all school programmes were suggested to ensure inclusive space for TG students at schools. • Handbook and guidelines were prepared for administrators, teaching and non-teaching staff, and parents to support TG/GNC students. • Restructure the teacher education programme was suggested to ensure educational opportunities for TG youth and thereby their empowerment. • Government provisions should be made for the social integration of the TG community through quality education and appropriate employment.

Social functioning of Transgender People

The social role performance of an individual depends to some extent on their gender. Therefore, the study of the social functioning of transgender people plays a vital role because they transcend the typical gender binary. Unfortunately, very little research has been done in the realm of the social functioning of transgender people worldwide.

Although no in-depth studies have been found on social functioning, some studies have been found on the psychological functioning of transgender people. For instance, Cuypere et al. (1995) compared the psychosocial functioning of transsexuals (male-to-female and female-to-male transgender people). Twenty-two

MTF and 13 FTM transgender people registered at Gender Identity Clinic in Belgium since 1986 were selected for the study. The result exposed that both groups had difficulty in psychological functioning, but FTM transgender people had more psychological disorders than MTF transgender people. The study also found that educated and employed transsexuals showed social integration.

Similarly, Gupta et al. (2012) conducted a study on the psychosocial functioning of an individual with gender identity disorder (GID). The study selected an adult transsexual male aged 22 years, educated the seventh standard. The study found that the participant experienced psychological, social, financial, and occupational difficulties due to GID and lost personal and social sense of responsibility and well-being.

Abbas et al. (2014) studied the social adjustment of transgender in Punjab. Interview schedule and questionnaire were used to collect data from 120 participants and found that the transgender community faced many problems from their society, religion, and families. So they experienced many problems in their social adjustment. Therefore, the investigators suggested that the government should take urgent and necessary steps to provide essential health, education, and other basic facilities to improve the social adjustment of the transgender community.

Social support from family and friends is paramount in shaping the well-being of transgender youth (Alanko & Lund, 2020). The researchers examined how the quality of relationships between parents, friends, and partners affects the well-being of transgender youth. The sample included 370 transgender people aged 15–25 years. The findings revealed that the social well-being of transgender youth was poor due to a lack of support from family and friends, which adversely affected their social engagement. They concluded that it was essential to raise public awareness of

transgender identities, dispel misconceptions about transgender people, and address gender-polarised views.

Summary

Table 4 shows the summary of the literature reviews on the social functioning of transgender people.

Table 4

Main Aspects of the Literature on the Social Functioning of TG People

Topic	Key concepts
Social functioning of transgender people	<ul style="list-style-type: none"> • MTF and FTM transgender people had difficulty in psychological functioning, but FTM transgender people had more psychological disorders than MTF transgender people. • Educated and employed transsexuals had more social integration. • The transgender community had been facing numerous problems from their society, religion, and family. So they had faced many problems in social adjustment. • The social well-being of transgender youth was poor due to a lack of support from family and friends, which adversely affected their social engagement.

Empowerment of Transgender People

Transgender empowerment is one of the severe problems because they are one of the most marginalised groups, yet few studies have been documented on the empowerment of TG people. Dentato et al. (2010) examined the role of social workers in community partnership for the alliance of LGBTQ and discussed the importance of empowerment-based social work of organisations and communities

for the alliance of LGBTQ. The study found that the alliance of LGBTQ with community-based organisations, social workers, and social work students might help to positively impact the use of an empowerment perspective inherent in collaborative efforts.

In India, there are various programmes to ensure the empowerment of the TG community, and it is essential to study whether these programmes have been effective in improving their quality of life. Shaikh et al. (2016) investigated the outcomes of the *Pehchan* programme in India, which aimed to strengthen the transgender community and provide different services to them like health, legal, and social services. The study selected 268 transgender people from 6 Indian states through the stratified random sampling technique and used a pre-and post-intervention cross-sectional survey design. The study reported that the *Pehchan* programme effectively provided a sound stage for the transgender community to overcome marginalisation. It improved the demand for and access to social, psychological, and legal services.

The studies indicate that microfinance and self-help groups are essential for the social and economic empowerment of the TG community. Suguna (2016) focused on the social and economic empowerment of the TG community in Tamil Nadu through self-help groups. The study argued that the Tamil Nadu government has taken many developmental activities for the social and economic development of the TG community through self-help groups and introduced a microfinance paradigm model for them. The study concluded that long-term poverty alleviation programmes must be developed to facilitate the empowerment of the TG community. Thus they could better share their views, opinions, and issues and engage in social activities. Microfinance has a vital role in the social and economic

empowerment of Cisgender and Transgender Woman Sex Workers (CWSWs and TWSWs) (Lall et al., 2017). They conducted a study on the acceptability of microfinance-based empowerment in WSWs and TWSW in Malaysia and revealed that TWSWs perceived 'transphobia' as an obstacle in initiating their enterprises. They concluded that the inclusion of structural elements in stigma reduction activities in the community could improve the microfinance intervention for WSWs and TWSW.

Only one study was conducted in Kerala on the empowerment of the TG community (Antony & Johnny, 2017). The study employed the case study method and applied Maslow's hierarchy theory to describe the developmental patterns of TG individuals. The study noted that the transgender community in Kerala needs empowerment in 'physiological, safety, belongingness and love, esteem and self-actualisation needs.

Social stigma and human rights violations lead to physical, mental, and sexual health inequities among LGBT youth in Jamaica (Logie et al., 2017). The study proposed a course to ensure the empowerment of LGBT. The study pointed out that the course helped to ensure the dignity, pride, and confidence of LGBT people and their empowerment. Education is the most powerful tool for the empowerment of the TG community. The empowerment of the transgender community is the most central and decisive subject today (Vasumathi & Geethanjali, 2017). They argued that education is a sharp machine to help the TG community to overcome all obstacles.

Summary

Table 5 shows the summary of the studies on the empowerment of transgender people.

Table 5*Summary of the Studies on the Empowerment of TG People*

Topic	Key concepts
Empowerment of TG people	<ul style="list-style-type: none"> • The Pehchan programme had effectively provided a good platform for the TG community in India to overcome their marginalisation. • The alliance of LGBTQ with community-based organisations, social workers, and social work students may help to positively impact the use of an empowerment perspective inherent in collaborative efforts. • Microfinance and self-help groups played a significant role in the economic and social empowerment of the TG community. • The transgender community in Kerala needs empowerment in terms of 'physiological, safety, belongingness and love, esteem, and self-actualisation needs. • The implementation of specific courses or training could ensure the dignity, pride, and confidence of LGBT and ensure their empowerment. • Education has an essential role in the empowerment of the TG community.

Conclusions

Primarily the literature, as reviewed in this chapter, TG students experienced high levels of harassment, violence, victimisation, homophobic and transphobic intimidation, social isolation, discrimination, and aggression at schools (Greytak et al., 2009; Johnson et al., 2014; Jones et al., 2016; Kosciw et al., 2009; Okanlawon, 2017; Payne, 2014). Recently, MC Bride (2020) reviewed several studies on the school experiences of TG students and found that institutionalised cisnormativity causes macro and micro aggressions and violence against transgender youth in schooling. Further, many of the studies recorded that harmful school experiences lead to poor grades, depression, and low self-esteem, and a high rate of suicide

tendency among TG students (Burns et al., 2016; Chatman, 2015; Hobbs, 2016; Liboro, 2015; Palmer et al., 2012; Peter et al., 2016; Platt, 2016). Too often, the literature showed that TG students experienced more homophobic and transphobic abuse from teachers and classmates, and they did not receive social and emotional support from peers, school personnel, and their families.

Studies have gone on to the perception of TG students on teachers and classmates (Beeson, 2017; Clark, 2017; Day et al., 2018; Dugan et al., 2017) found that TG people had a negative perception of the school environment. Furthermore, a study found that the negative experiences in primary school harmfully affected the development of the self-concept of TG students (Glazzard, 2016).

There have been few Indian studies on transgender education, reflecting the educational and social difficulties of TG students (Arora, 2016; Rajkumar, 2016). Studies have found that they were subjected to various threats and discrimination in higher education institutions (Dimant et al., 2019; Dugan et al., 2012; Roop, 2014). However, women's colleges offered TG students opportunities for empowerment (Freitas, 2017).

Studies on the measures to support the education of TG people revealed that school counsellors played an important role in meeting the needs of TG and GNC youth (Abreu et al., 2019; King, 2005). Studies in this area shed light on the need to provide transgender-specific training programmes for school personnel. Some studies prepared a handbook or resource guide for administrators, teachers, non-teaching staff, parents, or guardians to support TG or GNC (Doiron, 2017; Manitoba Education and Training, 2017). A study conducted in India by Chandra (2017) suggested reorganising the teacher education programme to ensure the educational opportunities for TG youth and thereby their empowerment. Additionally, some

studies have emphasised the need for government provisions to integrate the TG community through quality education and appropriate employment.

The second part of this chapter discussed the literature on the social functioning of TG people. But only a limited amount of research has been identified in this area. These studies did not focus on the in-depth analysis of social functioning. The studies have examined the psychosocial functioning (Cuypere et al., 1995; Gupta et al., 2012) of TG people. Only one study by Abbas et al. (2014) studied the social adjustment of transgender and found that they faced numerous problems from their society, religion, and families. Instead, these studies followed a superficial analysis of social functioning. However, a recent study examined the social, parental, and peer support for transgender social interaction (Alanko & Lund, 2020). None of the studies analysed the social functioning of transgender people in terms of social participation and social skills. Previous literature reveals that there have been no in-depth researches on the factors that prevent the social functioning of TG people. It shed light on the need for in-depth study in this area.

The third part of this chapter discussed the empowerment of transgender people. There were very few studies on the empowerment of the TG community. Studies focus only on TG people's economic and social empowerment through microfinance and self-help groups. Only one study was found in Kerala by Antony and Johny (2017). The proposed study seeks to fill that void by focusing on the psychological, physical, economic, and political empowerment of transgender people.

In short, no studies have been found on the three interrelated areas of education, social functioning, and empowerment of transgender people. Moreover, the vital point observed by the investigator is that the subject of transgender people

is hardly researched in India. It is neglected in the area of educational research also. It highlights the essential need for in-depth and exploratory research on education, social functioning, and empowerment of transgender people. The current study seeks to bridge the gap in existing literature, which will serve as an essential resource for other investigators and legislative authorities to introduce new plans and policies to empower the transgender community through education.

Chapter 4

METHODOLOGY

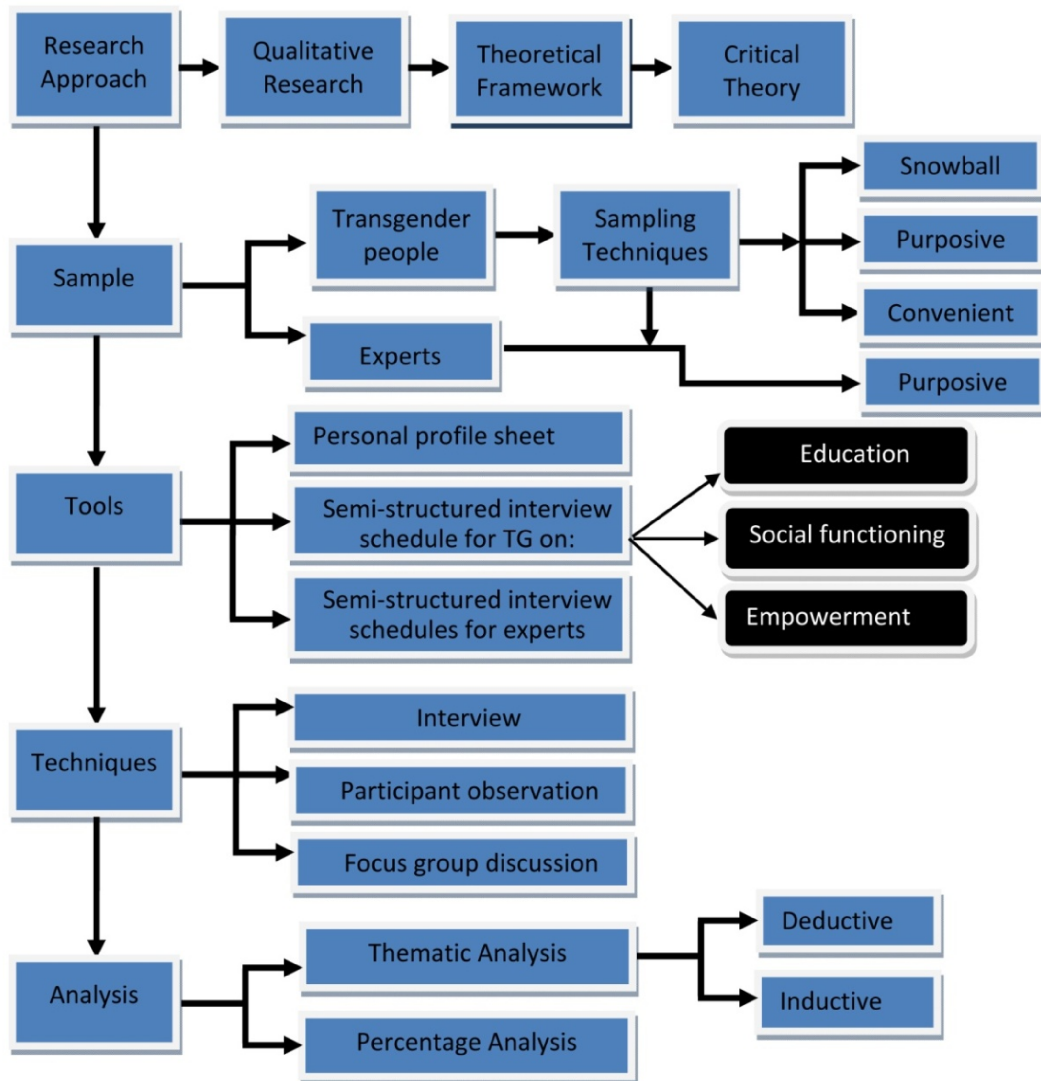
- *Theoretical Framework*
- *Sample Selected for the Study*
- *Sampling Procedure*
- *Pilot Study*
- *Tools and Techniques used for the Study*
- *Data Collection and Analysis Procedure*
- *Trustworthiness*

METHODOLOGY

The study intended to explore the education, social functioning, and empowerment of transgender people. The study employed the phenomenological research design within qualitative research and used critical theory as its theoretical framework. This chapter describes the theoretical framework, the sample selected for the study, sampling procedure, pilot study, tools and techniques used for the study, data collection and analysis procedure, and trustworthiness. Figure 9 indicates the outline of the study.

Figure 9

Schematic Representation of the Outline of the Study



A detailed description of the outline of the study is given as:

Theoretical Framework

Studies of the transgender phenomenon have been conducted primarily based on critical theory (Roop, 2014), feminist theory, and queer theory (Butler, 1990; Feinberg, 1998; Wilchins, 2002). Dahms (as quoted in Roop, 2014) explained the influence of critical theory on social and historical conditions that shape and control individuals' social lives. It aims to understand the living experience of the phenomenon, address the inequality, and promote individual freedom in a democratic society (Cohen et al., 2007). The critical theory tries to make the psychological, economic, and political conditions better for the marginalised “for themselves by themselves” (Kellner, 1989; Tripp, 1992). Critical theory in education highlights the need to voice a community that experiences injustice and inequality in the education system and social life. It also aims to ‘education into democratising education’ to ensure their empowerment. Therefore, the study employed critical theory as its theoretical framework.

Sample Selected for the Study

The participants in the study were 65 transgender people in Kerala and 11 experts from various fields. Table 6 shows the overview of the participants.

Table 6

Overview of the Participants

Participants	No. of Participants	Select for
TG people	50	One-on-one interviews
TG people	15	Focus group discussions
Experts from various fields	11	Telephonic interview

TG people were selected from nine Community-Based Organisations (CBOs). *Sahayathrika* is the only CBO registered in Kerala for female-to-male transgender people, and eight CBOs represented male-to-female transgender people. The investigator faced difficulty during the interview with the members of *Sahayathrika* because most of them were not willing to reveal their gender identity in the public sphere, a fact, itself suggestive of the intensity of the issue that is investigated.

The investigator has not decided the number of transgender participants in advance for one-on-one interviews. Sixty-three TG people between the ages of 19 to 45 had been interviewed, but when the data of the fifty participants were transcribed, the data reached the saturation point. Therefore, fifty transgender persons were finalised as the participants for one-on-one interviews. According to Britten (1995), the sample size in large interview studies can range from 50-60. By gender, participants identified themselves as MTF and FTM transgender people, and none of the participants was identified themselves as any other category under the TG umbrella.

Fifteen transgender individuals were selected from 5 CBOs for three focus group discussions. Each focus group has five members, four were MTF transgender individuals, and one was FTM transgender individual. Eleven experts were selected from various fields such as academicians, activists, and the gender advisor.

Table 7 represents the overview of transgender people who participated in one-on-one interviews.

Table 7*Overview of Transgender Participants*

	Categories	Frequency	Percentage
Age	19-24	13	26
	25-29	12	24
	30-34	10	20
	35-39	9	18
	40+	6	12
Transgender	Male-to-Female	44	88
	Female-to-Male	6	12
The age at which the person noticed their gender change	05-09	1	2
	10-14	34	68
	15-19	15	30
The age at which the person revealed their gender identity	15-19	8	16
	20-24	9	18
	25-29	15	30
	30+	18	36
Educational qualification	Lower Primary	1	2
	Upper Primary	26	52
	High School	9	18
	Higher Secondary	5	10
	Graduation	5	10
	Post Graduation	1	2
	Professional courses	3	6
Religion	Hindu	30	60
	Islam	12	24
	Christian	8	16
Marital status	Single	27	54
	Married	3	6
	Divorced	1	2
	Partner	19	38

Categories		Frequency	Percentage	
Living Status	Living	With family	3	6
		With TG friends	30	60
		Alone	17	34
Living in		Rented home	37	74
		Own house	12	24
		Shelter home	1	2
TG identity proof		TG ID cardholders	24	48
		Applied	14	28
		Not applied	12	24
Employment status		Unemployed	31	62
		Employed	19	38
		▪ Skilled work	10	20
		▪ Public sector	1	2
		▪ Business	4	8
		▪ Daily wagers	2	4
Monthly income		Rs. 6000 to 9999	2	4
		Project employees	2	4
		Zero income group	19	38
		Up to Rs. 2000	10	20
		Rs. 2001 to 5999	13	26
	Rs. 6000 to 9999	3	6	
	Rs. 10000 and above	5	10	

The age range of the participants was 19-45 years old. Of the fifty participants, 44 (88%) were MTF, and 6 (12%) were FTM transgender people. Twenty-six percent of the participants were in the age range of 19-24 years old, and 24% were between the ages of 25-29. Twenty percent of the participants were in the age group of 30-34 years old, 18% were between the ages of 35-39 years old, and 12% were 40 and above.

Two percent of the participants experienced incongruence between their biological sexuality and gender identity in the early stage itself when they were 5-9 years of age, and 68% of the participants had experienced a discrepancy between their sexed body and gender identity at the age of 10-14 years. Thirty percent of the participants between the ages of 15-19 years old identified a mismatch between their gender identity and natal sex.

Of the participants, 16% expressed their gender identity between the ages of 15-19 years old. Eighteen percent of the participants revealed their gender identity in the age group of 20-24 years old, and 30% expressed their gender identity between the ages of 25-29. The majority of the participants, i.e., 36%, exposed their gender identity after 30 years old.

Two percent of the participants have completed only lower primary level, 36% completed upper primary level, and 22% have discontinued studies after completing high school level. Twenty-two percent of the participants have studied up to higher secondary education, and 10% have graduated. Only 2% have post-graduate education, and 6% have completed professional courses such as MBA and hotel management.

Concerning the religious background, 60% of the participants were Hindus, 24% were Muslims, and 16% were Christians. Of the participants, 6% were married, 54% were single, 2% were divorced, and 38% had living partners. Of the participants, 74% lived in rented houses, 24% in their own homes, and 2% in shelter homes. Of the participants, 48% have the TG identity card, 28% applied for and have been screened, while 24% have not applied for the TG identity card.

Sixty-two percent of the participants were unemployed, and 38% were employed. Twenty percent of the participants were skilled workers such as dancers

and makeup artists. Only 2% of the participants worked in the public sector, 8% have a business, 4% were daily wagers, and 4% worked in HIV prevention projects run by NGOs.

Thirty-eight percent of the participants had no income. Twenty percent of the participants had a monthly income of Rs. 2000 and 26% of the participants obtained Rs. 2001 to 5999 per month. Six percent of the participants earned between Rs 6,000 to Rs 9,999 a month, while 10% had a monthly income of Rs 10,000 and above.

Table 8 indicates the number of experts selected for the study and their area of expertise.

Table 8

Experts and their Area of Expertise

Area of Expertise	Number of Experts	Category
Member of curriculum committee	4	1
Teacher educator	3	2
The member of the draft committee on TG student policy (University of Calicut)	1	
The gender advisor (Govt. of Kerala)	1	3
Social activist	1	
Transgender activist	1	

As given in Table 8, the experts from various fields were participated in the discussions to frame the strategies for a transgender-inclusive school education system. Experts were divided into three categories according to their expertise.

Sampling Procedure

Since it is challenging to locate TG people, the investigator initially employed the snowball sampling technique (Grinnell, 2001) and then followed

purposive sampling technique. Information on transgender organizations in Kerala was obtained from the Transgender Cell under the Department of Social Justice. The report from the Transgender Cell revealed that nineteen CBOs were functioning in Kerala and no registered CBOs in Kasaragod and Palakkad districts. Of the nineteen CBOs, nine were selected using the purposive sampling technique. The total number of TG participants selected for the one-on-one interview and the details of their CBOs are given in Table 9.

Table 9

Details of CBOs and the Total Number of TG Participants

Name of CBO	No. of the Participants	District
Snehatheeram	4	Kannur
Advaita	6	Malappuram
Karma	5	Malappuram
Punarjeni	6	Kozhikode
Sahodari	5	Kozhikode
Sahayathrika	6	Thrissur
Dhwayah	6	Ernakulam
Sheroes	7	Alappuzha
LAS	5	Kollam

Fifty transgender people were selected from nine CBOs for one-on-one interviews. The CBOs from Malappuram and Kozhikode districts had the maximum representation of TG people from various districts of Kerala. Therefore, the investigator selected two CBOs from these districts.

Fifteen TG persons were selected for three focus group discussions by using the convenient sampling technique. The purposive sampling technique was adopted to select experts for the study.

Pilot Study

A pilot study was conducted on five transgender participants to check the feasibility of the study. Initially, the investigator administered a personal profile sheet and conducted unstructured interviews on education, social functioning, and empowerment. By evaluating the participants' responses, the investigator found that the study was feasible and significant in the field of education. The pilot study helped to modify the personal profile sheet and semi-structured interview schedules for the study. The pilot study helped to make the necessary revisions before conducting the study (Kvale, 2007; Turner, 2010).

Tools and Techniques used for the Study

Tools and techniques used in the study are as given:

1. Personal Profile Sheet
2. Semi-structured Interview Schedule for Transgender People on Education
3. Semi-structured Interview Schedule for Transgender People on Social Functioning
4. Semi-structured Interview Schedule for Transgender People on Empowerment
5. Semi-structured Interview Schedule for Members of Curriculum Committee
6. Semi-structured Interview Schedule for Teacher Educators
7. Semi-structured Interview Schedule for the Gender Advisor, Activists, and the Member of the Draft Committee on TG Policy
8. Interview
9. Participant Observation
10. Focus Group Discussion

The investigator prepared a personal profile sheet and seven interview schedules under the supervision of the supervising teacher. The techniques used for the study were interview, participant observation, and focus group discussion. The description of each one is as given:

1. Personal Profile Sheet

The study administered a personal profile sheet (Appendix A) with eleven items before conducting one-on-one interviews to get demographic details about transgender participants. It includes their age, the age at which the person noticed gender change, the age at which the gender identity was expressed, educational qualifications, religion, marital status, living status (living with and living in), gender identity proof, employment status, and monthly income. All information gathered through the personal profile sheet has strongly supported the further analysis of this study.

