



# Education of Transgenders: Problems & Suggestions

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## Abstract

Education in every sense is one of the fundamental factors of development. Education enriches people's understanding of themselves and world. It improves the quality of their lives and leads to broad social benefits to individuals and society. Everyone has a gender identity, today in India there are three genders; male, female and transgender. In a landmark judgment, honorable Supreme Court of India on April 2014 created the "third gender" status for hijras (kinnar) or transgender (*NLSA v. Union of India*, 2014). Individuals who challenge traditional binary gender concepts and whose gender identity, gender expression, or behavior does not conform to their biological sex are sometimes referred to as transgender. The main objectives of this paper are to focus on problems face by transgender to acquire education and provide suggestion for improving educational status of transgender.

Key terms: Education, Transgender

## **Introduction**

Education in every sense is one of the fundamental factors of development. Education enriches people's understanding of themselves and world. It improves the quality of their lives and leads to broad social benefits to individuals and society. In addition it plays a very crucial role in securing economic and social progress and improving income distribution. Education gives us knowledge of the world around us and changes it into something better. It is not just about lessons in textbooks. It is about the lessons of life. Development of every country is depending upon their education system (Ozturk, 2001).

India is a democratic country. The spirit of the Indian Constitution is to provide equal opportunity to every citizen to grow and attain their potential, irrespective of caste, religion or gender. Everyone has a gender identity, today in India there are three genders; male, female and transgender. In a landmark judgment, honorable Supreme Court of India on April 2014 created the "third gender" status for hijras (kinnar) or transgender (*NLSA v. Union of India*, 2014). Transgender is often used as an umbrella term to signify individuals who defy rigid binary gender constructions, and whose gender identity, gender expression or behavior does not conform to their biological sex (Pinki, Duhan, & Pavithra, 2020). Transgenders have their own gender identity and sexual orientation which differ from social norm that creates tension between society and transgender persons. Gender identity is a person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth. Whereas, sexual orientation is the individual's enduring physical, romantic and emotional attraction to another person (Ivantchenko et al., 2010). The transgender community is incredibly diverse. Some transgender people identify as transmen (female to male transpeople) or transwomen (male to female transpeople), and some identify as genderqueer, nonbinary, agender, hijra or somewhere else on or outside of the spectrum of what we understand gender to be. It is the position that creates a community which is otherwise not homogeneous; the different sub-identities are often put aside and with globalized simplicity, clubbed into community of LGBTIQ+ (lesbian, gays, bisexual, transsexual, intersex, and queers). Lesbian refers to a female who is physically, emotionally and/or spiritually attracted to other females. Gay generally refers to a male who is physically, emotionally and/or spiritually attracted to other males. Bisexual, a person who is physically, emotionally and/or spiritually attracted to persons of the same or opposite sex. Transsexual, person who not only has a transgendered identity, but who relates themselves physically, emotionally, and mentally as a member of the opposite sex. Surgical procedures Sex Re-Assignment Surgery (*SRS*) are sometimes undergone to physically accommodate this identity. Intersex refers to individuals who have anatomical, chromosomal and hormonal characteristics that differ from medical and conventional understandings of male and female bodies. Intersex people may be "neither wholly female nor wholly male or a combination of female and male". Queer, a term used to describe a range of sexual orientations and gender identities. Although once used as a derogatory term, the term queer now encapsulates political ideas of resistance to heteronormativity and is often used as an umbrella term to describe the full range of LGBTIQ+ identities (AIFS, 2019). People who would fit under this definition have existed in every culture throughout recorded history. Society identifies only binary gender category i.e. male and female, but transgender deny binary gender category of social system.

Transgender persons have the right to be recognized as self-perceived gender identity. They may make an application to the District Magistrate for issuing a certificate of identity as a transgender person (Transgender Persons Act, 2016). Transgenders were caught up in a viciously painful cycle wherein at the one end of the tangent, the various forms of violence, such as emotional, mental and even physical, experienced by the transgenders as a part of their everyday experience (Babbar, 2016).

