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Thank & Regards



## Appendix Y

Dr. K. VICTOR BABU



## Comparative Group 1: Resource mobilisation for adult education, learning and lifelong learning under the sustainability framework

### Resource mobilisation • policies • impact assessment • social partners • sustainability framework

Several stakeholders complain about limited, insufficient and decreasing resources for Adult Education (AE), Adult Learning (AL) and Lifelong Learning (LLL) initiatives in general, and during crisis situations (like Covid-19) in particular. Relying on resource allocation where the control is political (based on compromises rather than scientific evidence or humanitarian concerns) makes AE, AL and LLL initiatives vulnerable in the long run. In contexts where AE, AL and LLL initiatives are given a lower priority for various reasons, merely their continuity becomes a challenge, leave aside the expansion of their scope and enhancement of their quality. The adoption of the sustainability framework for policies (and thereby resource allocation) globally, characterised by a focus on balanced economic growth and measurement of outcomes in terms of their contribution to the same in the post-2015 period, has further created barriers in securing a smooth flow of resources for AE, AL and LLL. Thereby, exploring the possibilities for resource mobilisation becomes crucial for the AE, AL and LLL stakeholders. Key international organisations including the OECD, the ILO, the UN and its Agencies and the World Bank Group have provided recommendations for resource mobilisation in several policy areas including education. How relevant and sustainable are such recommendations in national contexts? This group intends to do comparative research on resource mobilisation for AE, AL and LLL and

- Develop the capability among participants to understand the challenges and possibilities for resource mobilisation for adult education, adult learning and lifelong learning globally under the sustainability framework
- Develop the capability among participants to explore and identify the challenges and possibilities for resource mobilisation in their own contexts relevant under the sustainability framework

### Role of practitioners

*Practitioners will reflect about*

- Good practices regarding resource mobilisation globally
- Individual experiences regarding mobilising resources for lifelong learning

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### Comparative research questions

- What kind of strategies can be identified in mobilising resources for lifelong learning under the sustainability framework in a given context?
- What is known about the impact of the strategies?



## Context of comparison

The contexts for comparison will include:

- Policy recommendations by key international organisations for resource mobilisation relevant within the sustainability framework
- Sustainable strategies adopted by different countries/regions (administrative and financing units) regarding resource mobilisation for AE, AL and LLL

## Categories of comparison

- AE, AL and LLL sectors and systems in relation to resource gaps (needs and availability of resources in each other sector/system)
- Impact assessment parameters for AE, AL and LLL systems under the sustainability framework
- Stakeholders in resource mobilisation process and their strategies for resource mobilisation relevant within the sustainability framework
- Recommendations by key international organisations regarding resource mobilisation for AE, AL and LLL relevant under the sustainability framework

### Prof. Rajesh, University of Delhi, India

Prof. Rajesh is currently the Department Head, Department of Adult, Continuing Education and Extension, University of Delhi. He is engaged as an expert in various high-level committees and technical groups constituted by the government and in different universities and research institutions including the Unnat Bharat Abhiyan Committee, Community Development Cell, Transgender Police, Double degree programs and the like. He is the Vice Chancellor's nominee for the Cluster Innovation Centre at the University of Delhi and the Vice president of the Indian Adult Education Association. His areas of interest currently include: Adult Education, Continuing Education and Extension, Lifelong Learning, Higher Education, Gender Studies with special emphasis on Transgender and Mobilization for Public Policy support programmes.



### Dr. Shalini Singh, Helmut Schmidt University Hamburg, Germany

Shalini Singh, PhD is a Senior Research Fellow at the International Institute for Adult & Lifelong Education, India. She also works as a Policy Analyst for the Centre of Policy Analysis, India and as a Senior consultant for PLC Advocates, India. Currently, she is a Visiting Researcher and Lecturer at the Helmut Schmidt University, Germany. She is a volunteer for assisting victims of Sexual Harassment at Workplace. She has been primarily engaged in research and teaching in Denmark, Germany, Slovenia and India. Her current areas of interest include: resource mobilisation, employability, international large scale assessments, education policies of international organisations, sustainable education and stakeholders' engagement, policy analysis, comparative studies, and working with sources in research.

### Co-moderator: Jan Schiller, M.A., Helmut Schmidt University Hamburg, Germany

Jan Schiller is employed at the Helmut Schmidt University/University of the Federal Armed Forces Hamburg, Germany as a doctoral student and research assistant of Prof. Schmidt-Lauff. His doctoral thesis describes temporal agendas and their impact on education policies in higher education as well as on organisations and learners. He is engaged in the international ERASMUS+ project INTALL (formerly COM-PALL). Jan has published on media and intellectuality, quality control and evaluation, online education and blended learning, European education policies, continuing and higher education and temporal aspects of education.



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# The Future of Adult Education with the National Education Policy, 2020

Ms. Ritu Pandey\*, Prof. Rajesh\*\*, Prof. N.K.Chadha\*\*\*

## Abstract

*With a large number of Indian population gradually moving towards attaining the status of elderly, it has become important to contemplate about the vital aspect of ensuring successful aging. Successful aging of a population not only has individual and personal benefits but also contributed to economic growth and development of a nation. One of the key processes of successful aging is maintaining active engagement with life; one of the ways of ensuring which is engaging in adult literacy and educational programmes. With a significant number of Indian elderly being either illiterate or low in education, their education has become a cause for concern which is addressed by the vibrantly designed National Education Policy, 2020. The provisions of National Education Policy, 2020 are directed and targeted to ensure enhanced adult literacy and education with critical inputs and instructions given to attain the lofty goals of adult and continuing education. In this article, we attempt to understand the need and importance of adult education as well as understand the key drivers of a good adult education policy. Within the light of this, we assess the specifications of the National Education Policy, 2020 and envision the bright future envisaged for the seekers of lifelong learning.*

**Keywords:** National Education Policy, 2020, adult education, lifelong learning, continuing education.

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## 1. Introduction

One of the most important components of aging successfully is maintaining and demonstrating and active engagement with life (Rowe and Kahn, 1997). For the elderly individuals, being actively engaged with life takes many forms, such as maintaining a physically active lifestyle, maintaining social engagements, partaking in leisure activities etc. (Leon, 2005). Rowe and Kahn's (1997) model of successful aging emphasizes clearly on the critical nature of being engaged with life thus emphasizing that in order to ensure the growth, development and wellbeing of the elderly individuals of a community and a nation, it is critical to devise strategies to ensure elderly participation in social life and encouraging their keen interest in their own wellbeing and development. According to them, active engagement with life refers to Active engagement with life refers to social relations and productive activities which include being in contact with others, having frequent interactions with others, participating in exchange of information with others, offering and receiving emotional support, which is an integral aspect of achieving successful aging. In a study done by Sloane-Seale and Kops (2010), it was observed that engaging in education in late life is closely

associated with enhanced positive physical and psychological activities, thus resulting in enhanced health and wellbeing, an optimistic sense of self, greater focus on self-development, regeneration and growth, a better and more fruitful association with the community which play a important role in successful aging. This association is especially important for Indian population. The population of Indian elderly is projected to grow to 173 million by 2026, according to Elderly In India (2016) report released by Ministry of Statistics and Programme Implementation, and therefore, it is imperative that measures to ensure healthy and successful aging for elderly is created.

## 2. Lifelong Learning

One of the most effective ways of ensuring successful aging is through enabling and assisting them in the process of obtaining lifelong learning. The term "lifelong learning" refers to all learning processes carried out within the span of one's lifetime in order to develop the skills, competencies and qualifications one possesses. The expression of "competencies" refers to the knowledge and skills which one has become proficient in and have applied in particular contexts. The expression of "qualifications" refers to the formal manifestation of the vocational and



the professional capabilities of a worker which is recognized at sectoral, national and international level. The phrase of "employability" refers to the transferable skills and capabilities which increase the aptitude of an individual to effectively utilize the education and opportunities for training for securing and maintaining jobs, advancing and improving within the enterprise and between work profiles and coping with the transformations in the technological conditional and labour market fluctuations (ILO, 2003). According to OECD, the all-encompassing definition of lifelong learning is 'what people learn across their entire lifespan'. Lifelong learning usually encompasses all the learning which takes place from cradle to the grave, ie, the early childhood education to provision to training after retirement comes under the purview of lifelong learning. As opposed to traditional forms of learning lifelong learning is universal in nature, thereby including all individuals and all life stages. The vision of lifelong learning is to provide to the participants the drive and enthusiasm, financial capabilities and physical access to learn at any point of time or stage of their lives, so that they can develop new skills, upgrade existing skills or learn new skills to work for his own satisfaction. Adult learning refers to the learning which occurs in adulthood, post compulsory education and includes higher education which one obtains after attaining the compulsory education (Boeren, 2016)

Lifelong learning is considered to be of great importance primarily due to two reasons. The first being the need to remain skilled and competitive to ensure our survival in a knowledge-

based economy and the second being creating an enhanced level of social cohesion and sense of active citizenship which will promote the living conditions of the society. Adult education and lifelong learning both ensure the attainment of these chief aims. According to Delors et al (1996), lifelong learning serves two primary aims, which are related to economic and social goals respectively. The 'learning to know' and 'learning to do' constituents of lifelong learning directly address the economic goals, which are the necessities of participating in a qualification-based and vocationally-oriented education system in order to thrive in a competitive society. The

'learning to be' and 'learning to live together' constituents of lifelong learning address the social goals, which are associated with the individual's growth of self and enhancing the degrees of societal cohesiveness.

In order to ensure provision of lifelong learning opportunities, it is of critical importance that the individuals are provided with ample opportunities for learning. Participation in learning activities is dependent upon the provision of opportunities of learning activities, indicating that a small number of individuals are able to reap the benefits of adult learning opportunities. Within the formal system of education, there are strict rules which govern the access of education and conditions are enforced which determines who is able to participate and who isn't, thus creating a 'ladder like' structure (Vermeersch et al., 2009) within which only those who have been exposed to the lower rungs of the ladder are given the opportunities to advance to the subsequent higher rungs. Within the lowest levels are the opportunities for achievement are the primary and secondary education, which is mandatory for acquisition in the developed nations. In order to ensure equal and equitable opportunity of lifelong learning, it is of utmost importance that these programs be adequately provided to the adult learners (OECD, 2010). Provision of Basic Skills Education and Second Chance Education is imperative to help the individuals enhance their learnings to levels which will enable them to participate in higher education courses to obtain the desired levels of education, knowledge and skills. Not only is

it important to ensure provision of educational services and facilities suited to the requirements of the adult learner, but also it is of critical significance that the educational services are provided to them at suitable venue and times since it is a difficult proposition for a disadvantaged individual to travel to distant location for obtaining education. Often times, the individual interested in attaining lifelong learning services might be engaged in routine manual jobs or they might be temporarily unemployed and resultantly, not get as many opportunities for skill enhancement at the workplace. Thus, for such a population, it becomes the role of the public sector to make available lifelong learning courses



so that such individuals can contribute to their own and the society's wellbeing by retraining themselves or updating their knowledge and skills required in order to participate in a new occupation. The National Education Policy, 2020 places importance in public sector and private sector collaborations in provisions of lifelong learning opportunities of such a nature. Yet another important consideration to be kept in the forefront is that adult education seekers often prefer to blend their learning activities with other life domains, such as work and family responsibilities, thus it becomes of great consequence that opportunities of learning are designed to be flexible enough to accommodate such eventualities. According to Schuetze and Slowey (2002), the key difference in traditional mode of education and lifelong learning mode of education is that for adult learners, it is difficult to access traditional mode of education as the adult learners find it demanding to obtain the crucial set of entrance qualifications which will enable them to participate in campus based educational programs which is offered generally in full time form. On the other hand, the lifelong learning mode represents a flexible model, wherein based on prior qualifications and accomplishments, the participants can select preferred courses, which are provided to them in a modular format thus providing greater autonomy and self sufficiency to the participants for selecting their own pace and method of study. Online courses provide quality education using such a revolutionary paradigm, subsequently, removing some institutional barriers and enabling the learners to obtain education in their own preferred environments. Thus, it is of vital relevance to understand that the format in which adult education programs are provided determine the effectiveness and the success of the program as well as shape the decision of the adult learner to participate in the lifelong learning pursuits. Courses offered at inconvenient times with minimal flexibility usually find less takers and thus don't fulfill the aims of lifelong learning and education (Pont, 2004)

### 3. National Education Policy, 2020

In 2015, India adopted the "2030 Agenda for Sustainable Development (SD)." Under this agenda, Goal 4 (SDG 4) seeks to "ensure inclusive and equitable quality education and

promote lifelong learning opportunities to all by 2030." Based on five main foundation pillars, namely, access, equity, quality, affordability and accountability, the National Education Policy, 2020 has been created to be aligned to and bring to fruition the vision of the 2030 Agenda for Sustainable Development (Panditrao & Panditrao, 2020). One of the shining qualities of the National Education Policy, 2020, with regards to adult education and literacy is the clear and distinguishable goals which has been set in order to achieve the aims.

The National Education Policy 2020 envisions an India centered education system by considering its traditional, cultural, ethical foundations to contribute directly to remodel the nation into an equitable, imperishable society. The foundation of the entire Indian Education System rests on the inspiration drawn from the vast and vibrant historical heritage and upon the enlightening contributions from the many scholars to the world in diverse fields. The objective of the currently announced NEP 2020 is to provide a multidisciplinary and interdisciplinary liberal education to every aspirant to raise the current gross enrolment ratio (GER) to 50% by 2035. (National Educational Policy, 2020)

The possibility of obtaining education and attaining basic literacy is considered to be a basic right for each and every citizen of a country. It is well established that obtaining basic literacy and education helps an individual advance personally and professionally, as well as find exposure to various opportunities to enhance himself personally and economically. Education can be considered to be a force multiplier augmenting the results and accomplishments of the critical developmental efforts taking place, as could be seen in the close associations between the literacy rates and per capita GDP.

The disadvantages an uneducated member of a society faces are numerous and manifold, from being unable to carrying out basic financial transactions to not being able to utilise the benefits of the internet for professional and personal growth, to having one's own safety compromised, the life of an uneducated individual is truly difficult to say the least. The new vision of adult education aims to bring about such new and advantageous results which will help the members



of the society in not only becoming aware of one's own but also develop skills and competencies which will enable him to lead a fulfilling life.

For the success of adult education and literacy, one of the most important factors is volunteerism and community involvement along with mobilization. For ensuring success and attainments of goals set for adult education, one needs not only political direction but also financial and organisational support, effective planning and capacity building measures and initiatives for the providers of literacy, ie, the educators and volunteers. Success of literacy programmes is associated with not only increased literacy amongst adults, but also a greater demand of education amongst the young adults of the community.

The National Education Policy, 2020 aims at meeting the urgent needs of adult literacy and education by bringing to fore some key drivers. One of them involves developing a curriculum framework dedicated to adult education. This curriculum framework will be created by a body of NCERT and will incorporate a minimum of five different types of programmes, focusing specifically on ensuring the attainment of basic literacy and numeracy skills, life skills pertaining to financial and digital literacy, health care and awareness, child care and education, family welfare, development of vocational skills, which will bring an impetus to local employment, basic education and continuing education, which will constitute of adult education courses on not only arts, science and technology, sports and recreation but also other topics of interest to local learners. Care will be taken to ensure that teaching-learning methods suited for the adults are utilised within the framework to impart such innovative education. Through such measures, inclusivity in education will be brought forth, thereby, making the curriculum applicable and relevant for the elderly individuals.

In the National Education Policy, 2020, Infrastructural deficits will be addressed and support will be given to augment adult education and lifelong learning. One of the most dynamic initiative in this area would be to ensure the provision for the utilisation of school complexes on weekends and after school hours and inclusion

of ICT-enabled adult education courses in public libraries as well as providing community and volunteerism based support will provide the much needed community engagement and drive required for the success of these initiatives. Adult Education Centres (AECs) have also been envisaged to be included within well established public institutions such as vocational training centres and higher education institutions.

Yet another critical provision of the National Education Policy, 2020 is provision of training of instructors to effectively guide the learning enterprise by the National, State and district level resource support institutions. These instructors will be trained by the superordinate body to provide effective, sensitive and application teaching and training in all five varieties of education described in the National Education Policy, 2020 and coordinate with volunteer instructors. The members of the community will be urged to participate in short term training courses and volunteer as adult literacy instructors and tutors. Such an act will be counted as an important national service. Non-governmental organisations will also be functioning collaboratively with the States to augment and support the actions taken to advance adult literacy and education. One of the key steps which will be taken in this direction would be spreading the advertisements, announcements and initiatives pertaining to adult education with the help of local organisational bodies and non-governmental organisations. The network and support of social workers and counsellors will be imperative in building a database of students enrolled and not enrolled or dropped out of adult education initiatives. In order to meet the goals of adult literacy and educations, the non enrolled and dropped out students will be referred to local Adult Education Centres (AECs) The National Education Policy, 2020 also calls for strengthening and augmenting the availability and accessibility of books in order to develop a reading habit and culture within communities and educational institutions. The policy recommends strengthening and modernization of educational institutions and public libraries to cater to the needs of all students, including those who are persons-with-disabilities. It has been decreed that books be made affordable and accessible to all



citizens and that both private and public sector organisations devise ways to enhance the quality and allure of the books published in Indian languages. In order to enhance accessibility, digitisation of books will also be carried out. Creation of jobs is also a major aspect within the agenda of making the libraries vibrant and effective by appointing library staff and devising career pathways for them. Strengthening of existing libraries, setting up of rural libraries, mobile libraries, children's reading rooms in disadvantaged areas, encouraging the development of social books clubs for cultivating associations between libraries and educational institutions and translating and making available the reading material in various Indian languages of are some concrete steps devised in ensuring widespread adult education by the National Education Policy, 2020. This measure is specially beneficial to the elderly as it becomes convenient and accessible for them to obtain education in the language which they feel most comfortable in.

Information and communication technologies are well established measures that are seen by the OECD countries to be effective in enhancing and broadening lifelong learning and education in an affordable, cost-effective way (OECD, 2001). With the help of technological improvements, such as satellite-based television channels, online books, adult education initiatives can be provided through online or blended learning mode. Thereby, ensuring that the elderly are able to access education from the comforts of their own homes in the times most convenient for them. Yet another way of enhancing lifelong learning is through creating workplaces which have 'decentralised and flatter management structures; encouragement of employees to reflect upon their experiences; the use of team-based production; and through exposing workers to new problems in the production process' (OECD, 2000d). This observation serves to reiterate the importance of seeing lifelong learning as an integrated, and integrating, policy framework, and not just as a matter for education portfolios

#### 4. Conclusion

The National Education Policy, 2020 is a much-needed step in the direction of ensuring quality education for all. Specifically, in the case of elderly individuals, who have been deprived of

education, the policy brings about several welcome transformations which will ensure that they are able to obtain new skills, polish existing skills and live their lives with dignity and self-respect which education brings. The policy measures and guidelines herald a new era of education, of which, inclusivity, sustainability and growth are hallmarks. With successful aging taking the forefront for national development, the measures for providing encompassing measures of accessibility of education ensures that each and every one reaps the fruits of education. The future is indeed very bright in the area of lifelong learning and adult and continuing education.

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## **EDITORIAL**

The first issue of Indian Journal of Lifelong Learning & Educational Guidance contains research-based articles on the various facets of Lifelong Learning & Educational Guidance. The University Grants Commission in higher education accepted extension as the third dimension. The third dimension is expected to provide formal, non-formal and informal learning to all the learners in any age-group.

Lifelong learning means learning throughout the life. Learning is a continuous process. The first issue of the Journal of Lifelong Learning & Educational Guidance is an attempt to provide opportunities to professional, researchers and the students scope for interdisciplinary study. The first issue covers areas of Commerce, Science, Social Sciences and Humanities. The scholarly research papers on transgender, elderly population, counseling & guidance and youth are considered in this Peer Reviewed Journal.

Association for Social Health and Action (ASHA), A non-profit voluntary organization deserves credit for putting together the ideas and concerns of lifelong learning at the national level. The Global Book Publication agreed to publish the Journal. The suggestion and observations on the first issue are most welcomed.

**Dr Rajesh**

(EDITOR)



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# COMMUNITY LEARNING CENTRE AS A PROMISING MEDIUM TO PROMOTE LIFELONG LEARNING FOR SUSTAINABLE DEVELOPMENT

Letginlen Doungel\* and Rajesh\*\*

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## ABSTRACT

*The Community Learning Centre (CLCs) has a strategic role in making changes in the community behavior in support of lifelong learning for sustainable development in all over the countries. The development of CLCs is strongly influenced by various factors affected by the growth of the country both economically, politically and socially. The United Nations has also recognised the rich potential of CLCs in their Education for All (EFA) campaign for literacy promotion and other kinds of community development activities. Keeping this in mind, with available information and literatures, this paper discusses CLCs as a promising medium for promoting lifelong learning for sustainable development vis-a-vis to Sustainable Development Goals (SDGs) 4. This paper deliberately explains the CLCs concept and practices, an overview of CLCs in India, and its roles in the promotion of lifelong learning for sustainable development. The article concludes by offering reflections on the way forward of recommendations. We hope that this paper will assist policy makers and CLCs managers in transforming the role of CLCs as a key platform to provide vital knowledge and essential skills to marginalized learners towards sector-wide and inter- sectoral approaches.*

**KEYWORDS:** Community learning centres, lifelong learning, sustainable development, sustainable development goals (SDGs)

## INTRODUCTION

Community-based education and learning programs have now change in many countries. There have been many innovative works undertaken by government and non-government or by private sectors over the years. Yet, such initiatives are often time-bound and budget-

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bound projects without systematic or long-term strategies that actually link with

education policy and planning.

The United Nations Educational, Scientific, and Cultural Organizations (UNESCO) Asia-Pacific Programme of Education for All (APPEAL) Community Learning Centre (CLC) project in 1998 developed an effective community-based non-formal education (NFA) as a delivery mechanism. The project has attempted to institutionalized CLCs as a key Education for All Programme strategy within the national education plans of various countries. In 2003, the United Nations Literacy Decade (UNLD, 2003-2012) highlights the role of “community participation” as a key area of action and, thus, further encouraged the establishment of CLCs. CLCs experiences have also contributed to UNESCOs most recent initiative to promote literacy, the literacy Initiative for Empowerment (LIFE) Programme (United Nations Educational, Scientific and Cultural Organization (UNESCO, 2012).

Currently, the whole world is talking about sustainable education for sustainable living. Sustainable education, one may argue, follows an inclusive and non-discriminatory pedagogy. Moreover, it may be seeming as the only way to provide the basic knowledge, training and skills to the learners to make them productive in the real sense. Lifelong learning for sustainable development would allow every human being to acquire the knowledge, skills, attitudes and values necessary to shape a sustainable future which in turn would bring long term benefits and welfare to all. It is worth mentioning here that the document entitled *Transforming Our World: The 2030 Agenda for Sustainable Development* mentioned 17 Global Sustainable Development Goals which would transform the world by 2030. One of the objectives of Goal 4 is to achieve inclusive and equitable quality education while also promoting lifelong learning opportunities for all as it is expected to lead a sustainable living. However, the knowledge, skills and values acquired also need to be functional so that these can contribute to the development of the society in a holistic way (Bordoloi, et al. 2020, p. 85).

The fact that the United Nations SDG 4 aimed at ensuring an inclusive, equitable quality education and promoting lifelong learning opportunities for children, young persons and adults; the aims may not be effectively realized through only formal education alone. Rather a mixture of non-formal education and informal education and formal education is more likely to support local to bring about sustainable social change in their society. This paper therefore analyzes the objectives of lifelong learning in SDG 4 and examined the concepts and practices of CLCs, and argues that CLCs is a promising medium for the promotion of lifelong learning for sustainable development enshrined in SDG 4. With this, the objectives of the present paper are design to fulfill the following objectives:

- i. to study and understand CLCs concepts and practices of the different region;
- ii. to analyze the role played by CLCs in promoting lifelong learning for sustainable development; and
- iii. to examine the development of CLCs and offer a reflection on the way forward of recommendations.

The method of the study is descriptive in nature. This paper is based on secondary data collected from reputed research articles, journals, books, reports and documents from prominent site relevant to the study paper both national and international organizations/ institutions. The study underscore in this paper is all about CLCs as a promising medium in promoting lifelong learning for sustainable development in line with the United NationSDGs 4.

## **LITERATURE REVIEW**

### **Foundational Frameworks for CLCs**

#### **Lifelong and Life-wide**

The *Conference on Adult Education IV (CONFINTEA VI) Belem Framework for Action* articulated how lifelong learning should be concretely pursued by Members States. It says that “Policies and legislative measures for adult education need to be comprehensive, inclusive and integrated within a lifelong and life-wide learning perspective with literacy as the point of departure, based on sector-wised and inter-sectoral approached coving and linking all components of learning and education” (UNESCO Institute for Lifelong Learning (UIL), 2010; UNESCO Bangkok, 2016, p.7). In the long history of CLCs, many developing countries founded the CLCs to provide leaning opportunities for youth and adults who missed out on education in primary and secondary formal education. The programmes of Bangladesh and Nepal, for example, focused on literacy, post-literacy and life skills. In China, Japan and the Republic of Korea, lifelong learning (LLL) is founded on Confucian culture wherein learning throughout life and different dimensions of life is embedded in people’s way of living. Instituting lifelong learning through CLCs in contemporary times, these countries have provided a variety of programmes for learners from different age groups to engaged in learning that will benefits their lives and society at large. For China, Thailand and Vietnam, lifelong learning is actively applied and embraces in national development policies and practices (UNESCO Bangkok, 2016, p. 7-8).

## **Lifelong and Life-wide Learning in SDGs**

The *Education 2030 Framework of Action* signed by Member States and other education stakeholders in Incheon in May, 2015 committed to “promote quality lifelong learning opportunities for all, in all setting and at all levels of education.” It also recognizes that “the provision of flexible learning pathways, as well as the recognition, validation and accreditation of the knowledge, skills and competences acquired through non-formal and informal education, is important”. Learning as a life-wide pursuit emphasizes the provision of education through different systems beyond the formal education system, to include non-formal, informal and other education systems (such as indigenous learning system), that are relevant and accessible to all learners. The developing countries are faced by challenges that impact on the right to education. “Climate change, conflicts and persisting inability to address the situations of out-of-school children and youth require developing more inclusive, responsive and resilient education systems to meet the needs of children, youth and adults in these contexts, including internally displaced persons and refugees” (UNESCO Bangkok, 2016, p. 8).

The *2014 Aichi-Nagoya Declaration on Education for Sustainable Development (ESD)* reinforced, before Incheon, the intersection of lifelong learning and sustainable development by “the integration of Education for Sustainable Development (ESD) into education, training and sustainable development policies.”. It said that “Education, including formal education, public awareness and training, should be recognized as a process by which human beings and societies can reach the fullest potential. Education is critical for promoting sustainable development and improving the capacity of people to address environment and development issues”. Further, the strengthening of CLCs in the Education 2030 agenda is stipulated in the goals of the Framework for Action which states that “to complement and supplement formal schooling, broad and flexible lifelong learning opportunities should be provided through non-formal pathways with adequate resources and mechanisms and through stimulating informal learning, including through the use of ICT” (UNESCO Bangkok, 2016, p. 8).

## **Key Areas for Transforming CLCs**

The CLCs offers a range of programmes such as literacy, post literacy, income generating skills, life skills, literacy skills, professional skills, vocational skills. Responding to local need, some CLCs also implement mother language literacy, conflict resolution, peace building and the use of ICTs for work and personal development (UNESCO Bangkok, 2016, p. 9).

Taking stock of the work of CLCs through a review of the education sector

plans in seven countries in 2015, UNESCO Bangkok's regional research echoed the challenges face by CLCs in relation to community participation and ownership and how they respond to the learning and other needs of the community. In many countries, the planning and operation of CLCs are influence more by national policies and programmes than by localized planning and programme development. Importantly, the dwindling and unpredictable financial support for CLCs has had a huge impact on the quality of programmes offered, the professional development of educators and volunteers, and, strategically, the functionality of thousands of CLCs in the developing region (UNESCO Bangkok, 2016, p.9).

### **Community Learning Centres (CLCs) Concept and Practices**

The Community Learning Centre (CLC) may be defined as a place, institution or centre supervised by the local people where persons of every age group or creed have equal access to knowledge and information and learning skills. Such a cluster of activities can be provided in the form of print media such as newspaper and journals, and training materials. This will help them to analyse their problems and opt for solutions aiming at improving their standard of living. The centre also meant to provide equal opportunities to all individuals of the community; men, women, and the youth. The centre maintains adequate pool of information and knowledge so as to enable the community people to embark on the path of collective progress.

In other words, CLCs is also an institution outside the formal education system organized for rural and urban community which are arranged and managed by local people to organize various learning opportunities to build society and to make a difference to the quality of life of the people. It serves as a place of educational training and training activities, used for community information services, to build, coordinate and network communities. The core objective of CLC is the problem-solving mechanism that is the goal of empowerment, transformation and quality of life through lifelong education and social action (Sodikin S. et al., 2017, p. 415). Learning activities in CLC are flexible, participatory, and leadership that motivates other members of the community. Base on S. M. (Mahfuzur Rahman, 2005; Sodikin S. et al., 2017) describe CLCs as a new type of continuing education institution that creates opportunities to empower poor people especially women to encourage their social transformation.

According to the Belem Framework for Action which is said to be UNESCO's first direct commitment to CLCs in an international setting (NIL & UIL, 2016; Le, 2018) to achieve inclusion, participation and equity in ensuring learning opportunities for all individuals, one of the commitments is to create multi-purpose community learning



spaces and centres and improve access to and participation in the full range of adult learning and education programmes for women, taking account of the particular demands of the gender-specific life-course (UIL 2010, p. 8; Le, 2018, p. 608).

Historically, CLCs have been at the forefront of adult literacy and learning programmes. Beyond teaching literacy and numeracy, the experiences of CLCs in different countries demonstrated their significant contributions in providing access to relevant and appropriate learning programmes towards empowering marginalized communities. Literacy and numeracy have been embedded in activities such as work and livelihoods, community participation, health and other development initiatives. Despite the demonstrated success of such a multidisciplinary approach to literacy, education and development, these programmes have not been scaled up to benefit more people and remained mostly in pockets of communities. Their tremendous work notwithstanding, CLCs in the communities have received limited funding from government and have been for the most part implemented through volunteer work.

Thus, CLCs are established as community-driven institutions which provide access to knowledge, skills and educational opportunities, especially for adults, in order to improve their quality of life and community development (NILE & UIL, 2016; Le, 2018, p. 609). In addition to bridging formal and non-formal education (NFE), CLCs have been considered as a “learning hub” (UIL, 2015; Le, 2018) when various literacy, cultural and income-generating activities are organized by and for their respective communities (UNESCO, 2002, 2008, 2013a; Le, 2018). Some examples of CLC activities are education, training and skills development; community information and resource services; community development activities; coordination and networking (UNESCO 2013a; Le, 2018, p. 609).

In practice, CLCs operation varies significantly from country to country in terms of, for example, management (supported and managed by local communities, governments, non-governmental organizations [NGOs] or private companies) and curriculum used for literacy classes (centralized or flexible adjusted to local needs) (UNESCO, 2008, 2011, 2013; Le, 2018). Financially, CLCs are often unsustainable in terms of generating the means for their upkeep; their existence depends largely on government support and local donation (UNESCO, 2011; Le, 2018, p. 609). CLCs have been reported to help reintegrate youth into the formal education systems; provide vocational skills and agricultural techniques; and improve interpersonal skills as well awareness about social issues (UNESCO, 2008, 2011; UIL 2014; Le, 2018). The United Nations Decade of Education for Sustainable Development events enable participants to share CLCs practices in building links between schools, communities and societies, and in facilitating intergenerational learning and

participation in actions for sustainable development. The *Jakarta Statement: Nurturing a Care, Fair and Share Society through CLCs* and the *Okayama Commitment 2014: Promoting ESD beyond DESD through Community-Based Learning* are such example that crystalized the commitments made by participants in consideration of SDG 4 (UNESCO, 2015).

## **COMMUNITY LEARNING CENTRES (CLCS) IN INDIA -AN OVERVIEW**

In India, CLCs is a kind of lifelong learning facilitation centres at the community level where adult literacy programmes are used to be organized. This centres also imparts vocational, soft-skills and entrepreneurship to the community members with the help of local bodies, govt. agencies, non-government organisations, self-help groups and voluntary societies. Some centres have ICT components embedded to enhance access to learning resources available in the digital environment. Government of India, in collaboration with some development agencies has also taken initiative by setting up village knowledge centres, community information centres, and common service centres across the country to improve the connectivity for effective learning. All this knowledge centres supplement the functions of CLC at large. These centres along with other related information and learning centres such as community learning multimedia, rural libraries and community radio helps to improve access in lifelong learning for sustainable development at the CLCs level, where relevant and customized lifelong learning modules are developed based on local needs (Das, et al. 2008, p.66-67).

The Continuing Education Centres (CECs) in India has also been regarded as the Community Learning Centres (CLCs) which is also a local educational institution, usually set up and managed by local people to provide various learning opportunities with the support of the government, VOs/NGOs, and private sectors. This has come after the successful implementation of a literacy campaign, the National Literacy Mission of India supported by villages in taking up the initiative. Literacy, post-literacy, income generation, life-skills programmes and basic educations etc. are provided at CLCs. The learning programmes in CLCs vary according to local needs and contexts of the region. The CECs in India is also more or less similar to role and functions of Adult Education Centres (AECs), Jan Shikshan Sansthan (JSS), which conduct the same learning activities in and around the local community. And, thus, they are partially regarded as CLCs.

**Evidence Example from Indian Institute of Education (IIE), Pune: An implementing Agency of CLCs in India.**

When the national scheme of continuing education was launched in 1995, the basic

unit of the scheme was the Continuing Education Centre (CECs), with a central CECs overseeing the working of the cluster of CECs. The establishment of CECs was the principal mode of implementing the continuing education programme at the grassroots level. A CEC serves a population of 2000-2500, 500-5000 of which are considered to be neo-literates. After holding a national CEC and CLC workshop in June 2000, it was clear that the concept and functions of CLCs and CECs are generally the same, and it depends on the implementing organization how they wish to refer to the centre. The Indian government has recognized the legitimacy of CLCs and supported some NGOs to implement the CLC project

In accordance with the aims of the APPEAL CLC Project, that is, of empowering community people, the Indian Institute of Education (IIE), Pune, conducted a campaign to raise public awareness about the CLCs in four villages. It took a few months for the villagers to understand and realized the importance of CLCs. Finally, two villages demonstrated that they were ready to set up and run the CLC by themselves with the support of IIE, Pune. The CLC Committees of the two villages decided that the centres be set up in the compound of the temple in Shidewadi Village and in Youth Gymnastic Centre in Matalwadi Village. Since the villagers organized the activities based on their needs, the activities of the CLCs in the two villages are mainly related to basic minimum needs. The village started by preparing resources mapping and building up network with various government and non-governmental organizations. Currently, CLC activities are mostly designed to solve local agricultural and nutritional problems. After having set up CLCs, the villages feel confident in contacting the relevant organizations whenever they feel the need, something that has never happened before. This, in turn, has contributed to community empowerment and sustainable community development

**Sources: UNESCO APPEAL, 2001**

From the above, it is evident that the Indian Institute of Education (IIE) serves as the implementing agency of CLCs in India. Since India is a big country with diverse populations and cultures, activities of each CLCs are different according to the needs and resources in the country. In general, most CLCs focus on the development of the community through education, socio-economic and cultural activities. The main activities which include legal, literacy, communication skills, income generation through agriculture, micro credit, reproductive health, sanitation, early childhood care, family planning, sports and folk culture, etc. (Bandara, 2004, p. 25). Various information has been disseminated through meetings and libraries covering such topics as decentralised governance, income generation and effective communication in the community. Empowerment of women has been placed as the

‘main road’ to sustainable development of families, local communities and society as a whole in many CLCs for lifelong learning (Bandara, 2004, p. 25).

In parlance, it is understood that CLCs are principally initiated and supported by local communities and NGOs with assistance from aid agencies, donors and development partners. Local management and executing bodies have taken up responsibility for organising and overseeing CLCs operations with modest start-up financial contributions from local community members. In certain cases, they generate resources by organising income-generating activities such as collecting voluntary contributions, receiving financial assistance from the government. CLCs are also organised and supported by leading NGOs who are working the Corporate Social Responsibility (Anand, & Rajesh, 2017, p. 106). They have played an important role in the promotion of various literacy programmes and continuing education in the country. The UN has also recognised the rich potential of CLCs in their Education for All (EFA) campaign, literacy promotion, and community development activities, and thus considered CLCs an important part of their strategies for reducing illiteracy and attaining EFA (Anand & Rajesh, 2017, p. 106). The CLCs are the place where any kind of illiterate, neo-literate can approach to impart the learning which is also understood as the key for providing learning experiences and vocational skills for the sustainability of the society. Basically, it advocates for the lifelong learning and acts as a problem solver for the community which has to remain behind in the race of education in the vulnerable communities (Anand & Rajesh, 2017, p. 104).

## **CLCS IN NATIONAL EDUCATION POLICY**

The National Policy on Education in India 1986 (modified in 1992) also observed that the development issues are the continuous up gradation of skills so as to produce manpower resources of the kind and the number required by the society. With the formulation of the Eleventh Five Year Plan (2007-2012), the Government of India put forward the idea of expanding the scope of the continuing education program by developing it as Lifelong Education and Awareness Program (LEAP). Under this, most of the University Departments saw the change in their nomenclature and most of them were renamed as ‘Department of Lifelong Learning’. These departments were providing individual lifelong learning opportunities to learn at any stage of one’s life in various contexts and situations through all formal, non-formal and informal systems of education. Community learning centres (CLCs) are also established as potential institutional vehicles for the promotion of adult and lifelong learning.

The national Education Policy (NEP) 2020 also considered adult education and lifelong learning an opportunity to attain foundational literacy and obtain education,

and pursue a livelihood. It also encourages community involvement and considered schools/schools complex after schools' hours and on weekends and public library and other available spaces for community learning centres.

However, some of the CLCs do not function well and closed their doors which could push the CLCs to the edge of danger. The challenges in the CLCs precipitate due to the lack of understanding about the significance of CLCs, inadequate physical infrastructure, and lack of conducive environment in the CLCs, the problems of community participation, the shortage of human resources, and low budget allocation. There were also not enough qualified training teachers to teach and provide enough skills and knowledge to earners to fulfilled the job market demands. Those conspicuous issues are significant challenges which have great impacts in the future sustainability of the CLCs (Piseth, 2020, pp. 1-2).

## **ROLE OF CLCS IN PROMOTING LIFELONG LEARNING FOR SDGS**

Lifelong learning has been identified as crucial to the achievement of sustainable development and quality of education in the 2030 Agenda for Sustainable Development. By incorporating the need to promote lifelong learning opportunities for all in the sustainable development goal 4 (SDG4), which was agreed by the United Nations member states in 2015, policy makers have recognized that education should reach beyond the formal institutional arrangements of primary, secondary and tertiary (or higher education). In this regard, the important role played by lifelong learning (LLL) in ensuring sustainable development was adopted by heads of state, government leaders and high-level UN and civil society for action plan incorporating three domains: people, planet and prosperity. The Sustainable Development Goals (SDGs) represent a significant step forward in positioning education as one of the main drivers in improving health conditions, fostering economic growth, increasing work opportunities, and promoting sustainable consumption and production and environmental protection across the globe. Therefore, the Community learning centres has become an important figure in line with the SDGs 4 to ensuring inclusive and equitable quality education and promote lifelong learning opportunities for all.

Notably, the role of community learning centres (CLCs) in lifelong learning for achieving the Sustainable Development Goals (SDGs) has also been a particular focus of UIL's activities in recent years. Making learning spaces and environments for non-formal and adult learning and education widely available for example, by establishing CLCs is emphasized in the Education 2030 Framework for Action, which is why, as a member of the Partner Network driving the Global Action

Programme (GAP) on Education for Sustainable Development (ESD), UIL encourages local communities and municipal authorities to develop community-based ESD programmes.

By institutionalizing community-based learning through CLCs, enhancing learning spaces and networks for an effective way of addressing low literacy rates and expanding access to education and development activities for adults, young people and children, especially those who are not in education or who come from marginalized or disadvantaged parts of society. The Community learning centres, spaces, and networks (hereafter ‘community learning centres’ or ‘CLCs’) are active in different cultures and societies and play a key role in expanding access to lifelong learning for adults, young people and children. People of all ages, from diverse cultural, economic, social and ethnic backgrounds, benefits from taking part in learning activities organised by CLCs. While there are differences from culture to culture, common features of CLCs are: i) strong community ownership, ii) diverse learning provision and iii) low cost of participation in learning activities (UIL, 2014). Creating CLCs and promoting participation in adult learning and education were commitments made at the Sixth International Conference on Adult Education in 2009. This was reiterated in the *Recommendation on Adult Learning and Education* 2015 (UIL, 2016) and was one of five priority action areas in the UNESCO Global Action Programme on Education for Sustainable Development (UNESCO, 2015). The Education 2030 Framework for Action emphasizes the need to ‘make spaces and environments for non-formal and adult learning and education widely available, including networks of community learning centres’ (UNESCO, 2016b, p. 52).

Therefore, through CLCs and by strengthening lifelong learning opportunities for all within the system of education and training can support the people in rural areas, those individual without literacy skills, people without an education, children and adults with special education needs, and those without work and so on to again the skills and/ or qualifications they require for a more productive and fulfilled lives. So, by incorporating the objectives of the SDG 4, achieving a desirable sustainable development goal through lifelong learning, CLCs at all level has a vital role to play and safeguards the learning space in a given time for the community.

## CONCLUSION

Thus, from the above discussion, we learned that the CLCs provides various learning opportunities for the empowerment of all people within a community which aims to improve their quality of life, resulting community development to promoting social transformation. It also works as a human resource development centre for the community



as well as for providing access to development-oriented information to all people. Therefore, through its coordinating role between people and development agencies, the CLCs stand a promising medium in promoting lifelong learning for sustainable development. They have eventually become a catalyst for local development.

The UNESCO has also emphasized the role of CLCs in the belief that lifelong learning is better facilitated in decentralized setting where the role of these CLCs is central at a grassroots level. The role of CLCs in each country can be the key to understanding how the concept of lifelong learning that a country adopts support the improvement of people's quality of life especially those from the marginalized groups by offering learning opportunities that are relevant to their changing needs. As a result, the CLCs play a part in determining how equitable and inclusive a country is. This task, however, is complicated by a dearth of evidence about concrete of lifelong learning at the community level in many countries. By carrying out research, developing training modules and providing training for community educators, facilitators and policy-makers, CLCs enhance capacities in the local community at high level. Therefore, supports from every stakeholder in reviewing and developing policies and strategies to institutionalize community learning to be considered for its agility and stability.

### **The way forward: Recommendations**

Some consideration includes:

- More research study is necessary in the field through which CLCs contribute to transformation and on the wider benefits of lifelong learning for sustainable as enshrined SDG 4. In this way, international collaboration or cross-national comparative research and cooperation on lifelong learning can be very effective for the capacity development of CLCs. Diverse experience of CLCs in different region could bring about the evolution of lifelong learning society gradually.
- The adoption of SDGs in 2015 was welcome as truly global agenda that should meet the challenges related to the people and the planet and ensure sustainable peace and prosperity. For the first time lifelong learning is adequately incorporated and elaborated as important, whereas, adult education is not even mentioned. Lifelong learning is adopted as a frame, concept and learning philosophy, but adult education concept is highly neglected. However, marginalization of adult education will make a complex explanation, therefore, adult education (AE), continuing education (CE), recognition of prior learning (RPL) concepts, and the like should come along.
- Priority should be given to the disadvantage population and communities which requires the creation of holistic response through multi-section cooperation



while specifying clear mandates and responsibilities of the involve parties.

- The nomenclature of CLCs should stand uniformity. Similar learning centres like JSS, AECs, CECs, along with other government and non-government run learning centres or institutions should be properly laid out by the concerned authority or ministry.
- One of the greatest challenges for sustaining a philosophy and effective approach to life wide and lifelong learning is the need for joined-up cross-sectional approaches to financing, planning, monitoring and delivery. Therefore, more national commitment to bridging policy and financing is required for the effective implementation of CLCs. Since CLCs are powerful channel and platform to enrich human learning at the community level, it is imperative to empower CLCs and provide autonomy as well as practical authority to them. (Or Govt. should create an enabling legal, financial and political environment to make the use of full transformative and innovative potential of non-state actors in ALE)
- Make CLCs part of the institutional arrangements of the national ALE implementation structure across all spheres of governance. Furthermore, cross-sectoral coordination structures should be put in place including community representation and participation.

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# SUSTAINABLE DEVELOPMENT AND MEASURING GENDER DIMENSION IN ONLINE EDUCATION

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## ABSTRACT

*The COVID-19 crisis has led to the severe disruption of the entire educational process and closing of schools across the globe. Maintaining educational coherence during this time has been a challenge; in order to cope up with the situation in this difficult time various online learning reforms and strategies have been put in place, and discussions are in process in order to assess how much students have learned while schools have been locked. The New Education Policy (NEP), the cornerstone of this reform, has been unveiled by the previous Ministry of Human Resources and Development, now known as the Ministry of Education, on July 29, 2020. The policy makes several recommendations for promoting digital learning and enhancing infrastructure requirements in our country. However, there are numerous barriers to accessibility of digital learning given the socio-economic and regional variety of India.*

*The digital inequalities that came to the limelight during this time points to the limited access to digital services for a large section of the population in our country. Although it can be seen that major part of our society are being transformed by digitization, the fact remains that there are social groups that continue to remain behind. Digital disparity or uneven distribution and adoption of digital products and services typically results from economic, social, regional, and generational disparities. Along with these, a report from the OECD (Organisation for Economic Co-operation and Development) research (2018) highlights the existence of another substantial kind of digital divide, that is digital gender divide. The term 'digital gender divide' refers to fundamental gender-based barriers that prevent women and girls from taking advantage of new digital opportunities.*

*This study, thus, highlights the fact that learning spaces are severely restricted for girls in particular and it actually reveals a larger digital gap than anticipated. The paper refers to the SDG 5 goal which places a strong focus on expanding the use of enabling technology in order to boost women's empowerment.*

**KEYWORDS:** Online learning strategies, SGD5, Information and communication technology, Digital disparity, Digital gender divide

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## INTRODUCTION

This paper aims to illustrate the pervasive gender prejudices seen in the world of digital technology. It goes without saying that power dynamics operational in the civil society and the market operate within the family as well (Walby, 1994). Given the public-private divide and the gender gap where women are still confined to private spaces and men dominate the public sphere, the family which falls within the category of 'private' arena has intrinsic self-contradictions because it is both a site of compassion and nurturing and a site of domination and marginalisation. It is a well-established fact that efforts to promote equality between women and men also help in the overall human development in society since women make up half of the potential for human growth in any developmental framework. Women communicate with males from a perspective of equality as opposed to dependence after they have accomplished equal opportunity. Women can reinterpret and enhance their potential through empowerment in circumstances where their options have been limited earlier in comparison to men (McLaren et al., 2016). In the process of obtaining desired learning goals, the agency of students, both girls and boys, is developed. In the pandemic state, the transition of learning from offline to online platforms meant that girls were required to manage both study and domestic task at the same time, keeping in mind the existing unfair gender expectations that females face, such as having more household duties than boys. The term 'digital gender divide' refers to the difference between men and women's access to digital information and technology (Nath & Barah, 2017) that is, it is based on the access of an individual to the digital mode. As Huyer and Sikoska have correctly stated (2003), it is a trend of accepting the discrepancies in ICT accessibility including its usage among men and women (see more in Mathrani et al., 2021).