2. Semi-structured Interview Schedule for Transgender People on Education

The knowledge generated in the interview depends on the wording of the questions. Therefore the study used linguistic forms of questions suggested by Kvale (2007) to prepare semi-structured interview schedules. Most of the questions in the interview schedules were used by the probes to gather essential experiences of the phenomenon.

The semi-structured interview schedule (Appendices B & C) for TG people on education is framed based on a thorough literature reviews. It focused on how the school experiences shaped the present lives of transgender people. The schedule has two dimensions; TG people's school experiences and their suggestions for the betterment of education of the TG community. The details of the dimensions of the interview schedule are given as:

i) School Experiences

The school experiences include how teachers, peers, and non-teaching staff treated TG people during their school days, what academic difficulties they experienced, and the role of their parents in their study.

For example: a) How did your school experiences affect your personal, academic, and social life as a transgender person?

ii) Suggestions to Reduce School Dropout Rates of TG or Gender Non Conforming (GNC) Students

It focuses on transgender people's suggestions to avoid the school dropout of TG/GNC students and make the school atmosphere more inclusive.

For example: a) What suggestions do you have to put forward to prevent the school dropouts of transgender or gender non-conforming students?

3. Semi-structured Interview Schedule for Transgender People on Social Functioning

The interview schedule (Appendices D & E) was prepared based on the social role theory (Turner, 2002) and literature reviews on the social functioning of TG people. The schedule focused on analyzing the social role performance of TG people based on social participation and social skills, and the factors that prevent their social functioning were also included. The dimensions of the interview schedule are as given:

i) Social Participation

This dimension indicates transgender people's voluntary or intentional behaviour for the welfare of other persons and their engagement in socially accepted leisure activities. The items included such as:

a) What is your opinion regarding engagement in social activities? Do you engage in social activities? If Yes, which activities? If No, why?

ii) Social Skills

Social skills refer to the emotional and intellectual abilities and behaviours that transgender people must have as members of society. An example is given as:

a) Have you ever felt stressed when you face the public? If Yes, could you say something more about it?

4. Semi-structured Interview Schedule for Transgender People on Empowerment

The semi-structured interview schedule (Appendix F & G) is based on Gaventa's (1980) theory of power and powerlessness and literature reviews on the empowerment of transgender people. It has integrated the dimensions such as psychological, physical, economic, and political, respectively. The interview schedule was focused on identifying the areas of empowerment that transgender people needed. The dimensions of the interview schedule are as given:

i) Psychological

The dimension 'psychological' focuses on the interpersonal processes that help transgender people develop a healthy social and political environment. The items included such as:

a) Are you ready to reveal your gender identity anywhere? If No, Why?

ii) Physical

The 'physical' refers to the awareness and self-care of transgender people to protect their physical health in the context of the medical treatment they pursue to adapt their bodies to their gender identity. An example is given as:

a) Are you undergoing or completing any of the following treatments: Gender confirmation surgery/Hormone therapy/Laser treatment/ Breast implant surgery? If

Yes, which treatment? Is it affecting (was it affected) your physical health? What are the precautions you take to prevent this issue?

iii) Economic

The saving habits and choice of employment of transgender people and their opinion on government policies and programmes on their economic security are referred to in this dimension.

For example: a) What is your source of income? How do you manage your income and expenditure?

iv) Political

The dimension 'political' indicates transgender people's ability to claim their rights, active participation in politics, raise voice against social exclusion, and awareness of rights and duties. The sample question is given as:

a) Do you have vote on transgender identity? If So, did you exercise your voting right? If No, why? What steps have you taken to ensure the right to vote on transgender identity?

5. Semi-structured Interview Schedule for Members of Curriculum Committee

The interview schedule (Appendix I) was prepared based on the interviews with transgender people. This includes two items. The first item focused on the extent to which the school curriculum covers the transgender phenomenon. The second item involved the recommendations of curriculum committee to create a school education that is transgender-inclusive. The sample item is given as:

a) Does the school curriculum incorporate the transgender phenomenon? If No, could you say something more detail about that? If Yes, in which subjects? What aspects of the transgender phenomenon include in those subjects? Is this enough to create transgender awareness in students?

6. Semi-structured Interview Schedule for Teacher Educators

The interview schedule (Appendix J) for teacher educators was prepared based on the interviews conducted with transgender people. The questions included whether the teacher education programme addresses the transgender phenomenon and their recommendations for a transgender-inclusive school education system.

For example: a) Does the teacher education curriculum include content related to gender, in particular, ‘transgender?’ If Yes, How? Is it sufficient to create transgender awareness among student-teachers and identify and manage TG/GNC students?

7. Semi-structured Interview Schedule for the Gender Advisor, Activists, and the Member of the Draft Committee on TG Student Policy

The interview schedule (Appendix K) is prepared based on the data gathered from transgender people. The experts were the gender advisor, a transgender activist, a social activist, and a member of the draft committee on TG student policy. An item is given as:

a) The transgender-exclusive school education system was the root cause of all the problems transgender people are facing. As a person dealing with gender issues, what is your opinion in this regard?

8. Interview

The major technique used for data collection was the in-depth interview, as it is considered as “gold standard of qualitative inquiry” (Sandelowski, 2002). The investigator proceeded to conduct one-on-one interviews after obtaining consent from the participants through telephone. Creswell (2012) noted that “one-on-one interviews are ideal for interviewing participants, who are not hesitant to speak, who are articulate, and who can share ideas comfortably” (p. 218). Before entering into the interview, the participants were informed of the purpose of the study, the

duration of the interview, the strategies for using the data, and the results arrived (McNamara, 2009; Creswell, 2012). To improve the quality of the study, the investigator checked the interview procedure according to the checklist recommended by Tong et al. (2007). The interviews were conducted during the period from January 2019 to June 2019.

The investigator spent time with each participant to build a rapport and allowed the participants to ask any queries about the research (McNamara, 2009). Many participants asked why this particular problem was chosen for the study. The investigator explained the need for the study and the interest in the subject. Before the interview, each participant was instructed to fill up the personal profile sheet. However, only nine of the participants filled it themselves, while the investigator filled the rest as per their request. Participants engaged in three one-on-one interviews.

Interviews for education, social functioning, and empowerment were conducted with each participant, and each interview took approximately 30-45 minutes. The venue of the interview was decided as per the convenience of the participants, such as; offices of the CBOs, the office of Suraksha (HIV Prevention project office), and the participant's residence. These venues were very quiet, which helped make the interviews smoother. Throughout the interview, the investigator treated all participants with due respect and courteous manner (Creswell, 2011; Mouton & Marais, 1991) and assured the confidentiality of the interview. With the consent of the participants, the interviews were audio-taped using a digital recording device (McNamara, 2009). The investigator noted down the details of the non-verbal communication and emotions of the participants during the interview and acted as an active listener. In each interview, clarifying and elaborating probes were used.

Interview conducted on education with TG people focused on exploring the impact of the school experiences on their lives. They shared their stories concerning

the school experiences. Finally, the participants were encouraged to provide their recommendations regarding the education of the transgender community. Interview on social functioning is included to analyze the social role performance of transgender people based on their social participation and social skills and to identify the factors that prevent their social role performance. The interview was conducted on empowerment to identify the areas which, need to be focused on to ensure the empowerment of TG people. The investigator followed up with the probes to clarify or 'to have the interviewee expand on ideas' (Creswell, 2012) and encouraged the participants to share their views in detail during the interview. The participants showed genuine interest and willingness to take part in the interview actively.

Participants sincerely shared their experiences and perspectives for the study and requested the investigator to bring transgender issues to the forefront of society. At the end of each interview, the participants were asked whether they had any experience or thoughts that were not disclosed throughout the interview. Some participants took advantage of this opportunity. All participants expressed that they had felt comfortable with the interview procedures followed by the investigator. In a successful interview, the interviewees will feel comfortable. After concluding the interviews, the investigator expressed thanks to the participants and asked if they would like to know the summary of the result of the study (Creswell, 2011).

The expert interview was conducted to develop strategies to ensure a transgender-inclusive school education system. After completing the analysis of data from one-on-one interviews, the investigator decided to conduct face-to-face expert interviews during March 2020. Nevertheless, due to the threatening of the pandemic 'Covid 19,' the investigator abandoned the face-to-face interview and shifted to telephonic interview in May 2020, after receiving consent from the experts.

Initially, the investigator provided a self-introduction to the experts and explained the purpose of the study. Issues identified within the specific area and the

type of information expected from experts was briefly discussed. The investigator sent the interview schedule as per the convenience of the experts. The experts were given the time of the telephonic interview, which took approximately thirty to ninety minutes. Each interview was recorded with the consent of the experts.

9. Participant Observation

Participant observation was used for the triangulation, and field notes were prepared. It enabled to uncover of the phenomenon's emotions and behaviours under study (Kawulich, 2005) and gain an in-depth understanding of the study participants in social settings. The investigator informed the participants of her identity, acted as an observer, and maintained trust with them to obtain natural results and develop in-depth insights into their living experiences. Participant observation helped the investigator to develop a holistic understanding of the phenomenon under study and to improve the quality of data collection (DeWalt & DeWalt, 2002). A semi-structured observation schedule (Appendix H) was prepared and it has three dimensions.

10. Focus Group Discussion (FGD)

FGD is an informal small group discussion or discussions to collect qualitative data on a particular issue or topic, and it is highly effective in qualitative data collection (Patton, 2002; Wilkinson, 2011). As Caillaud and Flick (2017) stated, "when used in a triangulation context, focus group, can thus, help the researcher to access a deeper understanding of the phenomenon by furnishing result on social interactions and on the way they participate in meaning construction" (p. 3). There was a gap of six months between the administration of the interview and focus group discussions, which permitted the time to transcribe data from one-on-one interviews.

The study adopted a homogeneous focus group, which ensured a comfort zone for the participants. Three focus group discussions took place, with each focus

group discussion consisting of five participants. The focus group members should not exceed six or seven participants (Adam & Cox, 2008). Some of the participants had already taken part in individual interviews. Before conducting focus group discussions, the investigator gave a self-introduction and briefly explained the role of the investigator in this process. The focus group discussions were conducted using the same interview schedules as the one-on-one interviews. Each focus group discussion took approximately sixty to ninety minutes. Table 10 shows the details of the focus group discussions.

Table 10*Details of Focus Group Discussions*

Date of FGD Conducted	No. of Participants	Venue
10. 01. 2020	5	Office of CBO (Advaita-Malappuram)
23. 01. 2020	5	Suraksha- HIV prevention Project Centre, Perithalmanna
05. 03. 2020	5	Department Social Justice, Malappuram district

After obtaining the consent by telephone from the participants, the investigator decided on the date and place of the discussion at their convenience. The venues were offices of Suraksha, and Advaita (CBO) and the Department of Social Justice (Malappuram district).

The role of the investigator in each focus group was to moderate and assist as an interested respondent. According to Wilkinson (2011), "the researcher generally acts as 'moderator' for the group: posing the questions, keeping the discussion flowing, and enabling group members to participate fully" (p.169). The involvement of the investigator was reasonably less, and it allowed information to come out naturally. The investigator assured the confidentiality of the things has discussed in the focus group. With the permission of the participants, the sessions were digitally recorded. In

addition, handwritten notes were prepared based on the observation to sketch the non-verbal communication and feelings of the participants. As per their permission, each session of the focus group was photographed. At the end of each discussion, participants were asked if anything that needs to be included. Focus group participants expressed their themes and stories, which enabled the investigator to understand the similarities or differences between one-on-one interviews and focus group discussions.

Data Collection and Analysis Procedure

Details of data collection and analysis procedure are given as:

Data Collection

Data for this study were collected through interviews, participant observation, and focus group discussions. Three one-on-one interviews were conducted for each transgender participant. Expert interviews were conducted by telephone. Participant observation and focus group discussions were conducted for the triangulation. The data were analysed thematically.

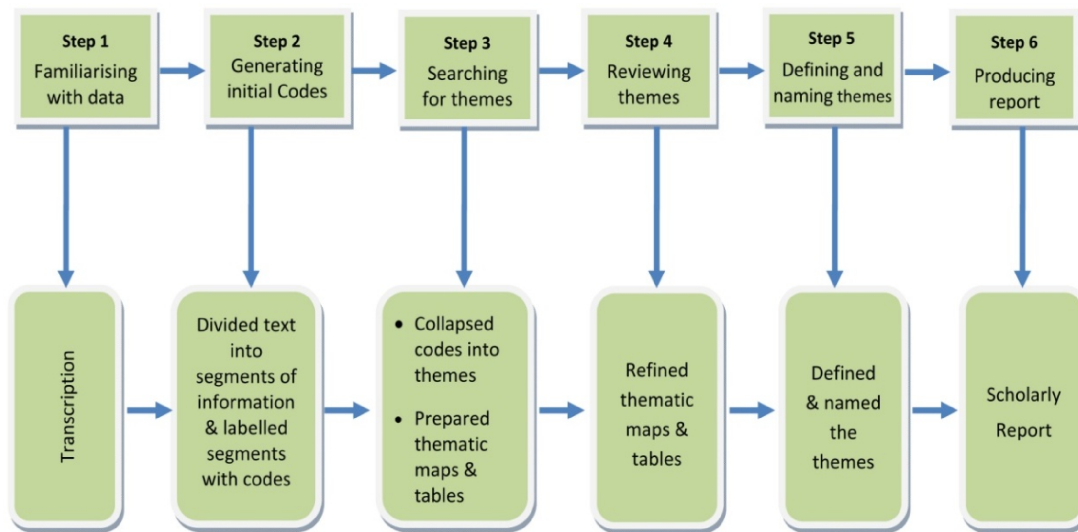
Analysis Procedure

Thematic analysis is used to analyse and interpret the qualitative data for this study. The data gathered through participant observation and focus group discussion were not separately analysed, which are used to supplement the interview data. The data were transcribed and analysed based on the thematic analysis procedure recommended by Braun and Clarke (2006). Thematic analysis is a crucial way of reporting the experiences, meanings, and realities of the study participants (Braun & Clarke, 2006). The study used inductive (bottom-up or data-driven) and deductive (top-down or theoretical) thematic analysis. Inductive thematic analysis, themes or categories are strongly related to data, and deductive

thematic analysis tends to be driven by the investigator's interest in the area (Boyatzis, 1998; Braun & Clarke, 2006; Frith & Gleeson, 2004; Patton, 1990; Saldaña, 2016). Figure 10 shows the process of thematic analysis.

Figure 10

The Process of Thematic Analysis



The data were transcribed, and the manuscripts were reviewed several times to have a complete understanding of participants' experiences (Agar, 1980; Braun & Clarke, 2006; Creswell, 2012) and noting down initial codes. The transcription process was a time-consuming task because it took about four hours to transcribe one hour-long recorded interview data (Braun & Clarke, 2006; Creswell, 2012). Since the interview is conducted in Malayalam, data recorded was transcribed in Malayalam and later translated into English for easy analysis. The investigator manually did the thematic analysis, and each data has been paid equivalent attention in the coding process (Braun & Clarke, 2006).

During the coding process, the investigator carefully read the transcription and identified the text segments (sentences associated with a single code). These information segments were labelled with codes (Boyatzis, 1998; Braun & Clarke, 2006; Creswell, 2012). After that, reduced the recurring codes and moved to

‘preliminary grouping’ of codes known as themes or categories (Moustakas, 1994; Creswell, 2012). Codebooks were prepared according to the criteria recommended by DeCuir-Gunby et al. (2010). Thematic tables and thematic maps were constructed to sort different codes into themes. Themes were reviewed, and thematic tables and maps were refined, after which each theme was defined and named (Braun & Clarke, 2006). Refined thematic tables and maps are discussed in the analysis chapter.

The study used a semantic approach to identify themes. It helped the investigator not seek anything beyond what the participants expressed. Table 11 shows the major themes and their sub-themes identified for this study.

Table 11

Major Themes and their Sub-themes

Major themes	Sub-themes
Education	<ul style="list-style-type: none"> i. Level of education ii. School experiences iii. Impact of school experiences iv. Suggestions to reduce the school dropout of TG/GNC students
Social functioning	<ul style="list-style-type: none"> i. Social participation ii. Social skills iii. Factors that prevent the social functioning
Empowerment	<ul style="list-style-type: none"> i. Psychological ii. Physical iii. Economic iv. Political
Strategies to ensure social functioning and empowerment through education	<ul style="list-style-type: none"> i. School curriculum ii. Teacher education programme iii. Strategies for a transgender-inclusive school education system

Education, social functioning, empowerment, and strategies to ensure social functioning and empowerment through education were the major themes. Each major theme has several sub-themes. These themes were organised with the objectives and theoretical framework (Creswell, 2014), and finally, a scholarly report was prepared.

Trustworthiness

Guba (1981) recommended four criteria to check the trustworthiness of the qualitative research; they are credibility (internal validity), transferability (external validity), dependability (reliability), and conformability (objectivity). To ensure the credibility of the present study, the investigator utilised triangulation and adopted the method of focus group discussion (Guba, 1981) and participant observation. After conducting one-on-one interviews, the study organised focus group discussions to guarantee the credibility of the research findings. It was linked to the previous research findings to ensure the trustworthiness of this study.

As suggested by Lincoln and Guba (1985), to ensure the transferability of the study, the investigator provided a 'thick and rich description' of the participants and explained the procedure of data collection in-depth. To maintain the dependability of the study, the investigator reported the processes within the study in detail, which will help future researchers to repeat the study. The triangulation process was also promoting confirmability (Shenton, 2004), and the semantic approach (Braun & Clarke, 2006) was used to avoid researcher bias, through which the confirmability of the research was ensured. After checking the four criteria mentioned by Guba (1981), the present study is sure to have ensured trustworthiness.

Chapter 5

ANALYSIS AND INTERPRETATIONS

- *Theme I* - *Education*
- *Theme II* - *Social Functioning*
- *Theme III* - *Empowerment*
- *Theme IV* - *Strategies to ensure social functioning and empowerment through education.*

ANALYSIS AND INTERPRETATIONS

This chapter presents the analysis and discussions of the data as per the objectives. Data was collected from the interview, participant observation, and focus group discussion. Each of these indicated the experiences of the phenomenon under study. Participant observation and focus group discussion were used for the triangulation, which allowed the data to be verified. The study employed thematic analysis and percentage analysis to explain the data and the analysis is directed by critical theory. The objectives of the study are as given:

1. To explore the impact of education on the lives of transgender people.
2. To analyse the social functioning of transgender people.
3. To identify the essential areas of empowerment of transgender people.
4. To develop strategies to ensure social functioning and empowerment of the transgender community through education.

The analysis and discussions of the study are presented under the major themes and sub-themes. The major themes are:

- Theme I - Education
- Theme II - Social Functioning
- Theme III - Empowerment
- Theme IV - Strategies to ensure social functioning and empowerment through education.

A detailed list of sub-themes and their minor themes is given in Table 12.

Table 12*The Major Themes and Sub-themes Identified for the Study*

Objectives	Major Themes	Sub-themes
Objective 1	I. Education	i. Level of education ii. School experiences <ol style="list-style-type: none"> a. Harassment b. Absence of teacher support c. Academic difficulties iii. Impact of school experiences <ol style="list-style-type: none"> a. School dropout b. Poor social interaction c. Lack of employability d. Hatred towards formal education system iv. Suggestions to reduce the school dropout of TG/GNC students <ol style="list-style-type: none"> a. Curriculum revision b. Separate toilet facilities c. Training for teachers
Objective 2	II. Social functioning	i. Social participation ii. Social skills iii. Factors that prevent the social functioning <ol style="list-style-type: none"> a. Social stigma and exclusion b. Parental rejection c. Harassment from police d. Unemployment and sex work
Objective 3	III. Empowerment	i. Psychological ii. Physical iii. Economic iv. Political
Objective 4	IV. Strategies to ensure social functioning and empowerment through education	i. School curriculum ii. Teacher education programme iii. Strategies for a transgender-inclusive school education system <ol style="list-style-type: none"> a. Redesign the curriculum b. Identify TG/GNC students and address their needs c. Develop a positive classroom culture d. Promote an inclusive school environment

The data for objective 1 is presented under the major theme ‘education.’ The level of education, school experiences, and the impact of school experiences are the sub-themes. Minor themes have emerged with these sub-themes. The detailed discussion of each theme is given as:

Theme I: Education

The theme ‘education’ indicates the level of education of transgender people, their school experiences, and the impact of school experiences on their lives. The suggestions of transgender people to reduce the school dropout rate of TG/GNC students are also included. Harassment, absence of teacher support, and academic difficulties are the sub-themes in school experiences. The impact of the school experiences of the participants is poor social interaction, lack of employability, and hatred towards formal education system. Curriculum revision, separate toilet facilities, and training for teachers are the suggestions of transgender people to reduce the school dropout rate of TG/GNC students. The detailed description of each one is given as:

Level of Education

This sub-theme deals with the level of education of transgender people who participated in one-on-one interviews. Table 13 shows the level of education of the participants.

Table 13

Level of Education of the Participants

Level of Education	No. of Participants	Percentage
Lower primary	1	2
Upper primary	26	52
High school	9	18
Higher secondary	5	10
Graduation	5	10
Post-graduation	1	2
Professional courses	3	6
Total	50	100

Two percent of the participants have only lower primary education, 52% completed upper primary education, and 18% completed high school education. Ten percent of the participants completed higher secondary education, and 10% have graduated. Two percent of the participants have a post-graduation degree, and 6% have completed professional courses such as MBA and hotel management.

Figure 11

Level of Education of the Participants

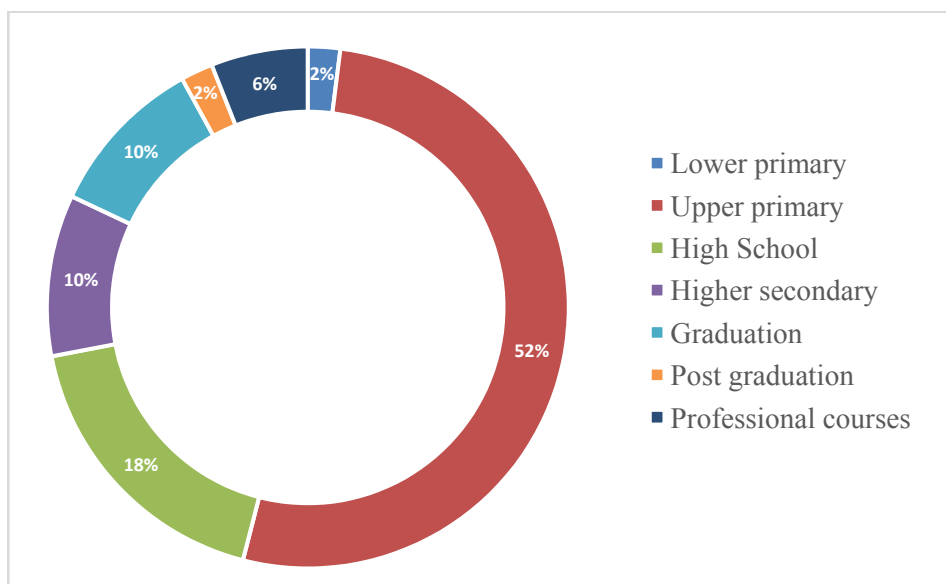


Figure 11 indicates that most of the participants had upper primary education.

School Experiences

Eighty percent of the participants shared their school experiences with sadness and 20% with anger. When analysing the interview data based on the school experiences, three significant minor themes emerged were: harassment, absence of teacher support, and academic difficulties. The following section discusses the minor themes with the narration of the participants to support the analysis.