As per census 2011, there are 4, 87,803 people belonging to third gender in India. In which the number of child (0-6 year) transgenders are 54,854 schedule caste (SC) transgenders are 78,811 and schedule tribes (ST) transgenders are 33,293 who faces social discrimination and harassment. The literacy rate of transgenders in India is 56.07 percent (Census, 2011). While transgender activists estimate the figures to be six to seven times higher, they are ecstatic that such a significant number of persons identified as belonging to the third gender, despite the fact that the census was taken before the Supreme Court's April 2014 decision legalizing the third gender. Kalki Subramaniam, a transgender rights activist and the founder of the Sahodari Foundation, said in the study that she was even more surprised that parents would recognise and identify their transgender children. Anjali Gopalan of the Naz Foundation, another activist, said that even the present figure of 4.9 lakh was on the low side because the number of people declaring themselves to be transgender would never give an actual figure. (Times of India, 30 may 2014).

### **Present Scenario of Educational status of Transgender-**

According to the census 2011 data, India's literacy rate is 74 percent and male literacy rate is more than 80 percent and 65.46 percent for women, but the literacy rate of transgenders is only 46 percent (Census, 2011). In educational institutions, their number is not even in the units. The data presented shows that the educational participation of transgenders is very low compared to other genders. There is no formal education for transgender in Indian context. They are deprived from family and school environment, transgender discontinue their education and risk their career opportunities. Analysis of various reports and discussion with community and stakeholders suggest that transgender are most uneducated or undereducated. The average qualification is secondary or senior secondary level. The enrollment is significantly low and dropout rate at the primary and secondary level is still very high. They are hardly educated, not accepted by society so do not receive proper schooling (Rajkumar, 2016). A transgender, expressed his experiences as follows:

*“Ever since I can remember, I have always identified myself as a woman. I lived in Namakkal, a small town in Tamil Nadu. When I was in the 10th standard I realized that the only way for me to be comfortable was to join the hijra community. It was then that my family found out that I frequently met hijras who lived in the city. One day, when my father was away, my brother, encouraged by my mother, started beating me with a cricket bat. I locked myself in a room to escape from the beatings. My mother and brother then tried to break into the room to beat me up further. Some of my relatives intervened and brought me out of the room. I related my ordeal to an uncle of mine who gave me Rs.50 and asked me to go home. Instead, I took the money and went to live with a group of hijras in Erode.”* (as cited in *NLSA vs Union of India and others*, 2014).

Beside these some transgenders are working reputed place, Satyashri Sharmila became the first transgender woman to enroll as a lawyer in the TN bar council. K Prithika Yashini is the first transgender woman to be a sub-inspector in Tamil Nadu, India. Manabi Bandopadhyay, became the first transgender college principal at Krishnagar Women's College in Nadia district, WB. Amruta Alpesh Soni is the first transgender to be appointed as an advocacy officer for HLFPPPT (Hindustan Latex Family Planning Promotion Trust) for three

states and a Union Territory. Surya Abhilash is the first transgender to join political party Communist Party of India-Marxist (CPI(M)). Gyandev Kamble for the first time in Maharashtra, a transgender has been elected as the chief of a gram panchayat. Joyita Mondal is a social worker from West Bengal, India, and the first transgender judge of a Lok Adalat. Joyita dropped out of school after class X because she couldn't affirm the gender stereotypes that had been imposed on her. In an interview with Women's eNews, she reflected on that time, saying,

*“I didn't tell my family that I was unable to take the verbal bullying by other boys in my school. I just told my mother I had got a job in Dinajpur, a neighbouring district in the state, and wanted to go there. I told her that I would come back in two months if things didn't work out, and she consented”* (Womensenews, 2017).

### **Problems faced by Transgender to Acquire Education –**

School is the first public space encountered by children, and therefore plays a significant role in identity formation. For many transpersons, school is the place of deep discrimination, where they face abuse from fellow students and admonishment from the teachers: this, alongside other factors, results in them discontinuing their education around the time they enter high school. Their classmates often ostracize and discriminate against them and sometimes abuse them physically and sexually. However, as a result of poverty or needing to work at home to support the family, most transpersons had either never been to school, or dropped out at the primary school level (Aneka, 2014). Everyone wants social and economic progress; this can be possible only when equal opportunities of education are made available to him. Transgender persons have existed in every culture, race and class ever since there is human life, in educational institutions; their number is not even in the units. The educational participation of transgenders is very low compared to other genders.