One objective of this experiment seems to be to determine whether gender discrimination in our society can indeed be lessened as a consequence of online proficiencies. Our main argument of going digital is only between those with accessibility and those without it (Venkatesh & Sykes, 2013). Although while proposing a multiple paradigm for assessing the effect of digital media on women's emancipation, my study expands the discussion further than accessibility. I use a few literatures (Hargittai & Shafer, 2006; Huyer & Hafkin, 2006; Venkatesh & Sykes, 2013; Nath & Barah, 2017; NSSO, 2017-18; Mathrani et al., 2021) for measuring position of women in digital learning as a case analysis to test the current situation. This analysis utilised the Mathrani et al., 2021 survey of statistical data and found it to be more pertinent. Could we think of digital India as just a sufficient alternative instead of relying upon conventional methods to promote gender balance?

## EMPOWERMENT AND POSITIONING WOMEN

A reinvention of the self is associated with a sense of self-efficacy and a newfound sense of self-confidence, and the latter is strongly related to a genuine expansion of one's own knowledge, skills, resources, and opportunities in life. All these point to empowerment of an individual which heralds the development of oneself. Critical thinking is the process through which individuals increasingly gain understanding of the cultural- social factors that affect how their lives are shaped, and of how much power they have

to alter these circumstances. A human being lives both in the present and in the past, and is capable of interpreting as well as translating interpretations. Consequently, it is crucial to have a critical consciousness. This is fundamental to all human learning (Freire, 1970). For a woman to overcome the tremendous load of her lack of resources, she must translate her consciousness into action with others in her situation (Gilkes, 1988; Boyd, 1990). Considering that it is widely observed that accepting feelings and a perception of uselessness are variables leading to women's subordination, it appears increasingly significant in the perspective of women's empowerment. *Power to* refers to one's capacity to broaden one's choice of options without automatically weakening another person. The expression *power with* refers to collective effort and references to the idea that somehow a collective can accomplish much more than an individual alone. Each and every attempt to empower women needs to centre on recognizing their strengths and providing them with the resources necessary to use those abilities to exert authority. The self-help groups in India are a remarkable example of women's empowerment. Autonomy may develop from that of an individual woman's action, such as refusing to comprehend what she has been dealing with in quiet up until that moment, or it might result from group action. Something could have been the result of a choice taken by an international body that was influenced by the advocacy, campaigning as well as opposition of women. Multiple essential elements of the empowering exercise have been highlighted as autonomy and authority over resource management (Mosedale, 2005). Therefore, the capacity of individuals to make intelligent judgments in areas that affect their lives can be referred to as empowerment.

Therefore, empowerment is a constructive idea that promotes a dynamic and independent way of living, also on a personal level. The unique process includes the desire to affect the environment on all fronts: it starts with a conviction in one's own power, leads to engagement in inter-personal spheres, and moves on to activities from there to effect societal change. The essence of personal empowerment is the capacity to redefine oneself and act effectively on one's own behalf. However, powerlessness is not simply a societal and structural issue, but also a problem that affects individuals. Almost all of us are aware that the distribution of household duties is not fair among



genders in almost all civilizations and across cultures; and it becomes even more disparate in an abnormal situation like in case of a natural disaster or an outbreak of some disease. As a result, women and girls experience additional accessibility issues, cost, educational obstacles, ingrained prejudices, as well as intercultural conventions (see more in Mathrani et al., 2021). It is indisputable that the current gender imbalance has led to the digital divide. And it remains a fact that girls who do not have sufficient access to digital infrastructure for society as a whole are left behind.

## **REARRANGING DIGITALIZATION AND GENDER DIVIDE**

Schools were once thought of as formal places for collaborative learning, but ICTs (Information and Communication Technology) have transformed education into a more individualized and personalized setting. Additionally, the placement of ICTs in formal

and informal learning environments is influenced by cultural behaviours that surround learning. As a result, learning depends on both the context and the society in which it takes place. Due to its conceptual proximity to the objective of social justice and universal human rights, gender equality is recognized as a crucial issue for human growth. Gender expectations are established by social conventions, and people are assigned tasks that reflect these expectations. Individual empowerment is just one part of the process that, taken as a whole, links the social and collective with the personal and individual in people's lives. The COVID-19 pandemic has caused unexpected challenges in the Indian educational system. Traditional classroom education has been displaced as the norm in schools, colleges and universities by online courses and examinations. Overnight, the method by which education is carried out has changed, and digital learning is now the primary alternative. This focused attention to the various types of digital divisions that are present in societies. The disparity in accessibility between men and women to digital technologies has drawn attention to the digital gender divide. At certain situations, such as while facing challenges throughout the lockdown period, these expectations became even more intense in respect to girls and women (Mathrani et al., 2021). For instance, in many households, the pandemic generated financial challenges that added gendered obligations, such as for women who lived with extended families or with young or elderly family members, it posed additional issues. Consequently, the girls now find themselves on the losing end of the three stages of the digital disparity namely digital accessibility, digital competence, and digital output (Mathrani et al., 2021), that is to say, they become backbenchers in terms of access to the digital technology on the whole. Cultural norm reiterates gender-discriminatory laws in the first place, and likewise female students report of feeling more burdened because of increased family

obligations. This has an effect on learner's autonomy; in this case, the girl's agency and makes it difficult for individuals to maximize their performance in a meaningful way (Giesbers et al., 2013).

## WOMEN'S POSITION IN RURAL-URBAN SETTINGS

In India, there is without doubt a noticeable urban-rural divide when it comes to access to digital capabilities. For audio-visual content in online learning, including video chats and videos that can be downloaded, high-speed 4G access is required. According to the Indian Cellular and Electronics Association (ICEA) data, India has over 50% coverage for 4G handsets in 2018 and around 277 million devices with VoLTE capabilities (ICEA, 2020). However, only around 25% of rural areas have access to cell phone service. It basically means that the majority of students in remote areas lack the requisite equipment to take online courses given that mobile devices are used by 99 % of rural users of the internet. These are some of the most significant consequences of lack of internet connection. In addition, 4G connectivity has been linked to an increase in student suicides, which appears to be a response to both the difficulties in obtaining smartphones and the significant pressure to attend online classes in order to keep up with the assignments (Mashhadia & Kargozariba, 2011).

We are all aware there is a growing gender disparity in digital education in India, in addition to the country's obvious urban-rural split. According to results from the NSSO's 75th round nationwide study, there are considerable differences in the ability to operate a computer with an internet connection between the male and female populations in rural and urban areas (2017–2018). The table below shows that just 8.5% of women in rural India can use a computer, in contrast to their male counterparts (17.1 %). Despite the gender disparity, the percentage of users is significantly larger in urban areas.

Table: Proportion of people in India who are using a computer as well as the internet

Ability	Rural		Urban	
	Male	Female	Male	Female
Able to operate a computer	12.6%	7%	37.5%	26.9%
Able to use internet	17.1%	8.5%	43.5%	30.1%

Source: Ministry of Statistics and Programme Implementation, 2019

Merely 4.4% of rural households and 23.4% of urban households, according to NSSO statistics, have computers. Additionally, just 14.9% of rural families have access to a computer with an internet connection, compared to 42% of urban households. According to a Nielson analysis from 2019, states like West Bengal, Bihar, Jharkhand, and Odisha had the lowest rates of internet connectivity and 70% of the rural population lacked access to an active internet connection. Moreover, the report's findings show that users are mainly male and less well-off, particularly in the north-eastern states. Additionally, societal factors may have an impact on how ICTs correspond to genders. Women use older ICTs (such as television, landlines, and radios) more frequently than males do (who utilize mobile phones and internet data packs) (Rashid, 2016). All these have a detrimental impact on learner's agency. Women are significantly more restricted in their houses than males are, and gender constraints are very much there in society. There is no doubt that the pandemic has changed the settings in which courses are delivered. This is true not only because of the usage of tools and the various situations for which they were not initially developed, but also because some information and abilities have become more important in the current setting. Unfortunately, digitization cannot give equal learning opportunities if society's members do not have fair access to the digital tools necessary to maintain a consistent digital presence. Reality remains that they are always in a compromising state; bridging this digital difference is an absolute necessity.

Besides, one should be cautious of the fact that viewing women as a homogeneous group will not lead to a thorough comprehension of the issue. At this point, it is very

interesting to take note of the two terms used by Huyer and Hafkin (2006). They have used the terms 'cinderella' and 'cyberella' in their writing highlighting the diversity of women as a group and their exposure to technology. The authors here illustrate two types of women. One is 'cinderella', a member of the patriarchal world believing in the binary of public and private spheres, who waits for destiny to lead her life. In contrast, 'cyberella' is the woman who elevates herself through the power of technology; she does not wait for anybody to come and raise her. 'Cyberella' is proficient in the use of technology, at ease using and inventing computer technology, and comfortable working in virtual world. Huyer and Hafkin (2006) highlighted the potential connection between information technology and women's opportunities, rights and welfare. Focus here is not just on the significance of computers and the internet, but also on other technologies that are viewed as crucial in the situation of developing nations, such as radio and mobile phones. One



significant factor that affects women's status is education. Educational achievement indicates the nature and extent of formation of human capital in society and internet presents a challenging space for women and girls in addition to the already existing multiple hazards faced by them. The availability of equal opportunities and capacities that enable women to claim their social and economic rights is another aspect of development for women. Putting an emphasis on the collective empowerment of women calls for analysis of gender relations, or how the power structures between the sexes are created and upheld. Multiple development indicators including gender ratios, patterns of school enrolment and dropout rates, gender mortality patterns and the like demonstrate that women fall behind men in the majority of indices of gender justice and human development. It may be mentioned here that reaching out to girls from disadvantaged communities becomes more difficult as a result of the intersection of gender bias and social exclusion. Persistent gender discrepancies in education indicate problems with the development process that have a disproportionate impact on women.

## **POLICIES VS THE REALITY**

Mention here may be made to Articles 14 and 15 of the Indian Constitution which advocate equality between men and women. According to Article 14 of the Indian Constitution, the State shall not deny to any individual within the territory of India, equality before the law or the equal protection of the laws. Article 15 forbids discrimination against people based on their place of birth, race, caste, religion, or gender. Additionally, the government of India has been attempting to advance gender equality through a number of laws, including property rights, free education for women, maternity and child health policies, women- friendly job regulations, reservations in political positions, and so on. To provide Indian women with equal opportunities and prestige in society, however, the reality requires attention to how the digital divide affects females in light of the COVID-19 pandemic and going beyond, taking into account pre-COVID-19 digital gaps as well. While some students benefitted from the digital shift, others were compelled to remain absent completely from class during that period. The study, therefore, emphasises the additional responsibilities placed on our already unequally positioned girls.

It is true that challenges with technology dissemination affected the general population in developing countries much more as compared to the developed ones, which had an impact on the delivery of online education. Merely 5% of those surveyed utilised computers, while the majority of those who participated in the online study used their smartphones (Nath & Barah, 2017). It is also a fact that the pricing and features of mobile phones vary widely. Many female students also mentioned that their

mobile devices were at the lower end of the product spectrum, which further restricted their use. Limited screen size, little RAM (random access memory) and small data package were a few of the difficulties mentioned (Nath & Barah, 2017). Due to the lack of high-speed internet access, their learning opportunity really required them to interact with fairly simple mobile devices. These girls further stated that they did not possess equipment comparable to those utilised by the male family members. Additionally, they are expected to handle both household duties and educational responsibilities, which leaves them with less time for studying than boys. As a result, the investigation has shown clear digital gender disparities in family and socio-cultural institutions. Women are further marginalised by gender biased attitudes mixed with weak infrastructure support. For female students to be supported and placed on a more equitable footing, education must do more. In order to achieve gender equality, technology is an indispensable imperative. Technology has been highlighted as a means of empowering women and their talents at the Beijing Fourth World Conference on Women in 1995, which supported gender equality. To further the advancement and empowerment of women, it has been stated to ensure that women have comparable accessibility to all wealth and assets, particularly marketplace, financing, scientific and technological advancement, education, including property (Nath & Barah, 2017). In addition, in India, the 11th Five Year Plan (2007-2012) extensively discussed the issue of gender disparity and the need for technology and the ability to use this information have been felt to make progress in this area. Thus, the term *technology* has been understood in both the cases as to enable women's empowerment.

According to a UNESCO study, 320 million children were impacted by the closure of schools in India, of which an estimated 158 million were female learners. The national lockdown in India has a disastrous long-term effect on girls, according to studies done both during and after it. Innumerable girls have been compelled to quit school, severing any remaining connection they had to formal schooling. Sustainable Development Goal 5B emphasises on increasing the use of supporting technology, especially information and communications technology (ICT) to support women's empowerment. One of the most crucial elements of the process of human growth is education in schools. Given the patriarchal society's conventional ideas, however, the distribution of education between genders is often uneven, and the education of girls is given less weight in the initial stages of the process of human development. When it comes to having access to education, women and girls in particular face severe discrimination. The pandemic has drawn attention to the serious problem of girls' digital exclusion, and problem of girls' access to the internet. We have already seen the gender-specific percentage of people who own mobile phones. Additionally, it must be remembered that having a mobile phone is not

sufficient; the owner must also be knowledgeable and capable in using it.

In order to understand student learning experiences during the COVID-19 lockdown that was implemented in several regions of the world between October 2020 and March 2021, an online survey tool has been used in India, Pakistan, Bangladesh, Afghanistan and Nepal (Mathrani et al., 2021). The study included inquiries about the students' use of digital media, connection types, and internet connection quality. It asked questions to determine the country, gender, age range, family income range, and educational level of each respondent. Additional inquiries were made to assess the respondents' access (such as internet connectivity and digital device) and home contexts (such as the range of household chores), as well as how online learning affected them. Additionally, respondents were asked to list both favourable and unpleasant experiences they had with online learning in open-ended questions. Among the respondents, 90% of the participants are now enrolled in a post-secondary level of education, with a 50.3% male to 49.7% female split in the data overall. In the survey conducted on a total of 827 students from Pakistan (60.4%), India (27.3%), Bangladesh (8.2%), Afghanistan (2.06%) and Nepal (1.93%) the responses reveal that although male students mostly used mobile data packs, female students primarily used their home broadband connection (Mathrani et al., 2021). However, these five nations ideally are treated as a single population of students because they are geographically nearby, do have cultural traits, as well as therefore are ranked similarly in the world economy (Hamadani, et al., 2020). The level of internet access was also rated as high by 22.3% of male students, low by 38.7% of them with another 9.62% calling it very low, and ranked neither by 29.3% of them. However, only 17.5% of female students thought their connectivity was of a high grade, 30.9% thought it was of a low quality with an additional 10.46% saying it was of a very low level, and 41.12% said it was neither high nor low (Mathrani et al., 2021). Last but not the least, 28.4% of male students reported owning personal computers, compared to 21.4% of female students, while 3.5% of male students reported having no digital device, compared to 6.8% of female students (Mathrani et al., 2021). This demonstrates that those individuals who do have some access to online technologies are still extremely in the early stages, which prevents them from using technology in novel ways to improve their agencies.

Wei and other's (2011) three-level paradigm for the digital divide framework serves as a foundation for this study which has been borrowed from the work done by Mathrani and others in 2021. The framework identifies three levels: the first level is the digital access divide (DAD), the second level is the digital capacity divide (DCD), and the third level is the digital outcome divide (DOD). The first level is the disparity between home and school's access to digital tools. This, in turn, creates the



framework for the second level difference, which is manifested through disparity in tool proficiency. Inadequate abilities and skills lead to third-level of different digital outcomes. Lack of self-confidence and belief among those who are affected reduces their productivity. On a 7-point rating scale (strongly disagree, disagree, somewhat disagree, neither agree nor disagree, somewhat agree, agree, strongly agree), all female respondents to the poll were asked how competent and secure they felt handling computers. So far as the aggregate response is concerned, neither too much nor too little confidence in the participants' own computing skills was revealed. The majority of their responses were 'neither agree nor disagree,' which

further demonstrates that these girls lacked personal autonomy in their use of digital technology in daily life, which restrained their voices also. This suggests that encouraging more technological habit among girl students is necessary to improve their computational abilities as also their capabilities *per se*. The poll also revealed that respondents believed online learning has harmed their capacity to interact with others and diminished interpersonal communication. Participants also acknowledged that domestic disturbances were common and further approved that the classroom was better for learning than their homes. This communication gathered few important responses which may have a substantial connection to my current course of arguments, such as, 'classroom instruction is much superior to internet instruction', 'when I'm physically there in class, I feel more attentive'. One person said, I prefer to keep my head down. Avoid requiring attention in class. COVID-19 outbreak gave an ideal opportunity to draw attention to current digital gaps, including such a specific attention on gender-based digital inequalities. According to the investigation, male students said they appreciated studying how and where to utilize new technological tools, whereas female students said they lacked trust in their capacity to participate fully in virtual classrooms. Hargittai and Shafer (2006) discovered that women perceive their advantages of virtual experience relatively moderately, frequently in the midrange, significantly affecting overall online activities. Identical impression has been found in our investigation as well. To continue the discussion, a different participant stated that online learning taught me the value of patience. Another participant added, 'online learning eliminates the uncertainty of physical contacts which promotes a little additional confidence but is extremely harmful for an individual's real-life performance'. Compared to students living in metropolitan regions, individuals who were studying in rural or semi-urban areas reported feeling more alone.

The responses have been diverse when it comes to the problem of digital access. Respondents said, understanding any subject through online lessons is quite challenging and it is very difficult to focus on the instructor. They said that they feel helpless without a phone. Some said they only have one phone in their home and no

personal phones – ‘Myphone is not very good. So, I am taking online classes using my father’s phone’. It follows, therefore, there are too many issues with taking online classes, there is no gadget for study, the internet is too slow etc. Occasionally, they face too many network problems while taking online classes – ‘I occasionally have trouble understanding because of the network issues’. Subsequently, when inquired with the girls about any domestic duties that kept them away from their academics, 19% of the participants remained silent (Mathrani et. al., 2021). However, more than 47% of the females reported having domestic duties that interfered with their ability to learn, even if 34% of them disagreed (Mathrani et. al., 2021). Still, the answers to other, more insightful questions varied. In other words, while 67% of females reported using similar devices, 22% of girls claimed their digital devices were different from those used by male family members (Mathrani et al., 2021). The remaining 11% remained silent throughout (Mathrani et al., 2021). This could be due to the fact that many respondents indicated they only have one mobile device in their home, which is shared by all the family members. In addition, when questioned if they received the same quantity of time for studying as compared to the males of their family, 20% of family

members claimed they were just not given the same time, whereas 69% of respondents claimed they received the same time span as men (Mathrani et al., 2021). The rest of the group amounting to 11% did not take a position in this regard (Mathrani et al., 2021).

Reaching this target group is crucial because, compared to their male contemporaries, girls have less autonomy and fewer career opportunities. Women and girls are further marginalised by gender biased attitudes mixed with weak infrastructure support. Girls’ education has to be designated as a strategic development priority during and after the COVID-19 pandemic, recognising the fact that the number of girls dropping out of school rises as more caregivers either leave their homes or are lost due to COVID-19-related work, illness, or death. According to Razmi et. al. (2015), increasing the proportion of women in education only benefits human growth overall. In these situations, the prior workforce of the society is augmented by educated individuals who are productive, which may result in a higher level of human development in their local communities. The effect produced by socially active women who have access to technology is thus a key component. Hafkin and Huyer’s (2006) conceptualization of ‘cyberellas’ benefiting from economic, socio-cultural, educational and political empowerment through ICTs draws on case studies from Asia, Latin America and Africa. The goal is to close the ‘digital divide’ by enabling access to the internet for education, particularly for women and girls, which may eventually put her in a position of leadership. The narrative about empowerment of women is an account of power and

agency in which change consists of building critical consciousness. Awareness about the obvious injustice committed against women and girls helps to pave the path of development that is sustainable. This consciousness only has the power to bring in structural changes in the form of a just and equal society.

## CONCLUSION

Even though blended learning has already been facilitated by digital learning initiatives like e-Pathshala, DIKSHA, NROER, NPTEL, e-pgpathshala, SWAYAM, and Swayam- Prabha DTH channels, more digital initiatives like the PM eVidya-One Nation One Digital Platform have been introduced in May 2020 to strengthen e-learning during the COVID-19 crisis. PM eVidya, a platform that provides multi-mode access to digital education, includes e-content for reading, radio podcasts for the blind, and specialized channels for each class from first to twelfth grades, known as 'One Class One Channel'. Needless to say, if utilised judiciously, they could deliver immense benefits in today's world. Additionally, in order to ensure parity in affordability and internet access for girls, government must take further steps. The girls are locked at the first level of the digital access divide and are unable to advance to the second level, that is digital capability divide or the third level of digital outcome divide. Care must be taken to assist female students and place them on a more egalitarian platform so that they could take full advantage of all the levels of digital technology available. Women can learn to use technology effectively and act as change agents in their neighbourhoods and communities. Technology has the potential to significantly contribute to women's empowerment and the reduction of gender inequality in India. Closing the gender gap in the digital sphere should be a key criterion for

gender equality. In other words, digital technology may be efficiently used to empower women in the Indian setting. There are numerous 'cinderellas' around us, but very few 'cyberellas' are visible. More women like 'cyberellas' who can have a significant impact on society are required. In a country like India with a poor economy, several issues need to be re-examined. Accessing digital knowledge and technology is a significant problem for women. To encourage women to have ongoing access, the government might think of offering more incentives. This would pave the way for better planning to incorporate more women and increase their use of the products and services in any digital initiative. Only this kind of effort can ensure equal representation of men and women.

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# BRICS AND THE SUSTAINABLE DEVELOPMENT GOALS

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## ABSTRACT

*The relevance and the realization of the UN Sustainable Development Goals is a matter of sincere commitment for individuals, groups and nations alike. The 17 Goals are to be realized by 2030 and are now a part of most of the projects and ventures across the globe. BRICS is a multilateral organization that was formed as BRIC – Brazil, Russia, India and China in 2006 and officially held its first summit in 2009. The joining of South Africa changed the acronym to BRICS. At the time of its formation the group was hailed as the world's fastest growing economies countering the much established group of the western countries. With their expanding economy and trade, large populations and labour, enormous natural resources and destinations for FDI by other countries, the BRICS soared high in the first decade of its formation. Though the next had a slump the COVID-19 pandemic impacted it further. The BRICS platform has however remained attractive for other developing nations who aim at higher economic growth and a membership to the group. The group has diversified to engage in areas allied to economics and trade and established a bank to realize economic growth development for developing nations. It has adopted the SDGs in its various concerns towards economic growth. The paper comments on the significance of BRICS as a prominent group and thus its role in realizing the SDGs.*

**KEYWORDS:** BRICS, SDG, Resource accumulation, Economic collaboration, Technology transfer

## INTRODUCTION

The United Nations General Assembly adopted the interlinked Sustainable Development Goals (SDGs) in its seventieth session in September 2015. These were officially launched on 1 January, 2016 at the United Nations with a goal for 2030.

A decade and a half earlier, in September 2000, as the new millennium was ushered in, the world leaders had gathered at the United Nations Headquarters in New York to adopt the United Nations Millennium Declaration thereby, “committing their nations to a new global partnership to reduce extreme poverty and setting out a series of time-bound targets - with a deadline of 2015”.

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These were known as the eight Millennium Development Goals that aimed at reversing “the grinding poverty, hunger and disease affecting billions of people”. The Millennium Development Goals 8 (MDGs 8) era came to a conclusion with the end of the year 2015. The UN Secretary General was committed to submit an annual report on the MDGs to the UN General Assembly. In his report of 2013, the UN Secretary-General had raised concerns about climate change that reversed the gains; higher emissions of carbon dioxide; biodiversity loss; land degradation and desertification; ocean acidification and the loss of species and forests and persisting inequalities. He had also observed that “the experience with the MDGs shows us that setting global goals can be a powerful way of mobilizing common action”. Following the presentation of the report entitled “A Life of Dignity for All” by the UN Secretary-General Ban Ki-moon, the Member States renewed their commitment to meet the MDG’s targets and held a high-level Summit in September 2015 to adopt a new set of goals building on the achievements of the MDGs. These were the 17 Sustainable Development Goals and 169 targets to be achieved in the next fifteen years. UN Secretary-General Ban Ki-moon mentioned, “The transition from the MDGs to the SDGs presents a once-in a-generation opportunity to advance prosperity, secure the planet’s sustainability for future generations, and unlock resources for investments in education, health, equitable growth and sustainable production and consumption”. In addition, he maintained, “The seventeen Sustainable Development Goals are our shared vision of humanity and a social contract between the world's leaders and the people”. “They are a to-do list for people and planet, and a blueprint for success.” In the same year at COP 21 in Paris, on 12 December, 2015, Parties to the UNFCCC reached a momentous agreement to combat climate change and to accelerate and intensify the actions and investments needed for a sustainable low carbon future. The Paris Agreement opened for signature on the Earth Day on 22 April, 2016, at UN Headquarters in New York. It entered into force on 4 November, 2016. Today 193 Parties have joined the Paris Agreement. These include 192 countries plus the European Union. The SDGs and the Paris Agreement together have set guidelines for individuals, groups and nations.

At the dawn of the new millennium, when the MDGs were being adopted, a group of economists at Goldman Sachs, a leading global investment banking, securities and investment management firm were engaged in research on the future state of the world economy and the emerging markets. This was particularly in relation to the western dominated G7 group of countries. Economist Jim O’Neill presented his idea centered on a study of the size of GDP for 20 leading economies of the world, based on

both Purchasing Power Parity (PPP) and current prices at the end of 2000. He surmised that the BRIC countries- Brazil, Russia, India and China can be considered as the four largest emerging economies of the world and that the “representations at the global economic policy meetings might need to be significantly changed”. This proved to be a radical phenomenon on the rise. A break from the earlier thought process. The idea of BRIC was eagerly picked up by the referred nations with Russia taking a lead to form a group of the rising economies that could be positioned against the much western dominated Institutions of the Bretton Woods system – The International Monetary Fund (IMF) and the World Bank.

Subsequently, the leaders of the BRIC countries met for the first time in St. Petersburg, Russia, in July 2006 and within the next two months the group was formalized as BRIC. Following a series of high level meetings, the first BRIC summit was held in Yekaterinburg, Russia on 16 June 2009. The group was renamed as BRICS - Brazil, Russia, India, China, and South Africa once South Africa was accepted as a full member in September 2010. South Africa attended the third BRICS Summit in Sanya, China on 14 April 2011. So far, the BRICS has held fourteen summits. The BRICS has increasingly become influential and recently Iran and Argentina, two new countries have applied to join the group and Saudi Arabia, Turkey, and Egypt have signaled intent for membership of the group. The SDGs along with the Paris Agreement define the basic guidelines for individual and collective action which the BRICS has adopted.

## **THE BRICS PROFILE**

As emerging economies, the BRICS countries have 41.13 percent of the world's population with 3.14 billion people wherein China and India are the most populous countries and thus accounting for by far the largest share, 24% of Global GDP and 16% of world trade. This is seen as a powerful platform for influencing economic reforms and shaping the norms of global governance and therefore an equally responsible one for realizing the SDGs.

The BRICS is an ambitious multilateral platform. Skeptics have voiced concerns about the groups' distinct features. With their differences are these countries likely to add value to this platform and display an ability to take collective decisions? Can they shift the economic power balance? Will they be able to contribute ably for the agenda's set in? The BRICS are much disparate in more than one way in their culture, background and language. They are geographically distant save for China that shares boundaries with India and Russia; they are at different levels of economic development; and in many ways, they are ideologically different. China as single-party led political system, India as the world's largest democracy, Brazil, a democracy with



a presidential and federal system of government and Russia a projected democratic republic. These countries are members of other prominent regional organisations and have a say on multilateral platforms. Besides, Russia and China are UNSC permanent powers and India and Brazil as members of the UN Security Council for 2021-2022 and 2022-2023 respectively, both trying for a permanent seat at the UNSC. Each member is a part of BRICS for its own reason. Russia picked up the original idea and initiated the proposal for a group as a “geopolitical counterweight” to the western expansion eastwards. Brazil has large economic interests in the other four and was a part of IBSA (India, Brazil, and South Africa) framework earlier. Brazil also has geopolitical ambitions and wants to elevate its international profile and a long-term goal of moving out of America’s shadow. South Africa takes its role seriously as dynamic power in the African continent. It maintains that, “South Africa will ensure that the rest of the African continent is advantaged by its BRICS membership and continues to benefit from the BRICS countries in the priority areas identified by the AU (African Union) such as energy, information and communications technology, rail and road infrastructure,

agriculture and food security”. India wants to further its economic and strategic interests and explores the possibilities for increased interaction with states- China and Russia on a common BRICS platform while balancing relations with US at the same time leading a balanced foreign policy course. It is argued that India’s membership and efforts in BRICS has helped it from turning into an anti-western bloc. China looks towards realizing its own idea of a global financial architecture with the assistance of others in the group.

Yet by Jim O’Neill’s submission, twenty years down the line, the BRICS haven’t lived up to expectations. He believes apart from China and to a lesser extent, India which is much bigger parts of world economy than they were 20 years ago, there is no BRICS story. Apart from that the COVID-19 pandemic has turned back the clock and “Any hopes to create a \$5 trillion economy will have to be put on hold” he maintained as also the group is seen lacking in taking up more realistic approach in regards to policy cooperation towards shared goals in advancing trade linkages but it is also unable in tackling common challenges in global governance, Jim O’Neill opines.

However, it is not easy to dismiss the group. In spite of their differing individual status and ambitions, BRICS has a common goal for economic development and is a collective platform of the rising economies and developing nations. In the first decade of formation and after the 2008 economic crisis they continued to perform well. According to an observation, in 2015 their average annual GDP growth

exceeded 6%, which is much higher than the 1.9% of the Organization for Economic Cooperation and Development (OECD) countries. It was estimated that their share in the world economy could double over the next two decades, from 25.6% to 40%. The group is seen as posing an alternative to current global order.

## **WHY DOES BRICS INTEREST IN SDGS MATTER?**

It should be for the same reason why every SDG matter to individuals and nations together. Economic sustenance and growth are prime goals for these nations to achieve their political, economic and strategic ambitions. They are seen as the “undeniable economic and political actors in the international system”. Suggesting an alternative world order withdrawn from the western dominance, the BRICS countries are keen on advancing their fiscal, monetary and economic profile. The groups’ initiatives and policies can bring major transformations in arena beyond economics. Over the years the group has diversified its interests to engage in strategic debates on climate change, sports, aid, terrorism and development. BRICS responsibility towards a collective action for achieving SDGs can be considered on the following points:

1. Firstly, the BRICS have a large population and equally large and growing economy which promises an enhanced ability to be impactful on the forces of global production and consumption which can further add to the promise to contribute to sustainable development through their local, national and collective practices. They have a high potential to achieve it considering their role in the world economy, available resources, their reach and participation in other regional organisations. As has been observed, the  
BRICS have an active and increasing involvement in South-South cooperation apart from this, BRICS Plus strategy can possibly lead emerging economies and developing allies to adopt policies and practices for environmental protection.
2. The BRICS countries together have 41.13% of the world’s population. It is an obvious realization that ensuring healthy lives and promoting well-being is important to building prosperous societies, to encourage social cohesion, reduce inequalities, and promote economic growth, foster tolerance and peaceful societies will prove imperative for all societies. In spite of the high economic growth, the countries still have large numbers of poor people thus raising concern for realizing SDG-1, No Poverty; an SDG-2 No Hunger. The efforts are many and yet gaps remain, and though countries have become richer, relative poverty, income inequality is a key challenge for the BRICS than absolute deprivation. Though the BRICS could claim credit for the “lion’s share of the global halving

of the number of working poor”, between 2000 and 2019, the COVID-19 crisis contributed to the severe economic downturn. Work need not be a guarantee against poverty but it can be an indicator. In the BRICS countries, the average decline in working hours in the second quarter of 2019 is estimated at 15.7 per cent, which is equivalent to 205 million full-time jobs.

3. The BRICS countries are seen as vital producers and consumers of the world’s agricultural products. As observed in the recently held BRICS Symposium on Rural Development and Poverty Alleviation held in June 2022 the BRICS countries can contribute to rural development, pioneer far reaching and at the same time “more inclusive policies and investments to ensure food and nutrition security in their respective countries, while contributing through expanded South-South and Triangular Cooperation towards the global achievement of SDG 2 – Zero Hunger”. Similarly, “through the BRICS agricultural action plan (2021-2024), BRICS countries can unleash the full potential of the agriculture sector of member nations to tackle hunger and malnutrition, eradicate poverty, achieve inclusive growth and sustainable development”.
4. Environment is central to all development. It is also central to resource accumulation and resource control, global ambitions and connections, rising power dynamics whether individual or regional. The SDGs and the agenda on climate change are interwoven. All the BRICS countries are aiming for high economic growth. Rapid economic growth also involves high energy consumption and CO2 emissions. China, India, Russia are among the top five CO2 emitting countries. The BRICS countries accounted for 41% of global CO2 emissions. The responsibility to reduce them is high.
5. BRICS is a platform built on pragmatic concerns affecting the countries involved and fruitful for the interest of every nation, a sense of “flexible multilateralism” that aims to engage on equal terms with the west for a “genuine multipolar world”. They have conflicting ideologies, conflicts on and across borders (India and China), they have shared past and troubled concerns of the present. As the members manage multilevel domestic regional and international challenges sometimes even among themselves

and yet set agendas for future goals and yet they are interested in multilateralism, share a “common interest in maintaining regional peace and security”, aim to make impact by having a greater role in global governance through engagements with developing countries. A pragmatic body as such can stand committed to the realities of the significance of the SDGs and their realization given the group’s profile and potential.

## **BRICS PLAN FOR ACHIEVING SDGS**

Climate Change has been a concern of BRICS summit governance since it started in 2009 and is a regular discussion in every BRICS summit held to date. BRICS summits have made 17 precise, future-oriented, politically binding commitments on climate change since they started doing so in the 2010 BRICS summit and environment ministers meeting have focused on supporting the United Nations work on climate change, above all the G20 and UN summits' growing action on sustainable development, climate change and biodiversity. In 2015, Russia hosted the first BRICS environment ministers' meeting, which has become an annual event. The Ufa Summit in 2015 innovatively added BRICS co- operation among its members on food security, nutrition and agriculture and the leaders agreed to control climate change by enhancing cooperation and continuing exchanging information and sharing experiences on relevant national policies, programs, plans and climate change adaptation and mitigation strategies. There is a focus on the use of eco- friendly, green technology to combat the carbon dioxide emission by the developing countries that produced environmental pollution at the early stage of development and checked in the long run.

Previous BRICS commitments and BRICS Labour and Employment Ministerial Meeting (LEMM) declarations have made commitments to inclusive employment policies and building universal social security systems.

One of the BRICS's greatest achievements is seen as the establishment of the National Development Bank (NDB) the discussion for which was initiated by India in 2012 in New Delhi Summit. The agreement came into force in 2014 at Ufa summit in Russia. Today the NDB headquarters are in Shanghai and the bank aims to finance joint development projects. One of its aims remains to be a platform to nurture cooperation in infrastructure and sustainable development. NDB and the BRICS are believed to become the platform for developing countries in the coming years to have greater weight in decisions about the giving direction to world communities. The nine-member New Development Bank has disbursed more than \$15 billion and committed support for hundreds of development projects.

The focus on future technology is yet another significant area for BRICS contribution. BRICS STI Architecture - Science, Technology and Innovation aims to work on four pillars, namely Research Collaboration, Innovation Collaboration, Research Infrastructure and Sustainability. The joint statement at the XIV Beijing Summit encourages "financial support and technology transfer to developing countries," adding that "the breakthroughs in the



applications of digital technologies, such as Big Data and Artificial Intelligence (AI) may play an important role towards sustainable development.”

## CONCLUSION

As a multilateral platform of the fastest growing economies, at the time of its establishment, BRICS offered a promise to engage the developing countries for an equitable share in the world's development and economy that has been for decades dominated by the western powers. The countries which achieved their growth in the last two decades have seen a slump in their economy due to the impact of COVID-19 pandemic. The heterogeneous profile of these countries in terms of region, politics, economy, ideology, culture had raised doubts about the group's effectiveness and future. In its 14 Summits so far, the group has moved into areas allied to its economic and trade profile to engage in the aspects of agriculture, education, science and technology embrace the idea of sustainability in its programmes and policies, setting up a think tank and BRICS Plus to invite more nations in its ambit. The commitment to UN Sustainable Development Goals 2030 has been reiterated in many of its programmes. This can make a big difference considering the BRICS's size, and potential, its intent and reach. As growing economies, the group's impact on climate and CO2 emissions is huge and ably recognized. An inclusive approach, ensuring effective human skills, commitment to human values, respect to resources, alternate fuel, cleaner technologies, and better utilization of Information and Communication Technology (ICT) will impact change and ensure the fruitful realization of the sustainable goals.

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# EDUCATION, SKILL DEVELOPMENT AND LIFELONG LEARNING IN INDIA: AN OVERVIEW

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## ABSTRACT

*The majority of Indian population falls under of working age but only 4.69 percent of India's overall labour force has received formal skill training, according to statistics from the 68th Round of NSSO. In India, more than 90% of our labour force works in the unorganized sector, which comprises self-employed individuals and temporary employees; most of them have no formal skills training. The majority of informal sector workers learn their skills on the job. An informal apprenticeship may provide basic skills but may not familiarize workers with new technologies or skills. Therefore, to capture the demographic potential of Indian labour force, the government must take an urgent and effective action to enhance their skill and employability. Hence, this paper discusses the link between Education, skill development, and Lifelong Learning.*

**KEYWORDS:** Education, Lifelong Learning, Skill Development, NSQF, Quality of life

## INTRODUCTION

Lifelong learning is an unending process that includes formal, non-formal, and informal ways to improve knowledge, skills, and competence. It promotes learning beyond traditional schooling and throughout life. Learning does not occur within the four walls of the educational institutions alone but happens everywhere, for everyone, and at any time. Therefore, lifelong learning is diverse, flexible, and available at different times and places.

In India, we have a rich tradition of learning throughout life. Lifelong learning is embedded in our society, culture, and education. The ancient Indian religious practice and culture have given prime importance to acquiring knowledge. It upholds the virtues of learning and transmission to generations. In the olden days, learning was through oral tradition, as most people were not literate.

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In modern times apart from the traditional methods, learning also takes place through mass media (print and electronic), reading books, listening to others, seeing the happenings, witnessing the incidents, advice of elders,

community, society, and many other ways. Several educational policy documents and discourses reiterated the importance of lifelong learning. National Education Policy 1986 considers *“lifelong education as the cherished goal of the educational process which presupposes universal literacy, provision of opportunities for youth, housewives, agricultural and industrial workers, and professionals to continue the education of their choice at the pace suited to them”*.

Globally, lifelong learning is viewed as a key organizing principle for education and training and several developed countries have formulated lifelong learning policies. In India, lifelong learning is used as an umbrella term to cover more for literacy and continuing education programs (maybe due to the massive number of non-literates, semi-literates and neo-literates in the country), extension programs in universities and different organizations, refresher courses of professional bodies, short-term courses of private institutions and business houses. Though the range of lifelong learning programs aimed at imparting skills for improving economic competitiveness is offered by different agencies in the country, they are not designated as lifelong learning programs but simply training programs, adult learning/training programs, or continuing education courses. But unfortunately, the concept of lifelong learning in India has never been seriously discussed, nor has a specific policy framework developed. No serious attempt has been made to work out guidelines for assessing *prior learning* or transfer of credits. Recently, the role and importance of lifelong learning in India have increased due to several factors like socio-economy, globalization, rapid change in technology, etc.

This paper discusses the importance and needs for lifelong learning, education and skill development in the current scenario. This also paper discuss the link between these three (Education, Skill development and Lifelong Learning). The paper is based on secondary data collected through various resources like books, articles/papers, government reports/ policies/programmes, online material, etc.

## **INDIAN TRADITION OF EDUCATION**

India had a rich tradition of education and educational institutions. Nalanda and Takshila were among the first universities where foreign students also studied. Memorizing, questioning, debating, innovation, and creative thinking were all part of Indian pedagogy. The methods used were different from the European ones. Indian traditions are strong in reasoning, logic, and analysis and have strong roots in listening,

memorizing, questioning, debating, creative thinking, contemplation, and intuition. Lessons taught were not limited to religious studies but covered a wide range of subjects. This system and methods baffled many Westerners who came in contact with them. However, the rich traditions started declining; as a result, deprivation began.

## **WHY EDUCATION**

Education and literacy are the words always used interchangeably by people. In real terms, literacy means imparting the 3Rs – Reading, Writing, and Arithmetic. Census also adopts this to declare a person literate based on this. However, education not only gives

importance to 3Rs but also on two more components, i.e., awareness and functionality. Awareness has four stages. They are Information, Analysis, Decision making, and Action. Functionality is functional improvement and a life skill. It reflects the conversion of knowledge into action. So, literacy and education are important indicators of development. Higher literacy and education levels lead to better awareness and contribute to economic improvement. They act as catalysts for social upliftment – health, economy, environment, women empowerment, child development, population stabilization, etc. They also help in acquiring various other skills and ensure a better quality of life. Hence, governments give large budgetary support to education and educational research.

## **WHY SKILL DEVELOPMENT**

For any country, their economic performance depends critically upon their access to and the adoption of new technology and availability of the same for all. It also depends upon the opportunities; they provide to improve the skills of their labor force. In India, more than 90% of our labour force works in unorganized sector, which is made up of self-employed individuals and temporary employees, majority of them have no formal skills training. The majority of the informal workers learn their skills on the job, something it is common to both formal and informal sectors. Though informal apprenticeship provides basic skills, it may not familiarize workers with new technologies or managerial skills. Constraints of time and money often prevent workers in the formal and informal sectors from acquiring further training even when such facilities exist. The education and learning landscape is evolving in a knowledge-based and technologically driven competitive economy. It identifies the gaps and develops the skills which enable the person to achieve their goals.

## **EDUCATION, SKILL AND EMPLOYABILITY**

When India became independent in 1947, the country's literacy rate was 14% and the female literacy rate was only 8%. With the government's initiative, many educational institutions opened and adult literacy programs also got important. The result is the literacy rate of India is 73% with male literacy at 80.9% and female literacy at 64.6% in the 2011 Census. There is an increase in the literacy rate. What is the standard of education? Can it lead to empowerment, employment, and greater awareness? Is improvement in educational standard visa for employment? Is there any difference between educated and literate? Education can be a passport for gainful employment, but the visa is a skill. Long before the government was the major employer. English system of education prepared clerks for government offices where qualification is enough. Today more employment opportunities are offered by private enterprises where skills matter. But on one side; there is the unemployment problem; on another side; there is the non-availability of adequately skilled human resources. Why lack of skills?

Reasons include a lack of effective, workable, and continuous coordination between service providers (say industries), curriculum developers and academic institutions, and high-end research work. We need a system of education where imparted knowledge

leads the students to acquire skills, understandings, and personal attributes that help them grow in 'ready to work situations. But our educational system gives much more importance to theory than practical. Years of study are the basis for qualification, not the skill requirement of the job(s). Knowledge and skills cannot move parallel endlessly. The curriculum should ensure the best blend of both. Then, it can help to sustain the quality of employability. An estimate, around 13 million (1.3 crores) young people enter the labor force every year. But as per Census 2011, around 113 million (11.3 crores) people seek work in the job market, and most of them lack skills.

## **VOCATIONAL EDUCATION/ SKILL DEVELOPMENT TRAINING**

Vocational education in a broad sense is meant to cover both unorganized and organized methods of transmitting knowledge, skills, and competencies. The unorganized form is the old method of learning on the job with no or little assistance and supervision. The organised form is learning vocational education or acquiring vocational skills through the institutionalized process. Hence, vocational education is skill development training that implies a series of organized and controlled learning experiences used to educate or train any person or persons for given employment. For the unskilled worker, learning to do his work is the picking-up method in which observation, imitation, and individual initiative, constitute the sole means of training.



## **Skilling People**

### **Positive side- Advantages with India**

India is one of the youngest (in terms of age) populous nations in this ageing world with the median age around 29 years in comparison with other nations/regions like 38 years in China and the USA, 48 years in Western Europe, and 49 years in Japan. About 35% of India's population is aged below 15 years and about 62% falls under the working-age group. Hence, India has a huge demographic dividend, which has opened a window of opportunity for the country's economic development. Owing to these opportunities and challenges, India is focusing on skill enhancement and up-gradation and has thereby, established a separate Ministry of Skill Development and Entrepreneurship (MSDE) in November 2014. All skill-related activities have been put under one roof for their smooth implementation and launched National Skill Development Mission (NSDM) in July 2015 with a target to train more than 300 million youth by 2022. Notwithstanding all efforts of the government, the skilling and up-skilling process is slower than planned; those who have already been through it are still struggling to find a suitable job. The main target group of the Skill India initiative is the working-age population who are adults and needs a skills enhancement program over a while to survive in the present market.