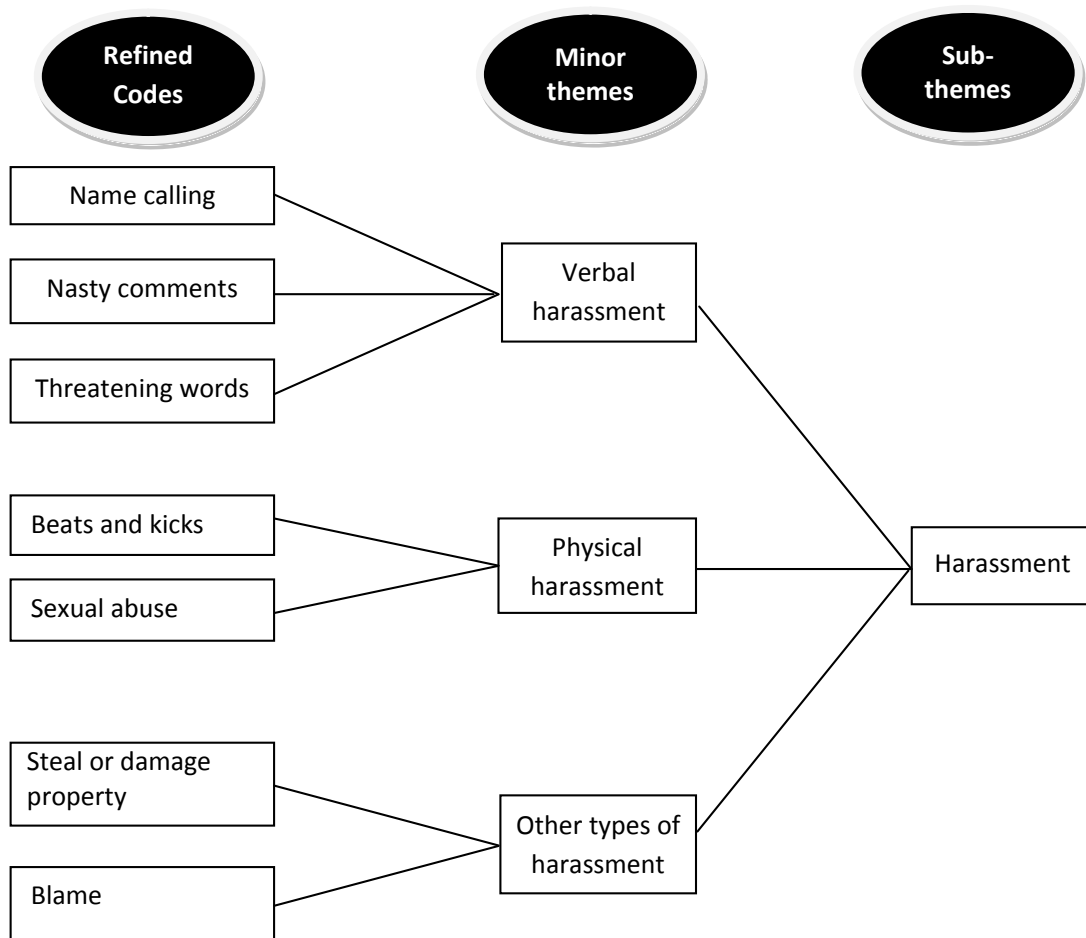
a. Harassment

The majority of the participants (86%), who were male-to-female transgender people, experienced harassment at the schools. All FTM transgender

participants (12%) and one MTF transgender participant (2%) did not experience any harassment at school. Figure 12 shows the refined thematic map related to the sub-theme ‘harassment.’

Figure 12

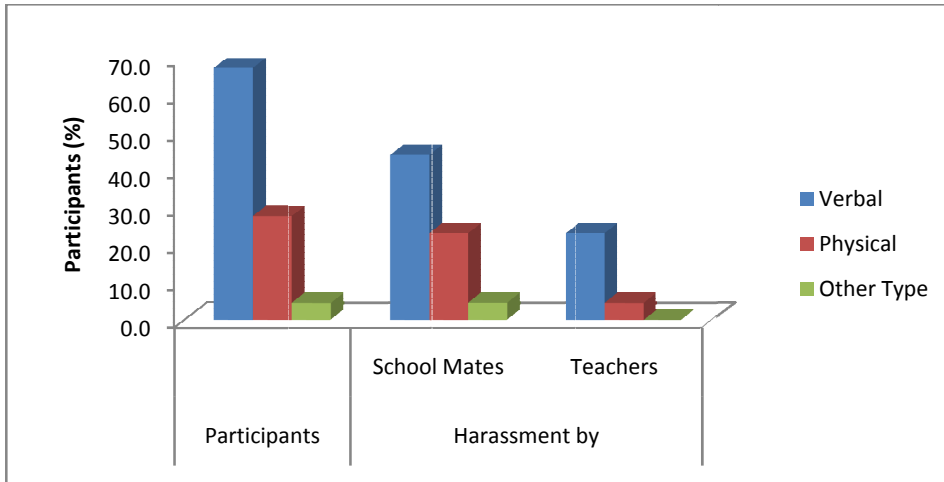
Thematic Map related to the Sub-theme ‘Harassment’



Participants experienced verbal, physical, and other types of harassment in school education. Name-calling, nasty comments, and threatening words are the different types of verbal harassment. They suffered various forms of physical abuse, including beatings, kicking, and sexual assault. Steal or damage property and blame are the other types of harassment experienced by the participants. Figure 13 shows the types of harassment experienced by the participants during their schooling.

Figure 13

Types of Harassment Experienced by the Participants from Schoolmates and Teachers



As shown in Figure 13, 67.4% of the participants experienced verbal harassment, 27.9% have suffered physical harassment, and 4.7% experienced other types of harassment. Of the participants, 44.2% experienced verbal harassment, 23.3% reported physical harassment, and 4.7% reported other types of harassment from schoolmates. Twenty-three percent of the participants experienced verbal harassment from teachers, and 4.7% experienced physical harassment. Participants did not experience other types of harassment from teachers.

Figure 14 shows that the participants experienced verbal harassment in different ways.

Figure 14

Various Types of Verbal Harassment Experienced by the Participants

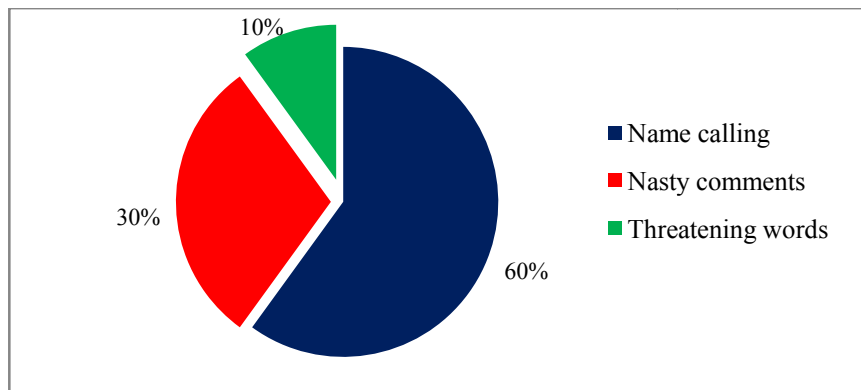


Figure 14 indicates that 60% of the participants experienced name-calling, 30% nasty comments, and 10% threatening words during their school days.

Participants talked about their experience with name-calling, which is an act of insulting someone with abusive names. It was the most common form of verbal harassment they experienced from schoolmates. They said that it made them depressed. They shared this with obvious signs of pain and in a soft and low tone:

My life at school [Pause] what a painful experiences... My eyes fill with tears when I remember that. I suffered without making any mistakes. [...] My schoolmates often ridiculed me with the names such as *Pennumma*, *Pennkoossan*, *Pennali*, and *Onpathu*. I silently suffered through everything [Pause] everything because of fear. No one helped me. I was alone and felt severe frustration during those days. They were emotionally draining to me. I never knew, I was compelled to ask myself what my mistake was. [...] They laughed at me and said that there was something wrong with my talk, walk, and body language, and my movements had some mismatch. [...] I experienced much stress during my physical education (PT) period. The boys played football and cricket, but I could not play with the boys and girls. So I faced ridicule, denial, and persecution from my peers. For me, that PT period was the equivalent of killing me. [...] I once complained to a teacher about harassment, but he said, "you have to treat yourself like a boy first."

Participants spoke about how the nasty comments and threatening words played a dangerous role in their school education:

[...] At the school youth festival, when I started my folk dance, the boys (audience) shouted at me, *Radhe...Radhe...achamede Radhe* (dialogue from a Malayalam movie titled *Chandupottu*). I had to stop my dance forever

[Pause]. That made me speechless, and I was severely affected. I lost my voice. I had gone through severe mental stress and depression. [...] Every time boys called me *Ammayi* [Aunt] and asked, 'why are you playing like Ammayi? When I said that I would complain to my parents and teachers, they tortured me by saying, "if you do, we will tell everyone in this school that you are a Chandupottu (it is a word used to insult transgender people in Kerala). So they scared me. These incidents affected my learning. I was afraid to complain about the harassment. [...] I lost my confidence in my studies. Finally, I skipped school.

One participant said how the textbook content transaction caused stress and unforgettable pain in her life:

We had a chapter on the Malayalam subject related to *Mahabharata*. The teacher explained one of the characters named Sikhandi (a transgender character) at that time [Pause] the whole class stared at me... I felt the whole world is looking at me. No one can even imagine the sorrow and profound silence that I had gone through at that moment.

All MTF transgender participants revealed that they received the support of girls and that none of them experienced any derogatory comments from the girls at schools. One of the participants started the story by looking down with a low voice:

[...] No girls derided or isolated me. I have not had the expected behaviour of a male. Girls supported and accepted me as their sister. Boys had attacked me since I made friends with girls and played with them. [...] I was confused about my identity; my anxiety and fear inflated day by day. It also mentally prevented me from using the boys' toilet.

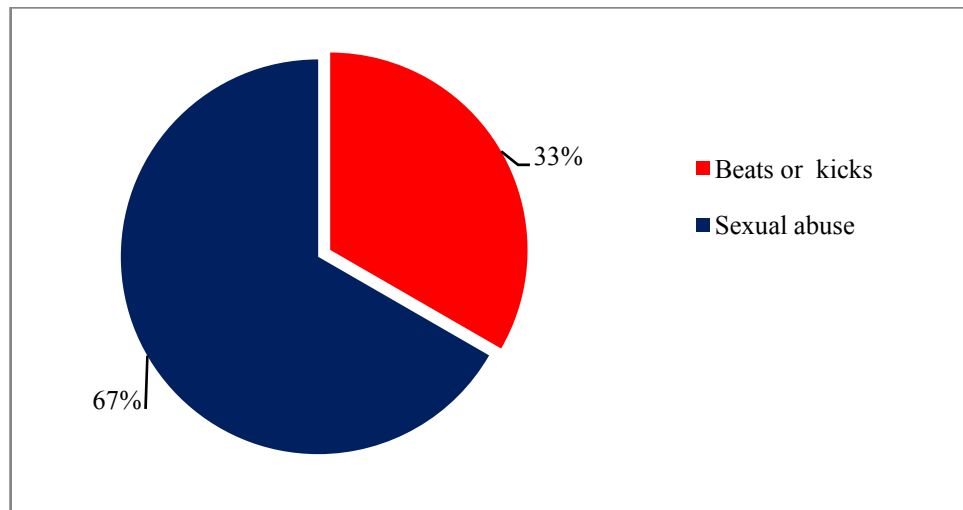
A participant shared the experience of verbal harassment from teachers during their school days:

[...] Had teacher accepted and listened to us, there would not have been any single dropout [Pause]. I am still sad about it and remember the words of [Pause] that man... One of my teachers... I used to light the candle and pray for his death. I did it. He never considered me a human; instead, he looked at me like an ugly animal [Ho]. He used to hurt with his acute and inhuman approach.

Physical harassment is another type of harassment that the participants experienced, which has significantly affected their schooling.

Figure 15

Types of Physical Harassment Experienced by the Participants



The majority of the participants (67%) reported that they were sexually abused. Thirty-three percent of the participants reported that the schoolmates often beat and kick while they are at school. A participant shared the experience of sexual abuse from schoolmates and they realised that it has a severe impact on their rest of life:

Since my eighth standard, sexual abuse from my schoolmates is quite frequent. One day, one of my classmates who sexually abused me at the boys' toilet and threaten me not to share that with anyone. I was scared to lodge complaint. I thought of committing suicide many nights and I tried it once, but failed.

A participant shared the dreadful experience of physical harassment from schoolmates and the parent's reaction to it:

I hated myself during those school days. My friends forced me to do sex with them. I rejected their demands. So, in the boys' toilet, they constantly beat and kicked me. Eventually, I had to do that. I had lost my interest in going to school because of fear and anxiety. My past incidents spoiled my future. I complained to my parents, and they said, "first, you behave like a boy." No one helped me, so I stopped my school life and ran away from home and the school. Now I think if I had completed my schooling, life would have been better.

No one shared that they experienced verbal, physical, or other types of harassment from non-teaching staff. It is important to know from which level of schooling the participants have been experiencing harassment. The participants experienced verbal harassment since they were in the seventh standard and experienced physical harassment from the eighth standard:

I did not experience any problem till the sixth standard. Nevertheless, then, my friends started calling me different names and behaved indifferently to me. I could not understand anything. One of my schoolmates asked me about my genitalia, I got scared and checked myself every night. There was nothing special. I could not find any change in my body; my friends

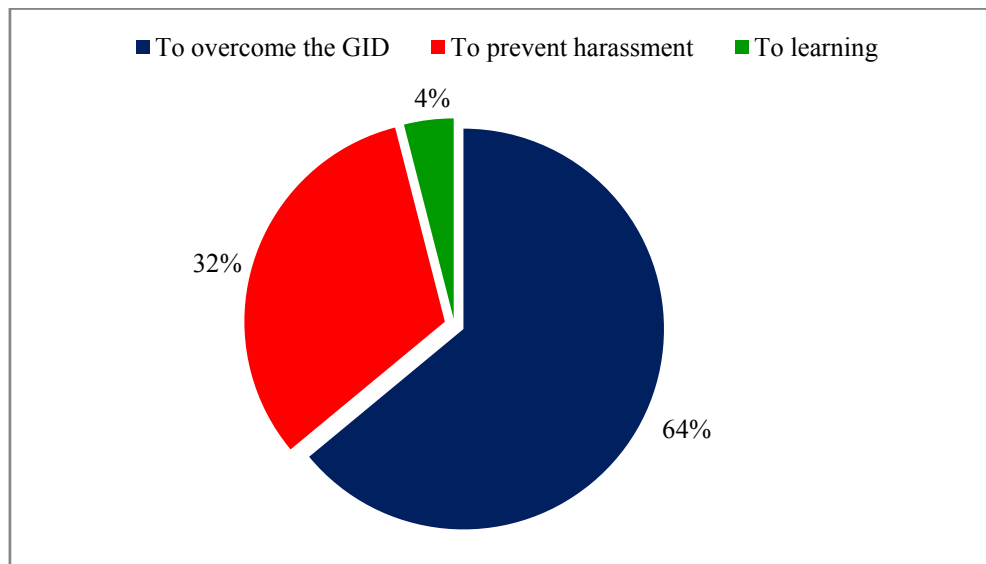
constantly tormented me. Being in that horrible situation, ruined my life and led me to mental depression. Therefore, I was irregular in school. I failed almost all the exams. [...] My parents did not support me in studying. They were struggling for a living, did not try to understand me.

b. Absence of Teacher Support

The participants experienced mental and physical stress during the school days due to harassment and body shaming for their gender incompatibility. In addition, gender non-conformity creates Gender Identity Dilemma (GID) among them. All participants did not receive the most needed teacher support to overcome these critical situations they were experiencing. Figure 16 shows the absence of teacher support experienced by the participants.

Figure 16

Absence of Teacher Support Experienced by the Participants



Sixty-four percent of the participants did not receive teacher support for overcoming the crucial condition of GID, 32% for preventing harassment, and 4% for learning.

The majority (90%) of the participants experienced GID during adolescence (10–19). This condition has affected 2% of the participants since they were six years old. The participants were not articulately aware of the reality behind the difficulties and reported that they could not recognise their real gender identity during their schooling. Sixty-four percent of the participants expected support from the teachers to overcome the severe condition, but they did not receive it:

I could not understand my problems, but I felt something was wrong with my body. [...] I looked at myself with the question of whether I was a boy or a girl or something. So, I made a conscious effort to hide from others. I wanted to share this with my teacher, but I could not because the teachers blamed me for my femininity. So, I deliberately avoided interacting with teachers due to fear of being informed of my feminine practices. [...] If my teachers had helped me [Uhh], my life would have been different.

Eighty-eight percent of the participants commented that most of their teachers were unaware of the gender non-conforming condition among the students:

One day my class teacher called me to the staff room. All the teachers looked at me as I entered the staffroom with anxiety and embarrassment. I felt though I was a curious object. My teacher stated that "you are a boy, so you should behave like a boy student." I was speechless. They did not try to understand me and did not ask about my mental state. Not a single teacher supported and tried to understand me. If they had, I would not have ended my school life.

The participants pointed out that the GID was the primary factor that sealed their academic prospects. All of them stated that their teachers did not help them either to stop harassment or to understand the problem:

I had distrust about my genitalia, which was that of a boy. I prayed every night to have the genitalia of a girl, but God has not heard my prayer. I had tried many times to get rid of my boy's genitalia [Pause] [...]. I had gone through many difficulties in my early life, especially in my school life. I was helpless and did not even have teachers to share my stress. [...] I was going through the fear and anxiety of facing others. [...] I thought I was not a boy... I was even refused to use boys' toilets in school.

The participants said that they could not recognise their gender identity during their studentship. They were trying to conceal the peculiarities of their desired gender identity due to multi-dimensional inhibitions and were afraid to discuss it with others:

[...] My body said, "you are a girl, while my mind said, "you are not a girl..." I was baffled, and it made me as if I was insane. With heavy breath due to high anxiety and confusion, I did not understand anything. It was difficult to realise my thought process. I had never heard of such problems in humans before, so I was afraid to discuss these with others. [...] Nothing made me happy. Every time I had anxiety. I could not find the reason. [...] None of my teachers could identify my problem. I was waiting for words of support from my teachers, but that did not happen. I had lost focus on developing my academic interest. I always strived to cover up something.

The majority of the participants (80%) said that absence of support from teachers had a devastating impact on their school education:

I was not happy at my school. I passed over those days with a lot of insecurity, sarcasm, depression, and exclusion. Thus, I could not study well, and that affected my exam results. I wished someone had helped me, but no one did, even my teachers. They did not; therefore, I endured everything. At

last, I left my school. [...] Now I realise that the teachers did not have any awareness about the issue of transgender.

Only one participant had the experience of being supported by a teacher who understood her condition:

My biology teacher could understand me and said, "if you have any change in estrogens and testosterone... You will be like him. So do not..." That was the only support I had received from my teachers. I was happy to get that small support. [...] I still remember that teacher with heartfelt gratitude.

The participants believe that their academic endeavour would not have ended if there had been enough support from the teachers.

c. Academic Difficulties

Academic difficulties are the internal and external problems encountered by the participants in learning process. Internal problems include anxiety about examinations, lack of interest in learning, inattention, and poor memory. The external problem includes the lack of adequate support of teachers and parents for learning.

Figure 17

Academic Difficulties and their Causes

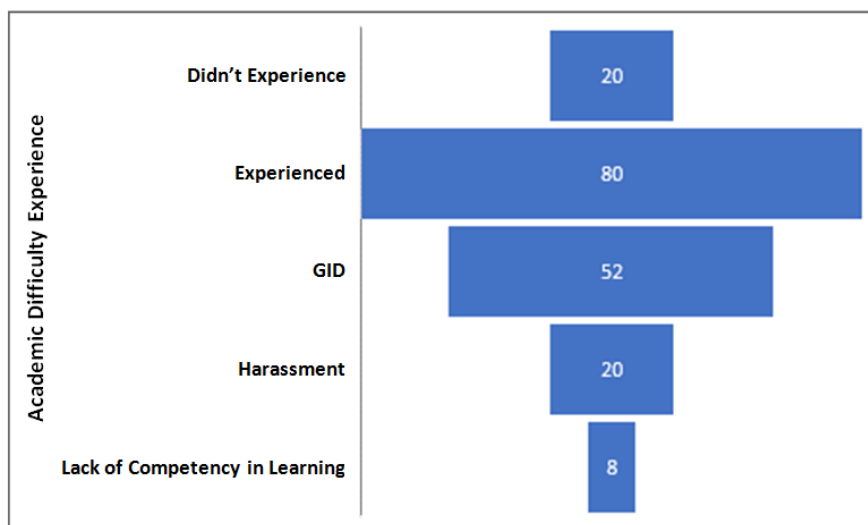


Figure 17 indicates that 20% of the participants did not experience academic difficulties during their schooling, and 80% experienced it. More than half of the participants (52%) experienced academic difficulties due to GID, 20% experienced due to harassment, and 8% due to lack of competency in learning.

GID was a severe problem that the participants experienced in their school life. It adversely affected their academic achievement:

I had enough capacity and interest to enhance my study, but I failed in almost all subjects. [...] I had gone through an identity crisis of knowing the mismatch between my body and mind at that time... I was uncomfortable and insecure. Therefore, I could not concentrate on my learning. I do not know how to explain. I don't have words to express the situation I experienced during my school days.

The harassment destroyed the academic excellence of the participants. One participant shared:

Even today, I feel fear, anxiety, and sadness while describing my school experiences. My friends physically and mentally harassed and deliberately excluded me. It haunted me constantly. [...] I was always afraid of examinations and confused about my studies. [...] Lack of belongingness in school flooded in me with great depression, which harmed my study and other activities. So, I gave up my study.

Some participants had a lack of competency in learning, but did not receive teacher support to overcome it:

[...] I had a hard time understanding what the teachers were saying in class. I doubted that others would make fun of me. I could not move forward. I never

received any support or help from teachers. My problems stayed within me. I did not know how to express myself. I know nothing is possible without having other's support.

All FTM transgender participants shared their experience on the academic difficulties as a result of the gender identity dilemma:

I had gone through a critical situation in school life since I am a female to male transgender. I did not dare to reveal my complexities to my parents, friends, and teachers. [...] When I was a child, my parents were happy to see me in boys' dress. Over some time, their attitude has changed, and they restricted and stopped me from wearing boys' dresses. I was confused to such an extent that my concentration shifted only to my physicality. [...] I ultimately failed in my studies. My parents had taken me to a psychiatrist. [...] I was under observation for a long time. [...] One day, I escaped from the hospital and went to Chennai, where I left my family and the school.

The majority of the participants (80%) did not receive parental support for learning:

My parents had told me that they were concerned only about my physical appearance, and they never supported me. [...] I had mental and physical problems. Therefore, I could not adapt to the study. At that time, I wanted my parents to keep me close. Nevertheless, it did not happen. My father never missed any chance to attack me. They ruined my life. [...]. Being transgender is not my choice. I do not believe that it is my fault that I became transgender.

Impact of the School Experiences

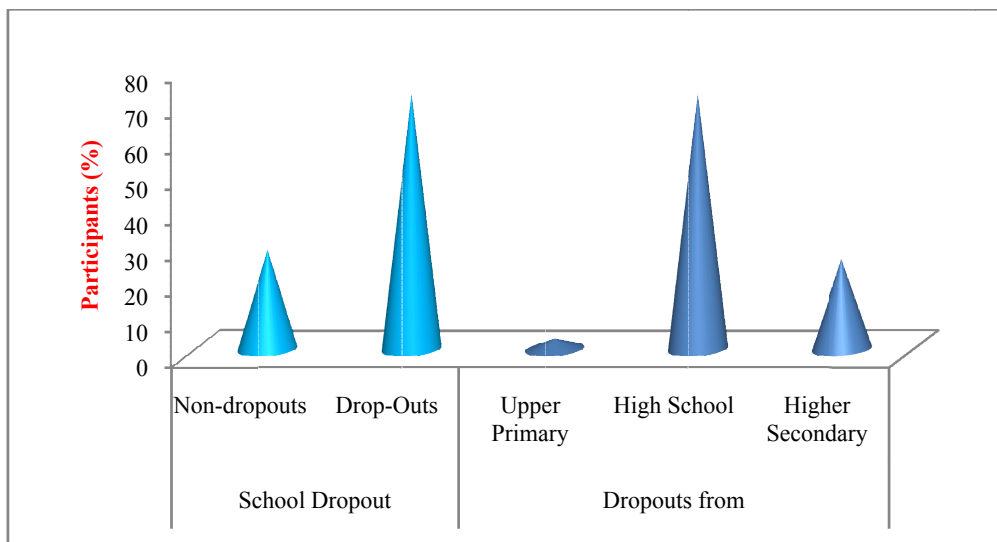
The school experiences negatively affected the participants, and it includes the direct and indirect impacts. School dropout was a direct impact. Poor social interaction, lack of employability, and hatred towards formal education were the indirect impact of the school experience of the participants.

a. School Dropout

Most of the participants (72%) dropped out before completing their schooling due to poverty, unable to overcome the crucial condition of GID, harassment, and academic difficulties. The school dropout rates of the participants are shown in Figure 18.