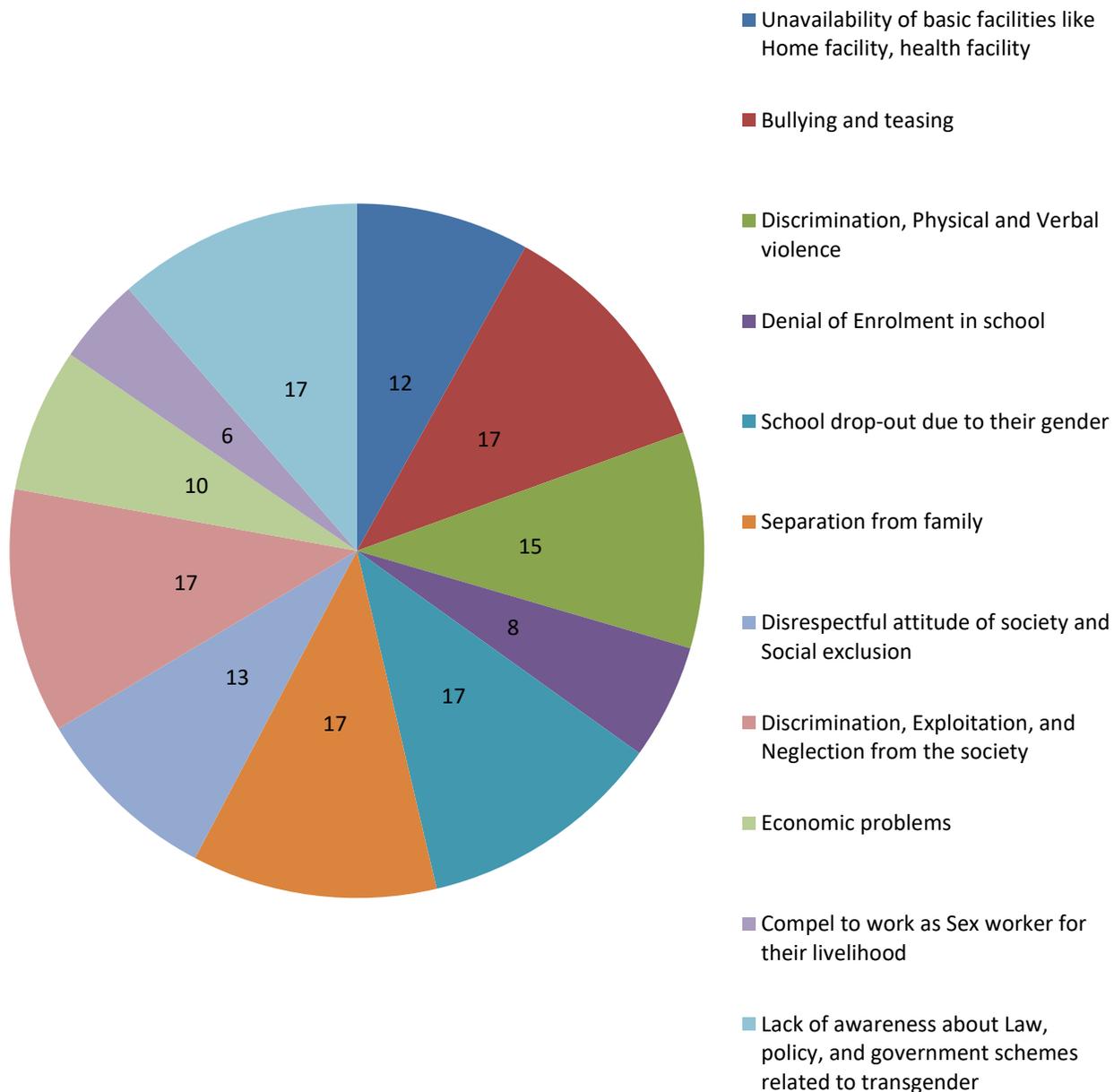
To find out the problems faced by transgender to acquire education researcher selected 17 transgender through snowball sampling method from Varanasi district of Uttar Pradesh. Investigator collected data by using self-constructed semi-structured interview schedule. This Self-constructed semi-structured interview schedule was used for in depth study regarding the transgenders perspective to findout the problems faced by them. The semi-structured interview schedule covered four aspects; Personal Information, Educational Information, Family and Social Information, Occupational Information with 22 items. Inter-rater reliability was established to constitute the trustworthiness of the interview schedule. All the scientific steps were taken to ensure the content validity as well as the comments and the suggestions of the scholars of this field of investigation were taken into consideration to establish the validity of the tool. Important fairness of this interview schedule was being unbiased during interview by the researcher. Face to face interaction with facial expressions and feelings of transgender persons were recorded during the conduction of interview. Data obtained from semi-structured interview schedule were analyzed by thematic content analysis based on Miles & Huberman (1994) techniques of qualitative data analysis. In this method researcher used three steps process: Data reduction, Data display and Drawing conclusion/Verification. On the basis of qualitative analysis, researcher constructed

some major themes on the basis of these themes researcher concluded some major problems which are faced by transgender people in their day to day life. These problems are as follows-