### **Policy Initiatives**

- Separate Ministry for Skill Development and Entrepreneurship
- Policy on skill development
- National mission for skills (National Skill Development Mission)
- Various skill development initiatives to train 300 million persons in 5 years
- Pradhan Mantri Kaushal Vikash Yojan (PMKVY)
- Encouraging Public-Private Partnership
- Upgradation of 500 ITIs into centres of excellence
- Vocational education scheme of UGC (35 subjects in four different streams in the vocational curriculum. Streams are Arts, Humanities and Social Sciences, Commerce and Economics, Sciences and Engineering Technology)

### **Skill Development Training Institutions**

While most people get on-the-job training in the informal sector, several institutions play a major role in the formal sector. They include:

- Industrial Training Institutes and Industrial Training Centres
- Polytechnics

- Community Polytechnics
- Community Colleges
- Pradhan Mantri Kaushal Kendra (PMKK)
- Skill Development Centres
- Jan Shikshan Sansthan

### **National Skill Qualification Framework (NSQF)**

The NSQF is a quality assurance framework. It was notified in the Gazette of India by the Ministry of Finance on December 27, 2013. The NSQF organizes qualifications according to a series of levels of knowledge, skills, and aptitude. Levels are defined in terms of learning outcomes that the learner must possess regardless of their acquiring ways. It can be acquired through any ways formal, non-formal, or informal learning.

### **Key elements of NSQF**

- Opportunities to promote lifelong learning and skill development.
- Increased potential for recognition of prior learning.
- A transparent, accountable, and credible mechanism for skill development across various sectors.
- Partnership with industry/employers.

### **Challenges**

- Lack of information regarding employment opportunities
- Lack of Initiative to avail the opportunity
- Less knowledge about the training facilities available
- Lack of recognition for prior learning
- Financial instability
- Unattended and uncared workers of the unorganized sector

### **CONCLUSION**

The Sustainable Development Goal 4 (SDG 4), which is about “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”, advocates Education for all, Skill Development and Lifelong Learning. In the global scenario where many developed countries facing an aging population and declining workforce, India with its demographic dividend have the opportunity to position itself as a quality source of skilled manpower for the world. But in a country like India, where a vast mass of people is still illiterate and living in marginalized conditions, it is only possible with the promotion of education,

lifelong learning and skill development initiatives. The government understands the need of the hour and promotes skill development at a mass level, but they are unable to provide lifelong learning opportunities to many of its citizens.

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# A STUDY OF SOCIAL INTEGRATION OF TRANSGENDER PERSONS: UNDERSTANDING THE PARADIGM SHIFT

Rajesh\*, Akanksha Singh\*\*

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## ABSTRACT

*Transgender community have occupied significant role in Indian civilization since Vedicepoch. They were portrayed in renowned Hindu's sacred scriptures like Ramayana, Mahabharata etc. They were given prominent place in the courtyards of the Mughal emperors in 18<sup>th</sup> century. The condition of transgender people degraded only after British colonial rule came into India, now, trans community were being treated as anti-social by the British government. First step towards welfare of transgender community was taken by the honourable supreme Court of India in a milestone judgement i.e., National Legal Services Authority vs Union of India (NALSA) (National Legal Ser. Auth vs Union of India & Org on 15 April, 2014 (indiankanoon.org)). This landmark judgement by honourable Supreme Court of India given to provide equal opportunities to the transgender persons in the society and it also advocated for their equal rights. Recent steps of Indian government towards welfare of trans community is implementation of Transgender (Protection of Rights) Act 2019. The Act mainly focuses to safeguard the rights of the sexual minorities and to provide them equal opportunities in society without any gender biasness. But in spite of all these initiatives trans people are forced to stay at the fringe of the society, and to earn their livelihood through toli badhai system. Crimes against the non-binary genders are still happening, several times they are being forced to end their life's due to the bullying and stigma. This paper will try to explore the historical glory of the trans community as well as realities and possibilities of their integration into the society.*

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*Data has been collected from the various primary and secondary sources. Researcher have recorded the lived experience of trans community members and subsequently data have been transcribed to share the experiences of gender non-conforming people and to analyse the situation in society.*

**KEYWORDS:** Transgender Rights, Society, Integration, Equality, Stigma, Exclusion, Mainstreaming, lived experiences of transgender persons

## INTRODUCTION

Survival of transgender community in India can be traced back since ages. They have been integral part of Indian society, but regrettably their gender identity often plays crucial role in defeating trans persons in day-to-day life. It's been 75 glorious years of independence; this year whole country is celebrating 75 years of freedom from imperialism of cruel British rule. But one stratum of the Indian society i.e., transgender persons is still struggling for their freedom from violence, discrimination, bullying, inequality, transphobia, lack of equal opportunities in society, lack of access to education, health care facilities, employment opportunities. Trans community is still not able to access their civil and fundamental rights guaranteed by constitution of India to every citizen of India. The social order still ignores and judge trans community on the basis of their gender identity, it seems people in the society are still lacking awareness and realities of the existence of this community. Nevertheless, before British government the situation was not so degraded as trans people had got prime importance in the courtyards of the Mughal Emperor in 18<sup>th</sup> century, besides it they were also being appointed as the security guards of Mughal begum's haram. The situation got toxic after implementation of British Act 1862 which considers trans community as criminals due to their sexual orientation.

*Transgender* are the persons whose soul denied their biological identity, transwoman generally wrapped themselves in a saree as they consider themselves as a female, they love to portray themselves as a feminine character and whereas transman are those who are biologically female but they prefer to portray themselves as a transman through the help of Sex Reassignment Surgery (SRS). According to census of India 2011 India has 4.9 lakhs transgender persons but many trans activists reject this data as according to them the number is 4 or 5 times higher than this. Transgender people got the status of third gender in India (2015) by the landmark judgement of honourable supreme court i.e., *National Legal Services Authority v. Union of India*

## **INITIATIVES TAKEN FOR THE WELLBEING OF TRANSGENDER COMMUNITY IN INDIA**

### **Expert committee on transgender persons**

An expert committee in 2013 was being constituted by the Ministry of Social Justice and Empowerment, to find out the issues and problems faced by trans community. This committee was formed and analyzes the situation, many of the trans activist and various stake holders were part of this committee.

### **National Legal Services Authority v. Union of India**

The verdict addresses the matters and glitches faced by transgender individuals. The honorable supreme court of India has given a milestone ruling by identifying gender nonconforming people as ‘third gender’ on 15<sup>th</sup> April 2014. It was anticipated that this footstep of the court will expose the admittance of societal acceptance of the transgender community in Indian society. The court provided the orientation of a numerous

international organization like United Nation, Yogyakarta principles and held that many states are following these international bodies and principles to regulate the obligations of the state, to fulfil the human rights of all the people. The law court also declares that the soul-spirit of the Indian constitution lies in guaranteeing equivalence to each individual regardless of their gender, caste, status or creed. Transgenders in India are being enforced to live as an outsider, this judgment act as a foundation in establishing a generous and an unbiased society to some level but if we efficiently analyze the effects there is a silent hole of inequality which exists in our society.

### **GUIDELINES OF THE HON'BLE SUPREME COURT TO THE STATE ADMINISTRATION**

1. Transgender should be known as ‘Third gender’ to protect their fundamental rights in part 3 of the Indian constitution. The court also emphasized that a Transgender is entitled to have fundamental rights like other two binary genders i.e., male or female.
2. The court focused that a transgender has full right to choose their gender identity
3. The court also provide reservations to the trans persons in the category of OBCs
4. Supreme court said that transgender must be providing reservation in entirely educational organization beneath the group of OBCs
5. Supreme Court also held that compelling for SRS i.e., sex reassignment surgery

to any transgender for changing their gender will be considered as illegal.

6. National and state administration were directed to take efforts for providing improved well-being care facilities for trans community.
7. Supreme court also directed them to create public toilet solely for TGs.
8. The government should provide welfare schemes to Transgender persons as they are socially and economically backwards.
9. The honorable supreme court of India also guided to central and state administration to take initiatives to spread sensitization and public consciousness among the people for making the society transgender-friendly. Court also held that people should embrace all the gender categories in the society

This judgement was the foundation of anticipation for establishing fairness and granting gender justice to the transgender community. Through NALSA judgement Supreme Court provided the mandates that transgender community should be treated with respect and dignity, there shall be no discrimination on the basis of gender character in the social order. To some extent the judgement was able to do justice as transgender community's pain and agony was being addressed, but this was not adequate to cater the requirements of the community as society still have to absorb to embrace the different gender identities around them globally.

### **PROVISION OF TRANSGENDER (PROTECTION OF RIGHTS) ACTS 2019**

Transgender person (Protection of Rights) Act 2019 focuses to protect the human as well as civil and constitutional rights of the transgender community and to reinforce them by providing access to education and employ etc. The Act is carried to aid transgenders in their day-to-day life and to mix them in the social order by providing them various well-being schemes which are not available for them till the age. The act also focuses to provide equal opportunities to the trans persons in matter of education and employment. It says no one can fire gender variant persons based on their gender identity as they have the right to get the equivalent opportunity in matters of employment like other residents of India.

The disowning or stoppage of impartial treatment in any hospital will be punishable as trans persons have the right to get appropriate health amenities, National Aids Control organization is endlessly occupied for their well-being and to protect transgender persons from ailments like acquired immunodeficiency syndrome (AIDS). All states have its state Aids control board society at the lower level and NACO as its apex body. NACO works by executing a targeted intervention program. Trans Act 2019 states one trans person can receive treatment in any clinic across the nation as they are approved to have reasonable treatment.

Act also states that transgender has right to live in their place no individual can take this right from them, according to Trans Act 2019 it would be a misconduct to break transgender person from having personal housing. A transgender can enjoy and eligible to access all the privileges, amenities, opportunity accessible to the residents in India, if anyone disobeys or provides biased conduct to transgender person then it will be considered as a misconduct.

### **According to the Act, these things will be considered as offences**

- Compelling or enticing a transgender person to indulge in the act of forced or bonded labour other than any compulsory service for public purposes imposed by Government;
- Denying a transgender person, the rights of passage to a public place or obstructing such person from using or having access to a public place to which other members have access to or a right to use;
- Forcing or causing a transgender person to leave household, village or other places of residence; and
- Hurting or injuring or endangering the life, safety, health or well-being, whether mental or physical, of a transgender person or causing physical, sexual, verbal, emotional and economic abuse

Act also says whoever commits the crime under the Act shall be punished with imprisonment for a term which shall not be less than six months but which may extend to two years and with fine.

Excerpts of the focused group discussion held with different trans community members, trans activists.

- *“What is third gender we are transgender only “said by Rudrani Chettri (A transwoman, model, actress and founder of Mitra Trust, transgender activist)*
- *What is meaning of third gender term? Why we are being called as third gender in India? Many of my transgender friends in abroad asked this question to me. said by (Amrita Sarkar a trans woman, activist, counsellor by profession, works for wellbeing of transgender community through the platform of Alliance India, CBO) further she said I had no answer for them in explanation.*

This statement clearly shows trans people are very serious about their identity they want only to be treated as human beings with respect and dignity alike binary genders people but not as other or third gender people as this word itself creates differences between the binary as well as in non-binary genders.



*But question here arises that:*

Does this judgement was able to protect the rights of the sexual minorities?

The answer is big no transgender people got identity of third gender through NALSA judgement but they never got their essential rights which are important for the welfare of this community. Transgender persons still face stigma, agony, pain, discrimination in the society which plays major role in pushing trans people into the darkness of illiteracy, poverty, loneliness, exclusion. Many studies have been conducted and these studies reveals that life's of transgender persons are not easy alike of other binary genders, they have to struggle a lot for their survival at every stage of life.

In view of the struggle faced by transgender persons Indian government has taken many steps to protect the rights of the transgender persons one of the recent steps is Transgender Persons (Protection of Rights) Act 2019 which mainly focuses to safeguard the rights of transgender community. However, the provision of this act was also being criticized by many of transgender activist, in fact educated groups of trans persons opposed this act by saying it does not fulfil all the requirements of the community and no one can judge our identity, we don't need to give proof to someone else for being a transperson. Later on, government had addressed their voices and rectified the Act. Now it is expected that this Act will contribute a lot in mainstreaming of transgender persons into the society.

## **CASE STUDIES**

### **Respondent 1**

#### **Personal Information**

In the struggle for his gender identity and self-respect, 29-year-old (Born: December 5, 1991), respondent 1 is famous as a social worker and personality. He is a member of the National Council for Transgender Persons. He has been making various efforts for the past several years to empower the individuals of the trans community. He was born as a girl and was living with his parents and three sisters. During his school days except some of his teachers, everyone knew him as a boy. His family members initially thought that his behaviour is temporary, he will be fine after some time. But his mother understands his state of mind and supported him through this journey. The boy became very furious and acts like a desperate person if anyone from family and friend addresses him like a girl. When he reaches 16 his mother introduced him with concept of transgender persons. Initially his father did not accept that his child is a trans child but later on he accepted all the facts about his son. After that respondent 1 explore himself as a trans boy.

## Struggle and problems

Respondent 1 have to suffer a lot due to his gender identity; his adolescent age was the most difficult phase of his life.

In his words:

*"My school experience was excellent till the time no one knew that I was a transgender. The moment they came to know about my gender identity they made my life miserable. Some called me 'gay' whereas some used abusive language for me. Some of my friends had also done physical violence with me and some had even threatened to rape me. Due to all these events, I started living under great stress. I could not concentrate in my studies and I wasted my one year in this. I didn't appear in my class XII Board examination. After one year I was allowed by the principal to appear in the examination only on the condition that I will not attend the school like rest of the students".*

At the age of 18, He got his family's consent and support to get the transitional surgeries operation 'Mastectomy and Hysterectomy' done. After these processes suddenly a positive change came in his life. All the negative tendencies such as suicide and depression came to an end. He further added that *"I started feeling mental peace and love for my identity"*. During those days he also appeared in his class XII examination.

After schooling, He wanted to study Sociology (Hons) from Delhi University. He changed his legal identity documents with transition from a woman to trans-man. He added *"Despite his 84 percent marks and being a national level player, the Delhi University refused to enroll him only because of his gender identity"*.

After that he went to Mumbai for higher education and at the age of 19 took admission in the five-year law course at Rizvi Law College. The principal of the college gave him due respect and dignity. During his college years, he shared his life-journey with two of his closest friends. The responses of his friends were, *"We only worry about you as a person. Your gender identity is your choice"*.

He lived alone in a rented house in Mumbai, but during his exams he lived in a boys' hostel also. During this period, he had to take extra care so that the boys do not misbehave with him. All these things reinforced his determination.

At the age of 25, he joined MARG as an advocate for the legal empowerment of the LGBT community. As a researcher and social activist, he tried to convey the significance and importance of NALSA judgment for the transgender community.

*Currently he is a member of the National Council for Transgender Persons and the LGBT group of the National Human Rights Commission.*

*On the basis of his experiences respondent 1 believes that “education is very important for the empowerment of transgender communities”.*

### **Expectation from society and community**

*In his words,*

*“I consider education to be very important, but for me education is more of a long-term goal than short term”.*

The reason behind this is that the transgender you see on streets, in offices are adults and they have passed that age where they can complete their education. Their main concern is earning some money and have a house to live.

*I think the focus should be on the transgenders who are in their adolescent age and have not changed their gender identity. They should be treated with equality and without any discrimination just like any other child. They should be provided good education and protection so that they can develop. Those who have passed the class X or XII examination or are in colleges should be given scholarships. Scholarships are important not because they don't have money but because it will encourage them to continue their education.*

It is only through education that the transgender community can gain better life and professional skills so that they can get the job easily. Today's demand is that if a person is at least a graduate, then he gets 10 to 15 thousand salaries easily. For this reason, we have to make education an important tool for the development of the transgender community. To achieve this goal the government needs to bring many schemes and policies.”

In this context He further added,

*“Often, we see that children who belongs to the transgender community including those who are studying in school and colleges regularly face incidents of sexual exploitation, discrimination and molestation. Due to all these incidents children go through mental stress as their understanding of gender identity develops. They find themselves different from others as there is no support system for the”.*

*Due to lack of support system, they are exploited by family members, teachers and other children. It is often seen that childhood of trans children are full of suicide attempts. In their adolescent age when they are in class VII to X at many times, they attempt to commit suicide. But there are some lucky children also who have not faced such problems. Such children come from such families and education system where their parents, teachers and friends have supported them. I find myself to one among those lucky ones.*

Mostly it is seen and the data from NHRC also reveals that due to such discrimination and exploitation there is almost 90 percent dropout from the schools of such children. Children are not able to study, they are not able to concentrate on their studies, they are facing identity crisis and people abuse them by using demeaning words. Due to all this trans children are not able to live a good life from the student life itself. And this is the reason behind their backwardness in school and college life.

In short, we can say that the subject of a person's identity is a fundamental right. Being a transgender should not be considered different, wrong or bad. He is a human being just like a man and woman. The story of Aryan proves that the life of a transgender is very difficult but if you have strong will and support of family and friends, then no power of the world can stop you from being successful.

## **Respondent 2**

### **Personal Information**

Respondent 2 identified herself as a transgender woman, working as the programme manager and health counsellor at a CBO. she was born as a male child in Kolkata. The boy was born as male but his inner soul was denying his individuality of a boy and wanted to live as a young lady. Parents of respondent 2 were tensed by experiencing this curiosity of his son. she added the pain which she went through can't be explained in words, my body was rejecting my identity i.e., of a boy and I wanted to live my life as a girl, I used to love playing with dolls, also used to dress up like a girl, I was much fascinated towards household works. She further added that she is very close to her mother like other children, her mother is the source of inspiration for her. she says that I have joined music classes as my mother wanted me to join it, she gave all credit of her success to her mother she said:

*“Whatever I am today is just because of my mother, it's my mother who always gave me her back and inspired me to grow in spite of all the issues”.*

Every day something happened which bothered me and my parents. My parent tried to deviate my mind and also took me to a doctor as some of my relatives suggested to do so, but later on my parents realized that nothing can be done.

### **Struggle and problems**

Respondent 2 completed her B.Sc. and PG in social work from Jadavpur University, later

on she also enrolled herself in the music classes. She says my experience in school and

college was painful due to my sexual orientation as people in our society only recognize two genders i.e., male or female. she added that she was bullied in her school by her class fellow, which traumatized her. She states that teachers were also not much supportive. My parents were also not joyful because of all this. She tells her college life was not so easy, her college mates' behaviour was not decent towards her due to her sexual orientation. she added that at that time when I was in college during 1990s there was not any gender sensitization among people, so they think of me that 'I belong to some different planet', people make fun of me. She further added that her school and college experience was disaster for her due to the gender identity, people treated her abnormally as that time (1990s) there was not any gender norms or awareness among people to treat gender non- conforming people as equal as other fellow human beings.

*She said: in her college she used to go to boy's washroom as female washrooms was not accessible to her, using a public toilet was the bigger issue, so many times she waited outside the boy's washroom to avoid the nuisance.*

*She added: in spite of all the problems I have completed my studies as I was determined to do so.*

Evil experiences at college and school inspired her to complete her studies and to do something for the community which she belongs, as she thinks education is the key to empower herself and the community. *"She added that the education is the only way to develop the miserable condition of transgender community".*

She said initially her parents were worried about her identity to reveal in front of the society. My mother told me that it would be difficult for me to cope up, she feared that my relatives will ignore me if I will tell them the truth that who I am. My mother concern was that who will take care of me after my parents. She joined SAATHI (Solidarity and Action Against the HIV Infection in India) in 2005 and got opportunity to attend International AIDS conference in Mexico in 2008. She directed a movie on transgender issues named Rupantar. She further tells after completion of movie the news came into newspaper with my picture, about which I talked to my father and he said the life which you want to live is not easy, he scared that no one will come to help me after them. In 2014 she got a job in Delhi after that she planned to get rid of the older identity of a boy. She got SRS (Sex reassignment surgery) in 2014 and later on transform herself from him to her, she added the journey was not easy as she challenges the constructed norms of the society, but she fought it and wished to do something good for the community as well.

### **Expectation from society**

I am very much concerned about not having a gender sensitive curriculum. Transgender students face a lot problem with respect to their official gender identity.



People from the transgender community don't get a friendly environment at the educational institutions. This difficulty is not only found during regular courses but also in open learning courses. For example, in IGNOU, the admission of a transgender student was declined because

in matriculation and intermediate certificate, the gender was different and at the time of higher education, he/she has applied with a different gender. Officials are not even ready to listen, this is very big gap. I think the process of admission of transgender students should be made simple keeping in mind their identity. It is also necessary that the gender sensitisation program should be introduced from the school level. When the students are of 15-16 years old, they start to know about their body, identity and their sexual orientation. Many questions come to their mind and it is very important that at this stage they should be properly guided otherwise it will lead to complications at the later stage. At the same time the parents-teachers association in the school must discuss these things. At many places' parents try to change the sexual orientation of their child by 'conversion therapy'. But this causes severe adverse effect on the children. So, it is very important to have a comprehensive program and involve all the stakeholders in it. At some multinational organizations I have seen gender diversity cell which listen to the people who are discriminated for their gender identity or sexual orientation. Such cells should be established at every organisation including the educational institutions. At every place there should be single use gender neutral restrooms. Recently the draft of the Transgender Persons (Protection of Rights) Rules, 2020 is published by the Ministry of Social Justice and Empowerment and we have given our feedback to the government. One important change which we want is that instead of certificate of identity issued by the District Magistrate there should be self-identification. In the Act, there is lack of clarity as to the insurance provision for coverage of medical expenses or any other health issues of transgender persons. The Act also provides for keeping the transgender person in the rehabilitation centre but it should not be made compulsory. It has been found that these centres are not sensitized enough and there is discrimination with the transgender at these places. To integrate the transgender in the Indian society there is a need to work at two levels, first at the community level and second at the service provider level like health, education and legal aid. If these agencies are not sensitized and trained no law or policy will bring change overnight.

“While applying for my passport after NALSA judgement came, I had to face extreme difficulty as the agencies involved were not aware of the latest legal and policy changes related to transgender. Officials demanded me my medical certificate that I went through the transition process, it was like that they wanted me to prove myself for who I am, this behaviour of the officials of passport authority in New

Delhi shows how aware they are about the legislations. after that I have to contacted with the doctor who done my surgery for getting my passport”.

“The mindset of the common people towards transgender need to be changed and this can take place only if there is a proper implementation of law and policy. While making any law and policy related to transgender the government should consult the community from the early stage”.

## **CONCLUSION**

After interaction from trans community members It is cleared that society needs to be

sensitized yet. More importance should be given to education to bring trans people in the mainstream of the society. Every stratum of society should accept and embrace the gender diversity without any hesitation. Gender sensitization programme should be run by the governmental and non-governmental. Trans rights should be given prime importance to bring the community in mainstream of society. Various stake holders, law makers, researchers, academicians, policemen, healthcare individuals should be trained and they must understand their obligation towards the community. Approach of society must be inclusive in nature towards the trans community. Transgender person should provide equal opportunities like binary gender persons.

The mindset of people in the society will change only through having knowledge about the gender issues so gender studies cell should be established in every city, educational institution to support the matter of gender minorities group and to spread the awareness regarding the rights of the community. Moreover, people in society should adopt the cooperative approach towards the gender minorities, to let them spend their life with dignity and respect without any stigma. Education may perhaps be the key to their liberation from all sorrow, stigma, pain and it's the obligation of each and every citizen of the country to support this vulnerable group by helping them in attaining education by creating gender friendly environment for them. Most important step towards mainstreaming of transgender persons would be implementation of law and policies properly at grass root level.

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# CORPORATE SOCIAL RESPONSIBILITY AND SUSTAINABILITY DEVELOPMENT GOALS: CASE STUDIES OF THREE STEEL INDUSTRIES

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## ABSTRACT

*It has been almost a decade since mandatory Corporate Social Responsibility (CSR) was implemented under Section 135 of the Companies Act, 2013 in India. The corporate sectors or industries must spend 2% of their last three-year net profit on CSR activities listed in Schedule VII of the Act. These activities are called "CSR activities." The United Nations Conference on Sustainable Development in Rio de Janeiro, Brazil, came up with the Sustainable Development Goals (SDG) in 2012. The goals for both CSR and sustainable development were set simultaneously, which is why they are critical. CSR and SDGs have one thing in common: promoting quality education. Tracing the history of CSR in India, among all the industries, the steel industries in India were one of the pioneers in giving importance to CSR activities for the promotion of Education. The steel industry, such as Tata Steel, believes that the "community is the reason for the corporates' very existence." The present study attempts to map the CSR activities in Education undertaken by three steel industries: Tata Steel Limited, Jindal Stainless Steel Limited, and Neelachal Ispat Nigam Limited, located in Kalinga Nagar Industrial Complex in Jajpur district in Odisha.*

**KEYWORDS:** CSR, SDG, Steel, Education, Sustainable, Activities.

## INTRODUCTION

CSR is a widely accepted concept around the world. The concept of CSR first gained importance when Peter Drucker discussed the social responsibility of business in his 1954 book, "The Practice of Management" (Chong, 2013). CSR's central concepts are "do well and do good" and "triple bottom line or integrated responsibility" (Falck & Heblich, 2007). Today, the emphasis is on "integrating traditional business concerns, such as profit generation for stakeholders, with sustainable development problems, societal and environmental challenges" (Schonherr et al., 2017).

\* Research Scholar, Department of Adult and Continuing Education, North-Eastern Hill University, Shillong, India. We define CSR as a method that seeks to benefit the



environment, economy, and people. CSR is a business's responsibility to operate following society's overall aims. In addition to the firm, Seuring and Gold suggest that CSR involves systematic relationships and interdependencies with stakeholders along the value chain. It can also be applied in stages, leading to higher performance (Seuring & Gold, 2013; Keijzers, 2004; Kramer & Porter, 2011; Martinuzzi & Krumay, 2013).

There, an assumption gives us an understanding that CSR acts on issues linked with sustainability. The broad picture of issues considered in CSR research includes system- wide sustainable challenges, such as ecosystem degradation, poverty, social justice, peace, and human rights (Schonherr et al., 2017; Milne & Gray, 2013). CSR also works for SDGs as the goals are closely linked to the environment and social issues that directly link to sustainability.

Considering the present 17 SDGs and their targets for the 2030 development agenda. People from all walks of life must work together to overcome "poverty, inequality, decent work, gender equality, and environmental protection" (Le Blanc, 2015). SDG-aligned CSR may be an excellent way to engage in future-focused CSR.

The SDGs also broke down the traditional line between the public and private sectors for the first time. The private sector was able to be at the table with politicians and civil society leaders when they came up with a global plan for sustainable development (Scheyvens et al., 2016).

## **CSR IN INDIA**

CSR is a very old concept in India (Tatjana et. al., 2007). Cultural and religious beliefs primarily influenced CSR in the pre-industrial age before the 1850s. The primary focus was on ethics, charitable actions, and other discretionary efforts for which no social obligations or standards existed. Historically, all entities, including corporations, were expected to follow their scripture-based promises. Researchers say the Indian merchant aristocracy is rooted in kindness.

Globally, the CSR discourse has changed from charity to strategic CSR and shared values (Whitehouse, 2006). With the passage of the Companies Act in 2013, CSR became mandatory (Singh & Verma, 2014). India was one of the first countries to enact CSR legislation. Many Indian businesses have done CSR activities on their own over the years. However, new restrictions in the 2013 Companies Act require corporations to follow specific norms and processes to assist the country in prospering socially and economically.

Any company with a net worth of 500 crores, a turnover of more than 1000 crores,

ora profit of 5 crores or more in the previous financial year must comply with the mandated CSR requirements, according to Section 135 of the Companies Act, 2013. According to Schedule VII of the Act, the corporation must spend at least 2% of its profit on CSR efforts.

The CSR laws expanded the scope of compliance and obligation requirements to encompass holding and subsidiary corporations and overseas firms with branches or offices in India (Pattnaik & Shukla, 2018).

## **SDGS**

The term "sustainability" dates back to the 1800s. The Brundtland Commission met in 1987 to discuss current and future generations' needs. They defined *sustainability* as "filling current needs without jeopardizing future generations' ability to meet their own needs" (Ebner, 2007).

Organizational "Business as usual" is hard to claim. People are trying to transform unsustainable organizational systems. The UN reacted with the Sustainable Development Agenda. It advocates 17 SDGs with 169 targets and over 500 indicators to solve society's current overwhelming requirements. The SDGs aim to end poverty, improve people's lives and well-being, foster peace and more inclusive society, and restore the environment (UNDP and UNRISD, 2017; Nurunnabi et al., 2019; Lu et al., 2020).

The SDGs aim to reach indicators that the MDGs failed to achieve (UN, 2015). This new set of targets is unlike the Millennium Development Goals. It is universal, meaning it applies to everyone in every country; it promotes education and learning quality; it protects the environment; and promotes peace as a goal (Caprani, 2016). The SDGs are divided into three categories: economic, social, and environmental (UN, 2015).

## **GOAL 4 OF SDG**

The SDG declaration envisions a society where everyone has access to high-quality education. Under Goal 4 of the SDG, which it wants to achieve by 2030, the SDG slowdown recommends various criteria. "To ensure that all girls and boys get an accessible, fair, and high-quality primary and secondary education that leads to relevant and effective learning; that all girls and boys have access to high-quality early childhood development, care, and pre-primary education so they can be ready for primary education; that all women and men have equal access to affordable, high-quality technical, vocational, and higher education, and that a large number of girls and boys, in particular, can do so" (UN, 2015).

## **STEEL INDUSTRIES**

The steel industry in India is a mix of public and private companies that contribute roughly 2% of the GDP. Steel companies have been among the first to show social responsibility since the Industrial Revolution. Jamshedji Tata, the group's founder, used scholarships for study abroad in 1892. The organization founded India's first science and atomic research institutions. It also says it will not do business with companies that do not respect its CSR policies (Srivastava et al., 2012). In 2020-21, the company contributed almost 222 crores to CSR. Jindal Stainless Limited (JSL) defines CSR as addressing major social issues and involving all stakeholders in focused, long-term initiatives and projects. Since its inception, Neelachal Ispat Nigam Limited has prioritized CSR.

## **REVIEW OF LITERATURE: CSR AND SDGS**

CSR is a way for businesses to help make the world a better place for everyone (Mishra, 2021), and it helps the SDGs (AN and Yoon, 2021; Silva et al., 2021). The SDGs are internationally recognized, comprehensive, and realistic frameworks for CSR and sustainability (Van Zanten & Van Tulder, 2018). However, a thorough plan is required to deploy CSR funds and prioritize SDG targets (Zagloet et al., 2021). A trade-off must be made between investment and conditions to reach the Sustainable Development Goals, Bowen et al. said in 2017. A solid administrative framework is also essential to use resources appropriately and give each of the SDGs the attention and care they deserve.

Researchers say corporate donations might help achieve the SDGs by 2030. To help society, corporations must adjust and adapt to future requirements while being more transparent (Silva, 2021).

Ethics, human rights, society, economy, ecology, and companies are covered in Sustainable Development. Globalization has impacted the way we think about ethics and human rights. According to Moon (2007) and Hamaan (2003), many global trends actively favor sustainable growth. However, CSR focuses on the environment, society, economy, and businesses (Behringer & Szegedi, 2016). It also shows how similar both ideas are.

CSR has grown in importance as it deals with concerns including business ethics, global corporate citizenship, social performance, and stakeholder management. CSR is concerned about long-term sustainability issues and supports voluntary sustainability standards (Giovannucci et al., 2014). The duty to sustainability affects long-term economic performance (Salzmann et al., 2005; Dawkins & Lewis, 2003;

Hopkins, 2002). Comprehensive CSR programs can help businesses grow and improve their image.

Schoenherr et al. (2017) studied CSR and SDGs. In addition, they stressed the importance of establishing a framework for CSR and assessing the commercial impact on SDGs.

The meaning of "sustainable development" has been extensively researched, and many people have different opinions about what it means. Many of the business world's long-term goals are only possible if they are met through CSR efforts. Sustainability has become the cornerstone of CSR and environmental management, adds Korhonen (2003).

Rahman and Islam (2019) found that commercial banks in Bangladesh use CSR ideas to help the country meet its long-term development goals. The study found that more CSR actions helped the SDGs grow.

CSR is widely acknowledged as a crucial business process. This sustainable method benefits society, industry, and the environment. As a result, CSR is vital for long-term growth (Rahman & Islam, 2019). The literature review above highlights how CSR is linked to sustainability issues and how CSR is critical to achieving sustainable development goals.

## **OBJECTIVES OF THE STUDY**

1. Mapping the CSR activities undertaken by the selected steel Industries under goal 4 of SDGs.
2. To look at how steel Industries spend their money on CSR concerning goal 4 of SDGs.

## **RESEARCH METHODOLOGY**

Secondary data such as the CSR reports of the companies were used for the present study. A statistical tool such as the Percentage method analyzes and interprets data. The researcher used his compilation method to depict the different activities undertaken by the three industries in the field of Education.

## **CASE STUDIES:**

### **CSR Initiatives Goal 4 of SDGs: Neelachal Ispat Nigam Limited (2014-2021)**

The concept of CSR at NINL has been a foundation of success right from the establishment of the company. To lead its CSR activities, NINL has created a set of fundamental principles: "Care, Compassion, Commitment, and Trust." NINL aims to

"be a reputable worldwide leader in the iron and steel industry, focusing on people's prosperity and environmental preservation." To achieve its objective, NINL is committed to continually improving its social responsibility, environmental, and economic policies to have a beneficial influence on society.

The company provides financial assistance to Educational Institutions and Teachers under its signature programs such as *financial aid to educational institutions* and *financial assistance to teachers*.

The company under the *Donation of Inverters to School* has donated three Inverters.

### **CSR Initiatives Goal 4 of SDGs: Jindal Stainless Limited (2014-2021)**

CSR is defined by Jindal Stainless Limited (JSL) as solving major social concerns and engaging all stakeholders throughout time. To be admired and acknowledged as a socially responsible corporation, JSL plans to launch projects. The firm also believes that personnel should strive for CSR to support CSR operations fully, thereby ensuring the Company's comprehensiveness.

JSL's *Digital Equalizer Programme* with the American India Foundation. The program equips schools with laptops and overhead projectors. Currently, the program has eleven schools. The Sarva Siksha Abhiyan embraced all Computer Aided Learning (CAL) Schools. The initiative also provided inverters to schools. Subjects have helped 1222+ students.

*Child-Friendly Education Centre (CFEC)*: JSL believes that every child deserves a dignified existence with equal possibilities. In five centers, the program benefited 195 pupils.

Towards this end, JSL founded the Jindal Institute of Industrial Training (JIIT). IT, Beauty and Wellness, Advanced Electrical Application, Ladies Tailoring, and Sewing are some of the skill development courses offered by JIIT. So far, the initiative has helped over 1000 pupils.

Schools got more Teachers to boost learning and instruction. JSL's mission is to give children a good education, hence the *Promotion of Education* initiative. JSL has created programs including *Scholar Program*, *Navodaya Coaching Centre*, *Village Library*, *Bridge Course Education Program*, etc. The program provided youngsters with school bags, play activities, and educational resources. In several schools, computer classes were added. Much literature on farming and patriotic topics was available in the village libraries. These projects have benefited thousands of people.

### **CSR Initiatives Goal 4 of SDGs: Tata Steel Limited (2014-2021)**

Tata Steel Limited (TSL) believes in CSR. Jamsetji Nusserwanji Tata founded the



company in 1868. TSL wants to "create a global standard for value creation and corporate citizenship." The company has always sought to manage its business correctly, honoring human dignity and conforming to the law. Long-term, the organization seeks to improve the quality of life in the places they serve globally. "Community is the cause for the existence of the Corporate," said TSL, a pioneer in social responsibility. Tata Steel believes in giving back to the community. TSL has impacted countless lives over the years. TSL's progress towards SDG 4 is described below.

To improve students' lives via education and health, the *Mid day Meal Scheme* was developed. TSL feeds around 112000 kids every day in 384 schools.

TSL started *Adult Literacy Program* to aid India. The government intended to enhance adult literacy rates using the Computer Based Functional Literacy (CBFL) instrument. Non-literate adults could learn to read, write, and do math in 50 hours over three months. TSL's effort has made 15,000 individuals functionally literate.

The *Tata Steel Scholars Program and Jyoti Scholarship* provide financial aid to deserving SC/ST students. It is open to students from Class VII to post-graduation. So far, 11908 SC/ST students have been helped.

The *Preparatory Coaching initiative* aims to improve students' English, Math, and Science skills. The campaign targeted kids in grades VIII-X. So far, 5500 students have benefited.

The *Residential Camp Schools* project aims to re-engage dropouts and vulnerable youngsters involved in child labor. The institutions also provide residential bridging courses to help dropouts return to school. The project established five Residential Camp Schools for 410 pupils. Six thousand five hundred seven dropouts were re-enrolled, and 864 of 1548 pupils were mainstreamed.

TSL initiated the *1000 School Project* to improve education in 1000 government schools in Odisha. So far, the project has benefited 625000 youngsters and created 2765 child-free

zones. The project installed 400 libraries in public schools. For the Learning Enrichment Program, 150 schools were chosen. Finally, the project trained 4252 management committee members from 733 schools.

TSL developed the *30 Model Schools Project* to get disadvantaged youngsters into good public schools. Twelve schools were built and handed over to the state government, offering quality education to almost 5000 pupils.

The company launched *Child Education for Particularly Vulnerable Tribal Groups (PVTGs)*. The initiative has enrolled 260 students in seven residential English medium

schools. TSL also works with PVTGs to educate them.

TSL has also launched the *Children of the Street program* to improve the lives of street children and educate them. The initiative has already empowered 87 kids.

*Skilling Youth Program* has influenced 24114 youth's lives. In addition to construction, the program offers training in auto mechanics and design. So far, 13760 youngsters have finished training, 8248 of whom were placed or self-employed.

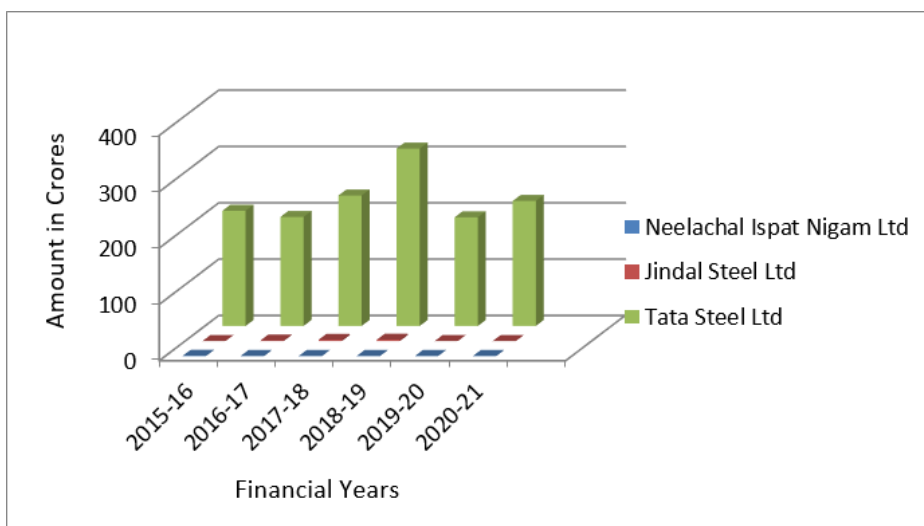
**Table 1.1: Total amount spend by the companies during the financial years on CSR**

Financial Year	Neelachal Ispat Nigam Ltd	Jindal Stainless Ltd	Tata Steel Ltd
2014-15	60.54	Nil	17146
2015-16	67.80	Nil	20446
2016-17	34.54	107.53	19361
2017-18	22.60	226.59	23162
2018-19	46.81	231.76	31494
2019-20	30.21	Nil	19299
2020-21	27.41	Nil	22198

*Source: Annual Reports of Respective Industries*

## FINANCIAL EXPENDITURES

The reported CSR spending of the three steel Industries after implementing the compulsory CSR mandate drastically differed from each other. The reported spending of Neelachal Ispat Nigam Limited (NINL) ranged from 22.60-67.80 lakhs during the Financial Year (FY) 2014-21. The spending in the case of Jindal Stainless Limited (JSL) was quite different compared to Neelachal Ispat Nigam Limited. The company announced losses during the FY 2014-15, FY 2015-16, FY 2019-20, and FY 2020-21 and reported, "There were no profits in the last three years seeing as of Section 198 of the Act, so the company did not have to spend money on CSR under Section 135 of the Act in that year". The company did not allow any money to their CSR cell during the years, which resulted in the non-functioning of the cell during the Financial Years. Between the FY 2016-17, the company made a profit, as reported in its annual report. The company's reports also reported that the company spent around 1.07 crores during FY 2016-17, 2.26 crores in FY 2017-18, and 2.31 crores in FY 2018-19, respectively. Tata Steel Limited (TSL) had been consistent with its contribution to society and reportedly spent 171-315 crores in FY 2014-21.



**Fig 1.1: CSR expenditure made by the three Steel Industries in the financial years (2014-2021)**

Figure 1.1 shows the highs and lows in the CSR expenditure of the three companies, respectively. Tata Steel Limited had no comparison of expenditure with the other two steel industries, NINL and JSL.

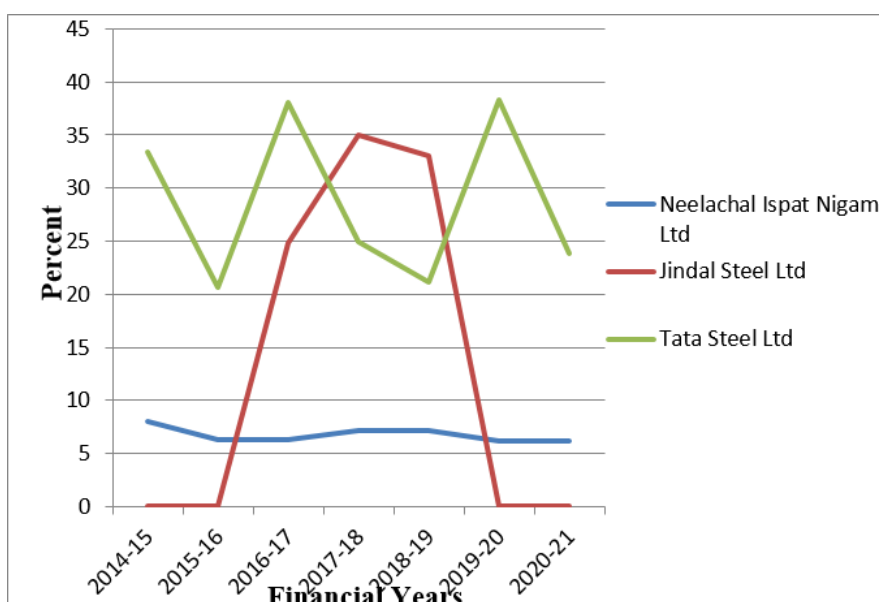
**Table 1.2: Spending of three Companies for CSR activities on Goal 4 of SDG's (Education and Skill Development) and the percentage share of spending of the total annual budget for the area**

Financial Year	Neelachal Ispat Nigam Ltd		Jindal Steel Ltd		Tata Steel Ltd	
	Amount In lakhs	% of annual budget	Amount In lakhs	% of annual budget	Amount In lakhs	% of annual budget
2014-15	4.86	8.02	Nil	-	5731	33.42
2015-16	4.26	6.28	Nil	-	4221	20.64
2016-17	2.17	6.28	26.69	24.82	7371	38.07
2017-18	1.62	7.16	79.34	35.01	5781	24.95
2018-19	3.38	7.22	76.63	33.06	6652	21.12

Financial Year	Neelachal Ispat Nigam Ltd		Jindal Steel Ltd		Tata Steel Ltd	
	Amount In lakhs	% of annual budget	Amount In lakhs	% of annual budget	Amount In lakhs	% of annual budget
2019-20	1.86	6.15	Nil	-	7392	38.30
2020-21	1.70	6.20	Nil	-	5281	23.79

Source: Annual Reports of Respective Industries

The CSR spending concerning goal 4 of the sustainable development goals for the three companies also differ. The spending for NINL for Goal 4 of SDGs ranges from 1.70-4.86 lakhs during the FY 2014-2021. In comparison, the spending for JSL ranges from 26.69-79.34 lakhs during the FY 2016-2019. TSL alone outnumbers the spending of both the companies' combined. The spending of TSL for goal 4 of SDGs ranges from 42.21-73.92 crores in the FY 2014-2021.



**Fig 1.2: Percentage of expenditure for the Education sector by the three companies over the financial years (2014-21)**

The allotment of the budget for Goal 4 of the SDGs from the company's total budget also differs to a certain extent. In FY 2014-21, NINL spent 6.15-8.02 percent of the total budget for the area. Whereas in terms of JSL and TSL, it was seen that both the companies spend in a range of 20-40 percent of the total budget for the area. JSL spend around 24.82-35.01 percent of the total budget for the area in the FY 2016-19, and TSL spend around 20.64-38.30 percent of the total budget for the area.

## CONCLUSION

The study concluded that the actions carried out towards Goal 4 of the SDGs varied from one organization to the next due to differences in work culture, vision, and knowledge of their societal responsibilities. Apart from that, various actions, effects, and outcomes varied from one organization to another. Some were unable to spend much because they were not doing well but sought to do something rather than nothing. Some businesses were unconcerned with CSR or the community, preferring to follow the rules. Moreover, other businesses do not consider complying with required standards since influencing the lives of community members is far more vital to them than profit. According to the study, the education of youngsters is also improving as a result of such corporate CSR programmes.

The study's conclusions are analogous to Rahman and Islam's (2019). They concluded in their study that firms concerned with CSR grow their contributions to CSR year after year, eventually leading to the achievement of the country's sustainable development goals. The current analysis also shows that the three companies have made considerable contributions to CSR. The research's findings further reveal that because of the overlap with one or more categories of CSR, the actions were also in line with Goal 4 of the SDGs (Mishra, 2020). (Mishra, 2020). As a result, it emphasizes extended initiatives of CSR activities in line with the SDGs, resulting in overall development. Finally, it is not unreasonable to speculate that corporate donations in the form of CSR or SDGs could help governments reach the SDGs by 2030.