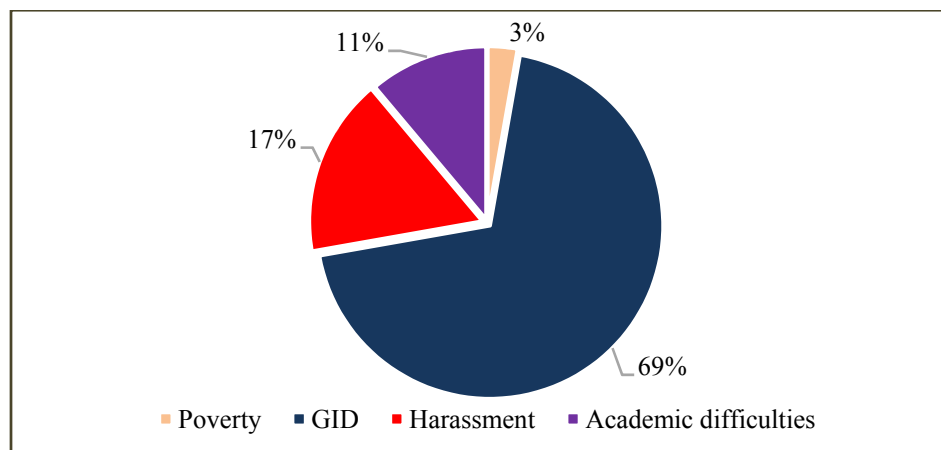
Figure 18

School Dropout Rates of the Participants



Twenty-eight percent of the participants completed their schooling while 72% were unable to complete their schooling. Very few of the participants (3%) were dropouts from upper primary, 72% were dropouts from high school, and 25% could not complete their higher secondary education.

Figure 19 illustrates various reasons for the school dropouts of the participants.

Figure 19*Reason for the School Dropouts of the Participants*

Three percent of the participants dropped out of school due to poverty. The dropout rate of 69% of the participants was due to the inability to overcome the GID. Seventeen percent of the participants were dropped out of school due to harassment and 11% due to academic difficulties.

Table 14 shows the indirect impact of the school experiences on the lives of transgender people.

Table 14*Indirect Impact of the School Experiences*

Theme	Sub-theme	Codes
Indirect Impact of the School Experiences	Poor social interaction	Fear to face the society
		Absence of social participation
		Aggression towards the public
		Discomfort in the public
	Lack of employability	No male and female friends
		Not interested in engaging in jobs
Hatred towards formal education system	Engaging in sex work	
	Not interested in vocational courses	
	No participation in continuing education programme	
		Blind criticism on school education system

b. Poor Social Interaction

Poor social interaction is one of the indirect impacts of school experiences and refers to the participants' lack of interest and fear of interacting with the public. Many of the participants (88%) had difficulties and fear of interacting with the public, which started in their school life, and they were still not ready to appear in public during the day:

[...] I am afraid to walk in sunlight. The attitude of the society made me restless. The public looks at us as sex toys. The people who harassed me in the school are now public figures. Now they are grown up. So, I am sure that the degree of harassment might have increased. Why should I (interact with others)? Even today, my school experience is hurting me. The school was the place that shaped me to live as an isolated person, and it was a place that I was scared and hated. [...] We know that we are not part of society. Therefore, we have nothing to do with the society.

Eighty-eight percent of the participants feared harassment and exclusion, so, they did not want to make friends with men or women in their lives. They express their fear of interacting with the society as anger towards the society:

[...] The fear that started in school still lingers in me. I have a fear of talking with people. [...] My fear of society turns into anger. [...] Transgender people are my family and society. I cannot accept other people. [...] Thinking about my school days [Pause] [long breath], the boys brutally abused me, and even now, it continues differently. I feel that someone is attacking me; no one raised their voice for us. Then I decided to live with my community

since I feel comfortable. [...] Those experiences gave me a bad feeling as if I was a useless being.

c. Lack of Employability

Lack of employability represents a situation in which participants are unable to obtain or continue in employment. The data from the personal profile sheet showed that the majority of the participants were unemployed. They shared that fear to interact with the society and lack of required education dragged them back from any employment:

I finished my fifth standard, yet, I cannot read and write. Therefore, I am not confident. So I did not try another job. [...] Whether TGs are educated or uneducated will not make a significant difference in terms of employment in their lives.

The participants articulated that school education, in their experience, has never been a proper way to develop employability among the students, especially transgender students:

I do not regret saying that I am a sex worker. That is my job. I have enough customers. [...] Every night I feel like a baby who goes to school for the first time without happiness. Now I wouldn't like to go for another job even though I have completed the course for MBA. My parents, friends, teachers, and the society are responsible for what I have become.

Many participants (74%) were reluctant to engage in various occupations for fear of social stigma and segregation. Some of them explained their experience when they worked in textile shops:

I worked in a textile shop, but I could not continue due to my depression and short-tempered character. I was unable to control myself. Customers continuously stigmatised me. I did not know how to react and could not complain about them. [...] Later, I left the job and I engaged in sex work.

A Participant shared about the response of many transgender people to the vocational courses and job opportunities offered by the Government of Kerala:

Most transgender individuals are not ready to attend vocational courses. Some have attended those courses, but they are not ready to do it. [...] Some TG individuals drag newcomers into sex work. [...] What to say? They are not ready to get out of the mud. Even if they are willing, the society will not often allow them to get out of it. Through words and deeds, the public throws them back into the sludge.

d. Hatred towards Formal Education System

The theme hatred towards formal education discusses the participants' revulsion towards the school and higher education system and their lack of interest in continuing educational programmes. The majority of the participants (80%) hated the formal education system:

I have not faced any bad experiences from my teachers, but I did not like them since they were not responsible enough. If they had been more accountable, there would not have been this many school dropouts. Today we have the opportunity to complete our school education through Samanwaya, but I cannot. I did not join in. [...] My school experiences made me recessive.

Participants commented that school education put pressure on them and adversely affected their future lives:

I have no good memories of my school life. [...] The experiences of my school life forced me to attempt suicide three times. That much tension I had. I am confident that no TG individual has received compassion from their schools. I hate my school days. [...] Although discussions have begun about the TG phenomenon, the formal education system is still not TG friendly.

Sixty-two percent of the participants were unaware of the programmes of the Government of Kerala initiated for the educational upliftment of the transgender community. Moreover, 80% of the participants were not interested in further education, and they concentrated only on their livelihood and medical treatments to become women. One of the participants opined that the majority of transgender people do not like to join the Samanwaya programme:

[...] They asked me, you know "why we have not joined? We have not forgotten the treatment of teachers and co-learners towards us, then why? We are ready to live as usual. Now we want a job, not education..." [...]. What is the difference between educated and uneducated TG people here? Educated also are unemployed. The society will not accept us and will not provide any job opportunities. Then, what is the need for education for the transgender community? Most of the transgender individuals are above 30 years. [...] They must earn money to pay rent, food, and treatment.

Suggestions to Reduce the School Dropout Rate of TG/GNC Students

Participants recommended curriculum revision, separate toilet facilities, and training for teachers to reduce the school dropout rate of TG/GNC students. The detailed description of each one is given as:

a. Curriculum Revision

Most of the participants (57%) suggested the necessity for the revision of the school curriculum. They commented that the transgender phenomenon should be

part of the school curriculum to create awareness among students, to understand "how transgender identities are formed."

My peers were not aware of my problems. I could not tell them since I did not know what to say exactly. [...] I thought I was sick. [...] I had gone through terrible mental stress in those days. If I had been getting clear guidance from my school, I could have overcome my problems. [...] I would like to say that the school curriculum should play a substantial role in directing all students on the right path. [...] The curriculum should offer a clear direction to the students to identify, respect, and consider themselves and others.

Very few of the participants (6%) talked about the requirements of school activities aimed at generating awareness of gender identities among the students:

Schools should carry out various activities, such as talks and interaction with experts with students on gender identities. Exhibitions of portraits, films, and documentaries will help students to understand gender issues and gender differences. Unfortunately, the school authorities do not have enough knowledge of non-binary students.

Ten percent of the participants expressed their views on the need for sex education in the school curriculum in the light of their school experiences:

A few people asked me, "why don't you go to special schools?" What a rubbish question it was. [...] Sex education must be included in the curriculum starting with the fifth standard. If we had been taking such steps in the school curriculum, students could understand gender differences, primarily the transgender phenomenon. [...] Otherwise, some misconceptions are likely to emerge, as it is happening today among the students about sex and gender.

b. Separate Toilet Facilities

The need for separate toilet facilities for TG/GNC was a significant issue raised by 88% of the participants. They shared the difficulties experienced by using boys' toilets at their schools:

I was scared to use the boys' toilet. From there, I was sexually assaulted by senior students. Thenceforth, I was stressed about holding urine to avoid using the toilet [Um]. Consequently, I suffered from a urinal disease. [...] I thought to suggest the need for separate toilet facilities for transgender students.

c. Training for Teachers

Most of the participants shared that teachers were not sufficiently aware of gender identities, particularly the transgender phenomenon. Twenty-four percent of the participants proposed training programmes for teachers on the transgender phenomenon and issues of gender variance:

Teachers were insensitive to transgender issues, especially the crisis of gender identity. Even if anyone knew, they were not ready to discuss openly with the students. If they had been trained well, there would not have been any single dropout from schools.

Discussions

Transgender people experience injustice and inequalities in the current educational settings. The participants revealed that the school experiences were principally laden with harassment, absence of teacher support, and severe academic difficulties. The direct impact of such school experiences was the school dropout, and indirect impacts were poor social interaction, lack of employability, and hatred towards formal education system.

The study reveals that transgender people have experienced various types of harassment at schooling. The results are in corroboration with the findings of Greytak et al. (2009), Chatman (2015), Liboro (2015), Hobbs (2016), Platt (2016), McBride and Schubotz (2017), Okanlawon (2017), Day et al. (2018), and Daniels et al. (2019) that transgender people had gone through various excruciating experiences of harassment and victimisation during their school days.

The study reveals two aspects that qualify the nature of the issue. One was that hostility towards FTM transgender people was relatively less than what happened towards MTF transgender people. Participants who belonged in the first group were not targeted and harmed in their school environment. McBride (2020) reviewed McCormack's (2012) study and reported a favourable environment for FTM transgender students to reveal their gender identity in educational settings. The present study shows that no one was ready to accept a male who expressed the mannerism of a female, on the other hand, a female who expressed the mannerisms of a male, may be acceptable in society. The second aspect was that if the family background of the transgender student is privileged and well-placed in society, it may bring down possible harassment considerably.

Although all MTF transgender people have had negative school experiences, one MTF transgender person from a socially and economically privileged family has never had negative experiences from school. The results indicate that most of the participants belonged to socially and economically backward families, and in fact, this socio-economic backwardness of the family has been a factor in poly-victimisation at schools. Hatchel and Mark (2018) and Kosciw et al. (2009) found that transgender people with lower socio-economic status were more likely to be victims. The socio-economic status of an individual is a crucial factor in determining

how the society will treat, behave, accept and listen to an individual in social plane. The present study affirms that the poor socio-economic state of transgender people further worsened their condition at schools.

Transgender people had confronted verbal harassment like name-calling, nasty comments, and threatening words in schools, connected with their gender non-conformity. Similar findings are well established by many studies (Devis-Devis et al., 2018; Dimant et al., 2019; Greytak et al., 2009; Jones et al., 2016; Kosciw et al., 2009; Peter et al., 2016) that transgender people have experienced offensive comments at schools because of their gender identity. All MTF transgender people shared their experience about the supportive nature of girls, even when they have been subjected to verbal harassment by boys. Peter et al. (2016) found that 79% of transgender people experienced offensive comments from boys at schools. However, none of the studies reported the supportive nature of girls towards MTF transgender students. The current study reveals that transgender people had not experienced any aggravations from girls and non-teaching staff at schools. Verbal harassment has stigmatised and excluded transgender people internally and externally.

Transgender people have faced gross physical harassment at school, including sexual abuse, kicking, and beating. Furthermore, many of them were forced to take off their clothes. The studies of Jones et al. (2016), Platt (2016), Rajkumar (2016), and Devis-Devis et al. (2018) found that transgender youth had experienced physical abuse at schools because of their gender identity. On the other hand, harassment from teachers was comparatively less, as reported in this study. However, teachers did not take any necessary steps to reduce various types of harassment. All testimonies show that the system in general and teachers, in particular, commit serious lapses in their responsibility to ensure an atmosphere in which human dignity and the right to

equality of opportunity are protected. In such a situation, as teachers failed to ensure a fair and enabling learning environment, the gender non-conforming students were left emotionally torn and insecure. This explains why TG/GNC students did not even feel confident to complain about the difficulties experienced by peers. Teachers are accountable for what happens on the school premises during their studentship. The inability of teachers to provide an atmosphere conducive to learning contributed turns out to be, in effect, teachers' contribution to increasing the school dropout of transgender students. This can be considered as professional incompetency and irresponsibility with a proven consequence of dire nature.

The level of physical harassment was less, as compared to verbal harassment at schools, but it significantly affected MTF transgender people. Often, this forced some of them to attempt suicide, as it is negatively affected their mental states. The most shocking and decisive fact revealed by the participants in the interview is that many of them have been compelled to resort to sex work, and the experience of sexual abuse during school days was the most decisive factor in bringing out this effect. Other types of harassment, such as stealing or damaging the properties of the participants and blaming them, were observed less in the present study.

Transgender people were irregular on school days, and they were underachievers and hesitant to participate in curricular and extra-curricular activities. Anxiety in examinations, depression, frustration, isolation, suicidal tendencies, and self-harm are some common states they were experienced and this is mainly due to various harassment at schooling. This indicates the extent of stress that the participants underwent due to harassment.

The adolescent period is more crucial for all students, as this is the period of rapid changes in physical, social, and psychological development.

One of the key findings of the present study is that all TG people felt the mismatch between their biological sex and gender identity during adolescences. None of the previous studies found the same observation. The present study highlights that the gender identity dilemma is the fundamental reason that has created many issues for transgender people throughout their school life. These issues include confusion and anxiety in physicality, loneliness, mental stress, refusal to urinate in school washrooms, fear and aggression, and discomfort. The students generally liked the playtime and arts and sports day in their schooling, but it was often a nightmare for MTF transgender people and made them feel like a polluting object without any self-esteem. Devis-Devis et al. (2018) found that transgender students have not undergone gender adaptation practices in physical education classes, so they experienced multiple types of denial, harassment, and exclusion during schooling.

Teachers have a pivotal role in shaping each student's life by identifying their emotional, physical, and cognitive skills and helping them in every critical situation. Teachers should help every student when they need it and develop a holistic vision, respect, self-esteem, and a positive attitude towards others. The present study observes that the inability and failure of teachers to identify various issues related to gender identity in transgender students hindered their holistic development.

Transgender people have extensive academic difficulties due to the gender identity dilemma. They were not giving any support to recognise their gender identity and there were no academic support to resolve the issues emerged due to this dilemma. Further, the result of the current study shows that none of the TG people revealed their gender identity during school days because they were unaware of the mental and physical conditions they were involved. There were no such opportunities that openly discussed gender and sexual matters in the classrooms, and most teachers were unwilling to discuss it with children. Hence, they were afraid to discuss it with others, even with their parents.

Many academic difficulties were experienced by TG people in the school environment. The findings are in corroboration with the previous researches conducted by Greytak et al. (2009), Burns et al. (2016), and Daniels et al. (2019). The study reveals that the gender identity dilemma was one of the main reasons for the academic difficulties among all participants, irrespective of MTF and FTM transgender people. Rajkumar (2016) reported that harassment and exclusion were the reasons for academic difficulties among transgender students. Transgender people had personal and social barriers at school, which created learning difficulties for them. Department of Social Justice, Kerala (2015), reported that 58% of TG students dropped out before completing their 10th grade, and 24% before completing 9th grade due to intolerable harassment and harmful experiences. As reveals in the present study, previous literature did not connect the gender identity dilemma and school dropout of transgender or non-binary students.

Negative experiences in school education adversely affected transgender people and made them socially, psychologically, and cognitively paralysed. School education failed to instil socialization in transgender students. Their experiences in schools sow an unconscious revulsion towards social connectedness. As a result, the majority of people fail to recognise the social reality of the transgender phenomenon. This has narrowed them down to enjoy the interactions that happen within the transgender community. An essential finding of the present study is that transgender people's disinclination to face society is due to the fear of harassment, social stigma and exclusion, and discrimination. Society is not treating them as human beings akin to them. Many students who harassed them during their schooling are now public figure. Hence, transgender people are scared to contact the public.

Lack of employability is another important points to be discussed, this is due to school fails to build competencies among transgender people in comply with their

social reality. They could not complete their school education successfully. Therefore, the employment aspirations were shallow among them. Moreover, the public was not ready to provide job opportunities to them, and their education was inadequate for employability. Under these circumstances, many of them chose sex work as their job to maintain their livelihood. Even many educated transgender people have a serious problem getting a job that is suitable for their educational qualifications.

Painful school experiences created an unreceptive attitude towards the existing formal education system among transgender people. Most of them were unwilling to join the Government's initiatives to continue their education. The results show that MTF transgender people were not interested in further education and most of them did not know about the Government of Kerala's educational programmes for them. They focused mainly on their livelihood and medical treatment to become a woman at any cost. Therefore their immediate need was to get a job.

In the view of critical theory, the study evidences how the school experiences became a barrier to the entire lives of transgender people, restricting them from gaining a more positive attitude towards life. From the perspective of critical theory, education is the most useful tool for the upliftment of people who are marginalized due to their gender. In this context, the present study emphasises the necessity to restructure the school education system to include and address TG/GNC students.

From the point of view of critical theory, a marginalized society can play an essential role in bringing itself into the mainstream; this study gathered various suggestions put forth by transgender people to reduce the school dropout rate of TG/GNC students. Some studies have reported that the school curriculum fails to

incorporate knowledge of gender diversity (Arora, 2016; Peter et al., 2016). Academics must be the important source to provide the learning experiences to the students to identify their gender identities (McBride & Schubotz, 2017) and to create awareness on other students on physical, social, and psychological features of the gender variance. In this study, transgender people have not discussed at what level (primary, secondary, higher secondary) of the school curriculum and what content should be included in textbooks on the transgender phenomenon.

The study found that exhibitions, interaction with experts, movies and documentaries, and similar creative resources can provide extensive and perspective media through which experiential and interdisciplinary learning on gender issues. If the curriculum addresses transgender issues, it may substantially reduce the number of dropouts of transgender students. None of the previous studies reviewed have examined the stakeholders' suggestions on how to create transgender-inclusive schools, even though some studies (Chandra, 2017; Clark, 2017; Mangin, 2018) had put forth few suggestions as a part of their educational implications. The suggestions made by the beneficiaries of the education for their community are an essential output of the present investigation.

Transgender people experienced sexual harassment from boys' toilets; thus, they often avoided using the toilet at school and as a result they suffered from urinary tract infections. Harassment and violence were reported (Johnson et al., 2014) to often take place in school toilets. So, they emphasised for separate toilet facilities for TG/GNC students. Burns et al. (2016) reported that transgender students have never got appropriate facilities at the schools. Studies by Devis-Devis et al. (2018) and Ingrey (2018) observed that single-sex toilets and changing rooms were the places of fear and anxiety for transgender students.

The lack of a toilet needs to be understood in a larger sense; it clarifies what is not recognised and not being accepted. In Kerala, no transgender students have enrolled in higher secondary schools so far officially (Directorate of Public Education, 2019). It means that there has been a little affirmative attempt to document students who should be considered transgender. If no transgender student is recognised and registered, how will the school and ruling authority take initiatives to provide separate toilet facilities for TG/GNC students? Any attempt to find and address TG/GNC students leads to the third theme, 'training for teachers.' Teachers can identify the TG/GNC students in their classrooms if they are adequately trained and equipped with the necessary resources. Teachers' knowledge of the transgender phenomenon will enable transgender students to express their gender identities without fear. This will help to avoid all kinds of harassment towards them at schools.

The study identified that teacher support is the relevant factor in the classrooms to solve the internal conflicts and external problems of TG/GNC students. Teachers have an unconscious bias due to their unawareness of gender diversity, and hence transgender people have not received any teacher support at schools (Jones et al., 2016). Therefore, the present study emphasises the need for teacher training to solve personal, social, and academic problems of TG/GNC children at school. Absence of teacher support, in turn, necessitates a review of both pre-service and in-service training programmes for teachers. The idea of inclusiveness in general and the issue of transgender students, in particular, are not adequately included in the content and practice of training sessions (curriculum). Therefore, the teachers are left vague without the required sensitisation and understanding of the transgender phenomenon. The present study underpins the need to educate them on their duties and responsibilities in the school atmosphere as a teacher besides mere classroom teaching.

Theme II: Social functioning

The social role of individuals plays a vital role in determining their place in society. Social functioning means the ability of transgender people to perform their social roles effectively in terms of social participation and social skills. Social stigma and exclusion, parental rejection, harassment from police, and unemployment and sex work are the factors that prevent the social functioning of transgender people. The detailed description of each one is given as:

Social Participation

Social participation is significant for analysing the social role performance of transgender people, and it refers to the voluntary or intentional behaviour for the welfare of other people and their engagement in socially accepted recreational activities. Religious activities, non-religious activities (participation in social clubs and organised sports), volunteer participation (membership in political, environmental, human rights organizations), and recreational activities are considered to analyse the social participation of transgender people.

The majority of the participants (78%) were afraid to appear in the society during the daytime. Many were reluctant to involve in recreational activities such as walking, reading, swimming, and meditation. Eighty-four percent of the participants were not going to spend their leisure time properly. Eighty-eight percent of the participants were not engaged in religious and non-religious activities. One participant shared:

[...] I would like to spend the daytime in my room alone or sleep, or chat with clients or watch videos. I do not go to the park, beach, and cinema theatre during the day, I live surrounded by fear. I have no male and female friends. [...] You could not guess how much I stressed and affected when

dealing with the public. [...] As you asked, if we go to the rescue when we see someone in danger, we will be guilty in the end. [...] Why should we help those who do not help us?

Ninety percent of the participants were not interested in volunteering:

[...] Has anyone considered us part of the public? What social activities [Pause] will anyone allow us to do that? Then why do we interact with the society? We do not want those who do not want us.

Social Skills

Social skills are the basis for maintaining good relations with society, which helps the individual to perform social roles adequately. In this study, social skills refer to the emotional and intellectual abilities and behaviours that transgender people must have as members of society. Several participants (80%) expressed anger or anxiety when interacting with the public:

[...] I am afraid to go alone during the day. I have the fear that people will make fun of me. I am getting angry with people and escape from fear. I want to talk to people well, but I cannot. I am afraid of being ridiculed. [...] The public insults us with cruel words, and sometimes they force us to have sex. [...] So if someone says something, I will get angry with them. I cannot agree with society in any way.

One participant shared the experience:

[...] Once I saw my classmate at the bus stand. I quickly left before he saw me. My heart started beating hard. I hid myself. I did not know how long I hid. [...] Often, my fear turns into anger towards society. I cannot control it. When I go out, I'm suddenly angry when someone looks at me. [...] I cannot adapt to society. It does not seem possible anymore.

Factors that Prevent the Social Functioning

Social stigma and exclusion, parental rejection, harassment from police, unemployment and sex work were the factors that prevented the social functioning of transgender people. The details are given in Table 15.