**Table Showing Problems face by Transgender**

<b>Sr. No.</b>	<b>Problems Faced by Transgender</b>	<b>(Frequency) (N=17)</b>	<b>Percentage (%)</b>
1.	Unavailability of basic facilities like Home facility, health facility	12	70.58
2.	Bullying and teasing	17	100
3.	Discrimination, Physical and Verbal violence	15	88.23
4.	Denial of Enrolment in school	08	47.05
5.	School drop-out due to their gender	17	100
6.	Separation from family	17	100
7.	Disrespectful attitude of society and Social exclusion	13	76.47
8.	Discrimination, Exploitation, and Neglection from the society	17	100
9.	Economic problems	10	58.82
10.	Compel to work as Sex worker for their livelihood	06	35.29
11.	Lack of awareness about Law, policy, and government schemes related to transgender	17	100

## Total Number of Transgender Participated in Interview = 17



**Pie Chart Showing - Problems faced by Transgender People**

**1. Unavailability of basic facilities like Home facility, health facility:**

Researcher interviewed 17 transgender person, out of which 12 Transgender person stated that they face problems of unavailability of basic facilities like Home facility, health facility. They are not allowed to

enter the house of people. Even rented accommodation is rarely available for them. Good medical treatment is also not available to them.

**A transgender person expressed their experience as-**

*“I had a lot of problems in the initial days. Sometimes I had to survive by sleeping on the road on a hungry stomach, but my Guru supported me a lot. We got food very hardly. We are not allowed to go to anyone's house, no one permit to enter their home. We are banished from the door. Due to the discrimination of the society, we faced many difficulties to find a shelter, we are not able to get the facility of the house easily to live. We are forced to live in slum area and in dirty places because no one wants to give us their house on rent. We do not have enough money to buy land and build a house. We do not get the benefit of health facilities like common people.”*

**2. Bullying and teasing:**

Researcher noticed that the entire 17 Transgender person had mentioned that they have to face problems of bullying and teasing in school as well as public place. Thus prefer to move in group for their physical security. A transgender person expressed their experience as-

*“We are discriminated by the people of the society and also exploited, they looked us disdainfully. Once, around 6:30 pm, I was sitting at Assi Ghat in Varanasi, when some boys came and started insolence with me, one of them started abusing. They grabbed and dragging me to the corner. By somehow getting rid of them, I saved my life by running away from there, after that day I never went there alone.”*

**3. Discrimination, Physical and Verbal violence:**

Researcher found that 15 transgender persons heavily experienced physical and verbal violence from their relatives and social groups. This makes their life challenging and difficult to survive. For transgender persons, discrimination is a serious issue. They face discrimination in areas such as education, work, entertainment, and justice. Transgender people are increasingly subjected to sexual harassment. When they go to the police station for justice after being sexually attacked, they are abused by officers. Transgender Sowmya, expressed their experiences as follows-

*“it was amavasya (new Moon Light) with not much street light at the spot where I waited for the bus. As I was travelling on short notice, my friends couldn't accompany me. Suddenly an autorickshaw stopped near me and four men got down, held my mouth tightly and forcibly pulled me inside the autorickshaw and drove away. They stopped somewhere and dragged me out of the autorickshaw to a secluded place. They kept intimidating me with a knife, threatening to slash my face and throat. They demanded I hand over all my cash and jewelry. I feared for my life. I handed them rupees 1500 and begged them not to kill me. They took the cash and all of them sexually assaulted me and left me there.*

*No, I didn't go to the police as they only abuse us. My community helped me deal with it and took care of me as I was injured.”(Dutta, Khan & Lorway, 2019)*

**Another transgender person expressed their experience as-**

*“In the beginning, my parents kept it hidden from everyone that I am transgender, but as I grew older, my appearance, color, gait, everything changed. Once, I was applying lipstick while hiding from my family members, when one of my brothers saw me and he beaten me hardly and ordered not to do so in future.”*