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# CHANGING REALITIES AND SDG

## 4.1:A CASE STUDY OF BIHAR

Saurabh Kumar Shanu\*

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### INTRODUCTION

The Millennium Development Goals (MDGs) were followed by the Sustainable Development Goals (SDGs). SDGs aspire to end poverty in all its forms and achieve sustainable development by encouraging economic development, social inclusion, environmental sustainability, and good governance including peace and security. These goals support human rights and highlight the right to development as of vital objectives.<sup>[1]</sup> The 17 SDGs are interlinked and indivisible and set up by the United Nations General Assembly in 2015 to be achieved within 15 years of its formulation. Sustainable Development Goal 4 aspires to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. Quality education is central to the lives of the people in order to have a meaningful, constructive, and quality life. Its significance has been acknowledged as on average each household in developing countries like India spent around 23.5% of their family expenditure on education in 2014 which was 16% higher than the 1996 level.<sup>[2]</sup> Such a large expenditure on education is unaffordable for families in India where, according to UNDP data, in 2019 around 28% of the population was poor. India has the largest number of primary schools in the world and it also has the world's largest number of students who do not meet basic learning levels.<sup>[3]</sup> Although the Right to Education has been recognised as Fundamental Right by the Indian Constitution under Article 21-A, in 2021 around 15 crore students were out of the formal education system in India. The formal education system in India comprises government, private and charitable schools, anganwadis, and Higher Education Institutions.<sup>[4]</sup> There has also been a growing disparity between the public financed education institution and individual proprietors who have commercialised education. The inability of the public institution to provide quality education to all has provided the individual run institutions with a free hand to charge arbitrary fees thus making education out of reach of many underprivileged students. SDG 4 consists of 10 targets of which target 4.1 aspire to ensure that all the children irrespective of their gender, without discrimination, receive totally

\* PhD scholar, Department of History, Delhi University, India free, equitable and quality primary and secondary education that will lead to relevant and effective learning outcomes.<sup>[5]</sup> The objective of the paper is to highlight the challenges faced by developing countries like India in achieving SDG 4.1 with the case study of Bihar which ranks among the poorest states in India.

## **SITUATING SDG TARGET 4.1 IN THE INDIAN CONTEXT**

Article 26 of the Universal Declaration of Human Rights (1948) states that each individual has the right to education, elementary and fundamental education shall be free, and promote tolerance and peace. Accordingly, the Eighty-Sixth Amendment Act, 2002 of the Indian Constitution provides free and compulsory education for all in the age bracket of 6-14 years as a Fundamental Right. Similarly, the provision of the constitution came into force with the enactment of the Right of Children to Free and Compulsory Education Act in 2009.

Education, primarily elementary and secondary education is considered important by Indian families due to its significance for social mobility. The colonial form of knowledge and its codification of India rendered Indian society amorphous where social mobility of castes became an arduous task. Castes were enumerated and clearly defined by the censuses which resulted in the emergence of caste consciousness among the Indians.<sup>[6]</sup> Education remains one of the few paths through which social mobility can be achieved by the underprivileged, poor, and marginalised.

Universal Elementary Education (UEE) set the tone for primary, secondary education and beyond. India had inherited from its colonial ruler a heritage of large-scale illiteracy, inadequate school infrastructure, and an absence of proper provision for education. In 1951, just after the independence only 17 per cent of men and just 9 per cent of women were literate in India.<sup>[7]</sup> In 2001, after 50 years of independence literacy rate among males was 75.85% and 54.16% of females were literate. There was a huge gap visible in the literacy rate of women and men. In 2000, Sarva Shiksha Abhiyan (SSA) was launched as an umbrella scheme to provide 5 years of elementary education for all children in the 6-14 age group by 2007 and eight years of schooling by 2010. One important feature of SSA was inclusiveness. The project aimed to bridge all social and gender gaps at the primary level of schooling by 2007. The project was inclusive in nature as it attempted to bridge the gender gap in school enrolment and reached out to children coming from Scheduled Tribes, Scheduled Castes and children

belonging to other marginal classes. Under the project, districts having a higher population of children belonging to the above-mentioned communities were classified as Special Focus Districts (SFD). The SSA resulted in considerable improvement, according to District Information System for Education (DISE), in the enrolment rate of children belonging to SC, ST and Muslim communities as well as girls.[8]

Constructive years of children in India have suffered for a long time because of the colonial heritage of the country as the mediums of instruction in schools are often different from the mother tongue spoken by the children. The education system established by

the colonial government mostly promoted English as the medium of education and often other languages such as Persian or Hindi were used.[9] The antipathy towards the vernacular languages or vulgar languages in the schools continued in the post-colonial period, especially in private schools where English is mostly preferred despite the fact that children studying their curricula in their mother tongue do better than children studying in unfamiliar languages.[10] However, the recently launched National Education Policy (NEP 2020) comprehends that children understand concepts more quickly in their mother language. NEP aspires to promote mother tongue as a medium of instruction till class five and preferably till class eight and beyond. This is to be followed in public and private schools as well as in high-quality textbooks.[11] SDG 4.1 aims to ensure relevant and effective learning outcomes among students in primary and secondary schools without discrimination. NEP's emphasis on mother tongue as a medium of instruction will ensure there is parity between public and private funded schools.

SSA and the Right to Education Act intended to bridge the gap and assist in achieving the UEE target in India. Under the framework of these initiatives free and compulsory education for all the children falling in the 6 to 14 age group, irrespective of their gender, social and economic background, was to be provided free and compulsory education. But despite having noble objectives the initiatives had limited success as still 15 crore children in 2021 were out of school. The inherent bottlenecks in the implementation of SSA prevented it from achieving its full potential. The budget constraints and inadequacy of funds in SSA which aimed at ushering in quality elementary education for all were restricted from realising its objectives. For instance, a mere 3000 was provisioned for providing an accessible education system for children with disabilities.[12]

Despite Government initiatives like SSA, the Right to Education Act, Mid-Day Meal, Beti Bachao Beti Padhao, Universal Elementary Education remains elusive. There

are many factors that are impeding the achievement of the goal. Rather it is the combination of multiple, interconnected problems that are creating obstructions in the path of achieving SDG

The issues can be broadly classified into traditional and contemporary.

#### **SDG 4.1: CHALLENGES AND BOTTLENECKS**

India is a diverse country and so are the challenges. There is no limited number of roadblocks which are impeding achieving the targets enshrined under SDG 4.1. The challenges vary from state to state and region to region. But there is one uniformity, all the issues obstructing UEE invariably affect the underprivileged children. Drug addiction is one major roadblock in the states like Delhi and Punjab. According to an estimation done in 2018 by the Ministry of Social Justice and Empowerment more than 90 per cent of street children in Delhi were addicted to one or other form of the drug.<sup>[13]</sup> Around one thousand kilometers away from Delhi in the east, in the state of Jharkhand, the challenges are different in nature. Here the availability of schools, remoteness, and discrimination

against Scheduled Tribes are major causes of concern.<sup>[14]</sup> For convenience, I have divided the problems stalling UEE in India into two groups. The first group consists of traditional issues such as poverty, school infrastructure, migration, gender bias, inadequate funding, proximity to disaster and so on which are plaguing the growth of education since the colonial era. The contemporary problems are new and have emerged as recent phenomena due to changed socio-economic and environmental realities.

The most dominating factor among the traditional issues is poverty. Poverty along with a high population and fertility rate creates a catch-22 situation where people are illiterate because of poverty and poverty exists because of illiteracy. According to a study by Bogale and Korf (2009), if the size of the household increases by one member, then the probability of being moderately poor and extremely poor increases by 5.16% and 3.13% respectively.<sup>[15]</sup> With the increase in the number of individuals, it becomes difficult for the family to make a choice.

They can either send their children to school and starve or use the extra hands for extra income to sustain the family. In states like Bihar where around 52 per cent of the population is multidimensionally poor (NITI Aayog 2021) the choices of a family have been limited and when they have to choose, they prefer subsistence over education. Bihar is the poorest state in India and it also has a literacy rate of 61.80 (Census 2011), the lowest in India. One of the reasons poor children don't go to school is because of the

direct or indirect high cost of schooling.<sup>[15]</sup> The Govt run schools are mostly free in India and provide children with the resources required for their education and incentivise them to come to school. Such initiatives include mid-day meals, free books and dresses, scholarships for girl children and the list are long. However, the quality and uniformity of schemes vary and then there is sometimes delay in fulfilling the commitments promised by the government. The indirect cost of schooling is the income the children would have earned had they worked instead of going to school. In countries like India where around 28% of the population earn less than \$2 dollars a day, the indirect cost of schooling becomes too high for the household to afford.

Education is investment parents want to make but not all can afford, especially in countries like India, where there are chances of less return due to quality issues of education, teachers and infrastructure. Education quality determines whether the investment in schooling returns in good earnings. A poorly trained teacher, insufficient infrastructure, and inaccessibility of schools due to infrastructure and remoteness affect the quality of return and influence the decision of parents where they have to make a tough call whether to send their children to school or put them in the child labour market where the children ensure an income to the family. The lack of awareness of parents and illiteracy also ensure that children are sent to work instead of school. A study on child labour in Aligarh's lock industry highlighted that around 80% of parents of the child labourers were illiterate.

[16] Poverty also compels families to migrate in search of better livelihood opportunities where the education of children becomes secondary for the household.

Gender bias and gender disparity are other concerns that further obstruct UEE in India. The extent of gender disparity varies from region to region and it is highest in rural areas of northern India.<sup>[17]</sup> Gender disparity also affects the financial well-being of a family. Poverty was found to be more extreme in the households headed by women in India (Meenakshi and Ray, 2000) [18] Similar pattern was found in South Africa (Aliber, 2001) [19], and Kenya (Muyanga, 2008) [20]. A World Bank study conducted in Hungary in 2001 backs the finding that female-headed households are associated with long-term poverty. The gender disparity found in northern India also results in disparity in completion of schooling among girl children of north India.<sup>[21]</sup> The gender disparity in school education is the culmination of multiple socio-cultural, economic, and infrastructural factors that combined obstruct the education of girl children. For instance, the lack of toilet facilities in schools discourages menstruating girls to attend classes on a regular basis which affects the relative and lifelong learning outcomes of primary and secondary education.



The contemporary challenges in achieving SDG 4.1 have emerged in the last two-three decades and are consequences of changed socio-economic and environmental realities. Climate change has emerged as the most significant challenge in the 21<sup>st</sup> century affecting every aspect of our lives and schooling has not remained untouched by it. Climate change has affected indiscriminately every region of the earth; however, its impact differs depending upon the geographical location of the country or the state. But when it comes to the financial consequences of climate change, the poorest are the hardest hit as they don't have the means and the resources. Climate change induced extreme weather events affect the cognitive skills, physical growth, and learning capability of the children as they affect food production leading to high food prices and a high malnutrition rate among children. India is one of the countries where children belonging to poor households in rural areas are most likely to suffer from nutrition deficiencies.[22]

The rise in incidents of pandemics due to climate change [23] has the potential to impact the schooling of the children as the risk of infectious diseases reduces the number of school days. The education of Children going to elementary and primary schools is affected more by the rise in infectious diseases as it is the constructive years of the children where their analytical and thinking ability grows rapidly and influences their lifelong learning abilities. SDG 4.1 becomes an uphill task amidst the pandemic. This was visible recently during the COVID pandemic where it eroded 20 years of educational gains. Further, it also led to a decline in the minimum reading proficiency level of 101 million or 9 per cent of children in grades 1 through 8 in 2020.[24]

The covid pandemic has also highlighted the issue of the digital divide. It has emerged as a major challenge with the widening gulf in the digital facilities between private and government-run schools. This gulf is also visible in the government-run schools belonging to different states. Poor states don't have the means and resources to finance digital facilities in government schools such as smart classes. Further, households face financial constraints in providing digital devices to their children. A study conducted in 2020 by the Azim Premji Foundation revealed that around 60 per cent of children in India didn't have access to digital and online learning opportunities.[25] A UNESCO conducted study

in India revealed that only around 22 per cent of schools in India have digital devices. The rural areas are worse with only 18% of schools having computer connectivity. Urban areas fared a little better with just 43% of schools with adequate resources. When it comes to internet connectivity just 19% of schools all over India have access to it.[26] The digital divide among schools and households is not an educational problem but

rather it is a socio- economic one. Huge income disparity, lack of financial support, poverty, illiteracy and lack of awareness among parents, and the inability of the state to provide modern learning tools to schools and students manifest into a wide digital divide. Access to digital means of learning, internet connectivity, and a creative environment in schools and at home is essential for the children to keep up with the changes happening in the field of education and learning as they have become an intrinsic part of the modern education system.

India has one of the largest schooling systems in the world and it requires a great effort to ensure the quality of education when it is plagued by multiple issues which affect each state differently. The presence of traditional problems along with the simultaneous existence of contemporary issues in the education sector makes it a difficult job for states like Bihar which have suffered from ages of colonial exploitation and in the post- independence period have limited financial resources. The next section of the paper will through the case study of Bihar try to highlight how the traditional and contemporary issues manifest. Problems in the achievement of UEE in states like Bihar aggravate more which are economically struggling and poverty is present in all its forms.

### **CASE STUDY OF BIHAR: LEAVING NO ONE BEHIND**

The year was 2010. There is a small village Wafapur Sharma around 10 kilometers east of Lalganj, a small town in Vaishali district of Bihar. There were only a few small shops in the village but most of them were concentrated near the Central government-run Navodaya Vidyalaya. The school had internet facilities, and excellent school infrastructure with playgrounds for several sports including football, and basketball. The students were provided hostels, food, dresses and shoes. Practically the children had almost all the facilities a student requires. Within the walls of the Navodaya Vidyalaya, there was one small state government-run school, Buniyadi Vidyalaya. It was an elementary school that provided education till class five. The walls of the school were made up of brick and mud and it had a thatched roof. The sanitation facility was deplorable and the plasters were falling. Attendance in the school at any given time was not more than 20. The children had no proper clothing and mostly the upper half of their body was naked. These two schools of Wafapur Sharma had stark differences in terms of resource availability, infrastructure and quality of education. State government-run schools of Bihar were not much different from the Buniyadi school mentioned above. However, in recent times the infrastructure of school classrooms has improved but they still lack other facilities like computers, playgrounds, well-trained teachers, and smart classrooms. The list is long.

The 2011 census revealed Bihar at the bottom of the list with a literacy rate of just 61.80 per cent. There was a huge gap in male and female literacy rates. Around 71% of men were literate while just 51% of women of Bihar could read and write. Bihar belongs to one of the states where all the factors prohibiting the achievement of SDG 4.1 manifest. It presents a perfect case that can be studied to understand the requirements of financially struggling states to achieve universal elementary education. This section of the paper will try to highlight the issues faced by states like Bihar in order to achieve SDG 4.1.

Most discernible is the drastic gender gap in the literacy rate of Bihar. Among all the education-related indicators female literacy rate is perhaps the most crucial one given the socio-economic situation of women in India, especially of women belonging to rural areas. Although, the Indian constitution under Article 21-A provides free and compulsory education to all children, irrespective of their gender, in the age group of six to fourteen years as a Fundamental Right the current situation of Bihar shows a wide disparity when it comes to male and female literacy rates. Educated women are capable of bringing social, economic and cultural change but the socio-economic situation of women is preventing them from attaining quality education. Even though the first girls' school in the state was opened in 1816 the state has struggled to educate its women. The school was established by Roman Catholics in Bettiah. In 1823, Hindustani Girls' High School was opened in Monghyr by the Calcutta Female Juvenile Society.<sup>[27]</sup> A combination of multiple socio-economic and cultural factors have been responsible for the exclusion of women which include deep-rooted gender bias in society, lack of economic independence of women, engagement of girl child in domestic chores, and lack of sanitation facilities at school. In 2016, 30% of elementary schools in Bihar didn't have a girls' toilet. Together, they have resulted in a low enrollment rate, an increase in the number of school days missed, and a high dropout rate of girls. Girls who are above 10 years of age face most challenges when it comes to bringing them to school. In 2005, around 20% of girls falling in the age group were out of the school. In the next 5 years, it witnessed the sharpest decline in the number of girl children still not enrolled in the school. The number came down from 20% to around 6%.<sup>[28]</sup> But enrollment cannot be the criteria to judge whether a child is getting a quality education or not as high number of enrollments doesn't always translate into a high attendance rate. Even before the COVID pandemic, the attendance on an average day in Bihar was generally around 60%.<sup>[29]</sup> However, the rise in the enrollment of girl children can be attributed

to the efforts of the state government which runs schemes like Mukhyamantri Kanya Utthaan Yojana (MKUY).

MKUY aims to encourage girls toward education with financial help from their birth till they graduate. Overall, a total of Rs. 40, 000 is provided to the families who have a girl child from her birth to her graduation. To make education accessible, the state government also provides bicycles to school-going girls. However, the issue of sanitation remains which needs to be addressed to achieve UEE.

Bihar is a disaster-prone state with a large part of its territory susceptible to flood, natural and man-made. In addition, there is ample proof that climate change has changed the frequency, predictability and gravity of natural disasters. Such developments have amplified the likelihood of small-scale disasters transforming into a human catastrophe. Children are, by definition, a very vulnerable section and are, therefore, particularly at risk of the negative effects of disasters. Disasters have numerous impacts on children

and can be categorised into education, nutrition, health and safety, and economic impacts. These effects are connected and interrelated in nature and have both instant and long-term effects. The effects vary for children depending on their age and gender, for instance, health problems are more severe in infants and adolescents suffer from issues related to their education.<sup>[30]</sup> Around 73.63% of the geographical area of North Bihar is flood-prone and out of 38 districts, 28 districts get inundated. Flooding is an annual phenomenon in Bihar that causes huge loss of property, lives, farmlands and infrastructure. The frequent flood pushes families into poverty in an already impoverished Bihar where around 52% of people are multidimensionally poor.<sup>[31]</sup> The frequent floods affect the infrastructure of the schools and keep the children out of their classrooms in their most constructive years. Anganwadis, primary and middle schools coming under flood-prone zones are inundated annually. More extensive damage is caused to schools which are close to riverine areas. In 2007 more than 4100 schools were damaged because of floods in Bihar.<sup>[32]</sup> Next year, the Koshi flood displaced more than 7.5 lakh students, and around 160 primary schools were wiped out with about 7500 schools suffering from some form of infrastructural damage. The destruction was so extensive and widespread that schools throughout the region were delayed by more than a month.<sup>[33]</sup> The frequent flood and poverty create a push factor that compels the people of Bihar to migrate outside and it is another impediment in achieving UEE in the state. The distress migration leaves the objectives of Article 21-A of the Indian Constitution unfulfilled.

In poor states like Bihar, people migrate from rural to urban regions or from

underdeveloped to more developed areas in search of better livelihood, and living standards and to deal with their poverty. Migration in Bihar is a culturally accepted practice for livelihood, especially for the landless class and illiterates. Around 80% of the migrants don't have a property in land and about 85% of the migrants could not read and write.<sup>[34]</sup> The migrants either leave their children in the village or bring their kids with them. In both cases, the education of the child suffers. Sometimes the children, especially adolescents, migrate to support their families financially. But in both cases, due to their vulnerability, children suffer from numerous problems which encompass health and education-related issues and several other social challenges including exploitation.<sup>[35]</sup>

Migration directly or indirectly through remittances and through knowledge, attitude and practice respectively encourages the left-behind children, especially the girl child, to attain education.<sup>[36]</sup> The left-behind family of migrants spend more on education compared to other families and on the other hand, the children who accompanied their parents were unable to attend classes on a regular basis. The dropout rate is also higher in the accompanied children in contrast to left-behind children.<sup>[37]</sup> The objective of migration, in most cases, is the improvement of the living standard of the family but the climate change and recurring pandemics have highlighted the flaws of the migration when thousands of migrants were left with no provision and resources to survive and educate their children.

The COVID pandemic forced schools to close and switch to digital mediums of learning. Since 2020, there has been a steady rise in digital platforms providing services for online education. The impact of the pandemic was disproportionate and the poor

states like Bihar were most impacted. The households of Bihar struggle to send their children to school due to the causes mentioned above. Further, the children during the pandemic were exposed to uncertainties when it came to their education and around 10 lakh children had to drop out of schools during the COVID lockdown.<sup>[38]</sup> The education department had launched

Vidha-Vahini mobile application to facilitate the education of the children and help them in completing their courses. However, the challenges faced by the students are economic ones. According to a study conducted by the International Institute of Population Science in 2019, half of the households of Bihar were exposed to migration and during the lockdown, they were severely hit. Access to digital learning requires smartphones and laptops which is a luxury for many in Bihar where the Per Capita Income (PCI) in 2020-21 was a mere 50,555 rupees compared to 86,659 for



India.[39] Further, the PCI does not present the actual figure and has to be corroborated by other data as well. Around 52% of the population in Bihar is multidimensionally poor, hence, the money is concentrated in the hands of the few. Accessing applications like Vidha-Vahini requires smartphones and only 54.4% of children had smartphones at home out of which only 11.8% had access to it all the time which was the lowest figure in India.[40]

## CONCLUSION

The example of Bihar shows that some roadblocks in achieving SDG Target 4.1 are universal and affect each and every region. For example, decent sanitation, gender bias, qualified teachers, and poverty are impediments affecting UEE in almost every state. But some issues are specific to a particular state. In Bihar, the problem of distress migration, and its susceptibility to flood are unique to the state. Bihar spends more than 15% of its budget on education which is among the highest in the country. However, due to its high population and low GDP, the budgetary allocation of more than 15% translates into around 10,000 rupees per student expenditure which is among the lowest in the country. A study conducted by the Child Rights and You (CRY) and the Centre for Budget and Governance Accountability (CBGA), highlighted that Bihar's expenditure per student is exceedingly less than the spending of states such as Goa (Rs 67, 041), Kerala (Rs 38,811), Tamil Nadu (Rs 23,617) and Karnataka (Rs 22,856).[41] Therefore, achievement of the objectives of SDG 4.1 will require a targeted approach keeping in mind the specific needs of a particular state. States like Bihar require more financial assistance from the Union to improve the school infrastructures which are disaster-resilient, and accessible to every gender and differently-abled children. As all the factors impeding SDG 4.1 in Bihar are interconnected it also becomes crucial to expand the reach of welfare schemes keeping in mind the requirements of the children of the migrants.

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# EXPANSION IN HIGHER EDUCATION AND FEMALE LABOUR MARKET OUTCOME IN INDIA

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## ABSTRACT

*The active engagement and contribution of a nation's labour force is significantly responsible for the progress of that nation, whether it be social or economic. The work force is created by both men and women, although it has been highlighted that over the past ten years, India has seen a steady fall in the percentage of women who are participating in the labour force, from 37% in 2005 to an all-time low of 23% in 2016. However, the proportion of women enrolling in higher education has increased. According to AISHE research, the percentage of women enrolled in higher education climbed from 22% in 2012 to 26% in 2016. As SDG 4 has demanded that there should be inclusive and equitable quality of education for all and also very diligently prescribed that states should promote lifelong learning opportunities to all who demand. This paper seeks to understand why women's labour force participation is declining even as their proportion in higher education is rising. In this paper, we investigate the role of education in explaining the disparities in labour market outcomes between men and women in India. We specifically look into the extent to which education affects women's observed lower labour force participation and earnings than men, and whether any contribution education makes to the gender wage differential can be attributed to differences in educational endowments between men and women or to discrimination in the labour market. Our findings imply that women face high rates of wage discrimination in the urban Indian labour market, but that education has little effect on this discrimination. The wage-disadvantage effect of women having fewer years of education than men is completely counterbalanced by the wage-advantage effect of women having higher returns to education than men. The entire research relied on secondary data.*

**KEYWORDS:** Female labour participation rate, education, gender gap, return rate of education, development, outcome

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## INTRODUCTION

A number of South Asian nations exhibit perplexing trends in the contribution rates of women, with India being particularly remarkable for its declining rates in recent years. Over the past 20 years, the Indian economy has grown quickly, averaging 8% annual growth. On the other hand, the ratio of educational attainment has significantly increased in recent decades while the fertility rate has been declining relatively quickly. (Bhalla and Kaur, 2011) Policy-makers were considerably surprised by the drop in the female labour force that resulted from fewer women working in rural areas in this scenario. There is no simple relationship between educational achievement and female labour force participation. (Klasen and Pieters, 2012) While the percentage of males participating in the job market has progressively decreased since 1993, that of women has stayed mostly unchanged. Women still make up just around 40% of the world's labour force, despite the fact that 345 million more have entered the workforce in the last 20 years. Since 2015, regional estimates for the labour force participation rate of women have ranged from 19.1% in the Middle East to 65.5% in Sub-Saharan Africa. In 2015, the participation rate for India was only 30.5%. The sociocultural and traditional communities of India, as well as the region's economic, political, and religious factors, all have a significant impact on the lives of women. It is heavily dependent on agricultural, densely inhabited, and traditionally bonded regions where gender issues offer a difficult problem. (Malik and Jabreen, 2018) Girls' education levels have increased, according to research, but the fertility rate has decreased. Additionally, India has been able to maintain its high rates of economic development throughout the 1990s. The creation of productive work opportunities is still India's biggest difficulty, notwithstanding these development trajectories. From an economic perspective, it is crucial to examine if these increases in women's participation in the labour market have benefitted them. Even in a culture that is rapidly evolving, historical gender patterns still have an impact on outcomes.

## LITERATURE REVIEW

The labour market is a key factor in determining economic and social success in emerging nations like India (Cazes and Verick, 2013). Since it has been discovered that a variety of factors influence the labour market's outcome, there may be a possible incompatibility in the labour market. Higher education does, however, have a significant impact on labour productivity and is one of the key factors in improving the outcome in the job market. Over the past few decades, higher education has grown significantly. India, one of the few rapidly expanding economies in the world, raised funding for higher education in the Eleventh Five Year Plan by a factor of

nine, realising the benefits of education for the economy (Government of India [GOI], 2008). Because of this, there are now significantly more people attending higher education institutions (HEIs), there are more HEIs overall, and both private and governmental funds are now spent on higher education. The recent development of postsecondary education in a wide number of nations, particularly during the late 1980s to early 2000s, has accelerated the secular increase in education and schooling years. This growth has not been consistent

across nations or genders, nor has it had a consistent effect on the make-up of the labour force and on rates of labour force participation (LFP) (Acarkay, 2019).

Women tend to participate in the labour force less frequently than males overall, and when they do, they are more likely to hold low-paying jobs with uncertain futures. (OECD 2001, p. 267 & p. 299) The low rate of female labour force participation is caused by a variety of causes, including discrimination based on gender, school dropouts, marriage, and poor earnings. According to Patkar (1995), there are gender disparities in the workforce and low socioeconomic level among Indian women. Its curriculum, stability in higher education, and the connection between higher education and changes in the labour market have all been affected by the huge educational growth (Enders, 2010). The prevalent belief regarding educational growth is that although it undoubtedly results in more trained labour and higher productivity, it also has a negative effect that disrupts the supply and demand in the labour market, hurting the employment situation. The link between educational development and job status in China was explored by Zongchang and Yongqui (2007), who discovered that the extension of education and improvements to the educational system had a favourable impact on employment.

However, a significant amount of actual data demonstrated the discrepancy between employment growth and educational advancement. The effect that more education has on employment does not seem to be appropriate given that unemployment is more common among highly educated people than among those with less education, especially among women. According to Aggarwal et al. (2011), having more education over time decreases a worker's tendency to take up physical labour. In contrast, King on and Unni (2001) discovered that educational returns rise as education levels rise.

Another significant issue that has an impact on a person's degree of education as well as their job situation is the socio-economic groupings and gender gap. It is a basic rule that socially dominant groups always have a greater probability of enrolling in school and finding employment. It appears that the allocation of jobs is biased in favour of the socially advantaged groups. According to Borooah (2010),

the upper-caste Hindus in India have higher job status than the socially disadvantaged classes. Unni and Sarkar (2012) stated that, in contrast, education has a high return on investment for socially disadvantaged people. However, the low level of education in these underprivileged areas results from the scarcity of schools in that area, which prevents them from taking advantage of better employment opportunities. As a result, they continue to choose self-engaging economic activities, which raises the proportion of self-employment in underprivileged social groups.

The correlation is circumstantially disputed, which calls into doubt the human capital hypothesis that says that higher education inevitably results in better outcomes for women in the labour market. As a result of this expansion's effects on the labour market, there is an "oversupply" of graduates and a "skill mismatch," which eventually reduces the pay premium since there is a larger pool of candidates with comparable

qualifications available to employers. The relationship between supply and demand determines the wage premium (Machin and McNally, 2007). Additionally, the labour market situation for women has always been partial in contrast to men, both in terms of work status and salaries. Therefore, there are worries about the unbalanced rise in the degree of education and the corresponding result of female labour force participation.

From the above literature review it is very much evident that there are several important things to be noted in higher education, employability and gender relation. Following research issues are attempted to be addressed in this study:

- Does the availability of higher education enhance the number of women who participate in the labour market, and what kind of engagement is this?
- Does expanding higher education minimise the income gap between men and women, or under what conditions does it play a significant role in women's return to the labour force?

## **EMPIRICS AND ANALYSIS**

The current study makes use of input from the two IHDS waves (India Human Development Survey 2016a). IHDS1 is a nationally representative sample of 41,554 households in India's States and Union Territories over the years 2004 to 2005. (except for the small territories of Andaman Nicobar and Lakshadweep). The sample includes 971 urban blocks, 1503 villages, and 384 districts. There are 215,754 people living in these 41,554 households. With an 83% re-contact rate in 2011–12, a second wave re-interviewed the same homes. To account for greater attrition in urban areas, the IHDS2

sample was significantly increased. Married women between the ages of 25 and 59 make up the analysis sample. Many women under the age of 25 are still engaged in school, whereas those over 59 are more likely to have retired.

The IHDS is a multi-topic survey that includes modules on a variety of topics, including gender relations, economic position, social capital, and modules on health, education, work, marriage, and other topics. The head of the home or another person with appropriate knowledge of the income, expenses, and employment status of household members often responded to the household economic questionnaire. Women may perform part-time or seasonal jobs, they may work from home, or they may only participate in the labour market during times of family crisis, making it particularly difficult to measure women's employment (Beneria 1982, Folbre 1995, Hirway 2002, Das 2006). The IHDS measure of workforce participation is more thorough than that of previous polls, as was already mentioned. The IHDS has separate modules for various types of work (such as on the household farm, wage labour, in household nonfarm businesses), and it asks which household members participated in each type of work during the previous year, in contrast to the NSS, which asks about a woman's principal and secondary status activities. Anyone who worked at least 240 hours in any form of employment in the preceding year is regarded as being in the labour force for the purposes of the current study. Since these are typically viewed as standard domestic duties in India, caring for family animals, gathering firewood or other fuels, and obtaining water from public sources were not counted as labour force participation.

The analysis breaks down work participation into three categories in addition to the overall measure of labour force participation: self-employment in own farm and nonfarm companies, salaried work (defined as monthly pay), and casual agricultural and nonagricultural wage labour paid daily. If a woman works more than 0 hours in any one category of work every year and more than 240 hours in any one category of work overall, she is said to be working in that category. It should be mentioned that women are able to be categorised as employees in a variety of job categories. Illiteracy, pre-primary (0–4 years), primary and post-primary (5–9 years), secondary (10–11 years), higher secondary (12+ years without a degree), and college graduate or higher are the six categories under which women's education is subdivided. Personal earnings and household incomes are aggregate metrics constructed across numerous survey modules, similar to employment. The poll also inquired about household income from remittances, rental and property income,

pensions, and government programs in addition to asking about wages and benefits from each type of labour (India Human Development Survey 2016b). Each household member's share of other family income was determined by deducting their take-home pay from the overall family income. Each household member's own earnings were determined for household firms that employed more than one household worker by multiplying their share of the total hours worked by the enterprise's net income. Except for a tiny number (2.1%) of women with negative or negligible other household earnings below Rs. 1000, the log of other household income was estimated (usually households with crop failures resulting in negative net incomes). These women were identified by a different dummy variable, to which the floor value of ln (1000) for other household incomes was subsequently applied.

The majority of prior research has revealed that the bivariate association between women's LFP and education is J-shaped. According to the data, the labour force participation rate for women fell steadily and dramatically from 53.3% to 22.4% as their level of education increased from none to secondary school completion. Following that, there is a minor increase in the proportion of women in the labour force; 28.1% of college-educated women are employed.

	Any Work	Mean of husband's years of education	Mean (Log of other family income)	Exponential (3) (Rupees)	Salaried work	Family farm or business	Casual wage labor
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
Illiterate	53.3%	3.6	10.74	46,293	3.0%	36.0%	30.0%
Incomplete primary	46.9%	5.8	10.88	52,897	4.0%	31.9%	22.8%
Primary	32.6%	8.2	11.21	73,948	3.6%	23.4%	11.8%
Secondary	22.4%	10.7	11.57	106,074	6.2%	15.2%	4.0%
Higher Secondary	23.4%	12.1	11.77	129,656	12.1%	11.1%	2.5%
College graduate	28.1%	13.7	12.17	192,142	22.4%	6.7%	0.3%

Source: IHDS1 and IHDS2.

The income of a married woman's household is directly correlated with her husband's education and vice versa. the significant correlation between wives' and husbands' educational levels and the well-known reality of homogamy. The relatively linear association between this homogamy and the logarithm of other family income is



partly a result of this. A woman's family's income increases in a comparable proportion with each year of her schooling. For ease, we'll convert those yearly averages to rupees using 2012 pricing.

Three logistic regression models are estimated to predict the log probabilities of a woman having a job. In the first model, only the education categories are used to predict the log chances of a woman having a job. The J-shape curve visible in the bivariate relationship is reflected in the predicted coefficients. From illiteracy to secondary completion, the probabilities gradually decrease before bending upward for higher secondary and college graduates. The second model expands the categories for education to include additional family income. The predicted impact is substantial, as expected: a doubling of other family income (a little more than half a standard deviation) would result in a reduction of the average woman's labour force participation rate from 41.6% to 33.4%. However, the effects on the estimations for schooling are primarily of importance to us. The third model includes the following fundamental controls: the husband's educational level, the wife's age, the number of children aged 6 and under and married women in the home, as well as dummy variables for state fixed effects. Many of these connections are really solid. Even with the same levels of schooling and other family income, Dalits and especially Adivasis are far more likely to be employed than Forward Castes. Due to the concentration of Dalit and Adivasi women in lower educational levels, it is these women's disadvantaged caste backgrounds—not educational levels—that are to blame for some of the steep unfavourable relationships at these levels of education. Similar to this, some

of the favourable impacts of higher education on labour force participation are obscured by the Forward Caste concentration among college graduates. When there are controls, the education relationship takes on a definite U-shape, making college graduates, other things being equal, the group most likely to be in the labour force.

The "paradoxical relationship" between a woman's LFPR and her educational attainment is somewhat explained by the income effect, but not entirely. Despite having a higher human capital that should make employment more appealing, secondary school graduates nonetheless have a lower likelihood of being in the labour force than those with no formal education. Although being in an urban location has a significant negative impact on women's labour force participation, it's interesting to note that both urban and rural places show a similar U-shape association with schooling (results not reported). Women with finished secondary education have the lowest labour force participation rates in both rural and urban locations. This rate increases with postsecondary education in both rural and urban areas (somewhat

stronger in urban areas), and it decreases with no education in both rural and urban areas (slightly stronger in rural areas). The U-shape curve may need observing the many work types that educated women execute in comparison to the jobs that illiterate women perform, according to the strong but primarily additive effect of urban location.

The sorts of employment held by working women revealed that college graduates are more likely to be found in the more secure (and prestigious) compensated roles, whereas less educated women are more frequently found working on the family farm or as wage workers. The study then assesses the significance of job kinds by constructing three multivariate logistic regression equations to forecast the log probabilities of a woman working in each category of employment. More education has the expected beneficial association with a higher likelihood of employment for paying positions. As a woman's education level rises from being illiterate to having a college degree, the anticipated probability that she would be employed in a salaried position between the ages of 25 and 59 rises from 0.02 to 0.24. On the other hand, when her education level rises, the odds for all other jobs decrease. The anticipated likelihood of her working on a family farm or business drops from 0.22 to 0.13, and from 0.13 to 0.01 for agricultural or non-agricultural wage labour.

These findings are in line with one explanation for women's labour force involvement that educated women seek higher-paying, more prestigious occupations. The implication might be that Indian women would exhibit the customary positive link between higher employment rates and more schooling if all or most of the available jobs paid salaries. Such positions are scarce, though, and are often only open to those with advanced degrees. We may anticipate higher levels of labour force participation from women with intermediate levels of education if suitable employment were readily available for them. The demand side of the Indian labour market is where you should look for solutions to the remaining perplexing U-shape relationship.

## **CONCLUSION**

The labour market in India is complicated, and recent trends have indicated that it has been characterised by faster employment growth for men and in cities. As a result, India's already low level of female labour force participation decreased much more in the 2000s. Even if there are numerous interconnected and complicated factors contributing to the drop, such as growing earnings and higher educational enrollment, the absence of higher returns to education in the labour market appears to be a significant barrier. This study demonstrates a U-shaped association between women's education and participation in paid work. The likelihood of engaging in paid job increases with education levels above the mandatory completion of secondary school. This is due to the

small and low returns to education at lower levels of education. With higher educational levels comes a huge boost in returns. Thus, in both the rural and urban labour markets, education is substantially correlated with both male and female salaries. However, in both rural and urban labour markets, women earn significantly less money for every year of education than do males.

This could be the cause of both the drop in women's participation in the labour force and the rise in school enrollment. Policies that support women's continued education beyond the secondary level may increase their engagement in paid jobs. The economy will not function properly if only primary education is made available since modern industry requires higher education. An economy dominated by contemporary manufacturing and services will disadvantage someone with only eight years of education. Secondary education is essential because children in this age range, especially girls, are particularly vulnerable and are more likely to be trafficked, forced into child labour, or forced into early marriages. It is necessary to take steps to increase employability through skill development and vocational training. The benefits of schooling may grow if discrimination against women in the workforce is eliminated.

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# GANDHIAN REFLECTIONS IN THE PEDAGOGY PROPOSED BY NEW EDUCATION POLICY 2020

Anu Verma\*

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*“Education implies all-round drawing out of the best in child and man - body, mind and spirit,”: Mahatma Gandhi*

## ABSTRACT

*The National Education Policy put forward by the Government of India addresses some fundamental aspects of the need for educational growth in the country. Finding Gandhi in this elaborate endeavour of the government of the day through the lens of Mahatma Gandhi's teachings and practices is an explorative journey to arrive on consonance of the Gandhian ways and the future path of the Indian education system. The document presented for consideration and implementation by various stakeholders primarily including the state government by the state government relies heavily on original Gandhian teachings.*

*This paper presents the foundational roots of many of the recommendations of National Education Policy 2020 in the Gandhian teachings and lists important facets of the reflections which we find on the careful study of the NEP document. The so-called modern education system, mostly copied from the western practices, have failed to fulfil the aspirational and civilizational needs of Indian education and hence the NEP 2020 is a clarion call to go back to the roots. Though, the drafting committee of the NEP 2020 may not have explicitly quoted many ideals put forward in the document as being inspired or borrowed from the Gandhian teachings, the spirit of the document sufficiently acknowledges that the roadmap for Indian Education System for the future is grounded in the early 20th century teachings of Mahatma Gandhi, the Father of the Nation.*

**KEYWORDS:** Education for all, Higher Education, India, Policy, Governance

## INTRODUCTION

The Government of India approved the National Education Policy 2020 on July 29, 2020.

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The drafting committee of the report led by Dr. K. Kasturirangan; former chairman of the Indian Space Research Organisation had submitted it to the Ministry of Human Resource Development on December 15, 2018. The four-part National Education Policy covers school education (Part I), Higher Education (Part II), Other Key Areas of Focus (Part III) such as Adult Education, promoting Indian languages and online education; and ‘Making it Happen’ (Part IV), which discusses NEP’s implementation roadmap. The development is slated to be a harbinger of landmark changes in the Indian education landscape.

The New Education Policy unveiled by India is a step ahead in its fulfilling of global obligation as well. The global education development agenda reflected in the Goal 4 (SDG4) of the 2030 Agenda for Sustainable Development, adopted by India in 2015 - seeks to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” by 2030. Such a lofty goal will require the entire education system to be reconfigured to support and foster learning, so that all of the critical targets and goals (SDGs) of the 2030 Agenda for Sustainable Development can be achieved.

## **PREVIOUS POLICIES**

The implementation of previous policies on education has focused largely on issues of “access and equity”. The unfinished agenda of the National Policy on Education 1986, modified in 1992 (NPE 1986/92), is appropriately dealt with in this Policy. A major development since the last Policy of 1986/92 has been the Right of Children to Free and Compulsory Education Act 2009 which laid down legal underpinnings for achieving universal elementary education.

## **GUIDING PRINCIPLES OF NEP 2020**

The purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values. It aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by our Constitution.

## **RESEARCH METHODOLOGY**

In this research paper a descriptive method of research has been used which is based on the secondary data. The data has been collected from various sources. Primary

source of collecting data is the government website to know details of NEP2020. Other important sources of data collection are books written by Gandhi and written by other writers on Gandhi's educational policies. Gandhi's autobiography is another most authentic source of data in this research paper. Newspaper articles and Journals such as Navjivan, Harijan and Young India which were contemporary newspapers of that time and started by Gandhi during pre-independence India are some other important sources of data.

## **GANDHIAN REFLECTIONS IN NEP 2020**

Gandhi said in the Wardha education scheme that by education he meant an all-round drawing out of the best in child and man - body, mind and spirit. Literacy is not the end of education or even the beginning. It only means that men and women can be educated. Literacy in itself is no education. He said that he would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training.

According to Gandhi, the curriculum of the basic education should consist of craft, which can be achieved by his formula of three H's (hand, head and heart) three R's (reading, writing and basic calculation), medium of instruction should be mother tongue and social studies, natural science and art and music. (Harijan 31-7-37)

Gandhi's views were sufficiently accommodated by the drafting members of the NEP 2020. Some examples of the direct correlation to Gandhian thoughts and NEP recommendations are discussed in the following paragraphs.

## **THREE 'R'S**

NEP 2020 recommendations:

Attaining foundational literacy and numeracy for all children will thus become an urgent national mission, with immediate measures to be taken on many fronts and with clear goals that will be attained in the short term (including that every student will attain foundational literacy and numeracy by Grade 3). The highest priority of the education system will be to achieve universal foundational literacy and numeracy in primary school by 2025. The rest of this Policy will become relevant for our students only if this most basic learning requirement (i.e., reading, writing, and arithmetic at the foundational level) is first achieved.

Gandhian reflections:

Gandhi advocated free and compulsory education for all children up to the age group of 7 to 14 to make them able to have knowledge of three 'R's that is reading, writing



and arithmetic. Basic education must be free else students who are coming from poor families would not be able to get education and remain illiterate. The course of primary education should be extended at least to seven years and should include the general knowledge gained up to the matriculation standard less English and plus a substantial vocation. (Harijan, 2-10-1937)

Gandhi said in Harijan that formal training comes in at the very beginning. Indeed, it is an integral part of the general equipment. I have indeed said, and I repeat here that reading may come a little later and writing may come last. But the whole process has to be finished within the first year, so that at the end of the first year in the school of my imagination a seven years old child boy or girl will have much more than the general information that any boy or girl has in the primary school during the first year. He will

read correctly and draw correct letters instead of making the daubs that the children generally do at present. The child will also know elementary additions and subtractions and the simple multiplication table. (Harijan, 16-10-1937)

## **ROLE OF TEACHERS**

NEP 2020 recommendations:

Due to the scale of the current learning crisis, all viable methods will be explored to support teachers in the mission of attaining universal foundational literacy and numeracy. Studies around the world show one-on-one peer tutoring to be extremely effective for learning not just for the learner, but also for the tutor. Thus, peer tutoring can be taken up as a voluntary and joyful activity for fellow students under the supervision of trained teachers and by taking due care of safety aspects. Additionally, it will also be made far easier for trained volunteers - from both the local community and beyond - to participate in this large-scale mission.

Gandhian reflections:

On teacher's duty and responsibility Gandhi said that imparting knowledge of three R's was one of the items. Teachers had to look after the health and character of their students. They were not to use corporal punishment on any account whatsoever. Work was to be like play. The children – boys or girls – were on no account to be tired out. The first business of the teacher was to examine the appearance of each boy and girl – their eyes, ears, teeth, hair and nails and clean them, wherever necessary and teach the boys to keep themselves clean, to see to it that the children behave properly. (Harijan 25-3-1933)

## Foundational education for children

### NEP 2020 recommendations:

The Foundational Stage will consist of five years of flexible, multilevel, play/activity-based learning and the curriculum and pedagogy of ECCE. The Preparatory Stage will comprise three years of education building on the play, discovery, and activity-based pedagogical and curricular style of the Foundational Stage, and will also begin to incorporate some light textbooks as well as aspects of more formal but interactive classroom learning, in order to lay a solid groundwork across subjects, including reading, writing, speaking, physical education, art, languages, science, and mathematics.

### Gandhian reflections:

Gandhi also advocated education based on activity based pedagogical and curricular style of the Foundational stage will also begin to incorporate some light textbooks as well as aspects of more formal but interactive classroom learning, in order to lay a solid groundwork across subjects, including reading, writing, speaking, physical education, art, languages, science, and mathematics. He did not only advocate this type of education rather he practised it in his Tolstoy Farm in South Africa in 1910.

“I fully appreciated the necessity of literary training; I started some classes with the help of Mr. Kellenbach and Sjt. Pragji Desai. (Gandhi’s South African colleagues at Tolstoy Farm) nor did I underrate the building up of the body. This they got in the course of their daily routine. For there were no servants in the farm and all the work from cooking to scavenging, had to be done by the inmates. It was obligatory for all children old and young to do gardening if not engaged in the kitchen. The children had to do the lion's share of this work which included digging, pits, felling timber and lifting leads. This gives them ample exercise. They took delight in the work and so they did not generally need any other exercise or games.” (An Autobiography, Part IV, Ch. XXXII)

Gandhi never advocated physical exercise in the form of gym and wasting money too; rather he wanted children to learn to work at farm or some other manual work which includes fun and physical exercise too. This even helps them to know the ground reality of their country and its people.