Table 15

The Factors Preventing the Social Functioning of the Participants

Codes	Themes
Mocking stare Demeaning remarks Physical violence Sexual abuse Drive away from public places Isolation Lack of advocacy for rights Express fear and disgust	Social stigma and exclusion
Gender identity is not accepted by the parents and siblings No permission to visit the biological family Denial of family property	Parental rejection
Verbal abuse <ul style="list-style-type: none"> • Label as sex workers • Gossiping • Usage of awful language about body features and body shaming Physical abuse Denial of rights	Harassment from police
Denial of job opportunities Withdrawal from job Imprint as sex workers and prompt to sex work	Unemployment and sex work

a. Social Stigma and Exclusion

A strong sense of condemnation and labelling or stereotyping experienced by transgender people in the social processes is known as social stigma and exclusion.

It includes mocking stares, demeaning remarks, physical violence, sexual abuse, expressing fear and disgust, and drive away from them in public places. Such situations create a strong temptation for transgender people to withdraw from the public. Exclusion also includes the tendency of transgender people to withdraw from society for fear of being unacceptable to the public. It included isolation, lack of advocacy for rights, and express fear and disgust towards society.

The participants recalled the situations of the stigma they experienced in public places such as railway stations, bus stands, streets, hotels, cinema theatres, and festivals venues. These bitter experiences prompted them to withdraw from the public sphere. Many of the participants (78%) were fear-stricken and showed inhibition in interacting with the society. A participant shared a painful incident that took place at a railway station:

One day, I was waiting for the train at the station. Suddenly, a few of the staff came out and looked at me as if they had seen something special and said, "this is *Matteth*" (it is a word used to insult transgender people in Kerala). Then, three men came out and stared at me inquisitively. One man showed a dirty gesture to me. I did not respond. [...] We are always chased by the people, even the educated ones... Then two boys came to me and said, "chechi, do not worry, we are watching everything. We apologise to you for that." Those children are our hope that the society will accept us someday [Um]. I always feel so sad. We have no right to enter any public places and utilize public property. How can we interact with other people? We are not social being in front of them. [...] You cannot guess how much stress we have when confronting the public.

Eighty-two percent of the participants commented that MTF transgender people did not receive support from family and society compared to FTM transgender people. All MTF transgender participants shared that they were ridiculed everywhere due to the feminine elements in their male body:

[...] No one will blame them when a woman behaves like a man, but when a man shows the mannerisms of a woman, that is considered a big mistake in the eyes of the society. When living like a female, the society will say, "that is a male. When living like a man then, the society will say ", he is like a woman" Most of them will ask, "Which one do you have? Can I ask a male or female what they have beneath their zip or panties? However, people have no problem asking us. [...] Our future is entirely dark. We live in our world.

Participants said that no matter how much social exclusion they experience, they will have to endure it and are afraid to speak up for their rights. Therefore, they want to distance themselves from society:

[...] I have lived in many lodges for daily rent. Sometimes owners will ask me to get rid of the room the very next day. So, I had to change my place many times. At last, we got a house for rent. The owner asked a huge amount in advance due to me being transgender. In the beginning days, there were no problems, but on the third day, the neighbours blocked our entrance. They said, "our children will be afraid to see you." [...] What to say, we were speechless there...

Most of the participants (88%) comment that social stigma and exclusion are their main barriers to becoming social beings. One participant narrated:

Most of us have no negative feelings about our gender identity, but society throws stones at us with malicious words, violence, and exclusion, so our feelings become hostile to us. They view transgender people as sex workers, but with no considerations as human beings [Pause] society accuses us of being short-tempered and sex workers. Why are we short-tempered? Why did we select sex work? Exploitation and humiliation is a form of mental torture. I am part of nature then; why should I hide? Everyone has the right

to a dignified life, but no one gives us that right. [...] We engage ourselves by chatting and sleeping during the day. [...] Majority of transgender individuals are isolated and lead chaotic lives. [...] People who want to help and consider us will then slowly become silent.

The participants shared that they were comfortable and safe while in the TG community:

We love the moments of life within the transgender community. There, we do not have to act. We are free to manifest ourselves. There we are free, and there are no barriers. There may be conflicts, but we are all happy in and within our tiny world. [...]

Among the participants, 88% said that they were forbidden to visit the places of worship like other people:

[...] We were born into different religions, but now we have one religion, which is "our life." Some religious leaders get angry when they see us. I used to go to mosk early days, but people stopped me from visiting with cruel words and looks. [...] The family, religion, and the society also excluded us. That is our fate and no complaints about anyone. [...] Now, we all have one dream... Become a woman at any cost.

b. Parental Rejection

Regarding parental rejection, 84% of the participants experienced the same due to their gender identity. All of them were MTF transgender people, while all FTM transgender people (12%) and two MTF transgender people (4%) did not experience parental rejection. These include denial of their gender identity, denial of family visits, and denial of family property.

Ninety-six percent of the participants opined that their parents were unaware of the transgender phenomenon. It was observed that 60% of the participants were

evicted from their homes during adolescence, and 20% of the participants fled due to domestic violence. Seventy-four percent of the participants did not visit their biological family after leaving their homes.

Parental acceptance was a crucial and distressing factor in the lives of transgender people as many participants (80%) opined:

When I revealed my identity, my parents ignored me and threw me out of my house and from their minds. Before that, they compelled me to behave like a boy, but I could not. [...] If the parents had accepted us, we would never have this sort of life. They could not understand us. If they had loved and protected us [Pause], our future would have been different... These reasons made me emotionally unstable and aggressive. [...] Most of us do not visit our biological family to avoid any disturbance to them. Moreover, our family members also do not like that.

Most of the participants strongly believed that society's disapproval was due to their parental rejection. Eighty percent of the participants believed that their parents were responsible for their downtrodden condition. One participant explained how parental rejection negatively affected their social life:

I do not feel affection for others. No one loves me. My parents and society banned me, and they made me a person who is good for nothing [Pause]. Now I cannot deal with others. I am unable to adjust with others, even with the transgender community. I am short-tempered. Isolation saddened me. I still remember my mother visiting my residence one day and sternly telling me "not to come to my house and not to embarrass us." For my parents and to protect their social status, I stopped visiting my house. If my parents do not hold me then, no society will accept me.

Seventy percent of the participants were denied their family property. One participant said:

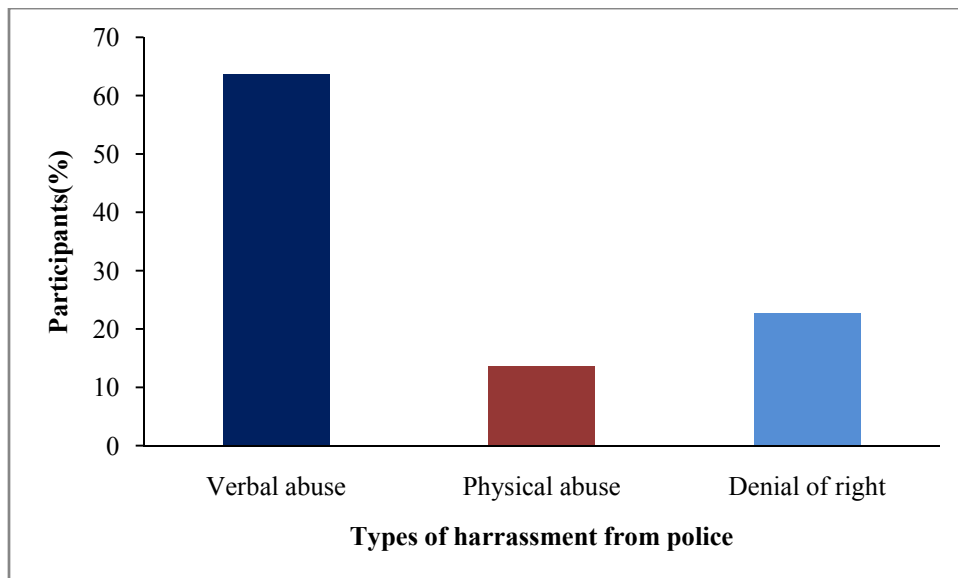
Before I left my family, my grandmother gave me her property, but my siblings threatened me from time to time. They said I had no right to family property because I was neither male nor female. I did not know what to say [Pause]. Now, I have no property. I gave everything back to my siblings.

c. Harassment from Police

Participants suffered verbal and physical abuse and denial of rights from police officers. It was one of the most crucial factors preventing them from performing their social role. All MTF transgender participants (88%) disclosed that the harassment and injustices they suffered from police officers barred them from maintaining a healthy relationship with the society and finding their place in the public sphere. It is also noteworthy that none of the FTM transgender participants faced any harassment from police officers. Figure 20 shows the various types of harassment experienced by the participants from the police.

Figure 20

Police Harassment Experienced by the Participants



As shown in Figure 20, among the participants, 63.6% experienced verbal abuse, 13.6% experienced physical abuse, and 22.7% were denied their rights by the police. Participant shared the experience of verbal abuse from the police officers:

The police spread the news that "we (Transgender) have HIV" without any factual evidence. The public chased us [Pause] along with the police [Um] if any policeman saw us during the daytime; they always beat and abuse us. This situation stops us from going to public places in day time [Pause] since the police think that "we are socially polluted people..."

Similarly, 50% of the participants suffered the most harassment from civil police officers:

[...] The policemen want to know about our body parts. [...] One day I was walking through the town when two civil policemen blocked me and asked, "let us see, are they original?" Then, they tore my blouse and kicked me. Not even one person spoke for me. Without any other option, I had to throw my clothes in front of them.' Then I could not stand before the police. What else to do.

Nevertheless, 20% of the participants said that high-ranking police officers treated them favourably:

We went to the police station to obtain permission for a programme of the CBO. A civil police officer was angry with us and shouted, "stay far away. You are doing the other work..." The Sub Inspector came out when he heard these words and rebuked the policeman. [...] He treated us graciously and permitted us to run the programme.

Eighty percent of the participants were afraid of approaching the law enforcement authority. One participant shared the experience of denial of their rights by the police officers:

One day when I was walking in the marketplace, a man came up and held me. When I shouted, he told everyone that I tried to hug him. As the mob supported him, I stood there without any help. I went to the police station to complain. The policeman had refused to listen to me and asked me what I am doing in the marketplace. I was shocked. If they see us during the day, they will be upset and chase us. [...]

A participant shared how she was sexually abused by a policeman when she went to the police station to register a complaint:

After attending an event, I arrived at the bus stop at night then some people ran to catch me. I called the auto, but not even a single auto driver came to help me [Pause]. I ran about 4 km from there. [...] I reached the police station and begged for help. The police officer who was on duty sexually abused me. [...] Who is responsible for this? Whom should we believe? If the law and law enforcement authorities had been with us, we could have lived without any fear of abuse.

A participant shared the words of a senior police officer in an awareness class organised by the Social Justice Department for the transgender community:

[...] "You lose husbands to their wives...and you lose children to fathers. [...] I will arrest you when I see you..." Are we only wrong here? What will we do? The daytime is not ours. [...] No one enquires whether we have eaten or not... However, everyone searches to find out [Pause] do not we have the right to live here? [...] Do not we have the right to talk to others? Are we not humans?

d. Unemployment and Sex Work

Sixty two percent of the participants were unemployed. Seventy-four percent of the participants said that most of them engage in sex work for a living:

No one is willing to hire us. Our rights are being denied everywhere. Is it our fault? We do not even have the value of animals. [...] Many do sex work because they have no other source of income. Not all TG individuals are sex workers. Nevertheless, why does the public assume "transgender people are sex toys"? How could we stand in front of the people who think so? If we try to work somewhere without revealing our gender identity, others will misuse us. We are now self-employed without causing harm to others [Laugh]. Those who come to us are giving us income. Let the society go to one side. We look after our things.

Participants shared that the society was forcing them into sex work, and one of them described the situation that prompted to become a sex worker:

I was working at a textile shop after I left my home. People mocked my walk and voice there. I heard a customer ask my boss, "is your staff *onpathu*?" (Means 'nine', a term used to ridicule transgender people). Do you know how sad this is for me? I could not stand there. Later, I worked at a lodge. It was horrendous waiting for me there too. Many did not allow me to sleep at night. I got out of there as things had become unbearable. In the end, as everyone alleges, I was compelled to do that. They will not allow us to do other jobs. [...] Finally, I decided to get involved [heavy breath]. I still remember the first day there when I got many clients.

Though 8% of the participants were self-employed, and they shared the difficulty of running their enterprise:

I started a shop with the help of the government. Many people from the public have broadcasted that "this is a shop run by 'mattevar'" (a demeaning

remark used to call TG people in Kerala). The public do not buy goods from our shops. What happened to my shop, you can understand that? [...] Even if we try to change the name 'sex workers,' society will never allow it. Should I do this again for a living? [...] There are people in public who want to help us, but they are afraid of the public's ridicule and suspicious eyes. Have we done anything wrong?

Some of the participants (10%) said that the stigma attached to sex work prevents them from interacting with the society:

[...] Sometimes I feel hatred towards my body [Pause] sharing with many people at night... Some clients who use drugs may be abusive. There is no guarantee for our lives. Everything we need to tolerate; otherwise, there will be violence. [...] After all, nothing is will be left except sleeping with a frozen mind and body.

Discussions

The study reveals that the social participation and social skills of transgender people are low due to their gender identity. This proved that gender is a significant factor in social functioning. Men and women can play their roles in society, but transgender people cannot do so because of society's negative attitude towards their gender identity. That difficult situation created social anxiety and resulting anger towards the society. The patriarchal elements are predominant in the society, and hence MTF transgender people are far away from the society when compared to the FTM transgender people. Therefore, most of them were reluctant to appear in front of the public.

Social stigma and exclusion, parental rejection, harassment from police, and unemployment and sex work were all the factors that prevent the social role

performance of transgender people. In other words, these factors prevented MTF transgender people from interacting freely with the outer world. However, the study reveals that no conclusive evidence for factors that hindered the social functioning of FTM transgender people.

Transgender people are socially marginalised, so they are constantly trying to escape from public places. Thus, they kept isolated themselves from the public. To overcome this, most of them created an isolated world and got shrunk there. Previous studies have reported that the transgender community experienced a wide range of troubles from the public. They experienced social stigma in public places, such as railway stations, markets, cinema theatres, bus stands, and hotels (Abbas et al., 2014; NASLA vs. Union of India, 2014). Transgender people had no negative feelings about their gender identity. However, they felt compelled to escape from the public realm due to social stigma and exclusion and they considered themselves socially polluted. The study emphasises that social pressure has adversely affected the social role performance of transgender people. In the view of critical theory, the study reveals that how social power and social influence affect transgender people's role performance in the society.

Educated and uneducated people alike despise transgender people. Men are at the forefront of it. The younger generation, especially college and university students, understands their problems and gives a helping hand and support to come out from the darkness. The more society estranges transgender people, the more isolated they are from the public domain. From the perspective of critical theory, the study found that transgender people faced human rights violations at every level of society because of society's negative attitude towards their gender identity. The main reason for social stigma and exclusion of TG

people was their body language and mannerisms, which were due to their subtle gender expressions. If a woman dresses as a man or behaves like a man, it is not considered wrong or absurd in the public view. It is considered the courage of a woman. But, when a man expresses or disguises himself as a woman, he will become sinful, ridiculous, and subjected to discrimination. FTM transgender people are not stigmatised in the society. At the same time, MTF transgender people are being ridiculed because of the dominance of the patriarchal element in the society. Considering critical theory, the current study observes how gender and gender mannerism are vital impediments to lead a decent life for transgender people.

There is a misapprehension in society that all transgender people are sex workers and problem-makers. Data revealed that some transgender people engage in such behaviour. They went through the horrible life experience of discrimination, relegation, and sarcasm from the society, which extended even to stopping TG people from being in the public spaces and even restricted them to attend any public events.

Moreover, an apprehension exists among the people that they will be insulted and sidelined if they are in favour or sociable with transgender people. Thus, society is reluctant to make transgender people their neighbours. The study found that sometimes TG people have a situation where they have to fear even children. They experience social stigma and exclusion due to a lack of knowledge and awareness about the transgender phenomenon. Alanko and Lund (2020) advocated the necessity to create public awareness on transgender identities, dispel misconceptions about transgender people, and address gender-polarised perspectives. Transgender people are considered polluted and excluded objects in the society and this leads to human rights violations.

Parents are primarily accountable for the situation of transgender people by denying the affection and consideration they very much deserved from their parents (Alanko & Lund, 2020). It is found that this denial affected their personality development and created a situation where they could not reconcile with the public. Transgender people strongly felt that society did not accept them because their parents never supported and respected their feelings to develop confidence and self-esteem. Experiences from family made them a further marginalised group, even among the marginalised sections. The study reveals that the psychological impact due to parental rejection is one of the reasons for the segregation of transgender people from mainstream society.

Harassment from police is another cause of transgender people's social isolation. Although it is an unregistered issue in previous studies, some studies have found that TG people are regularly harassed by the police (Chettiar, 2015; Dileesh et al., 2019). Transgender people are also afraid to approach the law enforcement authorities (Department of Social Justice, 2015). It is also found that sex work and the lack of awareness about the transgender phenomenon as the major reasons for the hostility of the police towards transgender people. They are always afraid of unnecessary police intervention, which has led them to distance themselves from the public.

Transgender people are isolated from the public sphere for fear of having to approach the police while interacting with the public. Transgender people were rejected and excluded by parents, society, and the law enforcement authority, giving the wrong message to the public that they were not part of the public. Thus, they always distanced themselves from the society and led chaotic life.

Unemployment and sex work were other reasons why TG people cannot perform their role in the society. Employability is a determining factor in the level of social engagement of any individual. The results reveal that most TG people were unemployed, so they were engaging in sex work. The study also found that the TG people, in general, are epithet of sex workers. As sex workers and transgender people, they were experiencing twice the social stigma (Balfour & Allen, 2014) and exclusion. Transgender people have a sense of inferiority since society views them as sex workers. Sex work at night often led to them being in lethargic situations, so they could not engage in productive activities during the day.

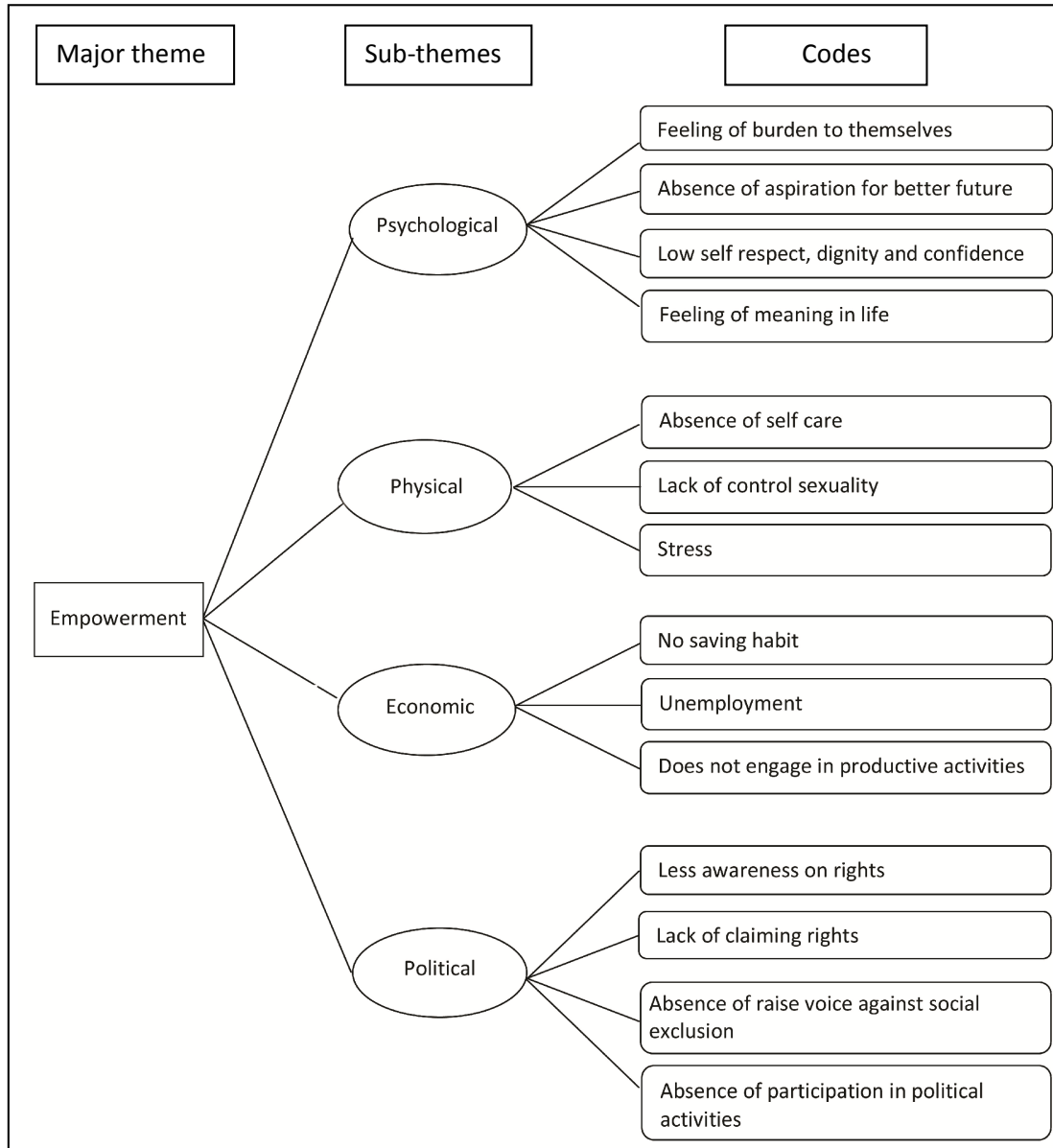
Transgender people who work without revealing their gender identity are under severe stress. They feared that the public would identify their gender identity if they interacted with the public. The study highlights the fact that most people are unaware of the psychological and physical condition of transgender people, which is the fundamental impediment to the social role performance of transgender people. Therefore, TG people constantly stayed away from the public domain and did not act as social beings.

Theme III: Empowerment

In this study, empowerment means transgender people's capacity to use power or exercise control in their own life in terms of psychological, physical, economic, and political aspects. Figure 21 depicts the essential areas that need to be empowered in transgender people.

Figure 21

The Essential Areas of Empowerment of Transgender People



The major theme 'empowerment' has four sub-themes, each with several codes. Major themes and sub-themes are pre-determined. The description of each one is given as:

Psychological

The psychological area of empowerment indicates the participants' dignity of being a transgender person, aspirations for a better future, courage to express, and a

sense of meaning in their lives. The majority of the participants (80%) thought that they were undignified and idle, and 76% were considered themselves a burden:

We feel a sense of burden to ourselves in every moment we live [Pause] primarily; our parents taught us that the lives of TG people are problematic. We have a body that mismatches with our minds and a mind that mismatches with our bodies. [...] I have much stress on my gender identity. [...] There is no meaning in my life [Pause]. The days go by without meaning.

Regarding their vision about the future, 90% of the participants did not spell out any vision about their better future, and they want to live everyday life as it is now:

[...] What future...we are not thinking about that. Today what we need food and shelter. Who gives it to us? You know what we do for our livelihood then, what will be our future. There is no meaning in our life. [...] I have only one ambition, to be a woman...

Everyone except one FTM transgender participant said they were not ready to disclose their gender identity in public. In contrast, the majority of MTF transgender participants were willing to disclose their gender identity. One FTM participant shared:

I express myself only in the TG community. I fear my family knowing this [Pause], and I have some restrictions and limitations as a woman... I suppress my solid feelings and wishes. So I am depressed and ashamed. I cannot think about anything else now.

Physical

The physical area of empowerment means the participants' awareness, movement, and self-care about their physical health. Eighty percent of the

participants underwent any treatment, such as gender confirmation surgery, hormone therapy, laser treatment, and breast implant surgery:

Our priority is to become a woman. So we are not bothered about the health issues associated with it. Now, I have finished my breast implant surgery. Silicon was used to shape my breast. If someone hits my chest, silicon will spread in my blood, and I will die. [...] One of my friends finished her SRS surgery, but now she has urinary problems. [...] Most of us are aware of health problems related to treatments, but we do not care; we must fulfil our goal in life at all costs.

Eighty percent of the participants did not think seriously about physical exercise, and they only thought about becoming a woman. One participant shared:

[...] I have no thoughts about exercise because we have so many other problems to think about. My priority is to earn money for my treatment. The government gives us financial assistance for SRS (Sex Reassignment Surgery), but that is not enough. Now I am in hormone treatment. I have health issues like headache while using estrogens medicine. Once my face was burned during a laser treatment, but I am ready to suffer. I am not bothered about my health. I am always dreaming of becoming a woman.