**Another transgender person expressed their experience as-**

*“I was born as a boy but always felt like a girl. As a child, the day passed by wandering with the boys. My way of walking and body language was like as a girl, because of this my neighbors used to tease me a lot. When I was young, I was very confused about myself and finally I went to Guru Gosai. Family members tried to stop me, neighbors misbehaved with me but I didn't mind. One day I got into a fight with the Guru, the Guru used to drink alcohol often, when he drink alcohol then beat and abused me a lot. Many people often came to meet him. They harass me, molest me and had sex with me forcibly, it happened quite often. I was very upset because of this. One day I picked up my bag and said to Guru- oh master, we will not be here with you anymore, I will arrangento live anywhere by applying lipstick and powder (Sex work) but I will not come to your door. Even today many years have been passed but I never went to the guru.”*

**4. Denial of Enrolment in school:**

Researcher found that 08 transgender persons Transgender person mentioned that they faced problems of denial of enrolment in school. As soon as their gender identity is acknowledged, they are forced to discontinue their education. School administration restrains them to attend classes as they fear it will impact their admission enrolment.

A transgender person expressed their experience as-

*“I have studied till class 10th, I was good in study. English was one of my favorite subjects. Some teachers were against me to studying in school due to being a Hijra, but the English subject teacher supported me a lot. Some boys in school used to harass and teased me for being a transgender but still I used to go to school. I wanted to become a teacher with the help of education, because I loved the profession of teacher. One day the English teacher called me in office and said - You have to leave the school, now you cannot study further in this school. The family members of other children are throwing them out of school because of you being in this school. There is a lot of pressure on me from the principal and other children's family members. After that I left the school.”*

### 5. School drop-out due to their gender:

All transgender persons mentioned that they faced problems of school drop-out due to their gender. For transgender individuals, the school is the first level of the public sector where they experience personal insecurity. In school, transgenders are beaten up by teachers and classmates and they are also literally and sexually abused. According to the NHRC, 52% of transgenders are harassed by classmates while 15% by teachers, for which transgenders have to leave their studies. Sometimes these exploits also become the cause of suicide. Schools do not have separate bathrooms for them, due to which they face many problems and they become victims of exploitation. They are not represented anywhere in the curriculum and textbooks. In our education system, only these two sexes are talked about, both men and women, while there are other genders apart from them, but no information is given to the students about them and in the absence of information, the transgender students of boys and girls It is not surprising to be insensitive (Sharma & Pandey, 2019). A 22 year old transgender person expressed their experience as-

*“I was in class 6 when I had to drop out. My parents didn't want me to drop out, but I had a lot of compulsions. I was a eunuch by birth, some boys in school used to abuse me very badly; they used to tease me when I was alone. Once when I was 10 years old some boys grabbed me, forcefully took off my clothes and even beat me. After that day, whenever they saw me, they called me a hijra, they used to abusive word, and then I left the school in trouble. I was 12 years old when the people of Hijra community had brought me with them, now I live with them.*

### 6. Separation from family:

Mostly transgender person experienced that their family does not take their responsibility for upbringing. They are force to leave their own house. With no money and no education it becomes very hard for them to survive. The tragedy of the transgender community is that as well as marginalization in the legal and public sphere, the experience of marginalization is no less acute in the intimate sphere of family relations. A transgender person expressed their experience as-

*“My grandfather was a well-known Pandit of his area. In such a situation, when the family members came to know that I am a transgender, then my family members felt very sad and got very angry. Slowly-slowly the matter started spreading around, my grandfather's image started getting spoiled in the village, the family members getting worried, everyone thought that if the matter spreads everywhere, then what will happen to our family respect, who will marry my elder sister. Thinking about all this, my family members threw me out from the home when I was only 12 years old. They took me out, dropped me at the station and gave me 50 rupees and told me never to come back home. My parents left me at the station and I kept crying there. From the station I got a train and did not know when I reached Delhi while begging in the train. After going to Delhi, a group of eunuchs saw*

*me and took me with them. There I stayed with them for many years, after about 15 years once I thought of going to home, I was missing my mother since last 15 Years and want to meet her. Again I gathered courage and stepped towards my village, after traveling for 3 days from Delhi, I reached my village station 1 day before Dussehra by train, too much time had passed, no one recognized me. It was mid-night when I reached my home, mother recognized me. I was completely exhausted from the three-day journey but my family members did not allow me to enter the house, sent me back in the same way and ordered me never to come home again. My brother said that we have no relation with you any more. You are dead for us, never come back again. Then I came back to Delhi crying in the same way after traveling for 3 days. Both my legs were swollen. I had decided that I would never go home again. After living in Delhi, I came to Banaras with my guru, since then I have lived in Banaras only.”*