## VOCATIONAL STUDY

### NEP 2020 recommendations:

The Secondary Stage will comprise four years of multidisciplinary study, building

on the subject-oriented pedagogical and curricular style of the Middle Stage, but with greater depth, greater critical thinking, greater attention to life aspirations, and greater flexibility and student choice of subjects. In particular students would continue to have the option of exiting after Grade 10 and re-entering in the next phase to pursue vocational or any other courses available in Grades 11-12, including at a more specialised school, if so desired.

The above-described stages are purely curricular and pedagogical, designed to optimise learning for students based on the cognitive development of children; they will inform the development of National and State curricula and teaching-learning strategies at each stage, but parallel changes to physical infrastructure will not be required.

Gandhian reflections:

‘Gandhi always intended to teach every one of the youngsters some useful manual vocations. For this purpose, shoe making and carpentry was taught to children at Tolstoy Farm along with the education of three ‘H’s. For him education of three ‘H’s, that is Head, Hand and Heart was as important as literacy education to children.’ (An Autobiography)

When Gandhi was in Bombay for some work, a friend asked him the importance of Vocational education in Primary Education. To which Gandhi replied that “I am a firm believer in the principle of free and compulsory Primary education for India. I also hold that we shall realise this only by teaching the children a useful vocation and utilising it as a means for cultivating their mental, physical and spiritual faculties.” (Harijan, 9-10-1937)

## **ROTE LEARNING**

NEP 2020 recommendations:

The key overall thrust of curriculum and pedagogy reform across all stages will be to move the education system towards real understanding and towards learning how to learn - and away from the culture of rote learning as is largely present today. The aim of education will not only be cognitive development, but also building character and creating holistic and well-rounded individuals equipped with the key 21st century skills.

Gandhian reflections:

About the use of cramming like parrots and its uselessness, Gandhi said that real education has to draw out the best from the boys and girls to be educated. This can

never be done by packing ill-assorted and unwanted information into the heads of the pupils. It becomes a dead weight crushing all originality in them and turning them into mere automata. If we were not ourselves victims of the systems, we would long ago have realised the mischief wrought by the modern method of giving mass education, especially in a case like India's. (Harijan, 1-12-1933)

Attempts have been made by many institutions to produce their own text-books with more or less success. But they do not answer the vital needs of the country. Teachers and Textbooks dare not be satisfied with mere mechanical work resulting in simply making the children under their charge indifferently and in a parrot-like manner learn the books chosen anyhow. They have undertaken a great trust which they must discharge courageously, intelligently and honestly. (Ibid)

## **PRACTICAL EDUCATION**

NEP 2020 recommendations:

In all stages, experiential learning will be adopted, including hands-on learning, arts-integrated and sports-integrated education, story-telling-based pedagogy, among others, as standard pedagogy within each subject, and with explorations of relations among different subjects. To close the gap in achievement of learning outcomes, classroom transactions will shift, towards competency-based learning and education.

Gandhian reflections:

Gandhi in his article Navjivan laid on the importance of learning weaving, carding and spinning, Gandhi said that students while learning literary education should be experts in the art of cultivation of cotton. They should know enough carpentry for the purposes of the village, that is they should be able to manufacture good Charkhas and should be able if not to manufacture at least to repair the carts and plough etc. then they should know enough sewing for village life. (Navjivan, 27-5-1928)

They should know about village games and rules of health. On storytelling Gandhi wanted children to be told stories of Ramayana and Mahabharata to keep them connected with their culture and religion.

Gandhi had a very illegible handwriting and he had felt shameful in South Africa when he saw his fellow Advocates had very good handwriting. Therefore, all his life he laid great emphasis on the good handwriting of children since childhood. Because it is not possible to improve handwriting in a later phase of your life. For that purpose, he wanted children to be taught art and craft at the initial stage which helps them to improve their handwriting. (Ibid)

## MOTHER TONGUE LEARNING

NEP 2020 recommendations:

It is well understood that young children learn and grasp nontrivial concepts more quickly in their home language/mother tongue. Home language is usually the same language as the mother tongue or that which is spoken by local communities.

Wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regionallanguage. Thereafter, the home/local language shall continue to be taught as a language wherever possible.

All efforts will be made early on to ensure that any gaps that exist between the language spoken by the child and the medium of teaching are bridged.

Gandhian reflections:

Gandhi wrote in Harijan on 25-8-1946 “I must cling to my mother tongue as to my mother’s breast, in spite of its shortcomings. It alone can give me life-giving milk.”

On the importance of learning in mother tongue Gandhi mentions his own school time experience. In his article in Harijan, he says that in his fourth year of high school he had to study all his subjects with English medium (English medium was compulsory in high school) not Gujarati medium (Gujarati was mother tongue of Gandhi in which he had completed his primary education). So, he and his fellow colleagues had to learn manythings by heart though they could not understand them fully and often not at all. He further says that what he knew of Arithmetic, Geometry, Algebra and the like took four years of his life but they could all have been learnt easily if his medium would have beenGujarati. And also, his Gujarati vocabulary would have been richer. (Harijan, 9-7-1938)

While addressing Kashi Vishwavidyalaya, Banaras on 21-january -1942, he highlighted the importance of using regional language over English. Since he was in Kashi, he addressed the importance of Hindi as a regional language in Kashi Vishwavidyalaya. In his speech he gave the example of Japan- a country that has successfully challenged the supremacy of Western nations. Thousands of boys and girls in Japanese schools and colleges receive their education not through the medium of English but through Japanese.

He said that the knowledge gained thus has become national property.



## **SKILL EDUCATION FOR PRIMARY STUDENTS**

NEP 2020 recommendations:

Every student will take a fun course, during Grades 6-8, that gives a survey and hands-on experience of a sampling of important vocational crafts, such as carpentry, electric work, metal work, gardening, pottery making, etc., as decided by States and local communities and as mapped by local skilling needs.

Specific courses in tribal ethno-medicinal practices, forest management, traditional (organic) crop cultivation, natural farming, etc. will also be made available.

Gandhian reflections:

He wanted primary education should be imparted through the medium of village handicrafts like carpentry, ploughing, spinning and carding etc. is thus conceived as the spearhead of a silent social revolution fraught with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and village and thus go a long way towards eradicating some of the worst evils of social insecurity. It will also lay the foundation of just social order in which everybody is assured of a living wage and the right to freedom. (Harijan, 9-10-1937)

Gandhi wanted children to be able to recognize simple diseases and cure them through simple home remedies. (Navjivan, 27-5-1928) Gandhi himself experimented on natural remedies and therapies. He knew the impact of those remedies; thus, he favoured adding it to the education of children. This way a large amount of money can be saved too.

Gandhi in his Phoenix and Tolstoy Farm in South Africa made it compulsory for all children to do agriculture and gardening on a daily basis for some time. It was a way by which all the children (under the strict observance of elders) were doing manual work, learning the art of gardening and it was their physical exercise too with fun time with their fellow ashramite. Though ashram pupils of Gandhi were living in very tough climatic conditions yet they never fell ill due to their hard physical routine. (Autobiography)

## **IMPORTANCE OF ETHICS**

NEP 2020 recommendations:

Students will be taught at a young age the importance of “doing what's right”, and will be given a logical framework for making ethical decisions. In later years, this would then be expanded along themes of cheating, violence, plagiarism, littering,

tolerance, equality, empathy, etc., with a view to enabling children to embrace moral/ethical values in conducting one's life, formulate a position/argument about an ethical issue from multiple perspectives, and use ethical practices in all work. As consequences of such basic ethical reasoning, traditional Indian values and all basic human and Constitutional

values (such as seva, ahimsa, swachchhata, satya, nishkam karma, shanti, sacrifice, tolerance, diversity, pluralism, righteous conduct, gender sensitivity, respect for elders, respect for all people and their inherent capabilities regardless of background, respect for environment, helpfulness, courtesy, patience, forgiveness, empathy, compassion, patriotism, democratic outlook, integrity, responsibility, justice, liberty, equality, and fraternity) will be developed in all students.

#### Gandhian reflections:

Gandhi is known for his tenets of Satya and Ahimsa. He preached what he practiced. His educational policy also advocated following the principle of Truth and Non-violence.

Gandhi in his autobiography mentions the importance of character building as the proper foundation of children and he said that if the foundation is firmly laid, he was sure that the children could learn all the other things themselves or with the assistance of friends. (Autobiography, 1926)

He said that if the teachers are of good character, then students follow their traits. Therefore, character building and ethics are followed through the living touch of the teacher. (Young India, 1-9-1921)

In his article Harijan on 30-3-1934, Gandhi said that real education consists of drawing the best out of you. The book of humanity is the best book of all that should be learnt by all children. In his opinion, acts of service while studying is the best way to learn.

Gandhi said that in our languages there is a beautiful word, equivalent to the word student that is brahmachari. This means who conducts himself so as to bring himself nearest to God in the least possible time. All our learning or recitation of the Vedas, correct knowledge of Sanskrit, Latin, Greek, and what not will avail us nothing if they do not enable us to cultivate absolute purity of heart. Therefore, Gandhi laid great emphasis on the character building of students and according to him this was the end of all knowledge. (Young India, 8-9-1927)

## ANCIENT CULTURE AND BOOKS

NEP 2020 recommendations:

All curriculum and pedagogy, from the foundational stage onwards, will be redesigned to be strongly rooted in the Indian and local context and ethos in terms of culture, traditions, heritage, customs, language, philosophy, geography, ancient and contemporary knowledge, societal and scientific needs, indigenous and traditional ways of learning etc. – in order to ensure that education is maximally relatable, relevant, interesting, and effective for our students.

Children will have the opportunity to read and learn from the original stories of the Panchatantra, Jataka, Hitopadesh, and other fun fables and inspiring tales from the Indian tradition and learn about their influences on global literature.

Gandhian reflections:

Gandhi in *Young India* wrote about his Nai Taleem or New Education that New Education to be Rooted in the culture and life of the people. He said that the fact to be realised is that India by the very face of her long established and elaborated civilization had once the advantage of an educational system of her own, the only thing entitled to be called national. In his opinion the institutions that stand for the inevitable revolution for the restoration of the national and social continuum will have in their hand the secret of the future. (*Young India*, 20-3-1924)

About the value of culture Gandhi said that the force that maintains society together is a series of high loyalties, loyalty to faith, calling, parents, family, dharma. The ancient educational system of India certainly maintained the long tradition of pride and services, the place of every order within the body, social and body politic. (Ibid)

Mahatma Gandhi shares his own school time experience about teaching books at his young age. He said that he had to learn several books of English prose and English poetry. No doubt all that was nice but that knowledge has been of no use to me in serving or bringing me in touch with the masses. If I had instead passed those precious seven years in mastering Gujarati and had learnt mathematics, sciences, and Sanskrit and other subjects through Gujarati, I could easily have gained with my neighbours. (*Harijan*, 9-7-1938)

Gandhi wanted children at the initial stage of education to be told stories of Ramayana and Mahabharata to keep them connected with their culture and religion. (*Navjivan*, 27-5-1928)

## **CONCLUSION**

Gandhi was consistent in his view that education was incomplete without the accomplishment of learning. He insisted in all his teachings that a person was made of the three constituents of the body, the mind and the spirit. He always called upon his followers to be aware of any education effort that only catered to the mind and kept the body and spirit starving.

After a long wait of around three decades, it seems the New Education Policy unveiled in 2020 calls for a paradigm shift in philosophy of the approach towards education in the country. It stresses on achieving the expected outcomes of human development through the path of Gandhian teachings to a large extent. It has undoubtedly given prominence to the idea of holistic, inclusive and engaging education efforts which is enjoyable to both the learner and educator.

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# THE 'CURSE OF KNOWLEDGE' BIAS AND NILP

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## ABSTRACT

The Curse of Knowledge is a cognitive bias that happens when someone communicates with another person and unintentionally thinks that the other person has the background necessary to grasp what is being said. Some authors also refer to this bias as the "Curse of Expertise."

According to the 'Curse of Knowledge' hypothesis, it is much more difficult to convey the fundamentals to someone who lacks the same knowledge than it is for someone who is well-versed in those disciplines or fields of endeavour. This essay examines how this bias may affect the New India Literacy Programme's execution (2022 - 2027). The Program's goals are to teach not only the fundamentals of literacy and math's but also other abilities essential for 21st-century citizenship, such as key life skills.

**KEYWORDS:** Curse of Knowledge, New India Literacy Programme, Teacher-learner, literacy skills, digital skills

## INTRODUCTION

The Government of India's ambitious NILP plan, which will be carried out in collaboration with the relevant States and Union Territories, depends on the volunteerism of college and high school students. It places a strong focus on the involvement of civil society and non-governmental organisations in delivering literacy instruction to adult learners over the age of 15 that primarily consists of critical and digital skills.

This essay explores the potential communication barrier brought on by the 'Curse of Knowledge' bias during the NILP program's teaching-learning process, which is intended to take place online. It could be challenging for the volunteer literacy tutor to see oneself in the student's shoes. An experienced digital user might forget the challenges a newly introduced learner might encounter.

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This essay also attempts to determine whether the "Curse of Knowledge" bias can be a problem when evaluating the new digital learner's progress based on what the volunteer expert faculty member believes is best instead of what the learner actually needs.

## **HISTORICAL PERSPECTIVE**

In a 1989 Journal of Political Economy article, economists Colin Camerer, George Loewenstein, and Martin Weber introduced the concept of the "Curse of Knowledge." Their study sought to refute the "conventional assumptions in such analyses of asymmetric knowledge in which better-informed individuals may precisely anticipate the judgement of less-informed agents."

This study was inspired by Baruch Fischhoff's 1975 research on the cognitive fallacy known as hindsight bias, which holds that knowing the outcome of an event makes it seem more predictable than it actually is. Fischhoff had found that participants were unaware of how their knowledge of the outcomes affected their responses, and even if they were aware, they were unable to ignore or overcome the bias's consequences.

Participants in the study were unable to precisely recall their earlier, less informed mental states, which is directly related to the Curse of Knowledge. Fischhoff postulated that the participant was "anchored in the insightful state of mind induced by reception of knowledge" as the source of this subpar reconstruction.

This newfound information brings us back to the curse theory put out by Camerer, Loewenstein, and Weber. It asserts that a knowledgeable person cannot precisely predict what a person, whether it be oneself or another person, would think or act if they lacked the information.

In his essay, Fischhoff challenges our inability to grasp our own ignorance and emphasises the need of knowing how people manage to reconstruct their impressions of those with less information for historians and "all human understanding."

The Curse of Knowledge notion was used in research by Susan Birch and Paul Bloom involving undergraduate students at Yale University to illustrate the idea that knowing the conclusion of an event impairs people's capacity to reason about another person's actions.

## **NEW INDIA LITERACY PROGRAMME (NILP)**

The 2022–2027 New India Literacy Programme encompasses all facets of adult education. It adheres to the 2020 National Education Policy. The Program's goals

include teaching not only the fundamentals of literacy and numeracy but also additional skills essential for 21st-century citizenship, such as financial literacy, digital literacy, commercial literacy, health care and awareness, child care and education, and family welfare. It covers the development of vocational skills geared toward finding employment locally, basic education, including equivalency for preparatory, middle, and secondary stages, and continuing education, including interesting holistic adult education courses as well as other subjects of interest to local students, like more advanced material on important life skills.

The programme, which is still in its early stages, will be carried out through online volunteerism. Face-to-face interactions are used to organise volunteer training, orientation, and seminars. All information and materials are being made available digitally so that registered volunteers can quickly access it through digital mediums including TV, radio, and mobile phone-based free/open-source Apps/portals.

The programme covers illiterates in all states and UTs of the nation who are at least 15 years old with the help of the "Online Teaching, Learning and Assessment System (OTLAS)," which collaborates with the National Informatics Centre, NCERT, and NIOS. The goal for foundational literacy and numeracy for 2022–27 is 5 crore learners at a rate of one crore per year. To start the learning process, a learner must first register in the OTLAS system by providing necessary details such as name, date of birth, gender, Aadhaar number, mobile number, etc.

One of the most notable aspects of the programme is that schools will serve as the fundamental unit for its execution. Surveys of beneficiaries and volunteer teachers will be carried out at schools (VTs). All nonliterates 15 years of age and older will receive Foundational Literacy and Numeracy instruction through Critical Life Skills. The plan places a strong emphasis on using technology to deliver adult education in order to broaden the program's reach.

As part of the NILP, CSR and charitable funding will be sought for hosting ICT support, offering volunteer support, building learning facilitation centres, and providing IT access to economically disadvantaged students in the form of cell phones, among other things. First, the 15–35 age group will reach saturation, then the 35-plus group. Girls and women, SC/ST/OBC/Minorities, persons with special needs (Divyangjans), marginalised/nomadic/construction workers/labourers/etc. who may considerably and quickly benefit from adult education will be given priority in terms of categories.

## **THE TEACHER-LEARNER PROFILE IN NILP**

The government estimates that three crores' students of around 7 lakh schools

registered under Unified District Information System for Education (UDISE) of the Ministry of Education, Government of India along with about 50 lakh teachers of government, aided and private schools will participate as volunteers.

The Programme aims at also engaging an estimated 20 lakh students from Teacher Education and Higher Education Institutions to be actively involved as volunteers for NILP.

Support will also be sought from Panchayati Raj Institutions, Anganwadi workers, ASHA workers and an estimated 50 lakhs Nehru Yuva Sangathan Kendra members, National Service Scheme and National Cadet Corps members.

There will be involvement of community organisations, participation of philanthropic and CSR organisations through volunteerism after registration through Vidyanjali portal.

The learner profile in NILP will be mostly adults, working and people who could be elder to the teacher. The learner in this program could be from a wide range of walks of life and can come with their own skill sets often beyond the assumptions of the teacher.

The learner in NILP will mostly be having a very rigid and seasoned point of view regarding the skill set which the teacher is trying to impart and it will require a much accommodative and comfortable relation for the teacher and learner to together achieve the goals of learning set under NILP.

Another limitation of the NILP teaching environment will be the lack of physical presence as the programme is designed to be executed online. The mode of training prescribed is vulnerable to communication gaps.

Assessment of Literacy in the NILP will be conducted using scientific format to capture the real-life learnings and skills for functional literacy. Assessment on demand will also be made through OTLAS and e-certificate jointly e-signed by NIOS and NLMA will be issued to the learner.

## **NILP AND THE POSSIBLE BIAS**

Due to the NILP's reliance on a volunteer network and the fact that the majority of them receive little to no teacher preparation or orientation, there is a greater chance that the program's teaching component will be biased by the Curse of Knowledge. Both the difficulty and the outcomes of teaching might be influenced by the bias. The teachers in NILP already know what they are trying to teach, but the way they are teaching it may not be the most effective for those who do not already know it.

The Curse of Knowledge bias could be detrimental to students learning new skills. This is significant because learner personal development in NILP as well as educational equity and training can be impacted by expert predictions.

Effective teachers must anticipate the problems and misunderstandings that students will have when picking up a new skill or comprehending a strange notion. To combat this bias, the NILP volunteers will essentially need orientation to avoid this bias.

## **IMPLICATIONS**

Regardless of the industry, the Curse of Knowledge bias is pervasive in the educational system and even in the workplace. The ordinary skills that are a component of NILP, such as using a phone or conducting digital transactions, are things that the volunteers have mastered through time. They might develop blind spots, making it more difficult for them to "unlearn" and consider the perspectives of the learner. This Curse of Knowledge may result in communication and empathy gaps, which may prevent NILP from fulfilling its goals.

## **OVERCOMING THE BIAS**

Studies have shown that even qualified teachers can experience the Curse of Knowledge bias occasionally if they don't focus on learning new viewpoints regarding the learner and if they don't know the learner's needs in advance. The following ways could be used to prevent prejudice in the volunteer workers' work in NILP.

1. Seeking learner perspectives - By asking about the learner's perspective even before they start to impart teaching, volunteer teachers in the NILP can ensure that there is a minimum amount of Curse of Knowledge bias. If the trainer has an idea about the subject based on their prior expertise before delivering the training modules recommended, the adult learners skill development would have a better chance of being on the proper track. Gaining insight from a learner who is experiencing your sessions for the first time is always beneficial. It gives them a sense of what material they need to know right away in order to better understand the modules or the training objectives. It also gives an idea in the beginning of what concerns or objections they will have during the course of the teaching.
2. Know the learner - It's crucial that the trainer fully comprehends the student in order to ensure that the learner is receiving the appropriate knowledge in the appropriate quantity. It is crucial to ascertain the learner's familiarity with the learning objectives. It's crucial for the instructor to avoid making assumptions about how much the student already understands about the modules being taught. While addressing the queries and worries of the less experienced learners, it is also

crucial to make it simple for the more experienced learners to swiftly scan over any information they don't require.

3. Guide, not dictate - Giving specific examples from ordinary life is always more effective than just explaining the value proposition with the aid of theory and academic dictations. Adult learners relate to applications in the world around them more than theory and set lessons.
4. Leverage on feedback - Interactive participation during the teaching process could be one of the strategies to get regular feedback in order to acquire an objective assessment of the success of the teaching process. Any bias discovered throughout the teaching process can be corrected via feedback. If an adult learner is unfamiliar with the subject, it might not be a good idea to question them because it might put the class in an awkward situation. However, interaction encourages learners to speak out with confidence.
5. Avoid assumptions - Even experienced professors are not immune to the Curse of Knowledge. If it is not addressed in the beginning of the class, it grows uncomfortable to the point where it hinders learning outcomes. With a little knowledge and a lot of attention to the needs and characteristics of the learner, the teaching volunteers can prevent bias. Avoiding any presumptions about the learner, regardless of their age, history, or profile, can be the first step in trying to understand their actual needs.

## **CONCLUSION**

The Curse of Knowledge is a cognitive bias which every learning space and teacher faces regardless of one's training background. In the case of NILP trainers, who would mostly be volunteers, they would be from a varied expertise, unique circumstances, and are at different points in their careers. Interestingly, the learner in NILP will also be from varied backgrounds and in different stages of their life and career. The volunteer NILP teacher in this case will have to share and distribute the knowledge and skills which he or she has by taking a little time to understand the learner better. More than a teaching-learning ecosystem, it is a collaborative domain and even the receiver of information is equipped enough to exchange fresh perspectives about the learning outcome to the volunteer trainer. Inclusivity and mindfulness are the key elements in such a scenario.

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# **ECONOMIC EMPOWERMENT & CAPACITY BUILDING OF TRANSGENDER INDIVIDUALS: A STUDY OF “NATIONAL SKILL CONVENTION OF TRANSGENDER” ORGANISED BY THE UNIVERSITY OF DELHI UNDER INSTITUTIONAL SOCIAL RESPONSIBILITY**

**Siddhant Singh\***

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## **ABSTRACT**

*Transgender Person has been denied basic amenities and Social Infrastructure over a period of time that put them under social vulnerability. India has a deep history of Humanrights issues for the Transgender person. The exclusion in the name of Gender identity has kept them away from all spheres of inclusion in Society. In the 21<sup>st</sup> century skills have evolved as a key instrument for socio-economic empowerment underlying it on the national and international front policymakers have started to launch the mission for the inclusion of all sections of society. India has also shown progress by enacting the Transgender Persons (Protection of Rights) Act, 2019 and Rule, 2020 which gives a wider gamete to work for the welfare of Transgender Persons with the partnership of several stakeholders. University is one of the stakeholders that has a social responsibility to extend help to these vulnerable communities. The University of Delhi has started to intervene in the empowerment of Transgender Persons through several programs, one of which is the National Skill Conventions for Transgender Persons under Institutional Social Responsibility. The paper has highlighted the skills needed by Transgender Persons for inclusion and empowerment. It has also discussed the role of universities in the inclusion and empowerment of this vulnerable section of society. This paper is based on both primary and secondary data. Primary Data has been collected by the author through several techniques and secondary data has been collected from research articles, Policy documents and many published documents.*

**KEYWORDS:** Economic Empowerment, Transgender, Skills, University, Institution, Social Responsibility

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## **INTRODUCTION**

The term 'transgender' is generally used to describe those who transgress social gender norms. This was often used as an umbrella term to signify individuals who defy rigid, binary gender constructions and who express or present a breaking or blurring of culturally prevalent stereotypical gender roles. Also, in the UN's Sustainable Development Goal (SDG-5) Gender equality is reflected as a fundamental human right.

In India, a majority of transgender persons are separated or estranged from their families owing to a lack of acceptance of their gender identity. Alone and trying to make sense of their 'self,' they have no place to go. As per a survey conducted ahead of the introduction of the transgender policy in the State in 2015, nearly 51% of transgender persons were living away from their families after their identities were disclosed. With no means to make ends meet, transgender persons become vulnerable to exploitation by individuals and others and ended up in sex work.

Transgender people have not been included in the government programme of financial inclusion resulting in deprivation from modern banking practices such as digital and online banking. The awareness about banking products and services is very low and digital transaction is almost negligible among transgender people. Community/peer friends are the main mode of taking loans in time of emergency or crisis followed by guru.

## **SOCIO-ECONOMIC EXCLUSION OF TRANSGENDERS**

Economic deprivation of transgender people should be addressed seriously by formulating appropriate policies and program to ensure their economic empowerment. Transgender face various form of stigma and discrimination at work place which force them to discontinue their work. Employers both at private and government sectors should be sensitized about the needs and concerns of their transgender employee so that they should be treated with respect and dignity. Transgender-inclusive workplace should be promoted by creating mechanism such as anti-discrimination policies, sexual harassment policy or gender must also be applied to transgender worker to make transgender-inclusive workplace.

In lack of proper education and skills, they are unaware of their rights and are pushed into commercial sex work which is most unsafe. Low educational status is also a major obstacle to access to alternative livelihood and other mainstream activities. It brings associated stigma, discrimination and violence at various levels. Due to lack of awareness, opportunity, acceptance in society and societal attitude, they are

not able to acquire vocational and soft skills to improve their employment prospects. These skills are critical and can help them in finding decent livelihood opportunities.

## **REVIEW OF RELATED LITERATURE**

Rajesh et al. with their study titled A study of Challenges and opportunities of mainstreaming transgender students in higher education institutions in India mentioned

several measures taken by educational institutions in Delhi to facilitate the transgender students to get admission in colleges and Universities. This study has aimed to examine the measures taken by educational Institutions to accommodate Transgenders in educational Institutions. The author mainly focuses on the initiatives through which mainstreaming of transgenders will be possible. The colleges were functioning without any anti-discrimination cell for transgender students to prevent any kind of harassment against them and any committee, who address third gender's issue. Not a single transgender is found in the colleges or universities and students are not aware of any third gender students in educational institute premises.

Parveen and Chandra (2017) carried out a study on 'Kinnar Ke Prati Prashikshu Shikshak Ke Drishtikon Ka Adhyayan' (Attitude of Trainee Teachers towards transgender person). Objectives of the study was to study the attitude of trainee Teachers towards transgender person on the basis of gender and attitude of trainee teachers towards transgender person on the basis of locality. Sample of the study consisted of 100 trainee teachers who were under training in different teacher training institutes affiliated to MJP Rohilkhand University, Bareilly, Uttar Pradesh, India.

Sivakami and Veena (2011) conducted research on 120 transgender persons in Coimbatore city. Researchers reported that 56 percent transgender persons have primary and middle school education. Further they reported that these subjects were avoided by their teachers and classmates and hence they hesitated to go to school after they recognized the abnormal changes in them and 64 percent of them belonged to the low-income group.

The Ministry of Social Justice and Empowerment, Government of India prepared a valuable report 2014 on the various issues and problems connected to the hijra community. It was the first initiative of the government to address the problems of the transgender community such as definition, human rights violations and protection, employment, affirmative actions, education, health care, medical facilities, gender identity etc. The report tries to compile all the issues of the hijra community which indeed needs attention. The report also consists of suggestions of the expert committee to tackle the problems of the trans community. The MSJE acts as an agency

to find the issues and solve the problems. The report is totally dedicated to the transgender community which shows how Government of India is concerned for the vulnerable community.

Anees M S and Jilly John in their study, “A Reason to Rejoice – The Empowerment of Transgender Women in Kerala” outlined the positive response from social class to Kerala’s transgender. They mentioned that Self-empowerment is a continuous and difficult process for transgender women because of low acceptance and visibility in the past, but the situation has been changing positively. The empowerment process needs to be started from childhood as the issues begin from there. A change in the negative attitude of society can help them in improving their decision making and also help them adopt better strategies to cope up with the negative circumstances experienced by a heteronormative society. The social environment is the most important cause of their life being so vulnerable. While some have overcome these circumstances, most of them are

living in a situation where they have to hide their gender identity. Social situations are changing, with the acceptance of the transgender community and a higher number of initiatives and policies being available for them.

The Department of Adult, Continuing Education & Extension, University of Delhi organised a “National Skill Convention of Transgender” for mapping the skill orientation of Transgenders and developing entrepreneurial skills. The brief report of that seminar is underlined below:

## **NATIONAL SKILL CONVENTION OF TRANSGENDER**

The Transgender Resource Centre of the Department of Adult, Continuing Education & Extension University of Delhi, under its Institutional Social Responsibility has organized the National Skill Convention of Transgender & Exhibition on 20<sup>th</sup> June 2022 at Social Science Auditorium. This National Seminar was aimed to empower the transgender communities by providing them with a platform for their skills to demonstrate (such as Madhubani Painting, Art & pottery, Mehendi, live sketching, etc.) and also ensure their financial inclusion by generating revenue for exhibited products. This event has also underlined the effective implementation and inspection of the Transgender Act 2019 and The Transgender Persons (Protection of Rights) Rules, 2020. The other concern of this event was to ensure the inclusiveness and mainstreaming of the Transgender Community socially, economically, politically & educationally.

The Convention was started by the chief guest Prof. Balaram Pani's inaugural speech on how we can create an inclusive environment in the university campus & other

different colleges of University of Delhi. He also put stress on enrolling more and more trans boys & trans girls in higher education. The convenor & Head of Department Prof. Rajesh in his welcome speech shared his views that how Transgender Resource Centre of Department of Adult Continuing Education and Extension has working since its inception in the year 2013, before the NALSA ACT 2014 in the upliftment and betterment of Transgender communities. He also focuses on mainstreaming of gender variant people. His emphasis was on inclusion of transgender people in university space, and implementation of Transgender act (Rule) 2020 in higher education in India. Amrita Sarkar & Devika Devendra (eminent personalities of the community) in her disquisition acknowledges the Transgender Act 2019 and other different initiatives by central government and state government of Uttar Pradesh. She very much admired this event and acknowledged that these types of initiatives provide a platform to the community members to showcase their talent & skills and also furnish future prospects for these people. Adv. Namrata Mishra (Allahabad high court trans advocate) in her articulation acknowledge that NALSA judgement and TG19 Act is a landmark victory for them but they should get limited to this because they have Constitution of India, which recognizes them as citizen of India and guarantees them all kinds of legal and human rights. The inaugural session has highlighted different provisions of Transgender Act 2019 and emphasized on its implementation and further recommendations. Over 250+ people were part of this program, in which 100+ community members were also present there.

The Inaugural ceremony was followed by an interactive Workshop based on the theme "Breaking the stereotype of gender variance". The workshop session is moderated by freelance journalist & Transgender activist Kabir Mann (transman). After that a Panel Discussion on the topic "Effective implementation and further Challenges of Transgender Act 2019 & Rule Book 2020, has been organised.

After that, a Panel Discussion on the topic "Effective implementation and further Challenges of Transgender Act 2019 & Rule Book 2020 " was organised. In which Prof. Rajesh (Convenor & HOD of Adult Continuing Education and Extension) as a Gender Expert, Mrs Rani Patel (Founder President of Aarohan Foundation), Vikramaditya Sahai (Researcher, Teacher & Trans Activist) & Devika Devendra (India's first Transgender Kathak Dancer & member of Kinnar Kalyan Board, Agra, UP) have participated. The Panel discussion was followed by Cultural Programs such as classical dance performances, singing and a fashion show by transgender persons. For cultural integration of the community members and financial inclusion, an exhibition was also organised by the other NGOs and CBOs, working in the same sector, with the help of other community members. Different art and craft work

prepared by different community members were open for sale. Both community and non-community members have purchased artworks and handicrafts to encourage others and also to help them financially.

## **OBJECTIVE OF THE STUDY**

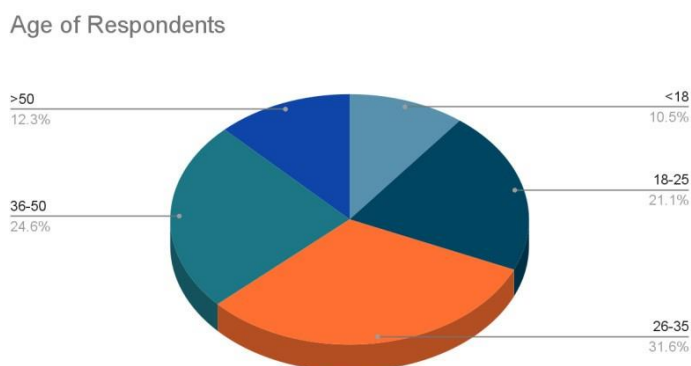
The research undertaken would foresee the prevailing socio-economic situation of transgender in society, who search for a way to assimilate into the mainstream but the society in its attempt to maintain equilibrium is putting these to the margins. The study will also try to explore the struggle for space and identity in society between different categories and especially among Transgender. The study will also highlight the problems faced by the Transgender community and what can be done by the governments to relieve them and how society should be moulded to accommodate Transgender communities as a part of society and not in the form of any deviation. The social significance of this study would be to curb the social frustration that has evolved centring the Transgender people residing in the hidden corners of our society so that they can create a place for themselves within the mainstream of the social strata. The study also strived to make this forgotten community a beneficiary of all the development plans and policies of the society to make the government aware of its loopholes while dealing with transgender people, and to see that this vulnerable community is not deprived of their basic human rights. The government should also take into consideration that the increasing population of transgender people and the continuous harassment and discrimination that they face might even give rise to mass agitation by this community, therefore, disrupting law and order in society.

## **DATA INTERPRETATION**

The collected data has been analysed with the statistical analysis tool after entering the data in an Excel sheet. Descriptive statistics have been used to describe the socio-economic challenges faced by transgender in the present context and situation. A total of 105 samples were taken to actualise their socio-economic conditions by using the data from that seminar.



**Table 1: Age of Respondents**



The above Graph - 1 depicts the age-wise percentage distribution of transgender respondents. The highest percentage (32%) was observed in the age-group of 26 - 35 and the lowest (8%) among the age group of less than 18. The second highest observed between the 36 - 50 is 25% followed by 18-25 i.e., 21%.

**Table 2: Various Documents possess by respondents**

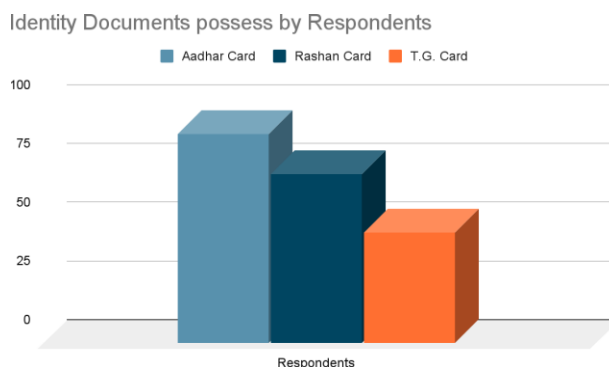
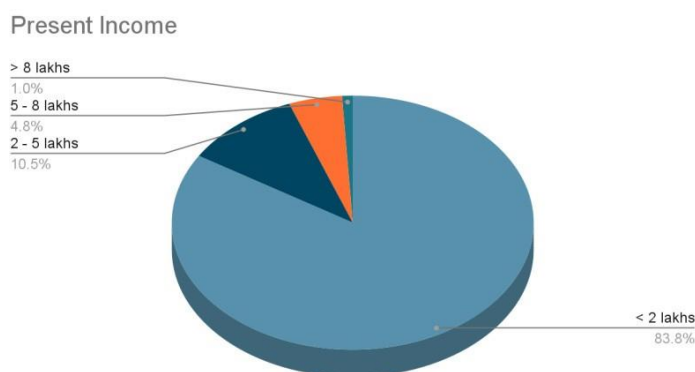


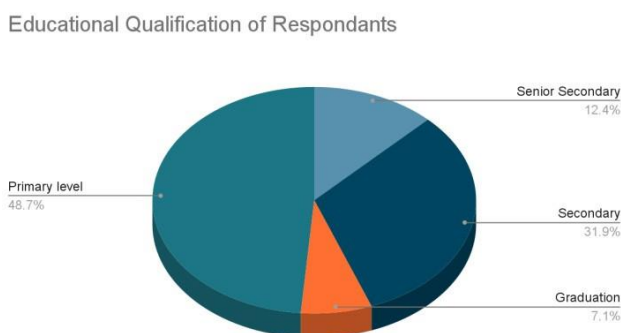
Table - 2 has shown the various documents possessed by respondents. Out of 105 respondents, 89 of them have Aadhaar cards, 72 of them have Ration cards and only 47 of them have TG cards. It shows that the Government should take measures to help community members to make their necessary documents.

**Table 2: Present Income of Respondents**



The above Graph - 2 represents the percentage distribution of present income. The highest percentage observed in the bracket of less than rupees 2 lakhs with (84%) and the lowest percentage observed for more than rupees 8 lakhs (1%). The second highest percentage revealed for rupees 2-5 lakh with (11%) followed by less than rupees 5-8 lakhs with (1%) respectively. The above data shows that most community members are living below the poverty line.

**Table 3: Educational Status of Respondents**



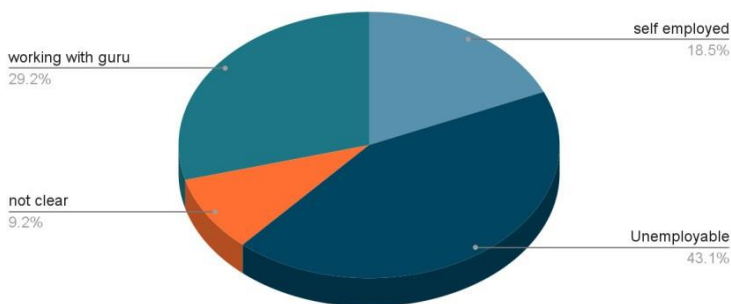
The above Graph - 3 represents the percentage distribution of educational qualifications. The highest percentage observed that most of them have been educated at primary level with (49%) and the lowest percentage observed for graduation level

with (7%). The second highest percentage revealed qualification of secondary level with (32%) followed by senior secondary level with (12%). The observed response from the above description revealed that transgender got dropout in secondary level more because at this age their

third gender character become evident and they become the victim of social stigma and discrimination.

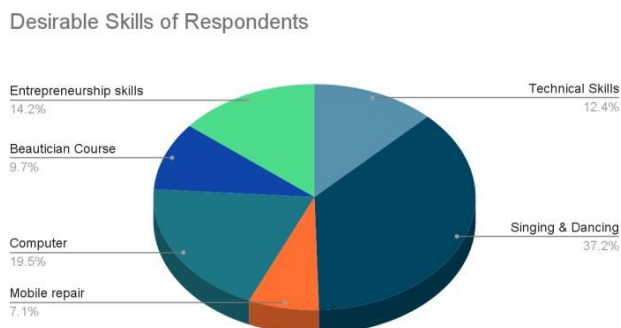
**Table 4: Employment status of Respondents**

Employment Status of Respondents



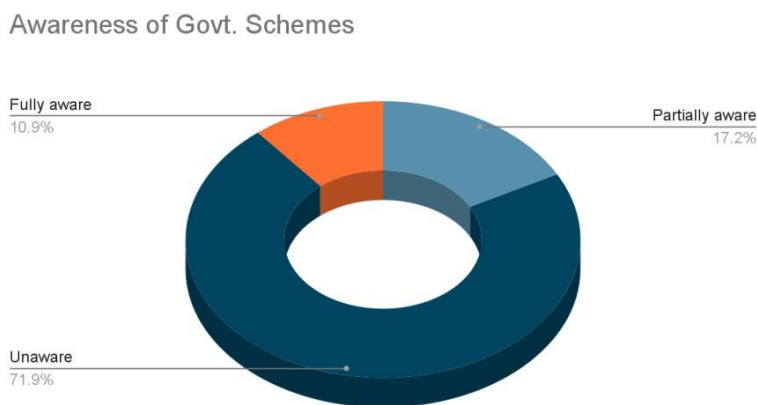
The above Graph - 4 represents the percentage distribution of their current employment status. The highest percentage was shown for unemployed (43%) and the lowest percentage was observed for others which were not clear with (9%). The second highest percentage revealed working for Guru (29%) followed by self-employed (18%). The observed response from the above description shows that the majority of transgender are unemployed mainly because of low educational attainment and the absence of desired market skills. Gender discrimination at the workplace may also be a reason for this.

**Table 5: Vocational Skill/Courses Respondent's desire to choose**



The above Graph - 5 represents the percentage distribution of desire for vocational skills for career enhancement. The highest percentage was shown for dancing and singing (37%) and the lowest percentage was shown for mobile repair (7%). The second highest percentage was shown for computer education (24%) followed by any technical skill (12%) and beauty parlour (9%) respectively. The observed response results from the abovedescription show that the majority of the respondents showed their interest in singing and dancing the traditional practice they are taking up but the young generation desire to choose Technical, Computer & Entrepreneurship Skills to live life with dignity.

**Table 6: Aware of Govt. Schemes for Skill Enhancements/Employments**



The above Graph - 6 shows the percentage response of the respondents with respect to the awareness about the government scheme for the welfare of transgender. The highest percentage of the responses observed (72%) said that they are not aware of the different government schemes to support employment. About 17% said that they know few of the schemes of the Government which support our well-being. 11% of respondents agreed that they are fully aware of the government schemes.

## CONCLUSION & RECOMMENDATION

The findings of the present study would assist all those who are interested in socio-cultural and welfare of transgender community. The findings will help the social scientist, academicians, administrators and NGOs in achieving social, economic, cultural and individual development of transgender community. The results of the study on issues and problems of transgender could help in restructuring and strengthening the socio-economic and cultural development programmes targeted for the mainstreaming and inclusion of this neglected population. The findings of the study share evidence in presence of severe education and health care barriers, income, livelihood opportunity, skills desired for income generation, mapping of skills gap identity stigma, gender discrimination and government welfare scheme for the Transgender.

- Transgender people are one of the most marginalised sections of our society, so it's our duty as a citizen of this country and also of our government, and related institutions to raise awareness towards gender sensitization and inclusion of this community in society.
- Mentorship and skilling of transgender as per the need and interest for better livelihood opportunities be arranged.
- More friendly legal policies and access be insured to bring the transgender community from marginal to the mainstream.
- Develop and promote the proper research mechanism for a better understanding of the various issues of the transgender community and support of financial mechanisms for the same.
- Setting up of transgender community-friendly infrastructure and resources in public institutions like police stations, educational institutions, hospitals, public transportation, etc. for active participation of the community member in the process of mainstreaming.
- Policies may be formulated at the state- and/or district level to include the transgender community under the Economically Weaker Section category to provide with necessary benefits as per the Right to Education Act.

- The "Gender Inclusion Fund" as mentioned in NEP 2020, should be used to build a gender-neutral infrastructure in educational institutions so that we would ensure the maximum participation of transgender students in colleges and universities.
- The university and other educational institutions need to organise these types of events to break the stereotype and prejudice prevalent in society regarding gender variance.
- The University and other educational institutions should offer some relaxation in fees or other scholarships specific to these communities to ensure effective participation in higher education.
- There is a need to ensure gender sensitization among police personnel, administrative officers, government officials, and educational institutions to be sensitive towards their issues and help them as they see fit.
- There is an urgent need for sensitization and awareness about their rights and duties among the Transgender communities so that they will stand for their right and match their shoulders with other sections of society in the development of the Nation.

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# INTEGRATING PRINCIPLE OF ANDRAGOGY WITH TEACHING METHODS IN HIGHER EDUCATION: IN ALIGNMENT OF NEP 2020

Kumar Gaurav\* and Rajesh\*\*

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## ABSTRACT

*In this paper, the investigator has analysed the integration of Andragogy in the teaching techniques of the teacher at higher education level. Dissemination of knowledge is not the only purpose of teaching, rather focus on overall growth of a student or learner must be given. Recently with introduction of National Education Policy 2020, the emphasis of teaching must be changed as compare to the old and traditional method which only focuses on the rote learning. The paradigm has been shifted with change in employment landscape and global ecosystem. NEP 2020 focusses on vocational and innovational learning. This wants to make the youth from job seeker to job giver. So, in order to make the realisation of objectives of the NEP 2020, it demands the pedagogy to be evolved in such a way that children not only learn, but rather to inculcate how to learn. This paper explores the integration of adult learning principles in teaching philosophy, so that the ultimate objective of NEP 2020 must be achieved.*

**KEYWORD:** NEP 2020, Andragogy, Higher Education, Adult Education, Lifelong Learning.

## INTRODUCTION

Andragogy, etymologically comes from a Greek root 'aner' meaning adult male, which aims at creating a term specific for adult education. Distinct from pedagogy, andragogy relies on the various assumption, first is that the people have natural inclination toward learning. Second is that there must be two-way learning process, teacher acts as a facilitator and become a recipient learner. Third is about the learning journey which is also valued with the content and outcome. Fourth is the outcome must be applicable

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immediately. Malcolm Knowles has made an insightful contribution toward adult learning principle or andragogy considering this assumption. Modern teaching philosophy demand the assimilation or integration of these adult learning assumption in order to diminish the skill gap of graduates lacking in market. National Education Policy 2020 envisages to prepare the graduates to cope up with changing job market.

The National Education Policy 2020 is in the process of implementation at the national level introducing four-year undergraduate program on the basis of global pattern. This is the 3rd education policy with a gap of 34 years, the last education policy was rolled out in 1986 and another one in 1968. In three decades, a lot has changed and with advancement of technology, the world is undergoing rapid change in the knowledge landscape (NEP 2020). NEP 2020 has modified the current education system emphasising more on vocational and innovational learning. And to make this successful, the role of teacher becomes very important. So, with changing paradigm in global ecosystem and employment landscape, it becomes critical that children not only learn, but more importantly learn how to learn. This demand pedagogy to be evolved in such a way that education become more experiential, holistic, inquiry-driven, discovery-oriented, learner centred, discussion based, flexible and, of course, enjoyable (NEP 2020).