Some of the participants (20%) take precautions when engaging in sex work, but sometimes it may fail:

Some of us are working in HIV prevention offices to distribute condoms within the TG community. I use condoms for my security. I am always conscious of protecting myself while I am with my clients. But, in some cases, it may not be possible. Some clients will harass us [Um] cruelly, but we need money to live, so we do not want to quarrel with clients. Most of

the clients' sexual urge is animalistic, and they will not be ready to use it [Pause] then my precautions may fail. [...] We have our interests and choices on sex, but we do not choose the clients. Money is our priority over anything.

Twenty-four percent of the participants said they had high levels of sexual desire:

[...] We do not know why that [Pause] we need it constantly. Let us lessen, but we cannot stop sex work. Often sexual arousal cannot be controlled. It seems to be a physical consequence, and sometimes I often feel embarrassed and upset when I think about it.

Economic

The ability of the participants to access resources to engage in productive activities, bring income and maintain the expenditure, develop habits of saving, and making autonomous decisions while on the job indicates the theme 'economic.' Most of the participants (72%) spend money primarily on clothing and cosmetics and on treatment to change their gender identity:

[...] Our expenses are too high. Most of us spend more on buying clothes and cosmetics. We have a strong urge to be a woman through the dress codes. We have no savings. Our income is not sufficient to cover our expenses. [...] Treatment is a substantial financial burden to us but, we cannot avoid it.

The participants shared that most of them do not have regular income and permanent job:

[...] Our sources of income are dancing, makeup, and then... These are seasonal. So, we are engaged in that job. As you know, it is unsafe. We would

get more money. However, so we could not keep up with our expenses. There is too much bargaining. [...] I do not know how long this will continue.

Many of the participants (65%) having a negative attitude towards self-employment with the government's financial assistance. One participant said:

One of my friends started the *Akshaya* centre with the financial assistance of the Government of Kerala. A girl was appointed as office staff to avoid the misconception of the society, but no use. [...] Today, the institute is under the threat of closure. The public are not ready to go there. Then, what will we do? The financial aid of the government exists, but [Pause]. How will we start a new enterprise? Who will support us?

Eighty percent of the participants were not interested in attending the vocational courses run by the government. One of the participants explained the reason:

[...] Even though the Department of Social Justice offers vocational courses such as beautician and fashion designing for the TG community, our experience shows that such courses are ineffective for us. Therefore, most of us are not ready to attend such courses. [...] There is a plan to offer a sewing machine for transgender people who know sewing, but many of us are unwilling to accept it. No one will ever enter a shop run by a transgender person. Then, why should we accept that aid?

Nevertheless, 8% of the participants were self-employed. One participant who is running a juice shop shared the experience:

I am running a juice shop with the cooperation of Kudumbasree (Women's self-help group). The women of Kudumbasree are always supporting and helping me to run the shop. Otherwise, the shop would have already been closed.

Political

The active involvement of the participants in political activities, awareness of their rights and duties, ability to speak out against social exclusion, and ability to assert their rights are referred to the theme 'political.' Eight percent of the participants had the right to vote in transgender identity. One participant belonged to FTM, and the others were MTF transgender people. Ninety-eight percent of the participants were not involved in any political activities:

[...] Most of us have no votes. Who needs a person who does not have the vote? Politicians will come to us if we have a vote, and then again [Pause] just because the vote is there does not seem to change anything in our lives, then why do we need it? We do not need to vote now. We prioritize finding the things for daily life. [...] We want a life without social stigma and discrimination. Everything else will come slowly.

A participant who is the secretary of the transgender unit of a political party shared their experience as a party member:

Being a party member, I dare to go anywhere, but many people get irritated when they see me. Some party members do not like me though I have done anything wrong. Even as an activist and as a party member, I have suffered social stigma. [...] "You are a transgender person, no matter who you are." This is the attitude of the public.

Most of the participants (72%) were not aware of their legal rights as citizens. One participant talked:

I know nothing about the big things. Nevertheless, I know that everyone has the right to live on this earth. [...] We are a group today where everyone is

denied everything. There will be no one on the earth like us [Pause]. How do we make noise when a large group turns against us? Who will hear that voice? [...] I have heard many people talk about transgender rights... However, there is no safety.

Eighty percent of the participants did not raise voice against social exclusion: [...] We are being evicted everywhere... Then, how can we fight for our rights. If we raise our voices, it will make our lives worse. For example, if a man says that he is not ready to give a house to us for rent, can we strike against him? If so, will someone else give us a place? Then, what will we do? How many such events, you probably do not understand. Only if you go through such a situation will you realise our trauma. [...] We are silently experiencing everything with nothing else to do...

Discussions

The study reveals that TG people have psychological stress associated with their gender identity, which is one reason for their disempowerment. They had no hope in their lives or future, and they felt that they were being humiliated everywhere they interact. Nagarajan and Karthikeyan (2016) reported that social exclusion was one reason for the mental stress of transgender people. The study also found that all MTF transgender people were willing to disclose their gender identity. However, most FTM transgender people were never willing to reveal their gender identity within the family and the society because of the social constraints of being women. Transgender people who revealed their gender identity and those who did not reveal it suffer from severe mental stress due to different reasons.

The study also highlights that MTF transgender people were willing to take all the risks of becoming a woman. The medicines they consumed had produced

difficulties in their bodies, but they were not ready to stop them. Sex Reassignment Surgery (Gender Affirmation/Confirmation Surgery) is often life-threatening for transgender people. There is ample evidence of this living within the transgender community itself.

Although transgender people who engage in sex work use precautions to prevent sexually transmitted diseases, some clients' sexual behaviour fails their precautions. Chettiar (2015) reported that transgender people frequently experienced sexually transmitted infections. Some of the participants revealed that their sexual desire was very high. Therefore, they said they could not stop sex work and would try to reduce it.

A critical point of the study is that the majority of MTF transgender people were unemployed and were unwilling to access resources to engage in productive activities due to social exclusion. Therefore, they choose sex work for livelihood. They were reluctant to consider the risks associated with sex work. They had no saving habits, and their cost of living was much higher. MTF transgender people spend more money buying clothes and cosmetics to express their strong urge to become women. Most of them were in gender reassign treatments, which was too expensive.

Male-to-female transgender people were not interested in attending vocational courses run by the Government. In their opinion, there are no future benefits for individuals who have worked hard to complete the courses. The Government of Kerala has plans to offer self-employment facilities to the transgender community, but this is not effective due to the lack of interest and social constraints of transgender people. Some transgender people were self-employed, but their firm was on the verge of closure due to social segregation and transphobia. Lall et al. (2017) reported that transphobia was a barrier for transgender individuals to start their ventures. The study identified that earning more money from sex work and excluding transgender people from other jobs forced them to continue sex work.

The results show that transgender people do not participate in political activities. Most of them have not got the right to vote for transgender identity. Shekhar and Lelvon (2019) reported that only 10% of all transgender people in India are registered to vote in the 2019 Constituent Assembly election. Ninety percent have been left out in the essential process in a democratic country. The situation is a strong indication of the marginalization of the transgender community in India.

Transgender people are not aware of their rights, but they have repeatedly argued for the right to a life free from harassment and social stigma. However, they were not ready to raise their voice against social exclusion for their fear of making their lives worse if they indulge in such activities. The study reveals that although a transgender person was a social activist and a political party member, they experienced social stigma, which led them to shrink into their world. In the view of critical theory, the study found that the internal and external problems related to gender identity became obstacles to the empowerment of transgender people as a community and as individuals. This study further reports the urgency to develop strategies for the psychological, physical, economic, and political areas of the empowerment of transgender people.

Theme IV: Strategies to Ensure Social Functioning and Empowerment through Education

The study explored the extent to which the teacher education programme and the school education curriculum in Kerala address the transgender phenomenon in developing strategies for education, social functioning, and empowerment of transgender people. For this purpose, three sub-themes were pre-determined: School curriculum, teacher education programme, and strategies for a transgender-inclusive school education system. The detailed description of each theme is given as:

School Curriculum

The theme school curriculum refers to what extent the textbooks and school activities in Kerala address the transgender phenomenon. The experts reflected that the school curriculum does not address the transgender or gender variant phenomenon:

Being a person, who has been actively involved in curriculum discussions and reviews for years, I can assure you that school textbooks do not contain transgender-related content. [...] Gender-related contents are included in the school curriculum to some extent, but the primary focus was on gender binaries. [...] The transgender-related content should be discussed within the domain of gender or gender equality. Human beings have identified in more categories than one or two since they were diverse due to the attributes of their metabolism. Society measures the TG phenomenon as a deficiency and looks at it as ugly, denouncing them and throwing them to the corner. [...] Recently, a discussion has started about the transgender phenomenon or politics of sexuality. [...] In Kerala, a complete curriculum revision has not happened in recent years. [...] And so, transgender issues were not ignored deliberately in the school curriculum but, they may not have discussed. [...] The fact is that it was never deliberately discussed, rather than deliberately omitted.

Expert shared the attitude of teachers towards the students who are beyond gender binary:

There are no transgender-related elements in the textbooks. [...] If so many students went through the hands of us, but we did not take it as a severe issue. We made no effort to find their needs, and we did not understand how to do things. Most of the teachers are perplexed when they get to see those

students. The teachers, who misbehave with all students, are suppressing them by stigmatizing and marginalizing them. The empathetic and emotionally intelligent teachers tried to compassionately advise them to conduct themselves as per their biological sex. The teachers were unaware of the mental issues of those students, which they largely ignored. [...] We have not started discussing transgender in in-service training programmes; therefore, we should start from the top to the bottom.

Experts have pointed that school textbooks do not address transgender-related content and that most teachers are unaware of the transgender or gender variant phenomenon.

Teacher Education Programme

This theme points to how the teacher education programme is adequate for the prospective teachers to identify and deal with transgender or gender non-conforming students. The experts shared their views:

Teacher education programme have gender-related content but do not include the transgender phenomenon in this content area. In Bachelor of Education (B.Ed.), there is a course titled "Gender, School, and Society," but transgender is out of the walls of the concept of gender. That course content is not having enough depth to look at the concept of gender from a broader perspective. Then, how will the teachers understand the perspective of the gender variance and how can they effectively handle them in the classrooms. [...] Teachers are reformers and make considerable changes in the students and society. Therefore, we should be vigilant to prepare the teacher education curriculum, which must have sufficient content to recognize and handle all the diversities among students in the classroom.

An expert shared the experience as a teacher educator:

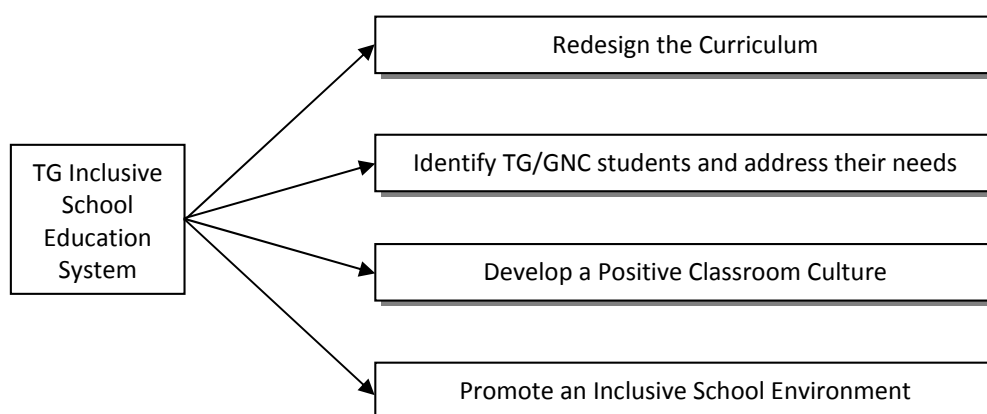
The teacher education programme does not address the transgender phenomenon. Furthermore, we, the teacher educators, are unaware of what transgender is. Then, how will we prepare the teacher-trainees to recognize the gender variance or gender non-conformity in the classroom? We also need proper training to prepare the student teachers to overcome barriers to identifying the students' diversities.

Strategies for a Transgender-Inclusive School Education System

What strategies should be adopted to create safe and positive schools for TG/GNC students, is discussed in the theme 'transgender-inclusive school education system.' After analyzing interviews with the experts, the study developed strategies to ensure a transgender-inclusive school education system. The investigator has given suggestions for implementing each strategy. Figure 22 shows the strategies for a transgender-inclusive school education system.

Figure 22

Strategies for a Transgender-inclusive School Education System



Strategy One: Redesign the Curriculum

The strategy 'redesign the curriculum' refers to broaden the teacher education programme (B.Ed.) and the school curriculum by giving adequate importance to gender in general and transgender in particular.

Suggestions to Redesign the Curriculum. Transgender-related concepts shall be arranged in accordance with the school syllabus.

i. Languages.

- Experiences of TG persons
- Stories and poems related to TG life

ii. Science.

- Transgender and cisgender
- Sex, sexuality, and gender
- Difference between sex and gender
- Gender identity
- Biological factors of TG: chromosomes and hormones
- Gender non-conformity
- Gender confirmation surgery and its consequences

iii. Social Sciences.

- History of the TG phenomenon in the world
- TG in Indian mythology
- TG in contemporary India
- Constitutional provisions of TG
- Issues faced by TG in India
- Famous TG personnel in India
 - The mode of transaction may be story telling, narration, drama, role play, story writing, debate, quiz, documentary making, group discussion, interaction with TG personnel and experts, display movies and documentaries related to the life of TG people, and poetry writing related to the TG phenomenon.
 - Conduct gender awareness classes for students and encourage open discussions on gender issues based on learning outcomes.

Components to include in the teacher education programme to ensure a transgender-inclusive school education system:

1. Social Aspects.

Gender Roles and Gender Identities.

- Constructs of gender
- Gender and culture
- Gender socialisation and its practices in Indian families
- Politics of gender in Indian society
- TG culture in India
- Transgender issues in India
- Education of TG in India
- Gender issues in the school curriculum
- Teacher as an agent to promote self-advocacy of students

2. Psychological Aspects.

- Adolescence and gender non-conformity
- Gender dysphoria
- Growth and development of transgender identities
- The mental health of TG/GNC students
- Individual differences in the classroom
- Methods to develop positive self-concept among TG/GNC students
- Methods to practice gender diversity in the classroom

3. Legal Aspects.

- International conventions and guidelines to protect TG rights
- Constitutional provisions of TG in India

The social, psychological, and legal aspects of the TG phenomenon should be included in teacher education programmes. The observation schedule should be used to identify TG/GNC students during the school internship. The following should be observed:

- The classroom interaction of the students
- Engagement in school activities
- Body language
- Emotional state
- Interest in learning

Different activities should be taken in the teacher education programme to ensure knowledge about the TG phenomenon:

- Interview with TG personnel
- Debate and discussions on gender issues
- Visit the firms of TG people
- Conduct the cultural activities of TG people

Strategy Two: Identify TG/GNC Students and Address their Needs

The primary step in creating a transgender-inclusive school education system is to identify TG/GNC students and take the initiative to address their physical, emotional, and social needs. Educators and psycho-social counsellors have an important role in identifying and addressing TG/GNC students and address their needs. Policy level changes at schools and training for teachers, non-teaching staff, and students services are essential to implement the strategy.

A. Role of Educators.

- Ensure timely and effective strategies for classroom practices to transact the content on gender or sexuality.

- Give safe and open space to the students to reveal their gender identity if they want to.
- Select the pronoun with their perspective (he, she, they, her, his, and ze) to address them.
- Ensure support if they wish for personal and social transition.
- Provide psychological support and referral external resources if needed.
- Protect them from all forms of harassment.
- Enforce and monitor rules and policies to protect rights of TG students.
- Make sure the parental support to TG/GNC students and provide awareness classes if parents are unaware of the TG phenomenon.
- Prepare a handbook for parents on the details of growth and development, physical and emotional states of TG/GNC children.
- Meet once a month with parents of TG/GNC students.
- Facilitate open discussion with students on gender education based on learning outcomes.
- Follow a pedagogical approach that includes gender variants also.
- Provide emotional, physical, and social support during transitional and post- transition periods.
- Regularly monitor attendance of TG/GNC students.
- Coordination of the activities of counsellors and health services for the wellbeing of TG/GNC students.
- Evaluate the academic work of TG/GNC students and, if necessary, provide appropriate remedial teaching.
- Ensure maximum participation of TG/GNC students in school activities and ensure positive self-concept among them.

- Develop adequate educational and employment aspirations among them.
- Keep the cumulative and anecdotal records of TG/GNC students.

B. Role of Psycho-Social Counsellors.

- Create a free and secure space for the students to share their physical and emotional issues.
- Inform the educators about the details of the students who are facing gender identity dilemmas confidentially and keep records.
- Inform parents and educators if any suicide tendency observes in TG/GNC students.
- Provide regular consultation and follow-up.
- Present psychological guidelines to reduce their mental stress.
- Provide tips on reducing stress before and after the transition.
- Conduct classes for cisgender students on different aspects of gender variants.
- Provide instructions to the parents of TG/GNC students to handle them.

C. Policy Level Changes.

- Transgender student policy should be developed, implemented, and monitored in schools.

- D. Training for** Teachers, psycho-social counsellors, non-teaching staff, and student services to identify and address the needs of TG/GNC students.

Strategy Three: Develop a Positive Classroom Culture

The strategy 'develop a positive classroom culture' indicates a discussion on creates a warm and congenial environment for all students, especially TG/GNC students. The investigator consolidated the suggestions to implement the strategy:

Teachers should:

- consider the biological state and emotional feelings of all students, in particular, TG/GNC students.
- ensure a positive relationship with students.
- encourage co-creation and learning together of students.
- promote warm and healthy relationship with parents.
- develop positive self-concept among the students, especially in TG/GNC students.
- practice of inclusive pedagogy and teaching resources.
- excellence in teaching and learning through different strategies.
- encourage individual diversity and use inclusive terms such as “Good morning everyone” (not use the term ‘boys and girls’) to address the whole class.
- develop the attitude of acceptance of diversity among the students.
- build up life skills among the students.
- share the responsibility of classroom processes equally to all students.
- develop the feeling of “we” in the classroom.
- ensure the classroom discussions on their experience of “how they feel” the classroom and the school.
- develop classroom messages to promote inclusivity.
- encourage discussions on gender inclusion, gender issues and other social issues.

Strategy Four: Promote an Inclusive School Environment

The strategy 'promote an inclusive school environment' means a set of best practices at schools to address and support students' diversity to ensure their fullest potential. Suggestions for promote an inclusive school environment are summarized below:

Physical Environment.

- Washroom facilities: It should have all the settings required for MTF and FTM transgender students.
- Rest room facilities.

Emotional Environment.

- Adhere to a code of ethics in the relationship between teachers and students, teachers and non-teaching staff, parents and teachers, students and students, school personnel and the local authority.
- Inclusive language at the school to support diversity.
- Display the motto of the school, “the diversity, equity and the rights” of all.
- To prepare students for:
 - be assertive
 - be direct and ask questions
 - listen to others
 - respect the views of others
 - acknowledge their mistakes
 - make the right decisions
 - develop positive self concept
- Clear guidelines for inclusivity in the school through student services.

School-community Relationship.

- Parental involvement
- Involvement of Local Self Governments
- Assistance of community resources

Discussions

The interview with the experts revealed that the teacher education programme and the school curriculum address gender. However, transgender-related content is not included in the scope of gender. It was not deliberately avoided, but at the time of curriculum revision, the issues of transgender had not been widely discussed. The study of Arora (2016) found that gender or sexual diversities were rarely or never discussed directly in the curriculum of most of the Indian educational institutions. Though the Kerala State Transgender Policy, 2015 proposed raising the awareness among school students about the transgender phenomenon from upper primary levels, the school education system in Kerala did not take the initiative to address it even after four years of implementation of the policy. Moreover, transgender students are not visible in the school settings of Kerala.

The main obstacle in the life of transgender people was the imperfection of their school education and the school education system that did not address them adequately due to institutionalized cisnormativity (McBride, 2020). Therefore, they have had negative school experiences (Abreu et al., 2019), which have affected academic, social, economic, political, moral, and psychological aspects of their lives. The study reveals that the school community was responsible for the unjustifiable school experience of transgender people. Therefore, the study has designed four strategies to create a transgender-inclusive school education system and enrich the social functioning and empowerment of the transgender community, which is unique to the present study.

The experts confidently said that the teachers have the most prominent role in education especially, in the education of the marginalized or oppressed social groups such as the transgender community. To take accountability for their education and address the diversities in the classroom, the teachers should be well aware of the transgender phenomenon. Otherwise, the teachers will force the students to adhere to strict gender norms and deny gender fluidity, which will adversely affect the lives of TG/GNC students. The study found that teachers' unawareness of gender fluidity or diversity was the primary cause of offensive communication and lack of support. So, the teacher education programme should be vigilant to equip the student-teachers to identify and address all diversities in the classroom. It should be adequate to break the conventional thought of cisnormativity or gender binary in educational settings. Therefore, the experts strongly proposed the strategy 'redesign the curriculum of teacher education.'

The school curriculum should address all diversities among students; otherwise, the school would not be inclusive. Experts firmly recommended that the school curriculum should be redesigned. The study made several recommendations for implementing the strategy. If the school becomes transgender-inclusive, gradually, the social inclusion of the transgender community can be ensured.

The second strategy generated by the study is to identify TG/GNC students and address their needs at schools. The data revealed that educators have to identify and address the needs of all students. If the teachers fail to recognize the students, their life at school may be miserable, and they may be forced to leave the school. It could adversely affect their future also. Therefore, the investigator has summarized the duties of educators to implement the strategy. The study also indicated that parental rejection was the most painful thing that the TG people have had in their lives. So, creating awareness among the parents on the TG phenomenon is the

responsibility of educators. They must prepare a handbook for the parents, which will help them identify and understand what transgender is, especially the physical and psychological conditions. The handbook must also include measures to treat them in an exemplary manner. Manitoba Education and Training (2017) prepared the guidelines for parents, teaching, and non-teaching staff to support transgender or gender diverse students.

The study found that next to the educators, the psycho-social counsellors have a crucial role in identifying the TG/GNC students and meeting their needs in schools, thereby ensuring their psychological, social, and intellectual well-being. Abreu et al. (2019) reported that psycho-social counsellors could help TG students with their academic and psychological welfare. American School Counselor Association (ASCA, 2019) recognizes school counsellors as a stakeholder group established to support school communities by supporting transgender youth and families (Springer et al., 2020). The study observes that there must be policy level and infrastructural level changes that must be undertaken in schools to address the needs of TG/GNC students, thereby ensuring the diversities and making the school an inclusive space. The results of the study indicate that TG/GNC students had hesitated to use boys' washrooms and more than that, the students had faced sexual harassment while at washrooms. So, the experts emphasized the infrastructural level changes that must be taken at schools, like having TG washrooms and restrooms. They also suggested that schools should have TG washrooms with facilities for MTF and FTM transgender students, even if they do not have TG students.

The experts suggested training to create gender sensitivity among educators, counsellors, non-teaching staff, and student services to ensure a transgender-inclusive school education system. The study highlights that the school community does not get training programmes to identify and support TG/GNC students. Abreu

et al. (2019) found that the counsellors did not have any training at the time of in-service and pre-service periods, to support TG students. The student services such as Scouts and Guides, NSS, NCC, Student Police, and Red Cross have a unique role in ensuring an inclusive and welcoming environment for TG/GNC students. The investigator has not found the same result in previous researches.

The third strategy derived from the study is to 'develop a positive classroom culture.' Interviews with the experts revealed that the concept of positive classroom culture has not been discussed, and no one is bothered about it. If the classrooms fail to create togetherness and a feeling of physical and emotional security, the school will fail in its inclusive nature. Not only that, the classrooms should address all diversities, and the feeling of responsibilities in classroom processes would help to develop a positive classroom culture, in that way, can also build up an inclusive school environment.