**Shrini, a 24- year old transgender expressed his experience as follows-**

*“The neighbors started teasing me. They would call out to me and say ‘why don’t you go out and work like a man?’ or ‘why are you staying at home like a girl?’ I liked being a girl. I felt shy about going out and working. Relatives would also abuse me on that. Every day I would go out of the house to bring water. And as I would walk back with the water I would always be teased. I felt very ashamed. I even felt suicidal. How could I live like that? But my parents never complained. They were helpless. Then one day my parents asked me to leave the village to avoid the shame. ‘go works somewhere else’, they said. I don’t know how to read or write, I never went to school, how would I ever get a job? That night I cried a lot. I realized that for my parents respect in society was much more important than their own son (Narain, 2004).”*

**7. Disrespectful attitude of society and Social exclusion (13 out of 17)**

Researcher found that 13 transgender persons , out of 17, are hardly recognized as a productive part of society. It emotionally hurts them and they keep themselves aloof from the society. Transgender person mentioned that they faced problems of disrespectful attitude of society and social exclusion. A transgender person expressed their experience as-

*“I had a great desire to study but society and circumstances did not give such an opportunity. We are kept deprived and not considered worthy for education by the people of the society. The family members threw me out of the home because of the society and fear of public shame. Society does not accept the existence of transgenders and doesnt consider us as their part. The people of the society do not like to talk us and behave in a strange way. Once I was going somewhere by bus and sat next to a woman on empty seat, as soon as I sat down, the woman immediately stand up from there and went away, I was deeply saddened by this incident.”*

**Another transgender person expressed their experience as-**

*“In any festivals like Holi, Dussehra, Diwali etc I also want to celebrate the festival and happiness with our family but because of the society we are not able to do this, nor do our family members adopt us. People from the higher strata of the society and educated people discriminate against us more than those from rural areas or less educated people. Society does not see us as human beings. We are also human beings, we also have an understanding of good and bad, we have also been given birth by a mother but society does not want to understand this.*

**8. Discrimination, Exploitation, and Neglect from the society:**

All transgender persons mentioned that they faced problems of discrimination, exploitation, and Neglect from society. Discriminatory behaviour of society gives them a trauma for life time. A transgender person expressed their experience as-

*“Listening to the taunts of the society and the people of the neighborhood, I left my home with my own free will. My family members did not want to adopt me. The family members did not say much openly, but I was like a burden on them. Because of me, the family members felt embarrassed, so I left the house after getting fed up. The people around used to taunt me. Our society adopts the disabled but not us. What is lacking in us that we have to remain isolated from the society. Once we were traveling by train to Delhi when some policemen were passing by, on asking them for money, they started abusing us and hitting us a lot. Till today I never understand about my mistake for that incident, after all what was my mistake?”*

**Another transgender person expressed their experience as-**

*“We have a lot of difficulty in living; no one wants to give us their house on rent and even if someone gives it, then the behavior of the people around there and the attitude of seeing is very bad towards us. We are harassed not only mentally but physically. We do not go out from house alone after 6:00 in the evening; sometimes there are incidents where boys start abusing us while going on the street, start teasing us.”*

**9. Economic problems :**

Most of the transgender people faced economic problems, the only source of transgender person's income is begging, singing, and blessing at the public places. They scrape out their living by begging which includes singing in trains, buses, at traffic signals, also forcefully blessing people at public places and collecting money etc., doing wearisome jobs and sex work too in some cases.

A transgender person expressed their experience as-

*“Because of the society, the family members do not adopt us, we are forced to beg, stumble from door to door. No one is ready to give money even after begging, dancing and singing, people start to use*

*abusive language, indecent behavior, and start driving us away. Society is responsible for this condition of mine. Because of society, my family members threw me out, today I am compelled to stumble, beg, dance and sing despite being from a good family. I am eunuch, so what is my fault in this? People would taunt my family members on the way, saying that they must have committed some sin in the previous life so a eunuch born in their house.”*

#### **10. Compel to work as Sex worker for their livelihood (06 out of 17)**

Some transgender persons mentioned that they faced problems to find any occupation so they have to work as sex worker for their livelihood. A, 35 year old transgender of Varanasi expressed their experiences are as follows –