## **CONCEPTUAL FRAMEWORK**

Malcolm Knowles theory of Adult Learning is based on several assumption (Knowles, Holton III, & Swanson, 2005). First, adult learns what they need to know, so the teacher must be involved in planning the programmes based on what they believe to learn in order to be a good learner. Second assumption he made is the adult has idea of their own self, which is driver of their own learning. The idea of self-concept focusses on the self-directed learning. Third assumption is the learner readiness to learn. Adult as learner must be ready to learn. Fourth assumption is learners' experience, which is critical in the process of adult learning. This implies that the learner has their own experience and that should not be ignored. Belonging from different background, learning styles, motivation and needs must be considered in the learning process (Knowles, et al., 2005).

Fifth assumption of adult learning is that the adults are problem centred than subject centred, means their motivation to learn draws with the perception that what they going to learn will have immediate application to their life problem or work situation (Knowles, et al., 2005). Another and last assumption Knowles made about adult learning is that, adults respond to external motivators, but internal motivation is more powerful. Later this theory will be discussed in detail and integrating with the

teaching philosophy with respect to higher education. However, there is need to know to the persisting problems in the ongoing learning theories but before that we try to analyse the problems caused with advancement of technology.

With the advancement of technology particularly the rise of big data, machine learning, and artificial intelligence, the availability of information to the students has exponentially increased in comparison to earlier educational system. The resources are available free

of cost on the internet cloud, social media, google drive, e-material like pdf, images, videos etc. So, in consonance with these the teaching method must be changed. Only teaching with old method cannot be sufficient, one must have to accommodate the changing technology. Now the teacher must transform himself to a facilitator. Now there is need of providing the environment to the student to learn on their own choice. There is need of teaching philosophy that facilitate the students to take control of their own learning and the freedom to learn what is important to them. Self-directed learning is the need of hour.

Having said so, this implies that the education must move toward learning about the developing the cognition and critical thinking which will be problem solving. Education must be desirous to make the learner, how to be creative and multidisciplinary and how to innovate, adapt and absorb new material in novel and changing fields (NEP 2020). One of the laudable aspects of NEP 2020 is the confluence of education and skills. Changing landscape of employability with the advancement of scientific technology demand the multidisciplinary approach of education dissemination particularly involving the mathematics, computer science and data science, across the science, social science and humanities (NEP 2020).

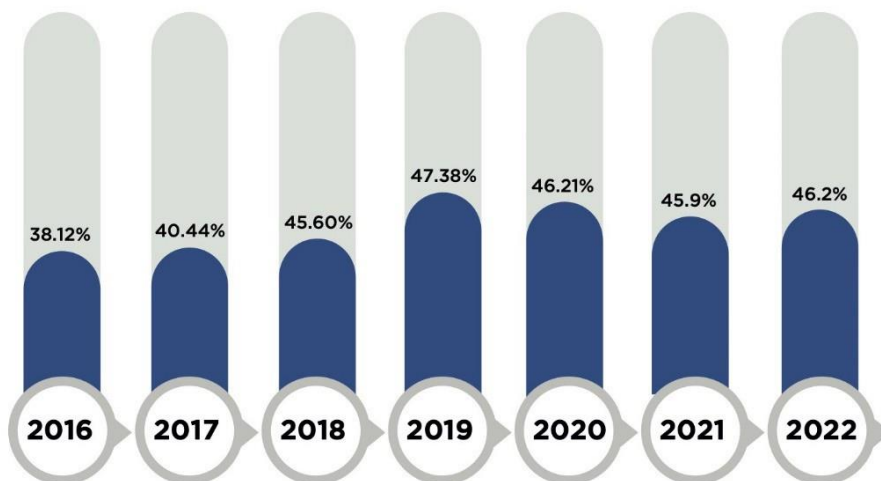
## **PERSISTING PROBLEM IN HIGHER EDUCATION**

Today learning has become all about getting certification, running toward certificates/ degree etc. rather than actually value imbibed skilling. Paradox is that the market requirement is based on certificate due to competitive nature of the job. One who possesses the requires certificate get the job. But in this whole process, focus on wholistic development lagged behind. And the learner/students produced is of very competitive nature and lacks empathetic values and skill. We also provide ethics and value-based courses separately, which is in itself again a paradox. The ultimate objective of the teaching is to inculcate the students with values and required skill which must be employable and sustainable with a rising demand of global consumerism. So, the question arises here, what teaching philosophy should be?

Ethics is not the only problem; the employability has also shown a very meagre

growth. There is gender disparity in the employable graduates and participation at work. As per India Skill Report 2022, by Wheebox, shows that more than half of the graduates are unemployed.

**Fig 1: Employment over years**  
**How Employability has Changed Over the Years?**  
**2016 - 2022**



Source: India Skill Report 2022

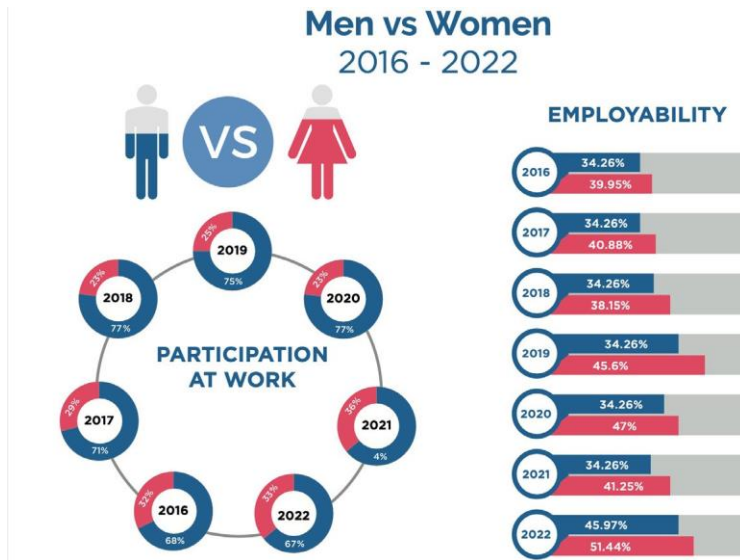
**Fig 3: Indian University Ranking**

■ IIT= Indian Institute of Technology, JNU= Jawaharlal Nehru University



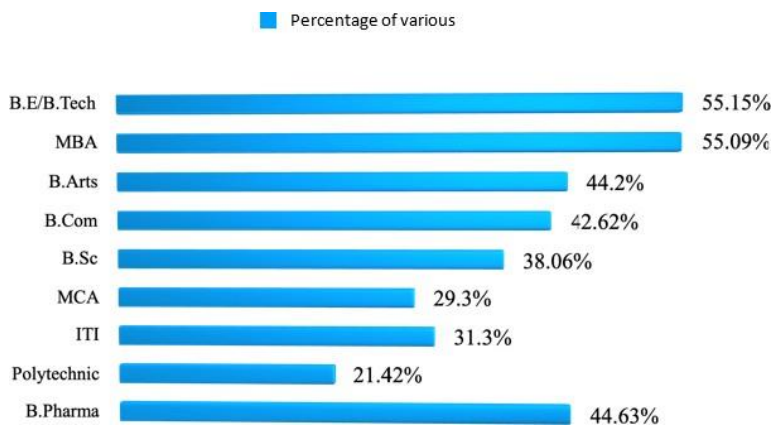
Source: QS World University Ranking 2022

**Fig 3: Gender Disparity in Employability and Participation at work**



Source: India Skill Report 2022

**Fig 4: Employable Talent domain wise**



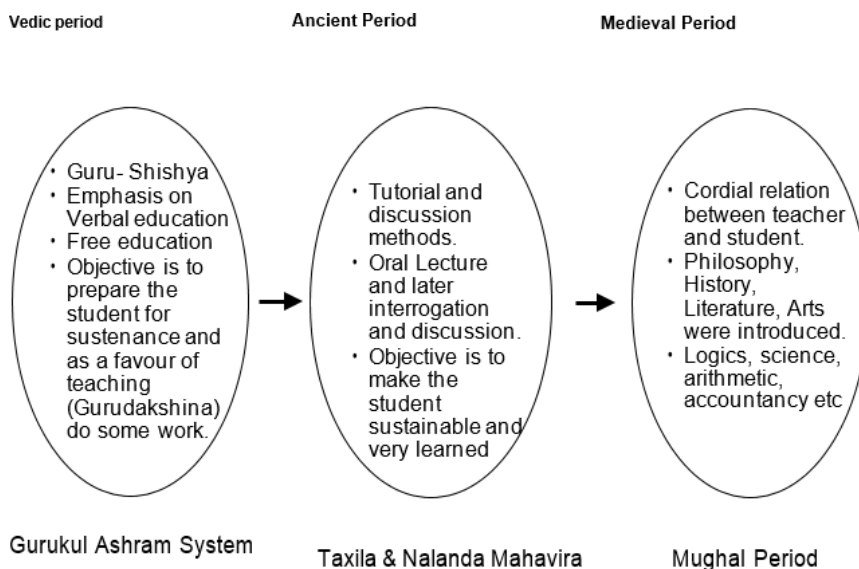
Source: India Skills Report 2022

Above figure shows the persisting problem with India education system. Not only the system was unable to produce skilled labour but also the figure talks about the

lingering unemployment. Youths are lacking the required skills. There is a vast gender disparity with respect to the employability and exist a humongous gap in participation at workplace. This vividly shows the value system existing in the society which reflected in the education system too.

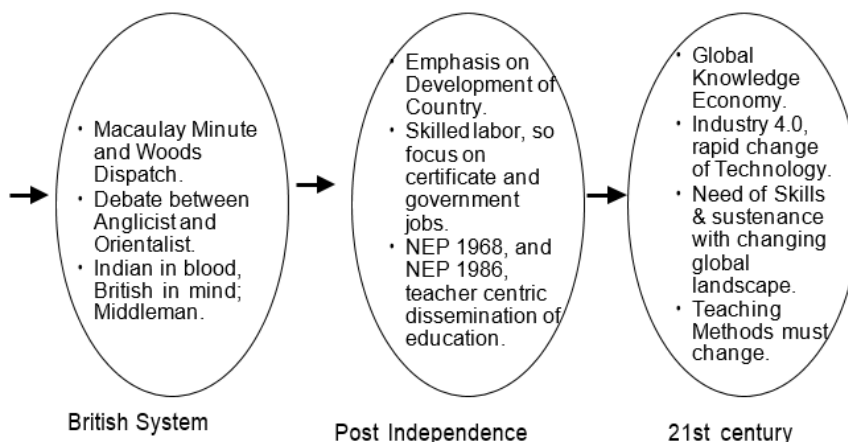
QS World Ranking in Fig 3, shows where we lie in the rank all over the world. No university or college is in 100, there must be some reason with the curriculum and teaching methods. Infrastructure is also a major reason for accessibility and affordability of higher education. When we consider the employable talent domain wise, then fig 4, tells that BE/BTech and MBA holder getting more employability. This shows the importance of business and technical skills in Industry 4.0. So, question here, how can we improve these all and how NEP 2020 is going to make this possible. But before that we must take a look on the evolution of teaching method since Vedic period to 21st Century.

## EVOLUTION OF TEACHING METHODS: A HISTORICAL OVERVIEW





Title



Learning demand has been constantly changing from ancient period to modern. The context setup changed and so the market demand and thus the teaching and learning had to accommodate with the rising demand. Modern world is facing a sort of global consumerism and so the globally competitive nature ensued. There is proliferation of sector wise employability. If we carefully observe the Indian Economy, we skipped the manufacturing sector and jumped from the primary (agriculture) sector to tertiary sector i.e., service-based employability. So, we were unable to utilise the masses. But now the focus has been changed recently, making India Atmanirbhar, self-reliance. Pandemic period disrupted the supply chains and thus the employability affected. This government now focusing more toward the startup culture, innovation, incubation centre in colleges and schools. The aim is to make the population from job seeker to job giver.

National Education Policy 2020 addresses these challenges. But the focus of teaching must be changed to realise NEP 2020 aims at making the education system holistic, flexible, multidisciplinary, aligned to the need of 21st century of changed knowledge economy and the 2030 Sustainable Development Goals. For this adult learning theories of Malcolm Knowles must be taken into account and to be inculcated in the pedagogy. Now we will analyse the integration of Knowles theory of Adult Learning principles and assumption he made about adult learners with the teaching philosophy in higher education.

## INTEGRATING PRINCIPLE OF ANDRAGOGY IN HIGHER EDUCATION

Earlier, the researcher has already discussed about the emphasis of NEP 2020, which try to point out the need of inculcating the method of Andragogy in teaching style and

treating the university and college student as an adult.

### **Principle 1: Building an environment of respect**

In an article written in Indian Express, Dr. Vibha Krishnamurthy<sup>3</sup> says that the student with autism felt free from jail during lockdown period and find more respectful environment at home being having online learning. This is not about autism only; normal student also sometimes hesitates in interacting in the classroom. The reason is simple, 'the respect'. It is very important to have a respectful environment without fear of rejection, burden of homework, imbibed with positive attitude of peers and teacher. NEP 2020 expects to build this environment removing the barrier of language in primary education so that education with skill inculcated more and more.

The teacher must play a role in higher education by building this environment of respect. The student in higher education belongs from such age group which demand more respectful environment in order to have more focus on study. Teaching method must be in that way, without discriminating the students being from diverse background be it region, religion, caste, sex, language etc. This will not only help them, but will also build the skilled manpower and will help filling the gap of skill demand supply. Employability will increase and there will be a paradigm shift from job seeker to job giver.

### **Principle 2: Encourage Active Participation**

This was another problem in Indian curriculum which were lacking till the introduction of National Education Policy 2020. NEP 2020 focus on more participatory study, by focusing on innovation and novel ideas through introducing Atal Tinkering Lab (ATL) at school level. This will later be utilised in higher education in science, engineering and humanities subject. Teaching methods must also be changed and transform with the changing demands like using of audio and visual resources making the subject more attractive and participatory. Four Year Undergraduate Program (FYUP) focusses on active participation of the pupils. The teaching training must also be planned putting this into consideration that the old traditional method to be changed with new and participatory teaching.

This will not keep student engaged but also will a source of encouragement and motivation. The teaching principle of one directional teaching must be transformed into the two-way learning.

### **Principle 3: Build on Experience**

The experiential learning is another method which get importance in the andragogical method. Adults possess their life experience and belongs from different background, could able to solve single problem the in various ways with their diverse knowledge and experience. In similar fashion, the students in higher education have different background and have life experience and skills with themselves, which can be catered while being in their course either for solving the problems or producing a novel idea or creating an innovation. NEP 2020 talks about the multi- disciplinary approach in higher education, gives an emphasis on having the students from different streams in one classroom. For example, humanities student in science stream or vice-versa. This will of course help in diversifying the ideas and knowledge base of a student.

The old traditional method of teaching was only focusing on single stream, be it science, social science or arts subject. But NEP 2020 changes the whole paradigm by focusing the multi-disciplinary approach, so there arises the transformation of teaching style and method. So, the teacher plays a key role and must possess the skills of catering this multi-disciplinary approach of students and utilise students experience in producing more skilled and sustainable demography.

### **Principle 4: Employ Collaborative Inquiry**

Inculcating team work and focus on collaboration is another most important principle of Andragogy for which Malcolm Knowles put greater emphasis. This is adults have experience and in team, the efficiency increases and so the problem-solving capacity increases. In similar fashion, this approach of collaborating with peers must be encouraged in the higher education. This will help them for their life time, it will build the respect for their peers.

The problem arises with sense of competition which they had while being preparing their entrance and various competitive examination, so it encourages them to work in individualism in their college life. But NEP 2020 by reducing the curriculum content, to enhance their critical thinking tries to lessens this. The student will now have more flexibility and choice of subjects. Multi-disciplinary in higher education also a move toward building the collaboration among the student peers. This will produce a good team leader and experience of working in team. Similar goes for the teachers too, as an adult learner, “Teachers as Adult Learners: Re-conceptualising Professional Development”, James A. Gregson Patricia A. Sturko discusses how teacher find working with teacher of different discipline helpful and meaning activity.

## **Principle 5: Learn for Immediate Application**

This principle is very important for the adult in order to be enthusiastic to be a learner in that age group, as if they don't find an immediate application, they often leave in mid of the study. Similar goes for higher education, student always in search of immediate outcome like getting a job after completing the course. However, the employability varies with the stream. Figure 4 explain the employability domain wise; engineering and business program have more employability compare to other.

Now with introduction of NEP 2020 and multidisciplinary approach emphasise on the paradigm shift of searching for a job rather creating jobs. And so, the teaching principle must be in conform with need of NEP 2020. The evolution in teaching principle which we saw earlier changes with context and so now in context of globalisation and global economy, there is need of haul in the teaching principle. The focus that a student demand from the curriculum and teacher is an immediate application and their sustenance in today's market.

## **CONCLUSION**

National Education Policy 2020, envisages multi- disciplinary, holistic idea of knowledge in Under Graduate program with flexible curricula, creative and collaborative approach by having combination of subject, focus on vocational education earliest, emphasise on multiple entry and exit points with appropriate certification within it. This is very noble as well as novel move by having introduced the policy after a gap of more than three decades. But this is not all, the implementation must be good for better realisation of the policy and achieving the envisaged outcome.

Having discussed the employability scenario in India and the university ranking through graphs and also the historical pinning of evolving teaching principles. There is a time of proper hauling of teaching principles with rising demands of today global economy and also in alignment of NEP 2020. Recently, New India Literacy Program (NILP) for the period FYs 2022-2027 has been approved by the government which envisages "Literacy for All". The principle of Andragogy must be applied in the teaching method of today in higher education, this will not be only inclusive and equitable but also produce the skilled labor force with changing global scenario.

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# **Indian Journal of Lifelong Learning & Educational Guidance**

**Association for Social Health & Action (ASHA)**

*(Kedar Nath Choudhary Memorial Journal)*

***Special Issue on Transgender Persons***

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## Editorial

*In a country like India, there have been so many pertaining issues that which was asking for improvement and development in the mainstream. The ever trending issues of the transgender persons in the Indian society have been thoroughly felt. The issue of the transgender has been a socially and culturally challenging. In fact, talking about equality for all, the transgender community is still struggling for their basic identity and legal rights. Notably, the phases of development in the transgender community have been highly admired. In course of time, there were certain effort share and contributed by the government and non-government sector for the promotion of the transgender community. The landmark NALSA judgments have paved the way for the transgender community. Moreover, the United Nation SGD-4 and the NEP 2020 policy framework have clearly emphasis to include the Transgender persons in the mainstream development.*

*The Indian Journal of Lifelong Learning and Educational Guidance, in this regard brings a special issues specifically focus on the transgender community. This special issue covers the meanings and conceptual understanding, terminologies and various policy frameworks undertaken for the improvement and development of the transgender community. The present special issues consists a number of research articles such as from margin to mainstreaming transgender in schools and higher education in India. The journal also seeks to focus on curriculum development and research on Transgender person in higher education through this special issue. The contributors are from professional field, academicians, field specialist and researcher working throughout the country.*

*Transgender Resource Centre under the Department of Adult Continuing Education and Extension, Faculty of Social Sciences, University of Delhi has been functioning since 2013 through training, advocacy, counseling and guidance and research. Research and curriculum development needs to be further strengthened by Transgender Resource Centre. Research study on transgender inclusion is also in progress under the aegis of Institute of Eminence, University of Delhi. The present special issue will be highly useful for the academic professionals and researchers in the field.*

**Prof Rajesh**  
(Chief Editor)





## **Foreword**

Every society has a set of social norms, which become informal rules to govern the behaviour in groups. These construction of norms, however informal, have to be adhered to by everyone, and those who do not comply are considered as deviant. Different theorists, academicians, researchers, sociologists found deviant as a key component of a successful functioning of society. But there are other side of this field of people who consider it as destruction to the society too.

Heteronormative constructs view sex or gender as binary that is female and male or feminine and masculine. People, who are not conforming to these norms, are conventionally considered as deviant. Such people have been for long time now excluded from the society. Transgender people, who do not conform to this binary gender division, have been stigmatized and ridiculed by society just because they have not been understood by them. Due to this stigma transgender persons have been discriminated in all spheres of life be it social, economic or political, causing marginalization.

Marginalized people have less control over the resources available and even on their own lives. This prevents them from effectively participating and contributing to the society, which triggers a vicious circle of redundancy ultimately leading to isolation. As a corollary to marginalization transgender persons have to face a lot of difficulties while accessing health care services, education, employment, and shelter, social, economic and their political rights.

There is lot of scope of the research focusing on transgender issues. The research material available now is quite limited. Research plays a very important role in bringing forth the facts in public domain, and even help in framing of policies and action plan for future. Evidence based research findings are valuable in dispersing

any miscommunication, misrepresentation or misinterpretation, if any, existing about any subject.

There is a need for effective research studies in -order to throw light on the various issues of the Transgender community and also actionable directions for addressing the issues. Identifying, Understanding the problem, suggesting solutions and doable actions is what the research should focus on. This would expedite the process of mainstreaming the transgender community in each walks of life, which is the need of the hour.

The initiative taken to bring out Indian Journal of Lifelong Learning & Education Guidance, focusing on the various issues of transgender community is highly appreciable. The topics covered are very pertinent and important. The topics covered in the Journal includes the cause of marginalization, exploring the possibilities of mainstreaming, the legal perspective, the role of stakeholders, some history and current situation analysis, and also their mental and physical wellbeing. This will bring awareness and sensitiveness to the people to a large extend.

The task taken up by the editors is highly commendable. It is expected that the efforts will continue and the institute will play an important role in bringing forth the perspective of all stakeholders. This should be widely circulated not only among the academicians but to the general public too.

**Dr. Veerendra Mishra, IPS**

***Fullbright Humphrey Fellow***

***Director, National Institute of Social Defence (NISD)***

***Ministry of Social Justice and Empowerment***

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# FROM MARGINS TO MAINSTREAMING OF TRANSGENDER COMMUNITY IN INDIA

Dr. Rajesh\* and Dr. Geeta Mishra\*\*

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*The historical NALSA judgment of the Apex Court of India paved the way for mainstreaming the Transgender community in all the spheres of their life. The available literature and the community interaction indicated that their presence and role was visible from the ancient period in India. The Government and the community became highly proactive to ameliorate the Transgender condition. Accordingly, the National Education Policy 2020 and the Transgender Act 2019 highly emphasize on the development of their mainstreaming in the society. The educational institutions also started working at the school, college and the University level for advocacy, counseling and guidance. The present research-based paper incorporated the historical and educational efforts made by the Government and the University system with focus on Transgender people in India.*

*The study incorporated various researches undertaken by the University on transgender to provide reference material and research base for the students and scholars. All the efforts are incorporated in this study from margins to mainstreaming of transgender community.*

## Background

In Ancient period non- heterosexual gender in Sanskrit and Tamil were called Napunsaka, Munnar, Pandaka. Hindus and Jain agamas and Buddhist Pitakas were the references where these words were traced for transgender people in India. Transgender community in India is by and large comprised by Kothis, Hijras, Eunuchs, Jogappas, Aravanis and Shiv Shaktis. The term Hijra was derived from the Urdu word meaning the impotent people. In Indian context, Hijra is used for people who identified themselves as neither man nor woman.

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\* Prof., DACEE, University of Delhi

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## **Hindu Mythology and Transgender**

Their origins are traced back to the deities such as identification with the Lord Shiva, a central sexually figure in Hinduism who integrated both male and female characteristics in the form of Ardhanarishvar. The Lord who is half man and half woman. It is originated in puranas but it was developed later to explain existent images of the deity in this era. In Mahabharata and Ramayana, Hijras characters surfaced in the book Virata parva in which in the last year of agyatvas, Arjuna disguised as Brihannala in the court of King Virata. Shikhandi, a character of Mahabharata whose gender transformation and cross dressing were noticed. Transgenders have always been appreciated and welcomed in Hindu methodology. Bahuchara Mata is a patron Goddess of Hijras, located in Mehsana temple of Gujarat. The Gopeshwar Temple is another example of transgender expression of Lord Shiva located in Vrindavan, Uttar Pradesh.

## **Brief History of Evolution**

Hijras played a pivotal role in the court of Mughals in the medieval period. They were appointed as Advisors in Ottoman Empires. They were also appointed as Administrators in harems. Hijras were considered clever, trustworthy and had free entry to all the spaces and sections of population. They also had positions in Islamic institutions especially in guarding Macca and Medians as trustworthy persons.

During British period Hijras were getting agricultural products, grants, food. However, criminalization and marginalization started during British period. The civil rights were denied by the Britishers and they were considered separate caste of the tribe. The Criminal Tribes Act of Britishers to criminalise Hijras was repealed in 1952 however several local laws reflected the prejudicial attitudes against tribes and Hijras. During the British period, Hijras remained in margin due to inhuman law.

In India there are numerous social groups of transgender people such as Hijras, Kinnaras, Shiv Shakti, Jogappas, Aravanis, Jogtas and Shakti, etc.

In each region of the UNDP identified the third gender with different names. Latin America used Travesti in Central and South America, Africa as emeie trans women in Namibia in Asia they are Kathoey, Ying Kham Phet and Sao Phet. In India there are several names that are already elaborated. The census of India in 2011 counted Transgender as 4.9 lakhs in which maximum are from Uttar Pradesh nearly 28 percent followed by 9 percent in Andhra Pradesh.

## **NALSA judgement**

This historical supreme court judgement popularly known as NALSA judgement was passed on 15th April 2014 which recognised transgender community as the third gender.



The apex court emphasized on public health and sanitation, socio economic rights, and prevention of discrimination. Before the judgement of the apex court, the transgender community were on margins even in the policy matters and continue to face stigma and discrimination in various walks of lives. The decision directed the State and the Central Government to take steps for their mainstreaming and advocacy among the various stakeholders so that the community becomes the part and parcel of the mainstream society in the country and start enjoying other Constitutional rights extended to the other Indian citizens.

The fear, shame, gender dysphoria, social pressure, depression, suicidal tendencies and social stigma need to be seriously addressed at the appropriate forum to bring the community from margins to mainstream.

### **Interventions by other Government**

The Ministry of Social Justice and Empowerment, Government of India organized a meeting after the formation of the National level Expert transgender committee including the community people on 23rd August, 2013 to discuss the issues of transgender community. The committee met four times in 2013 to suggest suitable strategies for the inclusion of transgender community. The final Report came as the Expert committee Report on the issues and concerns of transgender persons. The final decision was taken on 31st January, 2014.

The National level Expert Committee document covered all the spheres of transgender life including their Gender-Identity, Education and Employment opportunities. It also covered basic concepts and understanding of gender. In subsequent chapters constitutional issues, inclusive approach, convenience approach, addressing stigma, discrimination and health issues were presented. The National level Document helped understanding and chalking out plans to address their problems and concerns.

### **New Education Policy 2020 and Transgender Inclusion**

In order to ensure participation in school education, the National Education Policy 2020 mentioned preparing a database for transgender. Teachers, staff and other stakeholders to be sensitized to handle the integration of transgender in school environment and also at the Higher Education level. It also mentioned the engagement of the civil society who have experience in working with the community.

The Government of India on the basis of the supreme court judgement decided and enacted Transgender Act 2019. It has several components of the identity, certification and the transitioning of gender. The main aspect is that every institution will have a compliant officer and the grievance redressal mechanism.

The act has the provision that every educational institution funded or recognized by the appropriate Government shall provide inclusive education, sports recreation, and leisure time activities. The respective Government will develop welfare measures in their respective areas in consultation with the community.

### **National Council for Transgender Persons**

National Council for transgender persons 2019 will be responsible for the implementation of the programs at all the levels. It will have the representatives from the Community, NGO, Human Rights Commission, Minority Commission and the Ministry of Health and Family Welfare.

As the study mentioned that the apex court of India on 15th April 2014, in NALSA judgement directed the central and state governments to take the multiple steps to empower the most vulnerable and the marginalized community to treat them as the third gender and to safeguard the interest of the community.

The Act has the provision to define expression as Transgender person and also to prohibit discrimination against transgender persons. It has focused also on right to self-perceived gender identity and establish a National Council for Transgender Persons.

### **Educational Marginalization of Transgender**

Many individuals do not disclose their gender identity in the Educational intuitions. In references, one community person visited transgender resource centre and said that by hiding the identity they completed graduation from the Miranda College, University of Delhi and interested to complete the post-graduation in the real identity. Such problems are frequently faced and the transgender students are subject to discrimination at the Educational intuitions. The university and the colleges including the schools are not transgender friendly. Some efforts are done at the local level but unless supported by the Government and the community, the desired results are not achievable.

Under a prominent long-term plan and policy, the Department of Adult Continuing Education and Extension, Delhi University has started a resourceful Transgender Resource Centre to address the concerns of the transgender students. In this Centre, many transgender persons visited to get counseling and guidance, admission related information and guidance for the colleges as they have not been properly integrated in the Right to Education Act, 2009. Thus, they remained deprived under the Right to Education also.

In spite of making education the fundamental right in the age group of 6 to 14, the community remained deprived thus their children not getting the basic Constitutional rights including the UN Rights to the Children.

In a study of Delhi University undertaken on 150 students of the Government schools and 5 teachers and 3 principals randomly provided that none of them were ever admitted. However, SPACE NGO claimed inclusiveness in 25 schools with the help of the Embassy of the Netherlands.

The Government had to develop data base on the children throughout the country in order to develop back up plan as envisaged in the National Policy of Education 2020 and Transgender Act 2019. The Government and the Educational institutions have to plan special drive to accommodate them and provide them inclusive education. A study is already in progress in University of Delhi in this regard in Delhi among the children, which may be replicated at the national level.

The Gurus and the transgender community are also required to play proactive role to bring paradigm shift in their approach to mainstream them in the society and plan the path of mainstream them in the Indian society.

## **Transgender Inclusiveness**

While covering SPACE, a Delhi based NGO claimed that they have made 25 schools in Delhi inclusive located in Badli, Siraspur, Seelampur, Sahadara and Rohini with the support from Netherland Embassy in Delhi. They have now separate toilets and also conducted sessions on transgender inclusiveness. The Directorate of Education also supported this initiative. The sessions conducted by TRC unit research scholars in Shakti Nagar and Roop Nagar in the Government schools suggested that not one-time sustained efforts are required to change the attitude of the students and teachers including the non-teaching staff to bring the desired change. Such efforts are also done in the other parts of the country in Tamil Nadu and other places. The sustained efforts, systematic research and innovations are desired by the Government by involving the community at the school level to bring the desired results in the country.

## **Inclusive Efforts in Higher Education**

The Supreme Court and Transgender Act 2019 focused on providing opportunities for higher education. Eram Agha on December 4, 2019 shared that 814 transgender students have been enrolled in IGNOU in the last five years and number of students have also been enrolled in school of open learning in University of Delhi and several in regular courses disguising their gender. The students of transgender community normally prefer distance mode to avoid regular classes. Some of them shared in transgender resource center that

they face stigma and discrimination in the personal contact program. In the Lok Sabha, the Government shared that process of integration in higher education is in process. In fact, by and large transgender teaching and non-teaching faculty are not recruited in the higher education. According to all India survey in higher education 2018 and 2019, in total enrolment in higher education only boys and girls are mentioned not transgender. The HRD minister said that the UGC had taken steps to ensure participation of transgender in higher education in all programs of the UGC. The HRD minister said that the UGC has taken steps to ensure transgender participation in higher education.

The commission also asked the Central Universities to include transgender in the scholarship, fellowship and take affirmative action to exercise their basic educational rights in the basic education. It is also highly desired to encourage the faculty to take transgender in their research and innovations. They are allowed to appear in the UGC NET Examination and awarding fellowships.

While several universities have transgender or others in their respective admission, however, only this step is not sufficient. They have to face the gender realities and start providing gender neutral washrooms, hostels, sports facilities and other affirmative actions as decided by the Ministry of Education of the country.

Skill gap is the main reason of inclusion in the employment along with stigma and discrimination. Accenture corporate company has introduced six months internship for transgender to develop a pool of trained men power fit for job. Several companies including KPMG, Infosys, Accenture and Nest away and Sodexo have introduced policies to incorporate marginalized community into the formal workforce. It will help in providing Tran's talent to the employees and accelerate the workforce in the companies. Nishant Agarwal of Chief Executive Officer of periphery in his estimation says that there are 10 million Transgender persons with hardly five percent in employment. Amazon, and, has also started providing employment in housekeeping and other similar jobs. Periphery offers free grooming skills and interview skills training to Transgender people.

KPMG Company said they have documentation problem. However, this will likely to be taken up by Transgender Act 2019. The various companies have started resume writing program. While recurring Trans people, the companies have sensitization programme among all the employees to avoid further challenges.

The transgender community will gradually find place in the employment and education in the country. Online home tutorials have employed some trans community.

## **Transgender Resource Centre**

University of Delhi, The Ministry of Education, Government of India, recently directed the Higher Education Grant Council to encourage the University and the Faculty to promote transgender research and advocacy. The Ministry of Social Justice and Empowerment, Government of India, through the national level committee developed a Source Book on transgender. The Senior Faculty of the Department of Adult, Continuing Education and Extension along with his research scholars provided Education and Employment opportunities For Transgender presented in Vigyan Bhavan in 2013 which became the basis for their mainstreaming in these two sectors. The document developed by the Ministry became the basis for developing the Transgender Act 2019 and NALSA judgement in which there was participation of the community.

The participation and contributions at the national level motivated the senior faculty member to make available his official place to be used also as Transgender Resource Centre (TRC) with a view to compile, document and disseminate information, undertake research in the Department, conduct training and orientation on transgender issues in schools, college's, campus and even in the communities. Several transgender researchers visited transgender resource center to discuss and collaborate. The discussions held with the university authorities on this issue. The authorities confirmed their interests and all cooperation in this endeavor. The main aspect was to promote research and disseminate the findings among the interested scholars.

One PhD and one M.Phil study are already completed by the unit on transgender and two PhD study is in progress on transgender community. The completed study is related to human rights and social inclusion of transgender in India and Bangladesh and other study is one perception of male and female students on transgender community. The two studies that are in progress are on School Education under Right to Education in Delhi and Integration of transgender in family and the community in Delhi and Bihar, in family and the community.

TRC is also undertaking a study on the coronavirus and sufferings of transgender due to Covid-19. It has been found that the community is suffering a lot socially, economically, culturally and facing problems of housing, food, security and are more in stress due to covid-19. Those who were on rent and unable to pay rent due to loss of earnings face housing problems as owners did not allow to continue without rent in time. Those who are in cultural activities such as toli -badhai and Sex profession face problems in getting the customers and lock down developed negative impact and suicidal tendencies among the community of transgender. Some facilities were provided by the local community and the Government but not sufficient to address their problems and concerns. Transgender Resource Centre started counselling and guidance, webinars, advocacy and other activities to engage themselves win the process of socialization in the community and mainstream them.

## **TRC Frequently asked Questions**

Transgender Resource Centre has also developed frequently asked questions and newsletter in both the languages incorporating case studies of transgender conducted by research scholars and Experts of the Centre. The questions with answers and newsletter are available on public platform to promote transgender Inclusiveness in Education and in the community at large. It has also developed Facebook page managed by research scholar working on Transgender.

Transgender in spite of not proper place, budget and statutory position, worked systematically to provide counselling and guidance, admission guidance, researches, school Advocacy program, skill enhancement program in the university along with sensitization programme in the colleges.

A series of Advocacy program is conducted in the university campus inviting transgender community to personally visit the campus and have a feel of campus. Several international delegations visited International Guest House to discuss transgender empowerment in India.

The present research paper provides brief account of journey of transgender community from ancient period to Transgender Act 2019 to provide a snapshot about their concerns and challenges and can also serve as a draft for policy makers and practitioners for developing suitable strategies for the inclusion of transgender in the mainstream education, employment, healthcare and other wellness programs.

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# EDUCATIONAL EMPOWERMENT OF TRANSGENDER PEOPLE: ROLE OF EXTENSION EDUCATION

Mohd. Aslam\*

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## The Context

The University Grants Commission in its policy of Higher Education accepted 'Extension' as the third dimension of the institution of Higher Education. Teaching and Research are the two earlier dimensions. The acceptance of Extension as the Third Dimension equal in importance to teaching and research was in the context of a growing realization that universities & colleges having institutional resources-knowledge, manpower and physical have an obligation to develop sensitivities to involve the development of the community with particular reference to overall and diverse learning needs of all segments of the people in the community.

Extension education is a perfect blend of formal and informal education aimed at assisting community to bring about continuous improvement in their physical, economic and social wellbeing through individual and co-operative efforts. It can play a significant role in reaching out to the specially deprived groups and vulnerable sections of society such as Transgender people for the purpose of providing the

In recent years, the Government of India has taken some significant steps toward accepting and protecting transgender people. In a landmark judgement, the honorable Supreme Court gave special 'third gender' recognition for transgender people. This judgement is very significant towards achieving the legal rights of transgender people in India and will guide the mainstreaming efforts where transgender can exercise their civil rights in their own gender.

While many rejoice at the progress made, social, economic and legal exclusion of Transgender people are rampant. The community face high levels of stigma, discrimination and gender-based violence in educational institutions. This restrict their access to services, diminish their overall health and wellbeing, lower their self-esteem and puts them at higher risk of HIV/STI and other diseases. The transgender people are often deprived of

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their basic human rights which create barriers to attain education, social entitlements and enjoy other fundamental rights as citizens of this country.

An understanding of transgender people and their issues related to education is critical for extension education in India. Extension education can play a crucial role in the inclusion of the community in educational institutions by facilitation an integrated development of the community which is the fundamental purpose of extension education.

## **About transgender people**

Broadly, transgender encompasses any person whose identity or behaviour does not fall within the traditional gender customs. It includes any person who does not self-identify as transgender, but is perceived so by others and hence is subject to the similar oppressions and physical abuse as those who are in fact relate themselves with any of these categories. Other existing terms for transgender include –gender variant,<sup>11</sup> –gender different,<sup>12</sup> and –gender non-conforming<sup>13</sup>. The term ‘trans’ man refers to female-to-male (FtM) transgender people, and trans woman refers to male-to-female (MtF) transgender people.

The issues related to sex, gender identity and sexual orientation is very intrinsic and complex to many Trans (gender) identities which also contradict with the hijra ‘third gender’ identity and their sexuality. Generally, the terms sex and gender are used interchangeably. However, even though sex and gender are very much connected, there is a slight distinction among the two. While sex refers to biological status as male or female and involve physical attributes such as sex chromosomes, gonads, sex hormones, internal reproductive structures, and external genitalia. The term Gender is repeatedly used to refer to people’s behaviour or feel about them, which is linked with man and woman. Gender refers to a one’s internal, deeply felt sense of either man or woman, or something other or in between. Since gender is an inner feeling and defined individually, it is not seen by others. On the other hand, the –gender appearance<sup>14</sup> is external and can be seen by society. Gender expression are external personality and behaviours that are socially distinct as either masculine or feminine, for example dress, certain acts, communication patterns and social relationship.

## **Problems faced by Transgender people**

Transgender people face multiple forms of oppressions and exclusions and human rights violation in their day to day life. The high level of exclusion, abuse and neglect affect their self-esteem which leads to depression, anxiety, and substance abuse. The findings of the study reveal many factors directly responsible for exclusion so that the appropriate policies and program can be design to address the plight of transgender community at various levels. The following are some of major problems faced by transgender community in India:

## **Social Exclusion**

Transgender people face high levels of stigma, discrimination, gender-based violence and abuse, marginalization and social exclusion. This restrict their access to services, diminish their overall health and wellbeing, lower their self-esteem and puts them at higher risk of HIV/STI and other diseases. Overlapping social, cultural, economic and legal exclusions push them to society's margins and restrict their mainstreaming. Transgender children are more prone to be dropped out of at early level of their schooling. had to escape their family and friends, and faced discrimination at workplace, thereby restricting their participation in educational and economic activities. They even face many problems in accessing basic public services and even common public spaces such as toilet or public transport. These challenges are exacerbated by a lack of legal recognition of their gender and the absence of anti-discrimination laws that explicitly include transgender people. (Winter, S., et al 2016)

## **Violence and Abuse**

Violence towards transgender community is very common and has been on the rise in recent years. Between 2009 and 2016 there were 2,115 documented killings of transgender people worldwide ( Winter, S., et al (2016)). The actual number might be more as this type of case are underreported. The transgender people face high level of stigma, discrimination and non-acceptance in almost all areas. Overlapping social, cultural, economic and legal exclusions push them to society's margins and restrict their mainstreaming. Transgender children are more prone to be dropped out of at early level of their schooling. had to escape their family and friends, and faced discrimination at workplace, thereby restricting their participation in educational and economic activities. They even face many problems in accessing basic public services and even common public spaces such as toilet or public transport. These challenges are exacerbated by a lack of legal recognition of their gender and the absence of anti-discrimination laws that explicitly include transgender people. (Winter, S., et al 2016)

## **Access to Education**

The majority of transgender people discontinue their education due to physical and verbal abuse and other discrimination faced in their homes and school because of their feminine behaviour. Transgender children both at school and higher education confront many barriers to access and continue education and are unable to attend school safely with their preferred name and gender identity. The gender diversity including third gender is still considered a taboo in schools which reasonably fail to accommodate the needs of Trans and gender children. Transgender students have to experience bullying, violence, malingering and exclusion from school. The persistent harassment of trans students result into absenteeism, drop out, low or average academic performance as well as low educational or career aspirations .

Because of their low literacy and skills, they are not aware of their rights and pushed to commercial sex work which is mostly unsafe. The low educational status is also a major obstacle in access to alternative livelihood and other mainstream activities. It brings associated stigma, discrimination and violence at various levels. Due to lack of awareness, opportunity, acceptance in society and societal attitude, they are not able to acquire vocational and soft skills to improve their employment prospect. These skills are critical can help them in finding decent livelihood opportunities.

Transgender drop out of mainstream schools at a very early age because of the prejudice they face from the people around them. Because of their feminine behaviour, they face high level of stigma and physical, sexual, emotional violence leading high dropout rate and low average of school years. The majority of Transgender faced hostile environment for incompatible sex-gender roles and attitudes both at school and higher education level.

Despite many affirmative actions to promote education among the Transgender community, the educational institutes including school and universities/colleges have no policy or guidelines to admit TG/H leading to lots of ambiguity and confusion. The findings of the study revealed that the lack of any formal education and vocational skills push them to other occupations like sex work making them more vulnerable to HIV/STI, or force them to take traditional Hijra occupation like begging at traffic signals or streets.

### **Access to school education**

The proposed Transgender Persons (Protection of Rights) Bill, 2016 have a special provision to promote the education among Transgender. It says "All educational institutions funded or recognized by the appropriate Government shall provide inclusive education and opportunities for sports, recreation and leisure activities without discrimination on an equal basis with others. A large number of community members face financial problems to continue their education.

The insensitive teachers and staff towards the community also adversely impact on the continuity of a Transgender persons in educational institutes. A large number of respondents reported that that school authorities and teachers also warned them about their effeminate behaviour and accused them of violating norms and school discipline. Some informants even reported that even some male teachers wanted to have sexual relations with them. During the group discussion, the respondents also highlighted the problems like lack of support and encouragement from family and illiterate friends, finance, lack of information and career guidance also restrict the access to education. Exclusion from society and family as other hindrances for accessing education by transgender.

## **The Extension Education and Empowerment of Transgender people**

Extension Education is a unique blend of theory with practice for social reforms and changing the people. It is an applied science wherein insights from various fields are integrated and effectively conveyed to the community to bring about changes aims to bring the improvement in the quality of life. Ensminger stated, –It is an Education and its purpose is to change attitudes of the people with whom the work is done. Extension Education is a science which deals with the creation, transmission and application of knowledge designed to bring about planned changes in the complex behaviour of people in -order to help them live better.

According to J.P.Leagans, –Extension Education is an applied science consisting of contents derived from researches, accumulated field experiences and relevant principles drawn from the behavioural sciences synthesized with useful technology in a body of philosophy, principles, content and matters focused on the problems of out-of-school education for adults and youths.

### **Extension as a Community Development process**

Extension education as a component of community development can play a significant role in the overall empowerment of the transgender community as it deals with the changing attitudes, knowledge and skills. The extension worker through his constant interaction with the transgender community can help community members to find appropriate solution for their needs and motivating them to help themselves.

The lack of sensitivity and negative attitude towards transgender community at various level is one of the major barriers in the inclusion of transgender in educational systems. Extension education programme is intended to bring about attitudinal changes at various level – teachers, transgender people, parents and community level. Extension Education can design appropriate solution through strategic extension communication, extension practices which can influence behaviour and values through their meaningful involvement.

### **Extension as Communication Method**

Extension methods are based on effective communication strategies. Extension Education can design need- based awareness and Behaviour Change Communication Program among the parents, Transgender Gurus and community based organisations (CBOs)/NGOs about the opportunities and avenues in the field of education such as courses and admission process, career guidance, scholarship schemes etc. The extension activities can influence the heir peer friends from community and other community leaders (Gurus). The two fundamental principles of Extension Education, i) learning by



doing and (ii) seeing and believing, can be employed effectively in case of Transgender community to convey different critical messages to develop the positive attitude towards the community, their sexuality and the need for inclusion of Transgender in educational institutions.

### **Extension Education can promote Adult Education**

Extension Education is essentially adult education and combines adult education and informal education in it. the primary purpose of adult education is to provide a second chance for those who are poor in society or who have lost access to education for other reasons in -order to achieve social justice and equal access to education. As majority of Transgender people drop from formal educational institutions, adult education can be the solution through systematic and sustained self-educating activities in order to gain new forms of knowledge, skills, attitudes. It can provide any form of learning beyond traditional schooling, encompassing basic literacy to personal fulfillment as a lifelong learner. Extension Education can facilitate the Adult learning in the following contexts

- a) Formal or structured learning that takes place in an education or training institution
- b) Non-formal – Learning that is organized by educational institutions but non credential. Non-form all learning opportunities may be provided in the workplace through extension activities
- c) Informal education – Learning that goes on all the time, resulting from daily life activities related to work, family, community or leisure.