Adolescence is crucial for everyone, especially TG/GNC students. To develop a positive classroom culture, educators should consider the physical and emotional conditions of students. Otherwise, all efforts will be wasted. So, educators have the prime accountability to maintain inclusivity and equity and ensure the rights of all. Thereby, the school community can guarantee a transgender-inclusive school environment.

Designing an inclusive school environment is the fourth strategy that can ensure a transgender-inclusive school education system. The school education system should ensure a student policy to address all diversities and about the rights of students and create awareness among students about their duties as students. Mangin (2018) recommended the urgency of legal and essential practices to ensure the school is an inclusive space.

In the perspectives of critical theory, the study explored that how the school experiences affected transgender people's academic, personal, and social life due to their gender and found the suggestions of TG people on their education. The study found the factors that influence the social functioning of transgender people due to their gender and the areas that need to be empowered. The study reveals that all the problems they faced are directly or indirectly related to their school education. Therefore, a change should be initiated in our school education system to change society's negative attitude towards transgender people and ensure their social functioning and empowerment. As critical theorists emphasized, the current study explored the experiences of transgender people who are entirely oppressed or marginalized due to their gender identity. The study has proposed an action plan to empower them through education and maintain social justice in education. Within the view of critical theory, the present study developed four strategies to ensure the social functioning and empowerment of the TG community through education.

Chapter 6

SUMMARY OF FINDINGS, CONCLUSIONS AND SUGGESTIONS

- *Summary of the Findings*
- *Conclusions*
- *Implications of the Study*
- *Limitations of the Study and the Potential for Further Research*

SUMMARY OF FINDINGS, CONCLUSIONS AND SUGGESTIONS

This chapter discusses a summary of findings, conclusions, implications of the study, and limitations of the study and potential for further research.

Summary of the Findings

The study has explored the education, social functioning and empowerment of transgender people in Kerala. The significant findings of the study are presented on the basis of four major themes: education, social functioning, empowerment, and strategies to ensure social functioning and empowerment through education.

Theme I: Education

The majority of transgender people have not completed their schooling. Two percent of the participants have lower primary education, 52% have upper primary education, 18% completed high school education, and 10% have higher secondary education. Ten percent of the participants have graduated, 2% have a post-graduation degree, and 6% have completed professional courses.

Transgender people had negative school experiences such as harassment, absence of teacher support, and academic difficulties. MTF transgender people have had more negative experiences than FTM transgender people. Eighty-six percent of the participants have been the victim of various types of harassment during schooling. They had experienced verbal and physical harassment from schoolmates and teachers.

Transgender people were irregular in their school attendance, which adversely affected their academic achievement. They did not participate in curricular and extra-curricular activities during their schooling. In addition, they experienced

anxiety in examinations, depression, isolation, suicidal tendencies, and harassment at schools. There was no support from teachers to solve their problems at school. Sixty-four percent of the participants did not receive teacher support for overcoming the crucial condition of GID, 32% for preventing harassment, and 4% for learning.

The majority of the participants (98%) experienced GID during adolescence, which was the most severe problem they experienced throughout their schooling. These include confusion and anxiety in physicality, loneliness, mental stress, refusal to urinate in school washrooms, fear, aggression, and discomfort. Eighty-eight percent of the participants commented that most of the teachers were unaware of the gender non-conforming condition among the students.

Although FTM transgender people have not experienced harassment in schools, they have experienced severe depression due to gender identity dilemmas. The participants (52%) experienced academic difficulties mainly due to GID. They did not expose their gender identity during school days because of their unawareness about it. There were no situations that allowed them to discuss gender and sexual matters in the classrooms openly. The absence of teacher support adversely affected the school education of 80% of the participants.

School experiences have had a direct and indirect impact on transgender people. The direct impact of school experiences was the school dropout of the participants (72%). Three percent of the participants dropped out due to poverty, and 69% dropped out due to the inability to overcome the critical condition of GID. Seventeen percent of the participants dropped out of school due to harassment and 11% due to academic difficulties.

Negative experiences from school led them to poor social interaction, lack of employability, and hostility to the formal education system. MTF transgender people

had expressed poor social interaction. Seventy-eight percent of the participants had difficulties and fear of interacting with the public started from their school life, and they were still not ready to appear before the public during the daytime. They expressed their fear of interacting with society as anger towards society. It harmfully affected the participants' physical and mental health. Seventy-four percent of the participants were reluctant to engage in various occupations to fear social stigma and segregation. So, most of them forced themselves to choose sex work as their job to maintain their livelihood.

Eighty percent of the participants expressed hatred towards the formal education system, and 62% were unaware of the programmes of the Government of Kerala for the educational upliftment of the transgender community. Transgender people were not interested in further education. MTF transgender people expressed a negative attitude towards the formal education system due to their school days' traumatic memories and consequences. However, it is noteworthy that FTM transgender people have not expressed any animosity towards the formal education system.

Transgender people recommended curriculum revision, separate toilet facilities, and training for teachers to reduce the school dropout rate of TG/GNC students. The toilet facility is one of the serious infrastructural needs of transgender students at the schools. Most MTF transgender participants had fear and anxiety about using boys' toilets at schools. Some of them had experienced sexual harassment from there. Therefore, all of them suggested separate toilet facilities for TG/GNC students. Fifty-seven percent of the participants recommended curriculum revision, and 24% recommended training for teachers to solve the personal, social, and academic problems of transgender and gender non-conforming students.

Theme II: Social Functioning

Transgender people have low social participation and social skills due to several factors influencing them. The majority of the participants (78%) were afraid to appear in society in the daytime, and 90% were not interested in volunteering. Most of them (84%) were not utilizing their leisure time properly. Eighty percent of the participants expressed anger or anxiety when interacting with the society.

Social stigma and exclusion, parental rejection, harassment from police, and unemployment and sex work were the factors preventing their social functioning. Most of the participants (82%) opined that MTF transgender people did not receive support from family and society compared to FTM transgender people.

Eighty-four percent of the participants experienced parental rejection due to their gender identity. It deeply affected their personality development and developed a situation where they could not reconcile with the public. All FTM transgender participants (12%) and two MTF transgender participants (4%) did not experience parental rejection. Ninety-six percent of the participants opined that their parents were unaware of the transgender phenomenon. Sixty-six percent of the participants were evicted from their homes during adolescence, and 20% fled due to domestic violence.

All MTF participants (88%) disclosed that the harassment and injustices they suffered from police prevented them from maintaining a healthy relationship with the society and finding their place in the public sphere. TG people were afraid to approach the law enforcement authorities because of their engagement in sex work and the unawareness of the civil police officers on the transgender phenomenon.

Sixty-two percent of the participants were unemployed, and 8% were self-employed, but their firms were on the verge of closure. Seventy-four percent of the participants revealed that most of them are engaging in sex work for their livelihood. As sex workers and transgender people, they are experiencing double social stigma

and exclusion from the public. Transgender people have developed an inferiority complex since society perceives they are as sex workers. Transgender people who work without disclosing their gender identity were under severe stress. They are always afraid that the public will recognize their identity if they interact too much with the public. The society is unaware of the psychological and physical conditions of transgender people, which is the fundamental reason behind their social exclusion. Therefore, TG people constantly stayed away from the public domain and did not function as commonly approved social organisms.

Theme III: Empowerment

Participants have psychological stress associated with their gender identity, which was one of the reasons for their disempowerment. Eighty percent of the participants thought they were undignified and idle, and 76% considered themselves a burden. Ninety percent of the participants did not express any vision about their better future.

The majority of MTF transgender people were willing to disclose their gender identity. However, most FTM transgender people were never ready to reveal their gender identity within the family and the society due to the social constraints of being women. Transgender people who revealed their gender identity and those who did not reveal it suffer from severe mental stress.

Eighty percent of the participants were engaged in any treatments, such as gender confirmation surgery, hormone therapy, laser treatment, and breast implant surgery. People who wanted to be women were willing to take all the risks that turned out to be. They showed their intense passion for being a woman. The medicines they consumed had produced difficulties and side effects in their bodies, but they were not ready to stop them. Twenty percent of the participants used precautions when engaging in sex work to prevent sexually transmitted diseases, but

the sexual behaviour of some of their clients defeated their precautions. They were not ready to consider the risks associated with sex work.

Most of the participants did not have a steady job, and they were unwilling to access resources and measures to engage in other productive activities due to social exclusion. Sixty-five percent of the participants were not ready to engage in self-employment with the Government's financial assistance. Most of them have no saving habits. Their cost of living is very high because of the amount that needs to be spent on rent, cosmetics, and medical expenses. The firms of self-employed transgender people were on the verge of closing down due to social segregation and transphobia. Eighty percent of the participants were not interested in attending the vocational courses run by the Government. Earning more money from sex work and excluding transgender people from other jobs by the society forced them to continue with sex work.

Eight percent of the participants had voted in transgender identity. Ninety-eight percent of the participants were not involved in any political activities, and 72% were not aware of their legal rights as citizens. They were reluctant to speak out against social exclusion for fear that their lives would be made worse if they engaged in such activities. Even transgender people, who are social workers and members of a political party, also experience social stigma, which leads them to keep away from the public.

Theme IV: Strategies to Ensure Social Functioning and Empowerment through Education

The teacher education programme and the school curriculum address the concept of gender, but transgender-related content is not included within the limits of course materials on gender. It was not deliberately avoided, but at the time of curriculum revision, the issues of transgender had not been widely discussed. The school education system does not address them adequately due to institutionalized cisnormativity.

The school community is responsible for the unjustifiable school experience of TG/GNC students. Therefore, the investigator developed four strategies to create a transgender-inclusive school education system. The strategies developed are a) redesign the curriculum b) identify TG/GNC and address their needs c) develop a positive classroom culture, and d) promote an inclusive school environment.

The school curriculum and teacher education programme need a comprehensive change to ensure a transgender-inclusive school education system. It is important to provide a conducive learning environment to all students, which enables them to contribute at their potential level. Sincere efforts by teachers and psycho-social counsellors are required to identify and address the needs of TG/GNC students. Implementing the first strategy requires policy level changes, training for teachers and non-teaching staff, and student services. The relationship among various stakeholders of the school has a significant role in making the school more supportive towards TG/GNC students. In order to promote an inclusive school environment, the physical and emotional environment of the schools must be changed and maintained a warm school-community relationship.

Conclusions

This study had qualitatively explored and analyzed the lived experiences of the transgender phenomenon from the viewpoint of critical theory. The results indicate that school was a space of fear, verbal harassment, sexual assault, discrimination, mental stress, and anxiety for the transgender or gender non-conforming students. The majority of school teachers failed to identify and accommodate the unique needs of TG/GNC students. There were no single instances of assistance at schools for these students to overcome the severe gender identity dilemma in their adolescent period, which can be cited as the most notable result in the study. The school experiences had further collapsed their personal, social, and academic life, and the entire school education system is responsible for it.

When analyzing the suggestions of transgender people on the education of TG/GNC students, it also reflected the deficiency of the school education system to address the needs of transgender or gender variance. The underlying problem of negative school experiences of transgender people is the ignorance of school teachers about the transgender phenomenon and the fact that transgender or gender is not considered in the curriculum.

The social roles of individuals determine their education, social acceptance, and social abilities. TG people have less social functioning in terms of social participation and social skills. When analyzing the factors that prevent the social functioning of transgender people, the results showed that they face many problems from the society, and they do not have adequate social skills due to problems inside and outside their personal life. The first step of the socialization process starts with the family, but regarding transgender people, their families have rejected them, which negatively affects their capabilities as social beings. Moreover, they experienced many societal problems, such as social stigma and exclusion, police harassment, unemployment, and the increased need to pursue sex work. These were compelling them to withdraw from the public. This is a crucial social issue where one community is entirely marginalized and alienated from the public.

Transgender people enjoy moments in their lives only in their community, which can be seen as a disadvantage of the society in which they are part. They are disempowered in psychological, physical, economic, and political areas. Gender concerns are a major obstacle to their empowerment. Male-to-female transgender people led an undignified life and experienced all forms of oppression and severe mental stress. In contrast, the female-to-male transgender people did not experience social stigma and exclusion. Being a woman is the life goal of all MTF transgender people, and all of them are ready to take any risk to be a woman. They strive to be a woman through dress, accessories, behaviour, and treatments, and most of them live

only for that. Female-to-male transgender people experienced severe mental stress and many obstacles in revealing their gender identity.

The study found that negative school experiences, parental rejection, social stigma and exclusion, harassment from police, unemployment, and sex work were the main reasons for the tragedy of transgender people's lives. Education, especially, school education is the solution to solve the issues they face from society and ensure their empowerment. Therefore, the highlight of the study is to develop strategies for a transgender-inclusive school education system. This study precisely set forth many suggestions to implement the proposed strategies. The suggestions are thoroughly touching all aspects of the school education system. This study facilitates rethinking the school education system and helps to give suggestions to nurture inclusivity in all aspects. It can be concluded that the study will shed light on the educational research to implement a transgender-inclusive school education system, which thereby can ensure the social functioning and empowerment of the transgender community.

Implications of the Study

The study found that the school education system did not include transgender/gender non-conforming students, which was also the fundamental barrier to social functioning and empowerment. Therefore, the study has already developed strategies for a transgender-inclusive school education system. However, the study put forward the following educational implications.

- The study indicates that continued effort is needed on the part of educators to identify TG/GNC students because teacher support is the essential element to help the students overcome all kinds of barriers they experience at schooling. Therefore, the student-teachers should be trained to recognize gender diversity in the classroom through the teacher education programme.

- The curriculum is the most effective tool to mould the students regarding the psychological, physical, social, political, cultural, and aesthetical aspects of their lives. However, the results unearthed that the current school curriculum is inadequate to address transgender or gender issues. So teachers cannot address gender sensitivity in the classroom. Consequently, the cisgender students and teachers are not aware of gender diversities, and thus, TG/GNC students are experiencing abuse and discrimination. Therefore, gender issues should be included in the curriculum. That way, teachers can use innovative pedagogical approaches to address the transgender phenomenon. Thereby, transgender students can overcome their mental stress, and other students will accept them.
- The study has found that the needs of TG/GNC students are not considered like the needs of cisgender students at schools. Therefore, the psychological, physical, and social needs are ignored by the school education system. Hence, schools need to change at the policy level and infrastructural level. In addition, the schools should avoid gender bias in its nature.
- The school community was responsible for the dropping out of every TG/ GNC student, so they must have the appropriate training programmes to develop the concept of gender diversity and gender sensitivity.
- In most cases, the school education system failed to develop a "WE" feeling among the students beyond the gender differences. Thus, the marginalized and gender diverse students are victimized and more silenced and, at last, forced to drop out of their schools. So, the schools should follow clear guidelines for unity among the students beyond gender, thereby protecting the educational rights of underprivileged and maintaining social justice in education.
- The period of adolescence is crucial in the life of all students, especially transgender. The condition of gender non-conformity significantly affected

them during that period, the study unearthed. Therefore, educators and psycho-social counsellors should be vigilant to identify transgender or gender non-conforming students and address their needs. Furthermore, they must plan and implement diverse programmes at schools to channelize the energy of the adolescents.

- The teachers should observe the changes of the students and keep anecdotal records. That will help them to understand and protect TG/GNC students. The result of the study also indicates the lack of teacher care as the most crucial reason for the harassment from peers.
- All students, especially transgender or gender non-conforming students should have a sense of security at schools, which is the responsibility of school community. The study found that none of the transgender people has felt secure during their school days. Therefore, schools should take adequate measures to ensure each student's physical and mental safety, particularly TG/GNC students.

The strategies and implications of the study are a solid foundation for developing a transgender-inclusive school education system in Kerala, thereby ensuring the social functioning and empowerment of the transgender community.

Limitations of the Study and the Potential for Further Research

The study has some limitations due to its broad nature, and it is one of the least researched areas in education. As with any study, it is essential to acknowledge all the research limitations to open up future research possibilities. Firstly, the sample size of the study was small, so limitations were associated with the generalization of results. Although not generalized, the study has provided insights and snapshots into this area by conducting in-depth interviews with participants. However, new research with larger sample size is needed to generalize the findings.

It was essential to explore the school experiences of transgender people but, the experiences of school teachers who interacted with them did not explore, which is another limitation of the study. However, the findings will contribute to making the school education system in Kerala become more inclusive. It is essential to examine in future research that how teachers have experienced gender non-conforming students and what steps they have taken to build an inclusive classroom.

The study examined how the teacher education curriculum represents gender, but did not investigate the student-teachers understanding of gender diversity and their ability to treat TG/GNC students. Nevertheless, the information gathered in the study could lead to a revision of teacher education curriculum to transform it into a school education system that includes TG/GNC students. The inclusive nature of the teacher education programme determines the effectiveness of the school education system. By investigating student teachers' perceptions of classroom equality and gender diversity to create a more inclusive education system, future research can explore ways to address gender diversity in the school education system.

Another limitation of the study is that the impact of transgender policy on the empowerment of TG people has not been investigated. However, the study explored areas where transgender people need to be empowered, and the findings helped to achieve a holistic view of the empowerment of the transgender community in Kerala.

The social role theory was not considered in-depth to explore the factors that hinder the social functioning of transgender people; this could be seen as another limitation. Hence, an in-depth study based on social role theory can be conducted to analyze the social functioning of the transgender community.

Finally, as qualitative research, the bias of the researcher may affect the data intentionally or unintentionally. However, the researcher has reduced the bias to some extent by clearly analyzing all the data obtained.

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APPENDICES

Appendix A

DEPARTMENT OF EDUCATION UNIVERSITY OF CALICUT

PERSONAL PROFILE SHEET

Dr. VASUMATHI T.

Assistant Professor
Department of Education
University of Calicut

GEETHANJALI M.

Research Scholar
Department of Education
University of Calicut

Dear participant:

This information will be kept secret and secured for your safety.

Name :

Age : 19-24
25-29
30-35
35-39
40-45
45+

Natal Status :

Gender :

The age at which the person noticed their gender change :

The age at which the person revealed their gender identity:

Educational Qualification: Neo-literate

Primary:

▪ Upper primary

▪ Lower primary

Secondary

Plus One

Plus Two/Pre-degree

Graduation

Post graduation

Professional Degree/Diploma

M.Phil/Ph.D.

Any other

Religion :

Marital status :

Living Status

Living with :

Living in :

Do you have Transgender ID cards/ID proofs any?:

Employment status:	Skilled work	<input type="checkbox"/>
	Public sector	<input type="checkbox"/>
Employed	Business	<input type="checkbox"/>
	Daily wagers	<input type="checkbox"/>
	Project employees	<input type="checkbox"/>
	Others.....	<input type="checkbox"/>
Unemployed		<input type="checkbox"/>

Monthly income :

Appendix B

**DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT**

**SEMI-STRUCTURED INTERVIEW SCHEDULE FOR
TRANSGENDER PEOPLE ON EDUCATION**

Dr. VASUMATHI T.
Assistant Professor
Department of Education
University of Calicut

GEETHANJALI M.
Research Scholar
Department of Education
University of Calicut

- അഭിമുഖത്തിന്റെ സമയം :
- തിയ്യതി :
- സ്ഥലം :
- അഭിമുഖം നടത്തുന്നയാൾ :
- അഭിമുഖം ചെയ്യപ്പെടുന്ന വ്യക്തി :

ചോദ്യങ്ങൾ

1. നിങ്ങളുടെ സ്കൂൾ അനുഭവങ്ങൾ പങ്കുവെക്കാമോ? ആരിൽനിന്നെല്ലാമാണ് മോശം അനുഭവങ്ങൾ നേരിടേണ്ടിവന്നിട്ടുള്ളത്? അതൊന്നു വിശദമാക്കാമോ? സഹപാഠികളിൽ നിന്നുള്ള പീഡനങ്ങൾക്കെതിരെ നിങ്ങൾ അധ്യാപകർക്ക് പരാതി നൽകിയിട്ടുണ്ടായിരുന്നോ? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്? അതെയെങ്കിൽ, അവർ അതിനോട് എങ്ങനെ പ്രതികരിച്ചു? അധ്യാപകരിൽ നിന്നുള്ള മോശം അനുഭവത്തെക്കുറിച്ച് നിങ്ങൾ മാതാപിതാക്കളോട് പരാതിപ്പെട്ടിരുന്നോ? അതെയെങ്കിൽ, അവരുടെ പ്രതികരണം എന്തായിരുന്നു? ഇതെല്ലാം നിങ്ങളുടെ അക്കാദമിക് ജീവിതത്തെ എങ്ങനെയാണ് ബാധിച്ചത്?
2. സ്കൂൾ പഠനകാലത്ത് ഏതെല്ലാം രീതിയിലാണ് നിങ്ങൾക്ക് അധ്യാപക പിന്തുണ ലഭിച്ചത്? നിങ്ങൾ അധ്യാപക പിന്തുണ ഏറ്റവും കൂടുതൽ ആഗ്രഹിച്ചത് ഏതെല്ലാം പ്രതിസന്ധികൾ മറികടക്കാനാണ്? അധ്യാപകരുടെ പിന്തുണയുടെ അഭാവം നിങ്ങളുടെ അക്കാദമിക് ജീവിതത്തെ എങ്ങനെ ബാധിച്ചു?
3. സ്കൂൾ പഠനകാലത്ത് നിങ്ങളുടെ ജെൻഡർ ഐഡന്റിറ്റിയുമായി ബന്ധപ്പെട്ട് എന്തെല്ലാം മാനസികസമ്മർദ്ദങ്ങളാണ് അനുഭവപ്പെട്ടിട്ടുണ്ടായിരുന്നത്? ഈ പ്രശ്നം പരിഹരിക്കാൻ അധ്യാപകർ നിങ്ങളെ പിന്തുണച്ചിരുന്നോ? ഇല്ലെങ്കിൽ, അത് നിങ്ങളുടെ അക്കാദമിക് ജീവിതത്തെ എങ്ങനെയാണ് ബാധിച്ചത്? ഈ പ്രശ്നം പരിഹരിക്കാൻ നിങ്ങൾക്ക് രക്ഷിതാക്കളുടെയോ സഹപാഠികളുടെയോ പിന്തുണ ലഭിച്ചിരുന്നോ? ഈ പ്രതിസന്ധി നിങ്ങൾ എങ്ങനെയാണ് മറികടന്നത്?

4. നിങ്ങളുടെ ഇപ്പോഴത്തെ പിന്നോക്കാവസ്ഥയുടെ അടിസ്ഥാന കാരണം സ്കൂൾ അനുഭവങ്ങളാണെന്നു നിങ്ങൾ കരുതുന്നുണ്ടോ? ഉണ്ടെങ്കിൽ, വിശദീകരിക്കാമോ?
5. ഒരു ട്രാൻസ്ജെൻഡർ വ്യക്തിയെന്ന നിലയിൽ നിങ്ങളുടെ സ്കൂൾ അനുഭവങ്ങൾ നിങ്ങളുടെ വ്യക്തിപരവും അക്കാദമികവും സാമൂഹികവുമായ ജീവിതത്തെ എങ്ങനെ ബാധിച്ചു?
6. ട്രാൻസ്ജെൻഡർ സമൂഹത്തിന്റെ വിദ്യാഭ്യാസ ഉന്നമനത്തിനായി കേരള സർക്കാർ നടപ്പിലാക്കിയ പരിപാടികളെക്കുറിച്ച് നിങ്ങൾക്ക് അറിയാമോ? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്? അറിയാമെങ്കിൽ, അതൊന്നു വിശദമാക്കാമോ?
7. ഭൂരിഭാഗം ട്രാൻസ്ജെൻഡർ വ്യക്തികളും 'തുല്യത' കോഴ്സിൽ ചേരാൻ താൽപ്പര്യപ്പെടുന്നില്ല, ഉന്നത വിദ്യാഭ്യാസ അവസരങ്ങൾ പ്രയോജനപ്പെടുത്തുന്നില്ല. ഇതിനെക്കുറിച്ചു നിങ്ങളുടെ അഭിപ്രായം എന്താണ്?
8. ട്രാൻസ്ജെൻഡർ അല്ലെങ്കിൽ ജെൻഡർ അനുരൂപമല്ലാത്ത വിദ്യാർത്ഥികളുടെ സ്കൂൾ കൊഴിഞ്ഞുപോക്ക് തടയാൻ നിങ്ങൾക്ക് എന്തെല്ലാം നിർദ്ദേശങ്ങളാണ് മുന്നോട്ടുവെക്കാനുള്ളത്?