*“I never went to school because my family members did not send me to school. As a child, when I used to go somewhere with my parents, I used to go to the eunuchs after hearing the sound of clap (clap of the eunuchs) and the family members would go ahead. Whenever I used to see the people of Hijra society, I used to go to meet them. Due to this behavior of mine, I was scolded a lot at home, beaten a lot. Neighbors used to tease me, misbehave with me, mother often had to taunt me, father used to beat me, but I was like that. I was very upset by this, no one knew what was going on inside me, then one day I left the house and became a eunuch. When my family members came to know that I had become a hijra, for how many days they would tolerate. In the beginning, parents used to scold me, beat me and try to stop me. After some days, everything became normal. My family members keep this thing hidden from other people for many days but now everyone knows. I have become a eunuch, I have spoiled my life but I want to give everything to my parents, siblings. I spoiled my life but I want to do something for them, now this is my life. I donot have any job so for our survival I do this work (sex work) for money, sometimes I do a program, I beg in the train; now I do whatever work I want.*

#### **11. Lack of awareness about Law, policy, and government schemes related to transgender**

Transgender persons are hardly aware about the policies and schemes launched for them by the government for their upliftment. The Transgender Persons Bill (Protection of Rights) was passed in the Lok Sabha On 22 July 2016. But it had many shortcomings and was strongly opposed by the transgender community. After amendments, this bill was passed again in 2018, but even after so many amendments, there were shortcomings and it was opposed. The Supreme Court, in its judgment in 2014, said that transgenders have the right to choose their identity as male, female or third gender, but the present bill calls for the formation of a screening committee to give identity cards to them. It is being opposed by this community. There are lack of appropriate laws and policy for stopping the marginalization of transgenders. A transgender person expressed their experience as-

*“In 50 years of my life, I have seen many colors of the society. All the people of the society do not boycott the eunuchs, there are some people who also respect. But when it comes to our rights, then all the people of the society get on one side and we are deprived of rights. Due to this thinking of the people of the society, we face a lot of trouble in personal life. We neither get the benefit of any government scheme nor do we know about any government scheme which helps us.*

### **Suggestions -**

- The main problems of transgenders start with exclusion from family and society, so family and society have to accept and respect the non-binary gender identity.
- Transgender should also be represented in the syllabus and text books, so that they do not find themselves separated from the society when they come to school.
- School should also inclusive for transgenders, school communities must meet the unique need of transgender students; the whole community needs to be supportive, accommodating, protective and accepting.
- Government should provide fee-waiver, scholarship, free textbooks, free hostel accommodation and other facilities at subsidized rates for transgender persons.
- Transgenders should be given vocational and skill training to be self-depend. Skill training should be providing to prepare them for any job.
- There should be transgender anti-discrimination cell in school, college or other educational setting to support of transpersons for any kind of harassment.
- Teacher must be sensitized regarding the issues related to transgenders, their life and culture, psycho-social and emotional condition and cognitive aspects, cooperation among all the children and relationship of transgender and other students etc.
- A National commission for transgender persons should be established for development of transgenders.
- In our country, work is being done to bring the third gender into the mainstream of society but it is not possible to make the right policies till now. Therefore, it is necessary that appropriate policies and laws should be made.
- We have to change our attitude towards transgenders. They have to be respected as a person and have to be sensitive only then they will be able to improve their condition by education.

### **Conclusion-**

Education brings changes in society and contributes very significantly in the development of physical, mental, social, economic aspects of the person. Transgenders have the Right to Education, but this right has remained confined to papers only. Due to not being accepted by the family and society, Transgenders are facing severe mental and physical torture. They are tortured and badly mocked by classmates, teachers and

others at school due to their separate gender behavior, separating them from the group transgenders feel uncomfortable, in the end they find it easy to run away from school. Their literacy rate is only 46%, which is much lower than other classes. They have rights like other citizens, but this right is confined only on paper, because the attitude of the people of the family and society is not good towards them. Efforts are being made by the government and other institutions to bring them into the mainstream of society, but this effort is still not enough. Proper laws and policies will have to be made by the government for their education; there is a need to bring necessary changes in schools. The responsibility of transgenders education on teachers increases even more because teachers can make the attitude of other students positive towards transgender, so that transgenders in school do not feel insecure. Apart from all these reforms, it is most important that all the people of the society accept gender diversity and change their attitude towards transgenders and respect them as human then transgenders will be benefited by education.

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