### **Extension as a method of Vocational skills**

One of the most pressing need which Transgender expressed during my PhD research is the need for vocational skill including soft skills to improve their employment prospects for better livelihood. Due to the lack of awareness, existing opportunities and their engagement in traditional community occupations (Toli- Badhai, begging), Transgender people are not able to attend the skills building program further and lack other. Majority of Transgender expressed their willingness to upgrade the existing skills so as to explore alternate livelihood for themselves. As Extension is an also process of working with community in order to improve their livelihoods. Based on the principle of principle of area-specific and clientele-specific approach, the tailored vocational program and sort courses can be introduced for the community members which can help them to earn a decent livelihood.

## **The Role of Department of Adult, Counting Education and Extension**

The Department of Adult, Counting Education and Extension in the higher educational institutions/universities can play a significant role in developing and offering need based Lifelong Learning / Education programmes and other extension activities for Transgender community. These departments can act as focal agency for all life- long learning programmes and provide academic and technical resource support for community based activities in collaboration with other institutions/departments and colleges. These departments can develop special community development program with a perfect blend of theory with practice whereby students get practical exposure of guidance in their chosen area.

They can design a more informed and integrated program for extension educators to address the issue of discrimination and stigma at community level and offer research opportunities to investigate issues of relevance to the overall empowerment of transgender people. The extension education practitioner as a professional should work with this community in a more strategic manner through evidence based practices. These departments should encourage students, research scholars, teachers, professionals and the community stakeholders to suggest innovative approaches to promote adult education and work towards mainstreaming this marginalized community in education.

The department will play a role of catalyst and will provide all support to the program through the following roles:

- Act as a Technical Resource Centre for extension activities and facilitate more meaningful involvement of the other departments of the university and colleges.
- Provide training and other capacity building support through its academic program . Sensitize them about the Gender and Sexuality, needs of the Transgender community and identify the appropriate community for extension activities
- Documentation and Dissemination of learning and research in the community, Publication of papers, journal, e-discussion forum on its website, preparation of IEC materials
- Undertake collaborative research, intervention programs and networking activities
- Provide specialized training on extension program to NGO workers and practitioners, counselors and outreach workers of CBOs.
- Develop innovative models of extension and generating research and documentation to support policy and programs.
- The students should be involved in Extension and Field Outreach activities as a part of their regular course of studies. There will be mentor for a group of students engaged with the same community and issue.

- The extension activities would be planned with the active participation of both community representatives, community based organizations, faculty members and the students. All the community extension activities should be systematically planned, and well documented (including audio video) and disseminated.
- Develop focused institutionalized mechanism of research and academic activities to generate more data/information to identify and understand the problems related to various aspects of their life which can help frame policies and intervention.
- Reaching out to the transgender people through special extension/outreach program for the purpose of providing the opportunities for empowerment
- Provide training and other capacity building support to institutions/organization through its academic programs.
- Collaborate with other institutions/community -based organizations to advocate the issues of transgender people.
- Establishing a new relationship with government organizations NGOs, Civil Societies, NGO networks and other professional bodies to address social issues.
- Networking and Linkages with Government for social protection schemes
- Undertake collaborative programs and network with other departments of the university, various agencies/institutions, NGOs, Government agencies, International organizations

## Conclusion

Many institutions, government authorities and NGOs lack capacity and have their own biases, or are not fully aware of the rights of transgender people and other obstacles that they face. There are major structural gaps in existing programs for transgender people which don't address exclusionary practices systematically and integrate the identified needs into existing programs through mainstreaming. Extension Education can play a critical role in facilitating the process of educational empowerment of transgender people. The institutions, academicians, department of Extension Educations and NGOs engaged in extension education and life-long learning should work towards designing innovative programs and intervention based on the principle of extension and adult education to address the special educational needs and rights of most vulnerable Transgender people. Through professional training and research, extension education can design and guide the program, policy and research which can help to address the staggering challenges of this population and ensure their inclusion in the mainstream educational institutions.

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# LGBT COMMUNITY IN DELHI SUTLANAT

**\*Arshad Ahmed**

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Sex in Islam is a thoroughly restricted human activity. Pre- marital sex, intercourse outside marriage, intercourse among the same gender is unequivocally condemned. It is a grave sin and i considered haram (Strictly forbidden)

In spite of all such restriction, there are several mentions of trans-sexual, gays, eunuchs etc in all Islamic societies. India was no exception. Sex was not only for procreation, it was also for enjoyment. These people known as Mukhannas- a blanket term for the third gender. Some of them were employed in royal household looking after haram. They were known as Khwajasara.

Eunuchs formed a privileged category of slaves in the Islamic establishment. They were highly prices. They were not only sentries of haram but could also rose to the rank of the officers in the court. An example could be given of Malik Kafur, originally a Hindu convert from Gujrat, served under Sultan Allaudin Khilji (1296-1316). He was very brave and the mastermind behind Sultan's Deccan Campaign. Another mention can be made of Imaduddin Raihan, an Indian Muslim who rose very high during the reign of Razia Begum (1236-1240). He was very ambitious and was treacherously killed by the Turkan-i- Chihalgani Musraj-us-Siraj Juscjani, contempory historian of the Delhi Sultanat and the another of Tabaqat-i-Nasiri wrote that Imamuddin Raihan was base-born (eunuch). Minhaj also mentioned another eunuch as Kotwal Bak of the fortress of Uchch (Lower Sind) during 1245-1246. At Qalqashandi, the author of Subh-ul-Asha, an Arab traveller who visited India during the fourteen century informs us that there were around 10000 eunuchs in the court of Muhammad bin Tughlaq (1325-1351). The number rose further during the Mughal period.

However the eunuchs were employed mainly to the haram rather than to their sexual services. This was because unlike the male counterparts, the eunuchs can be trusted and were no threat to their employees. They would not be eying the beautiful ladies in the haram. They kept an eye on them and secretly reported the going on in the harm for which they were rewarded handsomely.

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These haram were continuously replenished, besides the purchases, through the campaign enslavement. Defeat of Indian rules by the sultan agencies fetches their woman. The Sultan armies attacked on various Rajput

peucipalities had been explained in terms of design on the harams. Which would have rather been mainly a consequence of plunder, the harams were thus characteristically composed a large service sector that included concubines, wards, eunuchs as male attendance/guards.

Rizaqullah Mushtaqi, the author of Waqiat-i-Mishtaqi, tells us about the functioning of a khwajasara (eunuch) employed by the one noble of the Sultan SikanderLodi going by the name Khan-i-Azam Lad Khan. He maintain a large seraglio full of countless beautiful women. There was a hajib posted at the gate, a purdahdar stood at the threshold leading to the haram, a Khwajasara (eunuch) at the inner gate and an old woman sat along the wall inside the palace. If there was some message to be conveyed inside the hajib conveyed it to the Khwajasara and the latter informed the old lady behind the wall. The old lady took it to the concerned lady in the haram and then the lady acted accordingly.

Bengal and Malabar were the areas from where eunuch trade was primarily carried out. Marco Polo (1271-1294) informs us of a thriving eunuch trade in Bengal. They were bought from all over India to Bengal and from there sold to Indian and other merchants who carried them to for sale for all around the world. Indian eunuchs were found in Ghazuavid court and in the Mambuk Sultan of Egypt. Indian were one of the main races that supplied eunuchs. By sixteenth and seventeenth centuries, Malabar eunuchs in Safavid Persia had become not only considerable in numbers but also attained some political power.

Abdul Razzal, Persian ambassador to the court of Vijaynagar king quotes Krishnadeva Raya, – I shall send together with an able ambassador some rows of elephant, two tokouz (thrice 9) of eunuchs and other presents,||.

The barbaric practice of making eunuchs of boys and men (prevalent in other countries as well) got fully strengthen in all Islamic states, including Delhi. Barbara, an Italian traveller to India reported of boys were stolen and castrated to be sold. In the Byzantine empire, children were castrated them in order to the eunuch services.

The eunuchs served as a link between male and female quarters carrying messages and instructions, to and from the harems. They also carried palanquins (duls) of women. Ibn Baturah, an Arab traveller, who became the qazi of Delhi during the reign of Sultan Muḥammad bin Tughlaq (1325-1351) had his

concubine carried like this to the palace.

There were quite a few mident of same sex love during medieval times. Homosexuality is unequivocally condemned in Islam. It is considered as one of the worst sin a human to commit. But medieval India is replete with many such examples. Not only the king and nobles would be indulging in it, even Ulemas and sufis were found to be dealing for it. Sheikh Hammimuddin Nagauri led a gay life before he became a disciple of the renowned Muinuddin Chishti of Ajmer. Mian Nizam (who was later to become Sultan Sikandar Lodi) was extremely good looking and one of the Shaikh Hasan fell in love with him. One day when Prince Nizam was confined in the loneliness of his room, Sheikh Hasan seized the opportunity and reached there. The Sheikh expressed his love for the prince. The prince got so irritated that he thrust his head into the furnace to destroy his good looks. One Mubarak Khan Nuhani pleaded the cause of the sheikh and asked the prince to respect and serve the saint for the love of such a saint is a blessing for him. The prince refused and confined Sheikh Hasan who was reported to be saved miraculously by his pir (spiritual teacher).

In Gujrat, During the reign of Mahmud Shah II (1536-1556) one Burhan, a servant of the Sultan is reported to have indulged in sodomy. The Sultan ordered his execution but was himself assassinated by Burhan.

Sahni Shah Sur, successor of Sher Shah Sur (1539-1545) ardently loved one Daulat Khan. How restless was he at his death bed to see Daulat Khan for the last time was reported by Badauni, the author of Muntakhab –al- Tawaikh, who was contemporary of Akbar.

Gay life was not prohibited during the Sultanat period in medieval India. It was something common-disapproved in public but secretly indulged in (as today). Sultan Muizuddin Qabul (1287-1290), Successor of Ghiasuddin Balban was gay and had a large palatial house at Kailashgarhi, a Suburb of Delhi where he had sex secretly with young boys.

Ziauddin Barani, the author of Tarikh-i-Firuz Shah was the court historian of Sultan Muhammad Bin Tughlaq (1325-1351). He gives the following account of a majlis (gathering) of Sultan Jalaluddin Khalji (1290-1296).

–The saqis (cup bearer) of the majlis of Sultan Jalaluddin Khalji were Yilduz Sar saqi (the chief cup bearer) and the son of Haibat Khan and Nizam Kharitdar. They were so lovely handsome and graceful that a religious mendicant if he happened to look at them, would have tied his rosary round his waist band and fled from his cell to the tavern out of love for breakers of religious vows.

Amir Khusro, the courtier of Sultan Alauddin Khalji (1296-1316) brought new ghazals everyday in

praise of moon face young boys and heart-enchanted beauties.

Ziauddin Barani advocates very harsh treatment for Kukhanas (gays and transsexual) who must be prevented by kicks from adorning themselves like women and from practicing their other sins. They should be treated with such harshness and cruelty so that they may leave the city of Delhi and to countryside and obtain lawful occupations. These groups have made their dirty sins their profession and open practice of their profession in the Capital of Islam (Delhi) is against the dignity of the Faith (Islam). Barani lists sodomy as one of the vices playing the society besides infidelity, polytheism, wickedness, mischief, falsehood, lying, minting of false coin, drunkenness, adultery, etc which need to be eliminated from the world. He advocates very harsh punishment for men guilty of adultery/sodomy in public or having sexual relation with a child, he on the other hand, advises the king not to resort to detailed investigation if after a long distant campaign, the soldiers enjoy beautiful slaves girl or handsome slave boys.

The same Barani, in his *Tarekh-i-Firuz Shah* says, – In my majlis, there were plentiful of beauties with silvery shanks, cypress statured sagis young boys with sugary lips. || It strings my heart. Barani fell on bad days during the reign of Sultan Firuz Shah Tughlaq (1351-1388), The son and successor of Muhammad bin Tughlaq. He behaved very poor and reacts the time when he was himself at one time in a position to employ these people- Mukhanas and Mughanniyas (singing and dancing girl), or at his parties.

Barani informs us of the low price of woman slaves, compared to males, even there these meant for concubage (20-40 tankas) A handsome boy could be had for 20-30 tankas while an untrained domestic boy for domestic work was priced at 7-8 tankas and the same goes for a girl (5-12 tankas). Sultan Alauddin Khalji had as many as 50,000 boy slaves.

Needless to say, the LGBT community continued to thrive during the Mughal period (1506-1851) as well.

### **Notes & References.**

- 1) Muzzakkar is for male, Muannas for females.
- 2) A large house in which female sex-slave/keeps/concubines are kept
- 3) Encyclopedia of Islam, ed. E. Van Donzel, B. Lewis and Ch. Pellat, Leiden (1978) vol.4, p-1088,1091.

- 4) Chihalgani means forty. They were the Turkish origin slaves of Sultan Shamsuddin Iltutmish (1210-1236).
- 5) Muihaj-us-siraj, Juzjani, Talaqat-i-Nasiri, 2 vols. (ed) Abdul ha \_I Habibi Kabu, Anjuman Tarikh-e-Afaganistan (1963-64) translated by H.G Rverty; 2 vols. Calcutta (1897) p.66
- 6) Ibid, p.654
- 7) Op. at, The Encyclopedia of Islam, p.1091
- 8) Rizquallah Mushteqi , Waqiat-i-Mushtaqi, (ed.) ,Iqtalal Husain Siddqui & W.H Siddiqui (2002) p.92
- 9) C.F Encyclopedia of Islam, p.1092
- 10) –The book of Sei Marco Polo, the venetian concerning the Kingdoms and Nowels of the East edited & translate by Henry Yule and Henry Cordan, New Delhi (Reprint 1993) vol 2` p.115
- 11) C.F Encyclopedia of Islam, p.1088, C.E. Boswrth –The Ghaznavide; Their Empire in Afganistan and Eastern iran, Edmiburgh ; Edmiburgh University Press,(1963); p.138
- 12) C.f Encyclopedia of islam, p.1092
- 13) India in the 15<sup>th</sup> century being a collection of narratives of voyages to india , (ed) by R.H Major London (1974) p.740.
- 14) C.f Encylopedia of Islam, p.1088
- 15) The Rehla of Ibn Batutah,, (tr.) Agha Mahdi Hussain Baroda (1953) p.740
- 16) Ibid p.740
- 17) Plural of alim (one who possesses ilm i.e. Knowledge)
- 18) Mystics of Islam. Many western scholar openi that they were actually missconseis of Islam.
- 19) Abdul Haq Muhdtis Delhvi, –Akhbar-al-Akhyar, Matba-i-mujatabai Delhi (1914) p.30
- 20) Abdullah, –Tarikhi-i- Daudi (ed.) Shaikh abdur Rashid, Aligarh (p.22-29); Ahmad yadgar , –Tarikh-i-Shahi Calcutta (1939) ; p.29.30
- 21) Iskandar ibn Muhammad manji, \_Mirat-i-Sikander‘ vintage books (1990), pp.374-375
- 22) Abdul Qadir Badayun, –Muntakh al- Tawarkhill, Culcutta(1868), pp p.410,413-415
- 23) Tarikh-i-Daudi by Abdullah, op. at.p.27-28
- 24) Ziauddin Barani, –Tarikh-i-Feruz Shahi,(ed) Syed ahmad khan, Calcutta: Bibliotheria Indica (1862)pp.199-201
- 25) Ibid, pp.165-166 Fatwa-i-Jahandai,
- 26) –Ziauddin barani(ed.) Afsar Salmi khan, University of Punjab, Lahore (1972) pp.138
- 27) Ibid Adheri II, (p.4)
- 28) Ibid adhere XII (p.44)
- 29) Op. cit, pp.165-166
- 30) Op.cit p.314, also testified by Shihabbudin Al umari, –Masalik –al-absar fi Mawalik-al amsar (English translation by Iqtedar Husain Siddiqui) –A fourteenth century account of india under sulatan Muhammad bin Tuglaq|| (Aligarh,1971)p.46
- 31)Shams Siraj Afif, –tarikh-i-Feruz Shahi.|| (ed) Wilayat Husan, Calcutta Bibliography Indica (1891)p.272

# ASPIRATIONS MAPPING OF TRANSGENDER COMMUNITY IN DELHI

**\*Dr J.K Mishra**

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## **Executive Summary**

The transgender community has been one of the major focuses of Delhi State AIDS Control Society in its intervention programs. The concept of the study is to create an understanding of aspirations of TG community in terms of their future. As there have been changes in the legal systems and the TG community has been recognized as one of the genders, there is certainly a need of changing the approach of the TI interventions. The community has been subjected to social stigma and subjugation. They are neglected and abandoned by families. They start facing sexual exploitation as early from adolescent stage. Later in their life time they opt for sex work as a mean to earn money. The Deras that the transgender community joins also demand money from them and they are caught in extremely difficult financial and social tension. The community members have been projecting the need of building alternative ways of earning livelihood and following a different life-style. The present qualitative in nature and have used Focus group discussion as method.

The objective of the present study is to map aspiration and identify challenges to attain the same for Transgender Community. The study is conducted in Delhi and qualitative in nature with usage of quantifying variables. A purposive sampling technique was used for collecting information related to challenge faced by the community to fulfill their aspirations. Focus group discussion was used as a method for data collection. A detailed in-depth FGD guideline was developed keeping in mind the aspiration issue of the community. Specific probes were used to extract the information. Any TG member who is registered under TI program was included in the study thus restricting the finding of this study only to targeted intervention program.

Along with FGD guideline (annexure), ethical clearance (annexure) was sought from an ethical review committee of DSACs. This included a presentation on concepts of the study and informed consent for the respondents. A ranking system was devised for the

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respondents to understand the aspiration. The scale that ranks the aspiration from 1 to 5 based on the number of the respondents shared interest in the area. Thus higher the number of respondents willing to build skills in one of the aspirations, it is ranked at the top of the scale (1 being top priority and 5 being the least preferred aspiration)

The second phase of data collection includes conducting of FGDs across 6 NGOs running TI program for TG community. The districts that are covered under the study are North -West, South–West, West, East, North East, South Delhi and North Delhi. A total 60 respondents participated in the FGD conducted.

As far as data analysis is concerned the information obtained from the discussion with the community were divided into themes based on the narratives they shared. The present skills and aspirations of the TG community is also depicted in a grid based on the data shared. The scale designed for ranking aspiration is then measured against responses with set criteria (based on preferences and interest)

As far as the finding of the study is concerned special focus has been paid first to build the matrix based on their existing skills and kind of skills that can benefit the community in best possible manner. The findings suggest that there is a vehement need of training in soft skills such as presentation, communication, leadership, language for the community. Beauty and well being, dancing choreography came out as a major interest area for both educated and uneducated community members. The community members who are uneducated and do not have any formal degree showed interest in learning skills related to make up , nail art , fashion designing ,singing, art and craft , hair styling, housekeeping modeling, choreography etc. The educated TG members also confirmed interest in some of the vocations such as modeling, choreography, fashion designing. Additionally they shared their interest in learning speaking and writing in English language, technical skills such as web designing and social media management, writing and NGO management, culinary skills, hotel management and other vocational skills. There are approximately 25 courses that can be worked on based on the information provided by TG community regarding their skills and aspirations. It is also important to note that the need of the hour is to introduce the soft skills training hand in hand with the vocational skills. As lack of soft skills, and ability to manage and integrate in such employment spaces is cited as core issue for the community referred in the study, that part of the training surely needs to be paid attention. One of the derivations from the study is that definitely there is a need of working further on changing societal attitude towards this community, but it can be achieved in a better way if the Transgender Community is empowered with skills to fulfill their dreams eventually leading them to integrate with the society. One of the members during interview rightly said that rest of the society and the community, both needs to take steps forward to create an unbiased society for Transgender.

## Introduction:

*Gender the term uses social, psychological characteristics that are connected to norms and behaviour of men and women<sup>1</sup>. For many years the community Transgender is put out of this ambit although they are very much part of the gender paradigm and surely there is a need of going beyond stereotypical understanding of biological sex<sup>1</sup>*

The life of transgender people is a daily battle due to lack of acceptance in the society. The stigma faced is at high levels when it comes to their health, education, employment and availing of social scheme<sup>2</sup>. National AIDS Control Organisation defines Transgender as following<sup>3</sup>

—The term ‘transgender people’ is generally used to describe those who transgress social gender norms. Transgender is often used as an umbrella term to signify individuals who defy rigid, binary gender constructions, and who express or present a breaking and/or blurring of culturally prevalent stereotypical gender roles

Although an umbrella terminology is being used to define Transgender Community, they can be further segregated into many typologies. The community includes categories such as transgender male, transgender female, male-to-female (MTF) and female to male (FTM)<sup>2</sup>. It also includes cross-dressers (Those who wear clothes of the opposite gender), gender queer people (they feel they belonged to either both genders or neither gender) and transsexuals<sup>2</sup>

In India, Hijras and Transgenders are seen as a separate socio and cultural group. Primary and Secondary data suggest that Transgender/Hijras are not a homogeneous group, they have various subgroups within them such as TGs/Hijras who earn their living as a sex worker on the street, TGs who are involved in begging, those who are apart of –Gharanas and live in Deras and are limited only to Badhai-Toli and as such have different health needs and concerns and also can be reached by varying approaches<sup>2</sup>. Most of the Transgender/Hijras are still a hidden population and largely out of reach. This makes it difficult to meet the prevention needs of transgender persons which continue to go largely unaddressed<sup>3</sup>. The primary sexual practice among Transgender/Hijras is unprotected anal sex where most of the time they perform the role of a receptive partner<sup>3</sup>. According to secondary data, various research studies has reported very limited access to water-based lubricant and overall low levels of condom use. This practice makes them more vulnerable to HIV and other STI infections<sup>4</sup>

The transgender community is highly marginalised in Indian context<sup>1</sup>, they often are deprived of their basic human rights and are subjected to violence in day to day life. This creates barriers to attain education, social entitlements and enjoy any fundamental rights as citizens of this country. When it comes to education it is often argued that a majority of TGs are drop outs from school as they are easy targets of discrimination, violence and at

times no accessibility at all to educational institutions<sup>3</sup>. Additionally the TG communities are deprived of employment rights and a majority of them turn to underground economy such as sex work, begging<sup>4</sup>. The health needs of the community are not met adequately as there is lack of provisioning of health services, discrimination at health care facilities<sup>4</sup>. To make situation worse, they are deprived of basic housing facility, ostracised by families leaving them homeless. Lack of family and emotional support leads them to indulge in life devastating habits such as drug abuse, smoking, alcohol abuse, suicidal tendencies and mental trauma<sup>5</sup>.

The lawmakers of the country has recently debated and discussed on vulnerabilities and rights of this transgender community, which needs to be integrated in various research, implementation of programs.

### **Rationale of the Study:**

As per 2012 mapping data there were 7268 TGs in Delhi, involved in high risk sexual behaviour. Currently 5297 TGs are being covered through 6 TIs and 40% of them belong to Deras. 28.3% of the population is in the age group of 18-25 years, 61.2% in the age group of 25-35 years.

Evidently there are various challenges to address the structural barriers of this community. The strategies to address the specific needs of TG community are yet to be well thought of. The current Dera system they are part of has hindered their access to education, health services and other employment avenues. TI intervention program have successfully fulfilled HIV and Sexual health needs of a large number of TG population. However it has not been able to effectively engage with their social and community structures and related issues such as livelihood, education employment, social entitlements and acceptance. The gap in existing intervention programs lead to requirement of understanding aspiration and assessing capacities of the TG community in order to integrate the identified needs into existing programs through mainstreaming. As they are identified as one of the most vulnerable and marginalised community often deprived of their basic education and right to live a dignified life, there is also a need of understanding their aspiration, their felt needs related to well- being. There are not many evidences available related to their aspiration and needs for well- being the present study aims at understanding the same and strengthen the program through advocacy for vocational training , social entitlement schemes.

Main objective of the study is to map aspiration and identify challenges of TG community to attain the same. Specific objectives of aspiration mapping are to map their aspiration, understand about existing challenges to fulfill their aspiration, to identify the present employability skills of the community members, to understand the possible avenues for further action, building a support system.

## **Methodology:**

The present study is qualitative in nature with usage of quantifying variables. A purposive sampling technique was used and for collecting information related to challenge faced by the community to fulfill their aspirations. Focus group discussion was used as a method for data collection. A detailed in- depth FGD guideline was developed keeping in mind the aspiration issue of the community. Probing was used to gain better information. Any TG member who is registered under TI program was included in the study thus restricting the finding of this study only to targeted intervention program.

Along with FGD guideline (annexure), ethical clearance (annexure) was sought from an ethical review committee of DSACS. This included a presentation on concepts of the study and informed consent for the respondents. A ranking system was devised for the respondents to understand the aspiration that is most sought after. The scale that ranks the aspiration from 1 to 5 based on the number of the respondents shared interest in the area. Thus higher the number of respondents willing to build skills in one of the aspirations, it is ranked at the top of the scale (1 being top priority and 5 being the least preferred aspiration)

The second phase of data collection includes conducting FGDs across 6 NGOs running TI program for TG community. The districts that are covered under the study are North -West, South –West, West, East, North- East, South Delhi and North Delhi. A total 60 respondents participated in the FGD.

As far as data analysis is concerned the information obtained from the discussion with the community were divided into themes based on the narratives they shared. The present skills and aspirations of the TG community is also depicted in a grid based on the data shared. The scale designed for ranking aspiration is then measured against responses with the criteria( 1= Highly preferred, 2= Moderately strong , 3= Fairly preferred ,4= Preferred as optional, 5=Least preferred )

## **Key Findings:**

### **Profile of the respondents:**

As far as the profile of the respondent is concerned data was collected related to demography (age), individual monthly income. The total number of TG respondents that participated in the FGD was 60. 41% of them fell under the age group of 18-25, 33% of them fell under the age group of 25- 40 and 26% of them are from an age group above 40.

The educational status of this community reveals that 80% of the TG respondents do not hold any education and 20% of them are formally educated.

Majority of TG community members (84%) are involved in sex work, begging, Toli Badhai <sup>2</sup>. Only a 16% of them are also working in other employment areas namely in selling articles, manual labour in factories, barber, painting, embroidery, tailoring, working in salon as part time vocation. An average individual income of TI community members stands at Rs 8500/- per month.

## **Mapping Aspirations:**

### ***Present Skills***

A majority of the transgender community indeed have many skills and creativity. There is also a willingness to pursue various other paths of career apart from sex work. At present they mostly have been pursuing these skills as temporary jobs or in the nature of freelancing.

The present skills they hold are dancing, make-up, hair styling, singing in local functions, cloth and apparels, embroidery, street plays, working in NGOs as Peer educator and outreach workers, painting, home decoration, selling articles, electrician, plumbing, manual labour, basic computer skills.

Although majority of them admitted having these skills, but they are unable to pursue it further due to lack of awareness and acceptance in society, sexual abuse, lack of formal training, taunt for their identity, doubts on their ability based on their identity, lack of self-confidence, inability to cope with such pressure and finally not finding any support system, aggression and fear of identity being exposed at workplace. One of the TG member shared following reinstating the challenges faced by the community.

—Most of the transgender community holds skills; however they do not generally find scope to pursue this as a career. Often they take assignments within TI or with friends. For example if I know Mehendi then I would try to earn some extra cash by working for a friend. There are not many options for the transgender community to move out. However I feel the biggest reason is lack of confidence in them to pursue career on any such skills. Fear of rejection also plays a significant role. || – Bano, A transgender member

### ***Aspirations:***

The discussion with the TG community suggests/indicates that they hold aspirations despite negative experiences. Their aspired interest areas were mapped through questions about what they actually dream of becoming and what are the perceived challenges in achieving those. An enquiry was also made on the skills they find most comfortable to pursue and believe they can grow professionally with adequate training.

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<sup>2</sup> 4.Toli Badhai:

The aspirations or the career goals identified by the TG members are pursuing higher education, make – up , fashion designing ,dance , acting , marketing, Interior decoration ,working with CBO and NGOs, or just finding any alternative livelihood like domestic help, patient care, music. A discussion was done on these aspirations and what does it means to them. A detailed list of aspirations is depicted in a tabular format in the study (table 1).

- a. **Higher Education:** This primarily applies to TG members who are pursuing education in schools and colleges. The TG mentioned about the challenges they face like sexual abuse, non-acceptance in the educational institute because of their identity. Some of the TGs want to study law and courses related to human rights. There was another section who wanted to pursue post-graduation from reputed institution in India. Some of the TG members are also interested in learning computer skills, mobile repairing, English language, web- designing.
- b. **Fashion:** A large number of TG members want to train themselves in trades related to fashion designing, make – up, nail artist, hair styling, and other beauty and well-being related skills. The particular interest areas and experience they hold in fashion designing are cutting and tailoring, learning about designing apparels, presentation and selling. In make- up as well they feel the need of knowing advanced techniques and hold professional degrees to build a career. They are interested in learning hair styling, skills to work in massage parlor and spa.
- c. **Creative Art:** The other aspiration that captured attention of many of the TGs are acting, dancing and choreography, art and craft. Some of them are also pursuing dancing through institutions; however they are willing to further improve these skills. In dancing many of them are interested in both classical and western form of dancing (contemporary, Hip Hop and jazz). There is also a demand for learning technical skills in acting, art and craft skills, painting. As music and playing various instruments are part of daily routine, they aspired to have formal training to be professionals. For educated section of Transgender community they also want to learn the skills of photography, videography, social media management, web-designing, writing, tattoo artist.
- d. **Working with CBO/ NGOs:** Many of the TG community members are already working with TIs and they want to continue working in NGO sectors for the welfare of their community. Many of them want to learn about NGO management, legal rights of TG community so that they can further work on this issue. Additionally ~~one~~ of them also projected interest in learning videography, photography, writing skills, blogging and outreach through social media. They are keen on also pursuing counseling skills to help their own community members. They



believe there is a need of presence of more TG members in advocating rights of the community and changing their present image of just being capable of Toli - Badhai, begging.

- e. **Other Vocations:** Apart from this the TG community members also showcased their interest in vocations such as house- keeping, care giving , child care, domestic help, nursing, para-medical and legal jobs, clerical positions, office administration. A few are also ready for learning the skill sets of electrician, and at present hold some experience in the area. For the uneducated community they also aspired to follow their interest to work in hospitality, housekeeping, and health services. The educated section also showed an interest in vocations in areas such as hospitality, culinary, interior decoration, paralegal forces, health services ( nursing and care giving), selling.

### **Perceived Challenges:**

There are many challenges identified creating a hurdle in following these aspirations. Whereas many of those are related to societal attitude, they felt a vehement need of addressing lacuna that exist within the community. As far as societal issues are concerned they already shared how they are abused, sexually exploited and not accepted due to their identity in sections above. They often drop out of schools and colleges due to such issues. A common consensus among the Succumbing to Dera system and peer influence come as major hurdles for many of the TG members in following their dreams. Some of them also put forth that if an alternative support system is provided, many of the TG members would leave dera systems as it is an additional financial burden on them.

—I think we are equally at fault for the failure of our community. The attitude we hold is not right. We surely should not be ashamed of our identity, but that does not mean we actually speak rudely to people. The anger, the attitude TGs show actually is a defense mechanism and it is only because we lack confidence and have sidelined ourselves as well from the society for a long now. I think we need two hands to clap and as much as the society we need to blame ourselves as well for not being able to fulfill our career goals. || Nanda- TG

They shared that it is mostly because they do not hold any skills to communicate effectively and positively. The other challenge they see is that their emotional instability causing them create lot of problems in interacting with the outside world. They shared they would like to believe that they can get a job in marketing , selling , write books and lot many other things, but in reality majority of them are uneducated. They face rejection by the employers due to lack of knowledge in speaking and writing English. There is also a need of undertaking professional certified courses for these skill-sets than informal training acquired at TI or through peers.

The community members further shared that their dream of opening their own business in fashion designing, make –up has not been met because of no professional training in presentation, leadership, selling and marketing, communication, coping skills. Based on the discussion it can be derived that learning these skills are essential to follow a sustained career. To add there is also an understanding that the TG community is unable to think out of the box when it comes to their aspiration. Some of them shared that they want to pursue higher studies such as Master’s degree in Political Science, MBA or even study abroad, but they lack confidence.

### **Overcoming perceived Challenges:**

There are a few cases as well where TG community positively influences their working space. This did not only lead to a change in them but also created a friendly and accepting environment for them. The following narratives from the respondents emphasize the need for TG members to learn these soft skills.

–I exposed my identity right in the beginning during interview and never shy away from sharing who I am with my colleagues. I worked to build that confidence and comfort level within myself that helped others to see how I am just a human being. I believe that the major need is to enhance confidence and learn various soft skills, most importantly non- violent communication on the part of TG community. This indeed will help in better sensitization of other communities as they would see that TGs are not someone they need to fear or can’t mingle – Neena , TG

Many of the transgender community actually shared taking actions as well to change the societal attitude. They stated creating theatre teams that will interact with other communities to sensitize them about normalcy of themselves.

–We think that if the society needs to take steps forward we also need to move further and work further. For this TG community needs to change their way of interaction with other communities and learn better communication skills which are not aggressive in nature. For this we have opted for theatre as a medium to reach out to people and I personally can see change – Nanda , A TG

The community suggested few trainings Confidence building , personality development, Team building , leadership, presentation and interview skills, facilitation skills, basic literacy , marketing , management Housekeeping skills , hospitality skills. The following table depicts an overview of their aspiration and challenges faced by TG community.

**Table 1 Aspiration and Challenge**

Educational status	Present skills	Aspiration	Challenges	Suggested training	
				Soft Skills	Courses
Uneducated = 80%	1. Dance 2. Mehendi 3. Hair style 4. Painting 5. Electrician 6. Acting 7. Singing and playing instrument 8. Barber 9. Beautician skills 10. Masseuse 11. Cloth stitching , embroidery 12. Care giving , nursing 13. Modeling 14. Domestic help 15. Hospitality	1. choreographer 2. Make - Up Artist 3. Hair Stylist 5. Make- up 6. Massage and Spa therapist 7. Painter/ Art and Craft 8 Singer/ Instrument player 9. Beautician 10. Fashion Designer 11. Nail Artist 12. Care Giver/ Nurse 13. Model 14. House keeper 15. work in Hospitality industry	1. Fear of identity being disclosed 2. lack of self confidence 3. Lack of coping abilities at workplace 4. Absence of knowledge on laws related to TG 5. Lack of leadership, ability to community in non-violent manner 6. Lack of information on various courses available 7. Lack of presentation skills 8. Language barriers 9. Lack of entrepreneurial skills 10 Lack of professional skills	Confidence building , personality development, Team building , leadership, presentation and interview skills, facilitation skills, basic literacy , marketing , management Housekeeping skills , hospitality skills	Beauty and wellness training ( beautician, make - up hair style, nail art, spa, massage) Fashion Designing ( cloth , shoes, bags and accessories ) Dance and Choreography, Dance Therapy Music and Art ( Instrument, western and classical Music) Sketching , painting courses, handicrafts House keeping Para medical courses Interior Decoration Hospitality ( Hotel staff)
Educated (20%)	16. Telemarketing / Tele calling 17. Selling articles 18. Social work 19. Videography 20. Photography 21. Cooking 22. Tattoo 23 Social Media platform Management 24. Computer and internet skills 25. Writer 26. Cloth stitching 27. Home décor 28. Counseling 29. Hospitality 30. Dance 31. Make up	16. Videographer 17. Photographer 18. Nurse and caregiver 19. Fashion Designing 20. Culinary assistant 21. CBO 22. Tattoo Artist 23. Para legal 24. Sales Executive 25. Story/ Blog writer 26. Web designer 27. Interior Decorator 28. Counsellor 29. Hospitality industry jobs 30. Choreographer 31. Make- Up artist	11. Fear of identity being disclosed 12. lack of self confidence 13. Lack of coping abilities at workplace 14. Absence of knowledge on laws related to TG 15. Lack of leadership, ability to community in non-violent manner 16. Lack of information on various courses available 17. Lack of presentation skills 18. Lack of finance 19. Lack of entrepreneurial skills 20. Lack of family support 21. Discrimination at school 22. Sexual and verbal abuse at workplace	Confidence building, Team building , Personality development, Management skills, Negotiation skills, Interview skills, Presentation, marketing skills, communications, Language skills, Hospitality skills	Videography and photography, Wellness and Beauty Nursing and Care giving Fashion designing Modelling Culinary training Tattoo art Web designer , digital marketing, social media management Interior decoration, Hospitality Counseling dance and choreography Sales executive training

**Table 2: Scale of Aspiration Preference**

Educational Status	Aspirations	Ranking ( scale of 1 to 5)  1 = Highly preferred  2 = Moderately strong  3 = Fairly preferred  4 = Preferred as optional  5 = Least preferred
Uneducated (80%)	1. Choreographer	1
	2. Make - Up Artist	1
	3. Hair Stylist	1
	5. Make- up	1
	6. Massage and Spa therapist	1
	7. Painter/ Art and Craft	2
	8. Singer/ Instrument player	1
	9. Beautician	1
	10. Fashion Designer	1
	11. Nail Artist	1
	12. Care Giver/ Nurse	4
	13. Model	3
	14. House keeper	5
	15. work in Hospitality	2
Educated (20%)	16. Videographer	
	17. Photographer	3
	18. Nurse and caregiver	4
	19. Fashion Designing	1
	20. Culinary assistant	3
	21. CBO	2
	22. Tattoo Artist	2
	23. Para legal	4
	24. Sales Executive	4
	25. Story/ Blog writer	2
	26. Web designer	2
	27. Interior Decorator	2
	28. Counsellor	2
	29. Hospitality industry jobs	3
	30. Choreographer	1
	31. Make- Up	1

## Way Forward:

Having discussed on their aspirations and challenges, the need of instilling confidence in the community stands out. The design of intervention also needs to go beyond just teaching them certain employable skills as sustainability for any career paths for TG community can come only through training of soft skills, helping them to learn coping abilities. Thus following information can be a way forward to build capacities in TGs. The challenges of TG community to fulfill their aspiration depicts the need of introducing soft skills program which will help them in personality development, leadership capacity, non- violent communication, confidence building (detailed description table 1) . Simultaneously there is a range of vocational courses that can be introduced aligning with their present skills and future aspiration. Out of the courses listed (table 1) TGs showed interest in wellness and beauty, fashion designing, modeling, art and craft, music, housekeeping. There is also a need to involve them in basic literacy classes for smoother learning. The educated lot from the community has similar interest as listed for the uneducated community. Additionally they are also willing to undertake courses on interior decoration, social media management, videography and photography etc (table 1)

## Ways to Achieve:

- a. Majority of the community agreed that a common space which can work as information center, counseling space for career related issues or experiences at work space will help. They agreed that long term trainings at TI s won't be attended by many TGs indeed.
- b. A talent/ skill development program can be designed for the TG community. Under this they can be trained both for soft and professional skills. This can be achieved in collaboration with existing public and private organizations. There also should be provision for placement and employment opportunities post training based on eligibility.
- c. A Mobile application that entails information on jobs, opportunities for TG communities can be designed.
- d. Mobile application working as ready reckoner for personality grooming and enhancing interview skills will also prove beneficial for the TG community.
- e. Distant learning programs related to these professional needs can be created or existing courses can be made accessible to them without any discrimination through sensitization programs at institutes.
- f. A common website can be designed for the TG community to register for training, updates on employment, to share experiences at work place. Likewise a social media platform for such discussions can also be formed.

- g. A counseling space where the Transgender community can access therapeutic support for depression, issues with self esteem, suicide, self harm. Emotional health comes as major deterrent for the TG community to fulfill their aspiration and thus this requires immediate attention.
- h. Additionally a support system is extremely required for those tested positive. This section of population is shunned from the society and they suffer from extreme emotional issues.

## Conclusion

In conclusion it can be stated that a major hindrance for career growth of TG community lies with their internal fear as well. Social stigma and non- acceptance from their families have eroded faith in themselves and their capacities. The study reveals that with changing scenario in legal system and recognition of rights of TG community across globe including India, the community feels the need to break free from age old systems of operations and occupations. They shared holding aspirations but not being able to fulfill them due to lack of opportunities and skills. It is defiantly crucial to work on the identified aspirations of TG community for their up-liftment which will surely impact their self-esteem, and well-being

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# ANNEXURE 1:

## Consent Form

Consent forms for focus group participants are completed in advance by all those seeking to participate. Below is a summary of the information in the consent form that focus group organizers and facilitators should use to make sure participants understand the information in the consent form.

Thank you for agreeing to participate. We are very interested to hear about your future aspirations, which shall include

1. Any skill you believe you have/ pursue
2. Your goals in life
3. Academic or educational qualification you have and you want to pursue
4. Any project/ employment and social security scheme/ intervention / skill sets you believe can benefit Transgender community

The purpose of this study is to learn about future goals / aspiration of transgender community in Delhi. The study shall also focus on their present skill sets, any occupation or career they pursue. This is conducted with an objective of creating appropriate career guiding cells, training , employment opportunities for the transgender community based on their present and aspired skills.

We would like to tape the focus groups so that we can make sure to capture the thoughts, opinions, and ideas we hear from the group. No names will be attached to the focus groups and the tapes will be destroyed as soon as they are transcribed.

- You may refuse to answer any question or withdraw from the study at anytime.
- We understand how important it is that this information is kept private and confidential. We will ask participants to respect each other's confidentiality.
- Please kindly sign below if you are willing to take part in this FGD.

Signature

## ANNEXURE: 2

### Introduction:

#### 1. Welcome

Introduce yourself and the notetaker, and send the Sign-In Sheet with a few quick demographic questions (age, social category, migrant status, education, and income at this facility) around to the group while you are introducing the focus group.

Review the following:

- Who we are and what we're trying to do
- What will be done with this information
- Why we asked you to participate

#### 2. Explanation of the process

Ask the group if anyone has participated in a focus group before. Explain that focus groups are being used more and more often in health and human services research.

About focus groups

- We learn from you (positive and negative)
- Not trying to achieve consensus, we're gathering information
- No virtue in long lists: we're looking for priorities
- In this project of identifying needs and mapping aspirations of Transgender community we are organizing FGD to capture detailed picture of the present situation and also to understand about changes required from the lenses of community.

Logistics

- Focus group will last about one hour
- Feel free to move around
- Where is the bathroom? Exit?
- Help yourself to refreshments

#### 3. Ground Rules

Ask the group to suggest some ground rules. After they brainstorm some, make sure the following are on the list.

- Everyone should participate.
- Information provided in the focus group must be kept confidential
- Stay with the group and please don't have side conversations
- Turn off cell phones if possible
- Have fun

### **Turn on Tape Recorder**

1. Ask the group if there are any questions before we get started, and address those questions.

### **Questions:**

#### *Educational:*

1. What is the basic educational qualification of the participants mostly?
2. Do they hold any professional degree?
3. Do they want to hold any professional degree/ skills, if yes what are they mostly?
4. What are their views on reservation for TG in schools, colleges and institutes of higher education?
5. Do they think there is a need of scholarship schemes for education facilities at state, national and international level? Are they willing to commit and avail such schemes if provided?

#### *Socio - economic*

1. Do they support themselves, have any dependents?
2. Do they have families, partners in Delhi? Are they working?
3. What they aspire for themselves and their families or partners in terms of their future( education , job, life style)
4. Do they hold any social entitlement( Aadhar , Voter , pension , any benefits based on caste)
5. Do they need assistance in acquiring any such entitlement?
6. What is the present cost of running their household in terms of rent , electricity ,water , food, any other cost (if manages expenses) ?

7. Do they avail any housing schemes or employment scheme of Delhi government at present?
8. Do they hold any bank accounts? If not why? Do they need support?
9. What are the challenges they face in their day to day social life?
10. If anyone has attempted to pursue a career being a TG what are the social and emotional challenges they have faced in society?
11. What kind of assistance they believe should be there to tackle violence against TG community by police or any other system?
12. Do they believe the social entitlement will help to reduce violence and enhance dignity of TG, if yes why?

*Career Goal:*

1. Do they want build a career in any specific area, if yes what are they?
2. Any steps to fulfill their career goals?
3. Have they faced any challenges in that process if yes what are those?
4. Do they require any support in planning their careers? Will support systems such as career guidance cell etc would help them? ( for example , help lines, training centers, information websites, pamphlets)
5. Do they think it is important to generate employment for TG community in various public and private sector?
6. Do they think make- up, fashion, grooming industry will be good career avenue for TG? Any other industry in specific they believe would be a good choice and beneficial?
7. Are they willing to take part in any job that pays well but requires them to give adequate time / any time specified by the employer or require them to work extra hours at times?
8. Are they willing to be part of job trainings such as driving, care- giving, and domestic maid if given a good pay, safety and security?
9. What they think are the possible challenges for the TG community in work space?

*Any suggestions to tackle them?*

1. What are their expectations on remuneration?

*Business and entrepreneurship:*

1. Do they have any business idea in mind? If yes do they require support in terms of finance, training. Logistics, loan?
2. Has anyone of them undertaken or attempted at any business idea? What is the status?
3. Are they open to creating self help groups?
4. Do they think they will be able to take the required leadership and sustain a self help group?
5. Are there chances of any conflict in starting and operating SHGs.

*Wellness:*

1. What are the health services they avail( general, RCH , HIV /AIDS)
2. Any attention paid to nutrition (self practices, programs) by them, or at the NGO level? If yes what are those?
3. Do they think connecting of services like yoga, nutritionists to TI program will help them to keep good health?
4. Do they want assistance programs for elderly in TG community for their habitation, financial, emotional and medical support? At present what kind of support such population receives from family or dera?
5. Similarly with HIV positive what kind of support they receive at present and what are the gaps?

*Probes for Discussion:*

- Stigma , social status of TG
- Culture
  - Relationships
  - Family responsibilities
- Safety & Health protection
  - Protective measures
  - Abuse issues on the job/ family, society
- Working conditions
- Opportunity, achievement, growth

- Is there a sense of entrepreneurship , enthusiasm
- Conflict in family and community, support sought
- Motivation
- Standards of living
  - Cost of living
  - Housing
  - Electricity
  - Water
  - Transportation
- Education for children
- Work/home balance

That concludes our focus group. Thank you so much for coming and sharing your thoughts and opinions with us. We have a short evaluation form that we would like you to fill out if you time. If you have additional information that you did not get to say in the focus group, please feel free to write it on this evaluation form.