Appendix C

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

SEMI-STRUCTURED INTERVIEW SCHEDULE FOR TRANSGENDER PEOPLE ON EDUCATION

Dr. VASUMATHI T.

Assistant Professor
Department of Education
University of Calicut

GEETHANJALI M.

Research Scholar
Department of Education
University of Calicut

Time of Interview :

Date :

Place :

Interviewer :

Interviewee :

Questions

1. Could you please share your school experience? From who have you had bad experiences? Can you explain that? Have you ever complained to teachers about it? If No, why? If So, How did they react to it? Did you complain to your parents about the bad experience from the teachers? If No, why? If Yes, what was their reaction? How did it affect your academic life?
2. How did you get teacher support during your school days? In what crisis did you expect support from teachers? How has the lack of teacher support affected your academic life?
3. What pressures did you experience during your schooling related to your gender identity? Did the teacher support you to solve this issue? If No, how did it affect your academic life? Did you get the support of parents or schoolmates to solve this issue? How did you overcome this dilemma?

4. Do you think the school experiences are the root cause of your current backwardness? If So, please explain?
5. How did your school experiences affect your personal, academic, and social life as a transgender person?
6. Do you know about the programmes implemented by the Government of Kerala for the educational upliftment of the transgender community? If No, why? If So, please elaborate?
7. Most transgender persons are not interested in joining the '*thulyatha*' course and are not utilising higher educational opportunities. What is your opinion?
8. What suggestions do you have to put forward to prevent school dropouts of transgender or gender non-conforming students?

Appendix D

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

SEMI-STRUCTURED INTERVIEW SCHEDULE FOR TRANSGENDER PEOPLE ON SOCIAL FUNCTIONING

Dr. VASUMATHI T.

Assistant Professor
Department of Education
University of Calicut

GEETHANJALI M.

Research Scholar
Department of Education
University of Calicut

അഭിമുഖത്തിന്റെ സമയം :

തീയതി :

സ്ഥലം :

അഭിമുഖം നടത്തുന്നയാൾ :

അഭിമുഖം ചെയ്യപ്പെടുന്ന വ്യക്തി :

ചോദ്യങ്ങൾ

1. പകൽ സമയം എത്ര മണിക്കൂർ നിങ്ങൾ ഒറ്റയ്ക്ക് ചെലവഴിക്കും?
2. എത്ര പുരുഷൻ/സ്ത്രീ/ടിജി സുഹൃത്തുക്കൾ നിങ്ങൾക്കുണ്ട്? അവരിൽ ആരോടൊപ്പം സമയം ചിലവഴിക്കാനാണ് നിങ്ങൾ ഏറ്റവും കൂടുതൽ ഇഷ്ടപ്പെടുന്നത്? പകൽ സമയത്ത് നിങ്ങൾ അവരോടൊപ്പം മ്യൂസിയം, പാർക്ക്, തിയേറ്റർ, ബീച്ച്, മറ്റ് പൊതുസ്ഥലങ്ങൾ തുടങ്ങിയവ സന്ദർശിക്കാറുണ്ടോ? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്? ടിജി അല്ലാത്ത സുഹൃത്തുക്കളുടെ വീട് നിങ്ങൾ സന്ദർശിക്കാറുണ്ടോ? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്?
3. നിങ്ങളുടെ ജെൻഡർ ഐഡന്റിറ്റി നിങ്ങളുടെ കുടുംബം അംഗീകരിച്ചിട്ടുണ്ടോ? ഇല്ലെങ്കിൽ അത് നിങ്ങളെ എങ്ങനെയാണ് ബാധിച്ചത്? കുടുംബത്തിൽനിന്നും പുറത്താക്കപ്പെട്ടതിന് ശേഷം നിങ്ങൾ അനുഭവിച്ച ബുദ്ധിമുട്ടുകൾ എന്തെല്ലാമായിരുന്നു? ആ പ്രതിസന്ധിയെ അതിജീവിക്കാൻ നിങ്ങളെ സഹായിച്ചതാരാണ്?
4. സാമൂഹിക പ്രവർത്തനങ്ങളിൽ ഏർപ്പെടുന്നതിനെക്കുറിച്ച് നിങ്ങളുടെ അഭിപ്രായം എന്താണ്? നിങ്ങൾ സാമൂഹിക പ്രവർത്തനങ്ങളിൽ ഏർപ്പെടാറുണ്ടോ? ഉണ്ടെങ്കിൽ, ഏത് പ്രവർത്തനങ്ങൾ? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്?
5. ഒഴിവു സമയം എങ്ങനെ ചെലവഴിക്കാനാണ് നിങ്ങൾ ഇഷ്ടപ്പെടുന്നത്?
6. MTF ട്രാൻസ്ജെൻഡർ വ്യക്തികളേക്കാൾ കുടുംബത്തിൽ നിന്നും സമൂഹത്തിൽ നിന്നും FTM ട്രാൻസ്ജെൻഡർ വ്യക്തികൾക്ക് കൂടുതൽ പിന്തുണ ലഭിക്കുന്നുണ്ടെന്ന് നിങ്ങൾ കരുതുന്നുണ്ടോ? അങ്ങനെയെന്തെങ്കിൽ, ആ

സാഹചര്യം MTF ട്രാൻസ്ജെൻഡർ ആളുകളുടെ ജീവിതത്തെ എങ്ങനെയാണ് ബാധിക്കുന്നത്?

7. കുടുംബശ്രീ, അയൽക്കൂട്ടം, മറ്റ് സാമൂഹിക പരിപാടികൾ എന്നിവയിൽ നിങ്ങൾ പങ്കെടുക്കുന്നുണ്ടോ? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്?
8. നിങ്ങൾ ആരാധനാലയങ്ങൾ സന്ദർശിക്കുന്നുണ്ടോ? ഉണ്ടെങ്കിൽ, അവിടെനിന്നുള്ള അനുഭവങ്ങൾ എന്തെല്ലാമായിരുന്നു? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്?
9. പൊതുജനങ്ങളെ അഭിമുഖീകരിക്കുമ്പോൾ നിങ്ങൾക്ക് മാനസിക സമ്മർദ്ദം അനുഭവപ്പെടുന്നുണ്ടോ? ഉണ്ടെങ്കിൽ, അത് വ്യക്തമാക്കുക?
10. ഒരു കൂട്ടം ആളുകൾ ആരെയെങ്കിലും ഉപദ്രവിക്കുന്നത് കണ്ടാൽ നിങ്ങൾ അതിനോട് എങ്ങനെ പ്രതികരിക്കും?
11. നിങ്ങൾക്ക് എപ്പോഴെങ്കിലും പൊതുജനങ്ങളിൽ നിന്ന് എന്തെങ്കിലും മോശം പെരുമാറ്റം അനുഭവപ്പെട്ടിട്ടുണ്ടോ? ഉണ്ടെങ്കിൽ, ആ സാഹചര്യം വ്യക്തമാക്കാമോ? അത്തരം സാഹചര്യങ്ങളോടുള്ള നിങ്ങളുടെ പ്രതികരണം എങ്ങനെയായിരുന്നു?
12. പൊതുജനങ്ങളിൽ നിന്നുള്ള മോശം പെരുമാറ്റം തടയാൻ നിങ്ങൾക്ക് പോലീസിൽ നിന്ന് സഹായം ലഭിക്കുന്നുണ്ടോ? ഇല്ലെങ്കിൽ, വിശദമാക്കുക? പോലീസിന്റെ ഇടപെടൽ ട്രാൻസ്ജെൻഡർ വ്യക്തികളുടെ ജീവിതത്തെ ഏതെങ്കിലും രീതിയിൽ ദോഷകരമായി ബാധിക്കുന്നുണ്ടോ? വ്യക്തമാക്കുക?
13. അപകടത്തിൽപ്പെട്ട ഒരാളെ കണ്ടാൽ നിങ്ങൾ എന്തു ചെയ്യും?
14. നിങ്ങൾ ഏതെങ്കിലും സാമൂഹിക സംഘടനകളിൽ അംഗമാണോ? ആണെങ്കിൽ, ഏത് സംഘടന? അല്ലെങ്കിൽ, എന്തുകൊണ്ട്?
15. വ്യക്തികളുടെ സാമൂഹിക അന്തസ്സ് ഉറപ്പുവരുത്തുന്നതിനുള്ള ഒരു പ്രധാന ഘടകമാണ് അവരുടെ ജോലി. അതിനെക്കുറിച്ച് നിങ്ങളുടെ അഭിപ്രായം എന്താണ്? ജോലി ലഭിക്കുന്നതിന് നിങ്ങളുടെ ജെൻഡർ ഐഡന്റിറ്റി എപ്പോഴെങ്കിലും തടസ്സമായിട്ടുണ്ടോ? ഉണ്ടെങ്കിൽ, അത് നിങ്ങളെ എങ്ങനെയാണ് ബാധിച്ചത്?
16. നിങ്ങളോട് മോശമായി പെരുമാറിയ വ്യക്തി പിന്നീട് ക്ഷമ ചോദിച്ചാൽ നിങ്ങൾ അതിനോട് എങ്ങനെ പ്രതികരിക്കും?
17. പൊതു ശൗചാലയങ്ങൾ/പൊതു വിശ്രമകേന്ദ്രങ്ങൾ എന്നിവ നിങ്ങൾ ഉപയോഗിക്കുന്നുണ്ടോ? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്?
18. നിങ്ങളുടെ പഴയ സുഹൃത്തുക്കളെയോ അധ്യാപകരെയോ കാണുകയാണെങ്കിൽ നിങ്ങൾ സംസാരിക്കാൻ തയ്യാറാകുമോ? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്?

Appendix E

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

SEMI-STRUCTURED INTERVIEW SCHEDULE FOR TRANSGENDER PEOPLE ON SOCIAL FUNCTIONING

Dr. VASUMATHI T.

Assistant Professor
Department of Education
University of Calicut

GEETHANJALI M.

Research Scholar
Department of Education
University of Calicut

Time of interview :

Date :

Place :

Interviewer :

Interviewee :

Questions

1. How many hours during the day do you spend alone?
2. How many male/female/TG friends do you have? With whom do you like to spend the most your time? Why? Do you visit museums, parks, theaters, beaches, and other public places with them during the daytime? Do you visit the homes of non-TG friends? If No, why?
3. Have your family accepted your gender identity? If No, how did it affect you? What were the difficulties you have experienced after being expelled from your family? Who helped you to survive that crisis?
4. What is your opinion regarding engagement in social activities? Do you engage in social activities? If Yes, which activities? If No, why?
5. How do you like to utilize your leisure time?
6. Do you think that FTM transgender people receive more support from family and society than MTF transgender people? If So, how does that situation affect the lives of MTF transgender people?

7. Do you participate in the meeting of *Kudumbasree*, *Ayalkoottam*, and other social programmes? If no, why? If Yes, which programme?
8. Do you visit the places of worship? If Yes, share your experience. If No, why?
9. Have you ever felt stressed when you facing the public? If Yes, could you say something more about it?
10. How would you react if you saw a group of people harassing someone?
11. Have you ever experienced any misbehaviour from the public? If So, can you clarify that situation? How did you react to such situations?
12. Do you get help from the police to prevent misbehavior from the public? If No, please elaborate? Do police interventions adversely affect the lives of TG people? If Yes, Please explain.
13. What would you do if you saw someone in an accident?
14. Are you a member of any social organizations? If so, which organization? If No, why?
15. Employment status is one of the essential factors in ensuring the social dignity of individuals. What is your opinion about it? Did your gender identity create any difficulty in getting the job? How did this affect you?
16. How would you react if the person who mistreated you later apologized?
17. Do you use public restrooms/public toilets? If No, why?
18. Would you be willing to talk to your old friends or teachers? If No, why?

Appendix F

**DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT**

**SEMI-STRUCTURED INTERVIEW SCHEDULE FOR
TRANSGENDER PEOPLE ON EMPOWERMENT**

Dr. VASUMATHI T.

Assistant Professor
Department of Education
University of Calicut

GEETHANJALI M.

Research Scholar
Department of Education
University of Calicut

- അഭിമുഖത്തിന്റെ സമയം :
- തിയ്യതി :
- സ്ഥലം :
- അഭിമുഖം നടത്തുന്നയാൾ :
- അഭിമുഖം ചെയ്യപ്പെടുന്ന വ്യക്തി :

ചോദ്യങ്ങൾ

1. നിങ്ങളുടെ ജെൻഡർ ഐഡൻറിറ്റി ആരുടെ മുമ്പിലും വെളിപ്പെടുത്താൻ നിങ്ങൾ തയ്യാറാണോ? അല്ലെങ്കിൽ, എന്തുകൊണ്ട്?
2. മെച്ചപ്പെട്ട ഒരു ജീവിത സാഹചര്യം ഉണ്ടാക്കുന്നതിനായി നിങ്ങൾ എന്തെങ്കിലും ഭാവി പരിപാടികൾ ആസൂത്രണം ചെയിതിട്ടുണ്ടോ? ഉണ്ടെങ്കിൽ, ദയവായി വിശദീകരിക്കുക.
3. നിങ്ങളുടെ ജീവിത ലക്ഷ്യം എന്താണ്?
4. ശാരീരിക ആരോഗ്യം സംരക്ഷിക്കാൻ എന്തെല്ലാം കാര്യങ്ങളാണ് നിങ്ങൾ ചെയ്യാറുള്ളത്?
5. ഇനിപ്പറയുന്നവയിൽ ഏതെങ്കിലും ചികിത്സയിലാണോ/ചികിത്സ പൂർത്തിയാക്കിയ വ്യക്തിയാണോ നിങ്ങൾ :
 - a) ജെൻഡർ സ്ഥിരീകരണ ശസ്ത്രക്രിയ
 - b) ഹോർമോൺ തെറാപ്പി
 - c) ലേസർ ചികിത്സ
 - d) ബ്രെസ്റ്റ് ഇംപ്ലാന്റ് ശസ്ത്രക്രിയ
 - e) മറ്റെന്തെങ്കിലും ഉണ്ടെങ്കിൽ, വ്യക്തമാക്കുക

ആണെങ്കിൽ, ചികിത്സയുമായി ബന്ധപ്പെട്ട് എന്തെങ്കിലും ആരോഗ്യ പ്രശ്നങ്ങൾ നിങ്ങൾ നേരിടുന്നുണ്ടോ? ഉണ്ടെങ്കിൽ, വിശദീകരിക്കുക. ഈ പ്രശ്നങ്ങൾ പരിഹരിക്കാൻ എന്തെല്ലാം നടപടികളാണ് നിങ്ങൾ സ്വീകരിച്ചത്?

6. ലൈംഗിക രോഗങ്ങൾ തടയുന്നതിന് എന്തെല്ലാം മുൻകരുതലുകൾ ആണ് നിങ്ങൾ സ്വീകരിക്കാനുള്ളത്?
7. നിങ്ങൾക്ക് എപ്പോഴെങ്കിലും പൊതുസമൂഹത്തിൽനിന്നും ഏതെങ്കിലും തരത്തിലുള്ള വിവേചനം നേരിടേണ്ടി വന്നിട്ടുണ്ടോ? ഉണ്ടെങ്കിൽ, അതിനോട് നിങ്ങൾ എങ്ങനെയാണ് പ്രതികരിച്ചത്?
8. നിങ്ങൾ ആത്മഹത്യക്ക് ശ്രമിച്ചിട്ടുണ്ടോ? ഉണ്ടെങ്കിൽ, എന്തായിരുന്നു കാരണം?
9. നിങ്ങൾക്ക് താമസസ്ഥലം നിഷേധിക്കപ്പെട്ട അനുഭവം ഉണ്ടായിട്ടുണ്ടോ? ഉണ്ടെങ്കിൽ, അതിനോട് നിങ്ങൾ എങ്ങനെയാണ് പ്രതികരിച്ചത്?
10. ജെൻഡർ ഐഡന്റിറ്റിയുമായി ബന്ധപ്പെട്ടു നിങ്ങൾ മാനസിക സമ്മർദ്ദം അനുഭവിക്കുന്നുണ്ടോ? ഉണ്ടെങ്കിൽ, അത് വിശദമാക്കാമോ?
11. ആരെങ്കിലും നിങ്ങളുടെ വസ്ത്രധാരണത്തെ പരിഹസിച്ചിട്ടുണ്ടോ? ഉണ്ടെങ്കിൽ, ആര്? അതിനോടുള്ള നിങ്ങളുടെ പ്രതികരണമെന്തായിരുന്നു?
12. നിങ്ങളുടെ വരുമാനമാർഗം എന്താണ്? നിങ്ങളുടെ വരുമാനവും ചെലവും യോജിച്ചുപോകുന്നുണ്ടോ? ഇല്ലെങ്കിൽ, നിങ്ങൾ എങ്ങനെയാണ് ആ പ്രശ്നം പരിഹരിക്കാനുള്ളത്?
13. ട്രാൻസ്ജെൻഡർ സമൂഹത്തിന്റെ സാമ്പത്തിക സുരക്ഷയ്ക്കായുള്ള സർക്കാർ പരിപാടികളെയും നയങ്ങളെയും കുറിച്ച് നിങ്ങളുടെ അഭിപ്രായം എന്താണ്?
14. കേരള സർക്കാർ വാഗ്ദാനം ചെയ്യുന്ന ഏതെങ്കിലും തൊഴിലധിഷ്ഠിത കോഴ്സുകൾ നിങ്ങൾ പൂർത്തിയാക്കിയിട്ടുണ്ടോ? ഇല്ലെങ്കിൽ എന്തുകൊണ്ട്? ഉണ്ടെങ്കിൽ, ഏത് കോഴ്സ്? അത് നിങ്ങൾക്ക് ഉപകാരപ്രദമായിരുന്നോ? ഇല്ലെങ്കിൽ എന്തുകൊണ്ട്?
15. ട്രാൻസ്ജെൻഡർ ഐഡന്റിറ്റിയിൽ നിങ്ങൾക്ക് വോട്ട് അവകാശം ഉണ്ടോ? ഉണ്ടെങ്കിൽ, നിങ്ങൾ വോട്ടവകാശം വിനിയോഗിക്കാനുണ്ടോ? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്? ട്രാൻസ്ജെൻഡർ ഐഡന്റിറ്റിയിൽ വോട്ടുചെയ്യാനുള്ള അവകാശം ഉറപ്പാക്കാൻ നിങ്ങൾ എന്ത് നടപടിയാണ് സ്വീകരിച്ചത്?
16. വോട്ടവകാശം ശരിയായി വിനിയോഗിക്കുന്നതിനെക്കുറിച്ച് നിങ്ങളുടെ അഭിപ്രായം എന്താണ്?
17. നിങ്ങൾക്ക് ഏതെങ്കിലും രാഷ്ട്രീയ പാർട്ടിയിൽ അംഗത്വമുണ്ടോ? ഇല്ലെങ്കിൽ, എന്തുകൊണ്ട്? അംഗത്വത്തിനായി നിങ്ങൾ ഏതെങ്കിലും രാഷ്ട്രീയ പാർട്ടിയെ സമീപിച്ചിട്ടുണ്ടായിരുന്നോ? ഇല്ലെങ്കിൽ, കാരണം വിശദീകരിക്കാമോ? അതെയെങ്കിൽ, ഒരു പാർട്ടി അംഗമെന്ന നിലയിൽ നിങ്ങളുടെ അനുഭവം പങ്കുവെക്കാമോ?

Appendix G

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

SEMI-STRUCTURED INTERVIEW SCHEDULE FOR TRANSGENDER PEOPLE ON EMPOWERMENT

Dr. VASUMATHI T.

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University of Calicut

GEETHANJALI M.

Research Scholar
Department of Education
University of Calicut

Time of Interview :

Date :

Place :

Interviewer :

Interviewee :

Questions

1. Are you ready to reveal your gender identity to anyone? If No, why?
2. Do you have any plans to have a better life? If So, please explain.
3. What is your life goal?
4. What do you do to protect your physical health?
5. Are you undergoing /completing any of the following treatments:
 - i. Gender confirmation surgery
 - ii. Hormone therapy
 - iii. Laser treatment
 - iv. Breast implant surgery
 - v. If any other, specify

If So, do you have any health issues related to treatment? If Yes, please explain? What steps have you taken to address these issues?
6. What precautions do you take to prevent sexually transmitted diseases?
7. Have you ever faced discrimination from the public? If So, how did you react to it?

8. Have you ever tried to commit suicide? If Yes, what was the reason?
9. Have you ever experienced the denial of accommodation? If So, how did you react to it?
10. Do you feel mental stress related to your gender identity? If So, can you describe it?
11. Has anyone ever ridiculed your dress? If So, who? What was your reaction to that?
12. What is your source of income? How do you manage your income and expenditure?
13. What is your opinion about government programmes and policies for the financial security of the transgender community?
14. Have you completed any vocational courses offered by the Government of Kerala? If No, why? If Yes, which course? Was it useful to you?
15. Do you have vote on transgender identity? If So, did you exercise your voting right? If No, why? What steps have you taken to ensure the right to vote on transgender identity?
16. What is your opinion on the proper exercise of the right to vote?
17. Do you belong to any political party? If No, why? Have you approached any political party for membership? If No, can you explain the reason? If So, can you share your experience as a party member?

Appendix H

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

SEMI-STRUCTURED OBSERVATION SCHEDULE

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Observation type: Participant observation

Date:

Time: Observer:

Physical behaviour

- body language for communication
- Body pause
- Focus (Centre of attention)

Verbal behaviour

- Language they used
- Voice modulation
- Self talk

Non-verbal behaviour

- Silence and pause
- Deep breathing

Appendix I

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

SEMI-STRUCTURED INTERVIEW SCHEDULE FOR CURRICULUM COMMITTEE

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University of Calicut

GEETHANJALI M.

Research Scholar
Department of Education
University of Calicut

Time of interview :

Date :

Place :

Interviewer :

Interviewee :

Questions

1. Does the school curriculum incorporate the transgender phenomenon? If No, could you say something more detail about that? If Yes, in which subjects? What aspects of the transgender phenomenon include in those subjects? Is this enough to create transgender awareness in students?
2. Interviews with transgender people revealed that the transgender exclusive school education system is the root cause behind all the problems they are currently facing. Therefore, the school education system should be TG inclusive or TG friendly atmosphere. What strategies would you recommend in the school education system to ensure a transgender-inclusive environment/ TG friendly atmosphere?
 - a) School education system
 - Curriculum
 - Student services
 - Psycho-social counsellors
 - Parents
 - b) Teacher education programme
 - c) In-service training programme

Appendix J

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

SEMI-STRUCTURED INTERVIEW SCHEDULE FOR TEACHER EDUCATORS

Dr. VASUMATHI T.

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University of Calicut

GEETHANJALI M.

Research Scholar
Department of Education
University of Calicut

Time of interview :

Date :

Place :

Interviewer :

Interviewee :

Questions

1. Does the teacher education curriculum include content related to gender, in particular, transgender? If Yes, How? Is it sufficient to create transgender awareness among student-teachers and identify and manage TG/GNC students?
2. Interviews with transgender individuals revealed that they would finish school if the teacher support were correct. As a teacher educator, what strategies would you recommend in the school education system to ensure a transgender-inclusive environment/TG-friendly environment?
 - a) School education system
 - Curriculum
 - Student services
 - Psycho-social counsellors
 - Parents
 - b) Teacher education programme
 - c) In-service training programme

Appendix K

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

SEMI-STRUCTURED INTERVIEW SCHEDULE FOR THE GENDER ADVISOR, ACTIVISTS AND THE MEMBER OF THE DRAFT COMMITTEE ON TG POLICY

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GEETHANJALI M.

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University of Calicut

Time of Interview :

Date :

Place :

Interviewer :

Interviewee :

Questions

1. The transgender-exclusive school education system was the root cause of all the problems transgender people are facing. As a person dealing with gender issues, what is your opinion in this regard?
2. What strategies would you recommend in the school education system to ensure a transgender-inclusive environment/TG friendly atmosphere?
 - a. School education system
 - Curriculum
 - Student services
 - Psycho-social counsellors
 - Parents
 - b. Teacher education programme
 - c. In-service training programme