#### **Materials and supplies for focus groups**

- Sign-in sheet
- Consent forms (one copy for participants, one copy for the team)
- Evaluation sheets, one for each participant

#### **Focus Group Discussion Guide for Facilitator**

- 1 recording device
- Batteries for recording device
- Extra tapes for recording device
- Permanent marker for marking tapes with FGD name, facility, and date
- Notebook for note-taking
- Refreshments



# ROLE OF COMMUNITY BASED ORGANISATIONS IN MAINSTREAMING TRANSGENDER IN INDIA

Letginlen Doungel

## Abstract

*For a community development, there can be a multiple forces and sources of action to implement societal changes and improvement. A community asking to improve itself is not limited to what is directly within its reach. It is possible for the average citizen to be the primary participant in the community development process, but they often have help from larger groups within and outside of the local community. While this can include federal organizations and government assistance, it also includes community based organizations. Notably, one among the important activities done on voluntarism was by the Community Based Organizations. The contribution of the CBO's at the grassroots level for the development of the society is paramount.*

*This article will focus the instrumental role that can be initiated through the Community Based Organization for the development of mainstreaming transgender community in India. In this paper, an attempt has been made to highlight some of the social security and welfare measures under Transgender Persons (Protection of Rights) Act 2019. Emphasis is given to the role of Community Based Organization towards the transgender community so that mobilization for inclusion of the transgender community and future role in empowerment of the transgender personals may take place.*

**Keywords:** CBO's, Transgender, legal provision, development, empowerment.

## Introduction

Generally, community based organizations or CBO's are non- profit organizations who work on a grassroots to national level, facilitating community efforts for community development. They are basically the community development process in the form of a formal organization. They are usually locally formed, locally staffed and their actions are specific to the location they operate in. The Community base organisation works through people centred modes of development such as availability of micro finance, community participation in development, ensuring community health education and infrastructure improves over time. Most CBOs are mainly volunteer organizations, with few paid positions as most of their funding is delegated towards completing the group's objectives. Their local status also means that they may be limited in what resources they have access to depending on the geographical location of the CBOs and the community it serves.

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They can be common interest group, village development committee, village council, women committee, water boards, self help group, youth forum/club, faith based organisation, micro/macro finance institution etc. They cover a wide range projects which is basically meant for the welfare and development of the community. The purpose of community based organisation is to initiate plan, implement, and monitor social and economic development programs and provide technical and financial help to the local communities as priority.

The community based organisation positively affects the process of societal change such as increase in income, improvement in health, nutrition and literacy status of the populations. Some of the programs that can ensure bring changes in the transgender communities are: availing livelihood, societal acceptance, legal rights and provision, economic independency, health and education, employability and vice versa.

Since they are so localized, CBOs is only going to tackle issues within the community they deemed operate. This does not mean that CBOs only focus on minor things; large scale issues were also cover as long as the common area of the interest is for the CBOs. In this manner, the trending issue of the mainstreaming transgender in India is alluring. At local level, the CBOs can play a vital role in supporting and sharing information for the improvement of the local people in general and for development transgender community in particular. They are one such kind of an entity to the human society. They are define as; an individual's of any age or sex whose appearance, personal characteristics, or behaviours differ from stereotypes about how men and women are —supposed to be. They have existed in every culture, race, and class since the story of human life has been recorded. In its broadest sense, transgender encompasses anyone whose identity or behaviour falls outside of stereotypical gender norms. In others words, "Transgender Person" means a person whose gender does not match with the gender assigned to that person at birth and includes trans-man or trans- woman (whether or not such person has undergone Sex Reassignment Surgery or hormone therapy or laser therapy or such other therapy), person with intersex variations, gender queer and person having such socio-cultural identities such as *kinner*, *hijra*, *aravani* and *jogta*. Thus, the term 'transgender' is construed accordingly. (*Definition of Transgender under Transgender Persons (Protection of Rights) Act 2019*)

Since time immemorial, the issues and conditional demand of the transgender community in India is never ceasing to stop. The common conditions view in the Transgender community in our society is that encompass all races, ethnicity, religious and social classes; yet they have never enjoyed a respectable life because of —what they are and —how they are. The transgender community are subjected to confusion and anguish, resulting from the rigid, forced conformity to sexual dimorphism throughout the recorded history. They are facing disparities linked to societal stigma, discrimination and denial of their civil and human rights. Discrimination against them has been associated with high rates of substance abuse and suicides, and they are facing rampant discrimination in the areas of family life, social life, housing, education, health, employment etc.

### **Phases of Development**

There were certain phases of development which are being incited. Tracing the history, the transgender also known as the 'third gender' has played a prominent role in Indian culture and was once treated with great respect. They were also mention in the ancient Hindu scriptures and were written about in the greatest epics Ramayana and Mahabharata. In the great epic Mahabharat 'Shikhandi', was a transgender. In medieval India, they played a

prominent role in the royal courts of the Mughal emperors and some Hindu rulers. During 18th Century, the British colonial rule when the Criminal Tribes Act of 1871 categorised the entire transgender community as "criminals" who were "addicted" to committing serious crimes. They were arrested for dressing in women's clothing or dancing or playing music in public places, and for indulging in gay sex.

After Independence, the law was repealed in 1949, but mistrust of the transgender community has continued. In 2003, the Hon'ble High Court of Madhya Pradesh upheld the order of an Election Tribunal which nullified the election of a Hijra, Kamala Jaan, to the post of Mayor of Katni, on the ground that it was a seat reserved for women and that Kamla Jaan, being a 'male' was not entitled to contest the seat. In 2009, India's Election Commission took a first step by allowing transgender to choose their gender as "other" on ballot forms. On April 15th 2014, the Supreme Court of India observed that –The transgender community, generally known as –Hijras, are a section of Indian citizens who are treated by the society as –unnatural and generally as objects of ridicule and even fear on account of superstition. In its landmark judgement on 19<sup>th</sup> July 2019, the Supreme Court passed the ruling that –In view of the constitutional guarantee, the transgender community is entitled to basic rights i.e. Right to Personal Liberty, dignity, Freedom of expression, Right to Education and Empowerment, Right against violence, Discrimination and exploitation and Right to work. Moreover, every person must have the right to decide his/her gender expression and identity, including transsexuals, transgender, hijras and should have right to freely express their gender identity and be considered as a third sex. Thus, today the transgender people in India are considered to be the –Third Gender.

Similarly, recent development of the transgender form the National Education Policy 2020 seek to facilitate the agenda of United Nation Sustainable development Goal-4 which means to ensure –inclusive and equitable quality education and promote lifelong opportunities for all. The NEP 2020 also aims to provide a kind of education system through which every stratum of a society can connect and it should be accessible for all. It also plans to curtail the dropout rates and to ensure universal access to education for everyone including the third gender.

In fact, Indian census has never recognized the third gender, i.e., transgender while collecting census data for years. However, in the Census of 2011, data of transgender were collected in the category of –Others under Gender with details related to their employment, literacy, and caste. The census revealed the total population of transgender to be around 4.88 lakh. The data have been primarily linked to the males section as they are usually counted as men, but on request, they may be counted as women. Due to this, it is impossible to comment on the actual transgender population, though the census has provided an approximate estimate. The 2011 census also reported 55,000 children as transgender identified by their parents.

### **Local Terminologies of Transgender**

The term transgender is also problematic in India. Firstly because of its western origin, secondly because of the Male-to-Female (MtF) and Female-to-Male (FtM) binary, and thirdly because of the various other categories that fall under the umbrella term. Moreover western sex/ gender binaries are rigid and existence of a body outside the rigid/ fixed binaries is not easily accepted. This is one of the major differences between the hijra identity in India and other MtF transgender identities in the western countries. Hijras are accepted as third gender in India, whereas transgenders/ transsexuals in the western countries are expected to fit under the rigid sex/ gender binary.

There are several local terminologies and identities that are used to describe gender transgressions. Some of these may further have specific socio-cultural religious connotations such as in the case of 'Hijras' and 'Jogtas'. Some of these are described below:

**Kothis:** As defined by National AIDS Control Organisation (NACO); Kothis are a heterogeneous group that includes both same-sex oriented males as well as males-female transgender people. 'Kothis' can be described as biological males who show varying degrees of 'femininity' which may be situational. Some proportions of Kothis have bisexual behaviour and get married to a woman. Kothis are generally of lower socio-economic status and some engaged in sex work for survival. Some proportion of Hijra identified people may also identify themselves as 'Kothis'. But not all Kothis-identified people identify themselves as transgender or Hijras.

**Hijras:** As per the definition given by National AIDS Control Organisation (NACO); 'an individuals who voluntarily seek initiation into the Hijra community are known as Hijra, whose ethnic profession is Badhai but due to the prevailing socio-economic cultural conditions, a significant proportion of them are into begging and sex worker for the survival. These individuals live in accordance to the community norms, customs and rituals which may vary from region to region.

**Kinnar:** The term for hijras in north India. In other parts of India, such as Maharashtra, the term kinnar is being used more recently by the better-educated hijras to refer to themselves.

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

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

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

However, the politics use of terminologies, preference for various trans (gender) identity/ identities, multiple transgender sexualities, transgender passing as a woman, and procreation (to be considered a complete woman) within the location and class-cultural context also came out as important points of discussion in the academic atmosphere.

### **Highlights of Social Security and Welfare measures under Transgender Persons (Protection of Rights) Act 2019**

The Transgender Persons (Protection of Rights) Act 2019 aims to protect the rights of the transgender community and offer a provision of inclusive education for all. With the implementation of this landmark judgement, it is to see that the transgender community are granted rightful part in the society and can contribute to the economy of the state. The following are highlights of Social Security and Welfare measures under Transgender Persons (Protection of Rights) Act 2019. They are;

#### **Social security issues of transgender:**

- i) Loss of access to health facilities

- ii) Illiteracy
- iii) Unemployment
- iv) Lack of rehabilitation
- v) Lack of awareness in transgender issues
- vi) Housing, Food and Pension

#### **Sustainable Development Goals and Act, 2019:**

- i) Collection of 17 interlinked Goals.
- ii) Goal 4; Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.
- iii) Goal 5; Achieve gender equality and empower all women and girls.
- iv) Ensure universal access to reproductive and sexual right.
- v) Equal Right on Economic and Social issues.
- vi) Providing enabling technology, Information and Communication.
- vii) Recognize and Value Domestic work.

#### **New Education Policy 2020:**

- i) NEP; Socio-Economically Disadvantaged Groups (SEDGs) can be broadly categorized based on gender identities (particularly female and transgender individuals).
- ii) Transgender children in gaining access to education (such as the provisions of sanitation and toilets, bicycles, conditional cash transfers, etc.);

#### **Direction for Literacy and Education:**

- i) Educational institutions funded or recognized by the relevant government shall provide inclusive education, sports and recreational facilities for transgender persons, without discrimination

#### **Equity and Inclusion in NEP 2020:**

- i) Equity and Inclusion is the heart of NEP 2020.
- ii) Minimize the exclusion on the basis of Gender.
- iii) Educational Inclusion.
- iv) Cultural Inclusion.
- v) Economic Inclusion.
- vi) Inclusion in Sports and Games.
- vii) Gender Inclusion Fund Creation.

#### **Action for Health care of Transgender:**

- i) Ask Transgender people, including those who identify as a third gender, about their specific health needs.
- ii) Be sensitive to the terms transgender people use to describe their gender identity and their bodies, and the individual choices they make about whether to seek hormones, surgeries or other medical treatments to modify their body.
- iii) Enable transgender people to access gender affirming health services through models of informed consent, without requiring a mental health diagnosis.
- iv) Notice gaps in data about transgender health needs (including HIV-related information and

services) and work in partnership with transgender people to fill them. Understand the health needs of transgender women, separate from those of men who have sex with men, including in the context of HIV.

- v) Be aware of health issues specific to transgender men, including how gay and bisexual transgender men might be included within the category of men who have sex with men. Recognize that effective, sustainable responses to HIV should address human rights violations against transgender people and enable access to gender-affirming health services.

#### **Action for addressing Discrimination, Stigma & Violence of Transgender:**

- i) There is a need for training and sensitization of police on transgender issues.
- ii) The legal and law-enforcement systems need to be sensitized on issues of transgender.
- iii) Taking action against parents who neglect or abuse their gender nonconforming or transgender children.
- iv) Making free legal aid available to transgender individuals seeking redress against discrimination and violence.
- v) Where transgender individuals need to be incarcerated, care must be taken to ensure they are not in circumstances where they are vulnerable to sexual assault.
- vi) Sexual assault, sexual harassment and domestic violence laws must be made transgender-inclusive.
- vii) Institutions, Organizations & social work Institutions may undertake a study on crime against transgender persons, including alleged excesses by Police, with a view to investigate their causes and suggest preventive measures.
- viii) National Crime Records Bureau may, from now on, collect and compile statistics of crime against transgender persons, as also about cases registered against them as accused.

#### **Healthcare measures for transgender:**

- i) The government must take steps to provide health facilities to transgender persons including separate HIV surveillance centres, and sex reassignment surgeries.
- ii) The government shall review medical curriculum to address health issues of transgender persons, and provide comprehensive medical insurance schemes for them.

#### **Role of Community Based Organizations for Improvement and Development of the Transgender Community**

The basic principle of Community Based Organization is activism which is an individual pursuit, when one person takes an action to make a difference. It is a great thing. But organizing is greater, because organizing gets other people to take action, to work together, and to build an organization that can make a significant and long-term difference. Since nearly half of the population are not in a position to recognise the transgender community, the CBOs could plan focused developmental programmes for the social inclusion of transgender persons and also to reduce discrimination & violence faced by transgender persons. The CBOs can play instrumental role to create awareness about the transgender community amongst masses.

Following are some of the role that the CBO's can be the actor in the community:



**Mediator of Resident and Family Atmosphere:** The role of stakeholders under Transgender Persons (Protection of Rights) Act 2019, states that; every transgender persons shall have a right to reside and be included in his household. If the immediate family is unable to care for the transgender person, the person may be place in a rehabilitation centre, on the orders of a competent court.

The CBOs as a stakeholder at the grassroots level is responsible to deliver the information regarding the inclusive provision of the transgender to the local community. Family counselling and discussion should be initiated by the CBOs based on the recommended behaviour. Through various means of communication and events, the CBOs should be a mediator and engage in educating the local resident and the transgender persons covering different issues and concerns of the community. So that better understanding in the resident and family atmosphere is appearing.

**Mandatory Education and Awareness Campaign:** It is often says that education is a key to developed human potential and establishing a just society to develop the national human

resource and to encourage equality in the society. Through the support of the community and with the help of other party the CBOs can run literacy centre, adult education centre, or common service centre or lifelong learning centre in the community. Since the transgender community are also potential enough to produce and generates income, the CBOs can organise vocation skill based training in collaboration with various government and non- government agencies.

Similarly, education and awareness should go hand in hand, they cannot be separated on the ground of their contribution. The CBOs has to play crucial role by creating awareness amongst the masses about the transgender community about their way of lives, their rights and provisions and their present conditions through day-in and day-out event. Organising Seminar, Workshop and comprehensive skills training programmes could be organized amongst common people. Promotion of Transgender identity can also be undertaken through movies, drama, street play etc. So, CBOs at the grassroots level is instrumental for the integration of the transgender community.

**Purposeful Counselling and Guidance:** Counselling and guidance can facilitate physical and mental health well-being of a person's. Addressing some of the problems such as mental stress, fear, shame, social pressure, depression, suicidal tendencies and social stigma etc., the CBOs can initiate Individual and group counselling of transgender people at a regular interval of time in order to help them to regain their respect and place in society. Timely family counselling is also important so that a Trans child born in the family is accepted and bring up rightly. As per the need bases, the CBO's could join hands with Centre/State Governments and other non-governmental organisations to work for the welfare of the transgender community.

**Academic/Learning Institutions Interventions:** The CBO's can bridge the gaps between the community and the university/colleges, and various voluntarily organisations who are working in literacy and lifelong education. To facilitate teaching, research and learning, learning institutions especially university, colleges, department can involves students, research scholars to study the issues, from time to time they can survey in order to get fact data, development status and their present state. Academic must emphasis on training and capacity building for the transgender persons. Research including cross countries researches should also be invited and share the learning information so that exchange conventional ideas build in the researchers. Certificate and Diploma on

various courses can also be offer to theable transgender person in the academic side of intervention and development.

The CBOs in collaboration with the academic/learning institution must delivered Transgender Persons (Protection of Rights) Act 2019, statement of a teacher's means to create a safe environment for transgender students in school and keeping transgender children under observation so that there is no discriminations against them. Implementing gender neutral arrangement/system in school will increase the confident level of the transgender students. With the help of the university/colleges, the CBO's who have a mandate to work in literacy and lifelong education can facilitate further learning opportunities to the transgender persons under the umbrella of lifelong learning programmes which would enhance their employability. Developing vocational and skills training programme can generate self-employability which could be an important part of this programme.

**Establishing an Enabling Environment:** —Charity Begins at Home is what exactly the CBOs have to be doing in and around the local community. The proverb highlights that our outmost responsibility is towards our family and friends. The phrase means that —we should take outmost care and give unconditional love to our family members and friend and dear one's. Likewise, the transgender community are also an entity of human being who is recognised as the Third gender and they should not be discriminated in the basis of their identity. The CBO's in this regards, should play a vital role in creating an enabling environment in the community through groups discussion, consultative meeting and interaction with local youth clubs, shelf help groups, teachers, elders, inclusive participation of the community.

**Employment or job opportunities:** Employment or job opportunities for the transgender community are one of the ever rising issues in the corporate world. On the basis of their identity, they were discriminates on different level. But with the introduction of Transgender Persons (Protection of Rights) Act 2019, it states that; no government or private entity can discriminate against a transgender person in employment matters, including recruitment and promotion. Implementing gender neutral arrangement/ system in school and increase confident in transgender student were simultaneously mentioned.

Thus, CBOs at the grassroots can take initiative in delivering the information about the legal provision of the transgender community. At the same time, sensitizing the local community about Act so that they learn to accept the existing identity and more understanding in the local community may take place. In time bound manner, CBOs may organize awareness programme for the local community and for the special group transgender community.

**CBO's as a bridging gap partner:** Since the purpose of CBOs is to plan, implement, and monitor social and economic development programs and provide technical and financial help to the communities, particular role to the transgender community, the CBO's can be a helpful in supporting transgender community. The CBOs act as agent by sharing and disseminating information to the institution such as government ministries, university/colleges and various voluntary organisation/non- government organisations. CBOs positively affects the process of rural change i.e. increase in income, improvement in health, nutrition and literacy status of the populations. Be it problems and issues

related to trans population, the Community Based Organisation can play a vital role in building networking partnership and linkage with different voluntary organisation and vice versa. The CBOs

can work and can play the bridging gap partner of the transgender community with the rest of the world. The CBOs should be providing the enabling environment for them to empower themselves, provided the direction time to time as per the norms, it can help to bridge the differences in the society for transgender, understand and make other realise its social triads.

Thus, CBOs can play a vital role towards the development and total empowerment of the transgender community by setting a clear cut objective of awareness programme for the transgender community and also by supporting government and other voluntary organisations initiative to make a realistic plan. Involving common people in this changing process could be done only by the CBOs with their command over winning people's hearts for the cause towards the transgender community.

### **Conclusion and Recommendations**

First thought, for a reader who is not Transgender, imagine a world in which the core of your being goes unrecognized within the family, if and when you step into school, when you seek employment, or when you need social services such as health and housing. You have no way to easily access any of the institutions and services that others take for granted because of this denial of your existence, worsened by the absence of identity documents required to participate in society. Additionally, because of your outward appearance, you may be subject to discrimination, violence, or the fear of it. In such circumstances, how could you possibly partake in social and economic development? How could your dignity and wellbeing physical, mental, and emotional be ensured? And how could you access crucial and appropriate information and services for HIV and other health needs?

The transgender people experience these realities every day of their lives. Yet, like all other human beings, transgender people have fundamental rights to life, liberty, equality, health, privacy, speech, and expression, but constantly face denial of these fundamental rights because of the rejection of the trans person's right to their gender identity. In these circumstances, there can be no attainment of the goal of universal development as set out in the 2030 Agenda for Sustainable Development, and no effort to stem the tide of the HIV epidemic among Transgender people can succeed if their identity and human rights are denied.

Second, specifically in regard to transgender people, the SDGs are a call to immediate action on several fronts: governments need to engage with transgender people to understand their concerns, unequivocally support the right of trans people to legal gender recognition, support the documentation of human rights violations against them, provide efficient and accountable processes whereby violations can be safely reported and action taken, guarantee the prevention of such violations, and ensure that the whole gamut of robust health and HIV services are made available to the transgender people. Only then can transgender people begin to imagine a world that respects their core personhood and a world in which dignity, equality, and wellbeing become realities in their lives.

Third, a much needed intervention should be considered to imperative for transgender social inclusion, the right to gender recognition, their freedom from violence & discrimination, the right to health and most notably towards sustainable development: time for change. In this way, it can be said in a nutshell that the transgender community will also contribute to the development of society by joining the mainstream of the society due to consciousness, government policy-making and implementation, change in social mindset, and equal opportunities of the education system.

Fourth, strengthening the status of transgender communities is both a multifaceted process as well as a multifaceted challenge. Empowering the disabled is a more challenging and difficult task than making the powerful powerless. Hence the empowerment of transgender communities needs to be accepted as a social campaign. It is based on the change of attitude, thoughts, actions, behaviour and relationships of all the persons in the society

Lastly, at grassroots level, Community Base Organizations can play a critical role in facilitating in the process to guide the transgender community and give awareness and education on the basis of short-term and long a long-term goal. The CBOs can bridge the gap of differences in social triads and build a relationship with inter-community to college/university and to larger voluntary organisation or NGOs and government agencies to facilitate and work for the improvement and development of the transgender community.

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# AWARENESS ON TRANSGENDER & THEIR INCLUSION IN HIGHER EDUCATION

Parinita Batra

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## **Abstract**

*The objective of this study was to determine the level of awareness present among the youth in NCT Delhi with respect to transgender, the NLSA judgment and the provisions of the Transgender Persons (Protection of Rights), Bill 2016. The respondents were youth from National Capital Territory Delhi, India who belonged to the age group of 17 to 28 years. The respondents were selected at random across different genders pursuing either an undergraduate course or a postgraduate course in various streams. Survey method was adopted to collect data. The results of the analysis are presented in the form of tables and charts to arrive at logical findings and conclusions. It was found that most of the students would be comfortable with the inclusion of transgender in their higher educational institutes. Further, the study reveals that majority of the youth is not aware of the act passed by the government and the provisions established for transgender community. Therefore, the findings suggest that there is a greater need to spread awareness among the youth regarding the welfare policies and schemes formulated in support of the transgender community.*

**Keywords:** Gender, Transgender Awareness, Inclusion, Social Acceptance, Higher Education

## **Introduction**

Gender refers to the social connotation of being male or female. Gender identity is the feeling of being male or female, which most persons obtain by the age of three. Gender orientation isn't just being a male or a female.. As per the Children's Health Encyclopedia, —gender identity is an individual's feeling of self-identification with either the male or female sex, as showed in appearance, conduct, and different parts of an individual's life. The third-gender as commonly perceived, is also known as Transgender. The Transgender community includes Hijras, Eunuchs, Kothis, Aravanis, Jogappas, Shiv-Shakthis etc., who have been a part of Indian society since long. The traditional literature of the Vedas

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and Puranas mentions –tritiyaprakriti|| which means the third gender and –napunsakall denoting someone who has loss of procreative ability. The word –hijrall is used in the Indian language which is derived from the Persian word hiz, meaning someone who is incompetent. Another word which is commonly used is –kinnar||, whereas –chhakkall is often used in a derogatory context (Michelraj, 2015). Etymologically, the term ‘transgender’ has been derived from two words, namely ‘trans’ and ‘gender’. The former being a Latin word, which means ‘across’ or ‘beyond’. The grammatical meaning of the word ‘transgender’ therefore is, across or beyond gender (Vidya, 2008). Soon, this came to be known as the umbrella term under which gays, lesbians, bisexuals, and cross-dressers (sometimes also known as drag-queens) got included. Transgender people are persons of any age or sex whose appearance, personal characteristics, or behaviours are different from stereotypical idea of how men and women are –supposed|| to be (Satashivam 2012).

The India census had never recognized the third gender, i.e., transgender while collecting the data for years. However, in the Census of 2011, data of transgender was collected in the category of –Others|| while mentioning details related to their employment, literacy, and caste. This was the first time that a transgender was considered to be present in the society. The census revealed that the total population of transgender is estimated to be around 4.88 Lakhs. However, the data has been primarily linked to males section as they are usually counted as men, but on request, they may be counted as women. The 2011 census also reported that 55,000 children were identified as transgender by their parents (Census, 2011).

The constitution gives the essential right to equality, and endures no discrimination on the grounds of sex, caste, creed or religion. The constitution additionally ensures political rights and different benefits to each citizen. In any case, the transgender keeps on getting shunned from the society. They endure a lot of mental, physical and sexual abuse in the general public.

India has significantly developed and grown in areas such as levels of literacy, education and health. There are indications, however, that not all disadvantaged groups receive equal benefits of the growth process. Among these groups, the transgender community, one of the marginalized communities in the country is lagging behind on human development indices including education (Rajesh & Naved 2013).

When a transgender is not treated as equal in the society, there are not many mechanisms available to a transgender for revolting against the humiliation or discrimination. Our society often exploits and ridicules the transgender community. They are treated as untouchables in public places. Hence, the failure lies in the society’s unwillingness to accept or socially include different gender identities.

This perception needs to be changed. The socio-historical conditions influence a person's social life. Critical theory presents as an appropriate framework for this specific study as it aims to illuminate the external societal structures that influence the experiences of transgender students within a higher education setting (Dahms, 2008). A Transgender is mostly deprived of social and cultural participation. This restricts their access to education, health care and public places initially, which makes it even more difficult for the constitutional provisions to be guaranteed.

In order to put an end to all the inappropriate behavior towards the transgender community, it is important to note that efforts have been made by the government to integrate the rights of transgender with other persons. However, there is a requirement to sensitize people about these reforms, rights and policies. The objective of this study focused on a trend towards acceptance and inclusion of transgender in higher education institutes.

## **Historical Background of Transgender**

With the onset of colonial rule from the 18th century onwards, the situation of transgender had drastically changed. During the British rule, legislation was enacted for supervising the deeds of

Hijras/Transgender community, called the Criminal Tribes Act, 1871. This Act deemed the entire community of Hijras as 'criminal' and 'addicted' to the commission of non-bailable offences'. The Act accommodated the enlistment, observation and control of certain criminal clans and had punished eunuchs, who were enlisted, furthermore, had all the appearance of being dressed or ornamented like a woman, on a public road or a spot, as well as those who danced or played music at a public spot. Such people additionally could be captured without warrant and condemned to detainment for as long as two years or on the other hand a fine or both (Criminal Tribes Act, 1871).

Under the Act, the nearby government needed to enlist the names and homes of all eunuchs as well as their properties as they were generally associated with kidnapping or mutilating youngsters, or of committing offences under section 377 of the IPC, or of abetting the commission of any of the said offences. Keeping a boy under 16 years in the charge of a registered eunuch was made a punishable offence, under the Act. The Act further prohibited eunuchs from serving as guardians to minors. The Act has, however, been repealed in August 1949.

## **Present Scenario of Transgender**

The Supreme Court of India passed a unique judgment in April 2014 stating that one's sexual orientation is an integral part of personality, dignity and freedom. Transgender, as the third-gender was therefore identified. In the National Legal Services Authority

(NLSA) versus Union of India case, the court provided a legal identity to the transgender (Hijras and Eunuchs). After this judgment; various other courts have passed orders for the transgender community in their favor and for their benefits (NLSA, 2014). In 2019, The Transgender Persons (Protection of Rights) Act, was passed by the Parliament. It defines a transgender person as somebody –whose gender does not match the gender assigned to that person at birth and includes trans-men or trans-women, persons with intersex variations, gender-queers, and persons having socio-cultural identities such as kinnar, hijras, aravani, and jogtall (Transgender Act, 2019). Further, the Act condemns discrimination against a transgender person in various sectors such as education, employment, and healthcare. There are provisions in the Act for persons to get punished for discriminating against a transgender and denying access to facilities and justice to them. It also directs the central and state governments to provide welfare schemes for transgender persons.

## **Methodology**

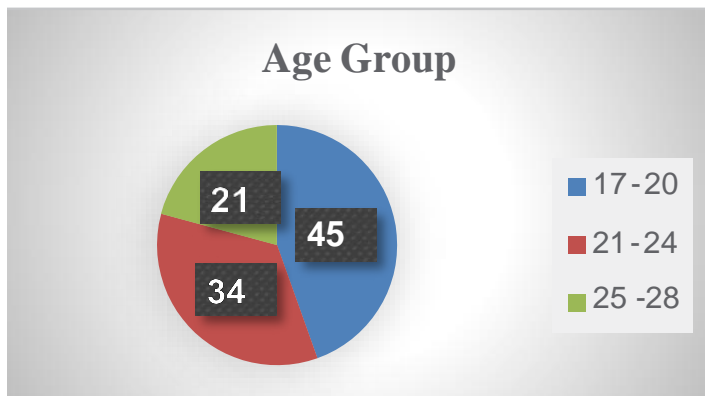
A structured pre-designed self-administered questionnaire was used to collect the data for quantitative research purposes. The data was collected from 101 students who were selected at random. The respondents are across the age groups of 17 to 28 years, pursuing either an undergraduate or a postgraduate course. The respondents differed in terms of the gender they associated themselves with and were from different fields of study. In this research, age, gender, field of study and course pursued of the respondents were the independent variables. The dependent variables were awareness about transgender in general, the transgender act and respondents' willingness to include transgender in their classrooms/colleges.

The following data represents the general profile of the respondents.

### **Age of the Respondents**

Figure 1 show the age of the respondents.

45% of the respondents belonged to the age group of 17-20. 34% respondents belonged to the age group of 21-24 and 21% of the respondents belonged to the age group of 25-28. All the respondents in the study are youth.

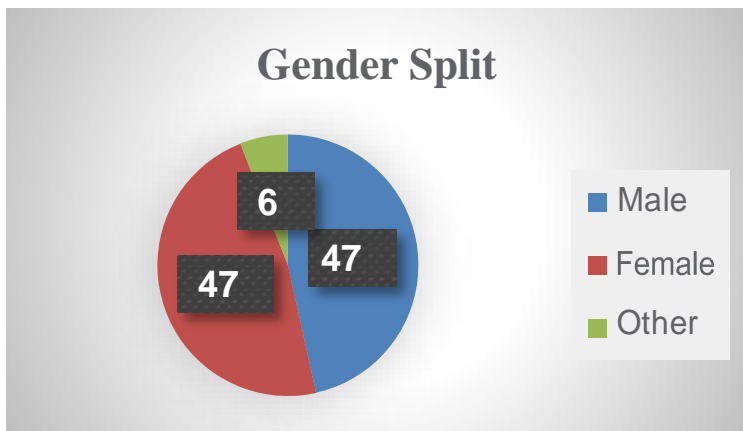


**Figure 1: Age Distribution (In Years)**

### Gender of the Respondents

Figure 2 shows the gender distribution of the respondents.

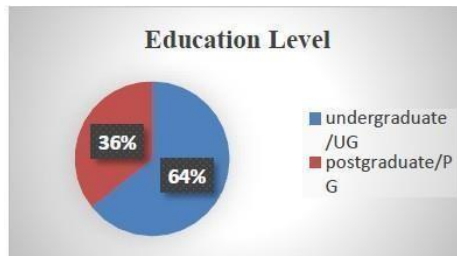
47% of the respondents identified themselves with female gender, 47% of the respondents identified themselves with male gender and 6% of the respondents identified themselves with other gender.



**Figure 2: Gender Distribution**

### Education Level of the Respondents

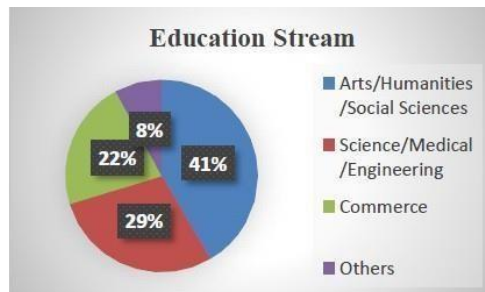
Figure 3 shows the education level of the respondents, out of which 64% are undergraduate students and 36% are postgraduate students.



**Figure 3: Education Level**

#### Education Stream of the Respondents

Figure 4 shows the education stream of the respondents. 41% of the respondents belonged to Arts/Humanities/Social Sciences field. 29% of the respondents belonged to the Science/ Medical/Engineering stream. 22% of the respondents belonged to the Commerce stream and 8% of the respondents



belonged to others category of stream.

**Figure 4: Education Stream of Study**

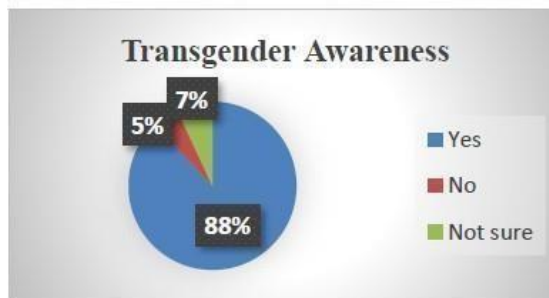
## Results & Discussion

The following data represents the overall result of the respondents. The respondents were asked to answer the questionnaire in their own classrooms. It was taken care that individual responses are filled without any consultation with each other.

#### Transgender Awareness

Figure 5 shows the general awareness of all the respondents on transgender persons. 88% of the respondents were aware about transgender persons. 5% of the respondents were not aware about transgender persons. 7% of the respondents were not sure about who a transgender person is.





**Figure 5: Awareness on Transgender Persons**

### NLSA Awareness

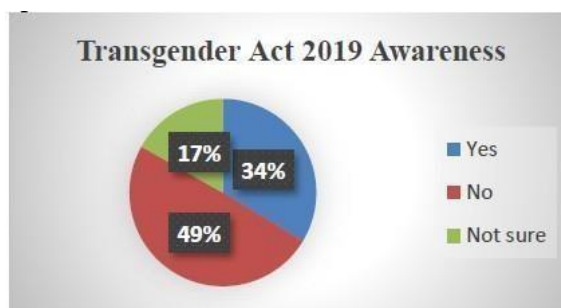
Figure 6 shows the general awareness of all the respondents on NLSA judgment pertaining to transgender persons. 31% of the respondents were aware of the judgment, whereas 69% of the respondents were not aware of the NLSA judgment.



**Figure 6: NLSA Judgement Awareness**

### Transgender Act 2019 Awareness

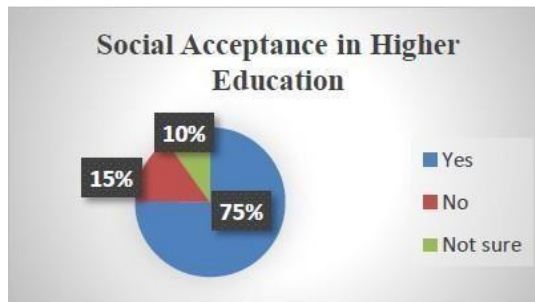
Figure 7 shows the general awareness of all the respondents on Transgender Persons (Protection of Rights) Act, 2019 and its provisions. 34% of the respondents were aware of the provisions. 49% of the respondents were not aware of the provisions. 17% of the respondents were not sure of the Act and its provisions.



**Figure 7: Transgender Act 2019 Awareness**

### Social Acceptance in Higher Education

Figure 8 shows the acceptance of youth in general with respect to the presence of transgender persons in their college/higher education institutes. 75% of the respondents were comfortable in accepting a transgender to be part of their college/classroom. 15% of the respondents were not comfortable in accepting a transgender to be part of their college/classroom. 10% of the respondents were not sure if they would be comfortable accepting a transgender to be part of their college/classrooms.



**Figure 8: Social Acceptance in Higher Education**

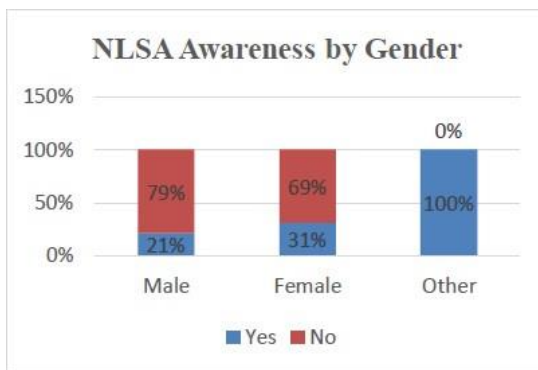
### NLSA Awareness by Gender & at Education Level

Figure 9 shows awareness of NLSA judgment by gender. The graph indicates that 21% of the male gender is aware of the judgment whereas 79% of them are not aware. 31% of the female gender is aware of the NLSA judgment and 69% of them are not aware of the judgment. 100% of the other gender is aware of the NLSA judgment.

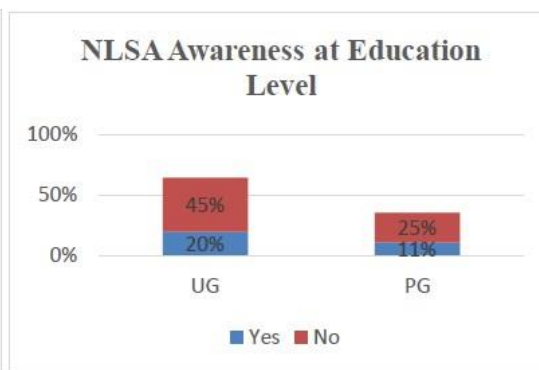
Figure 10 shows awareness of NLSA judgment at education level. The given graph indicates that 20% of the undergraduate students are aware of the NLSA judgment whereas 45% are unaware. Within the postgraduate batch, 11% are aware of the judgment, whereas 25% are unaware of the NLSA judgment.

The given graphs indicate the following findings:

- The female gender is better aware of the NLSA judgment as compared to the male gender (10% more aware than the male gender).
- The 'other' gender is completely aware of the NLSA judgment.
- The undergraduate students are better informed about the NLSA judgment as compared to the postgraduate students by 9%.



**Figure 9: NLSA Awareness by Gender**



**Figure 10: NLSA Awareness at Education Level**

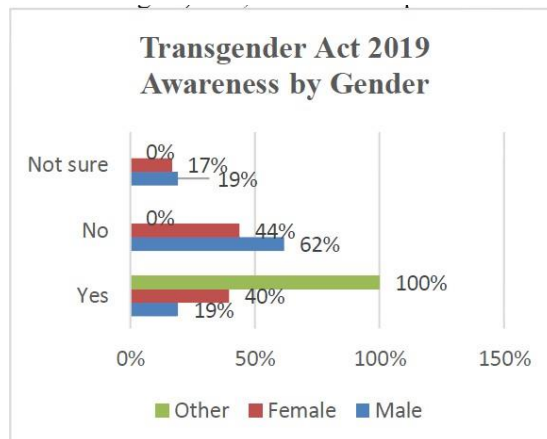
### **Transgender Persons Act, 2019 Awareness by Gender & at Education Level**

Figure 11 shows the awareness on Transgender Persons (Protection of Rights) Act, 2019 and its provisions by gender. The graph indicates that 40% of the female gender is aware of the Act and its provisions. 44% of the female gender is not aware of the Act and its provisions. 17% of the female gender is not sure of the provisions in the Act. 19% of the male gender is aware of the Act and its provisions. 62% of the male gender is not aware of the Act and its provisions. 19% of them are not sure of the exact provisions in the Act. 100% of the ‘\_other’ gender is aware of the provisions in the Act.

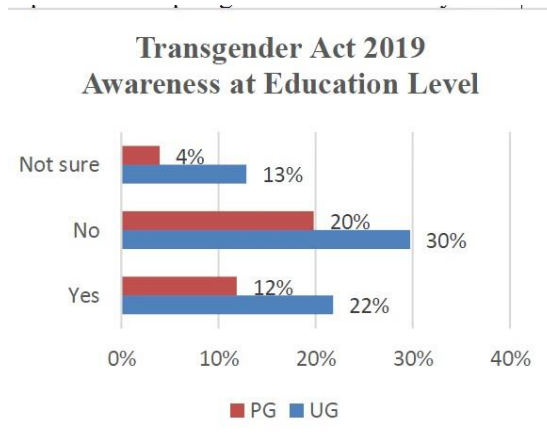
Figure 12 shows the awareness on Transgender Persons (Protection of Rights) Act, 2019 and its provisions at education level. The given graph shows that within the undergraduate batch, 22% of them are aware of the Act and its provisions, 30% are not aware and 13% of them are unsure of the exact provisions of the Act. In the postgraduate batch, 12% of them are aware of the Act and its provisions, 20% of them are unaware and 4% are not sure of the exact provisions of the Act.

The given graphs indicate the following findings:

- The ‘\_other’ gender is completely aware of the Transgender Persons (Protection of Rights) Act, 2019 and its provisions.
- Females are better aware of the Transgender Persons (Protection of Rights) Act, 2019 and its provisions as compared to the male gender by 21%.
- The undergraduate students are better informed about the Transgender Persons (Protection of Rights) Act, 2019 and its provisions as compared to the postgraduate students by 10%.



**Figure 11: Transgender Act Awareness by Gender**

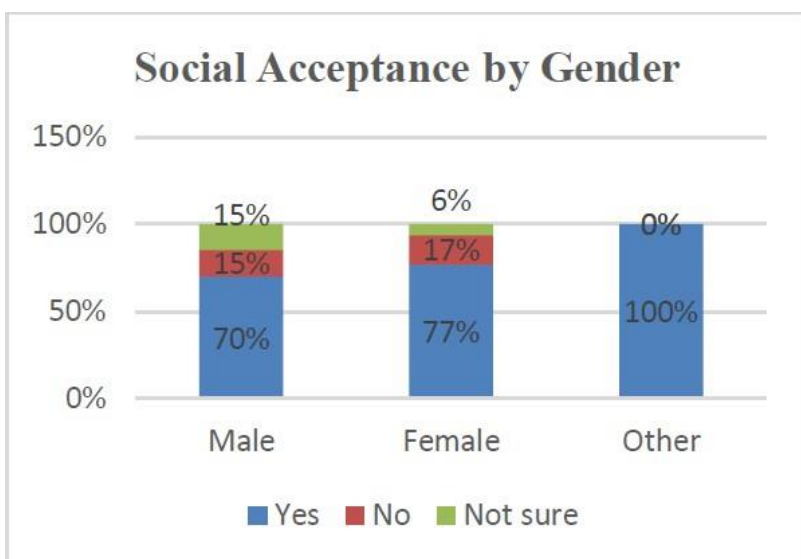


**Figure 12: Transgender Act Awareness at Education Level**

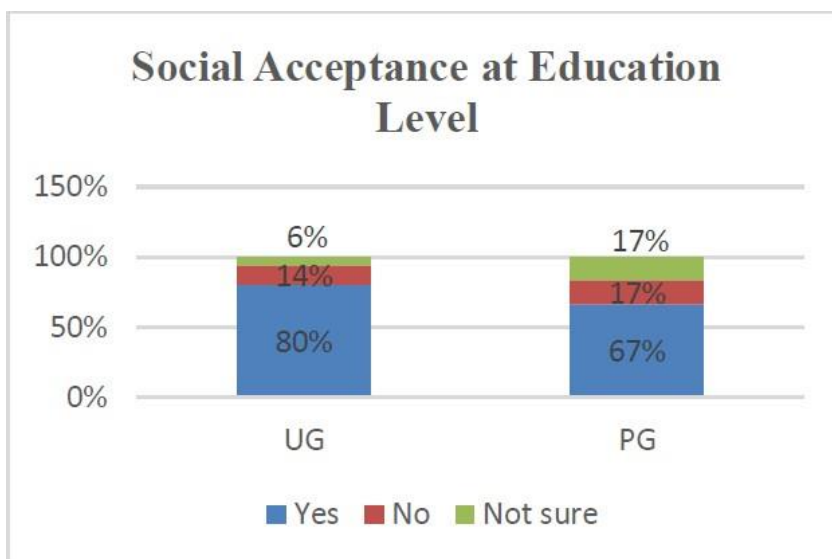
### **Social Acceptance of Transgender Persons by Gender & at Education Level**

Figure 13 and 14 show the social acceptance of transgender persons by gender and social acceptance of transgender persons at education level respectively. Figure13 indicates that 77% of the female gender is comfortable with the presence of a transgender peer in their college/classrooms, whereas 70% of the male gender is comfortable with the presence of a transgender peer in their college/classrooms. Figure 14 indicates that 80% of the undergraduate students are comfortable with the presence of a transgender peer in their college/classrooms, whereas 67% of the postgraduate students are comfortable with the presence of a transgender peer in their college/classrooms.

This means that undergraduate students are 13% more comfortable than the postgraduate students in terms of socially accepting the presence of a transgender in their college/ classrooms.



**Figure 13: Social Acceptance by Gender**



**Figure 14: Social Acceptance at Education Level**

## Conclusion

The constitution of India guarantees rights and other benefits to each citizen of India. With the latest Transgender Persons (Protection of Rights) Act, 2019 being passed by the Indian government, it is a step forward in ensuring that due right and benefits are extended to the transgender community. A positive development can be seen wherein majority of the respondents were aware about transgender persons in general. However, the society needs to be sensitized and made aware of the specific provisions that the NLSA judgment and the Transgender Persons (Protection of Rights) Act, 2019 guarantees. This is pertinent in order to ensure that a conducive environment for a transgender is present so that the welfare schemes can be availed with ease and proper inclusion in the society. There is a need to bridge the gap and fill the lacuna by ensuring that each state and the central government plan public awareness campaigns to erase social stigma and enable easier transition for transgender persons.

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# TRANS GENDER PERSON–CHALLENGES, MYTHS AND THEIR EMOTIONAL AND MENTAL HEALTH

Meena Kumari\*

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## Introduction

Transgender, popularly known as the third gender, are those people who have gender identity which does not match with the sex they are born with. They suffer from a feeling of **Gender Dysphoria**, a disconnection with the sex assigned at birth and the gender identity they feel for. A person born as a male but he identifies himself as a female or a person born in a female body but does not feel like a female. They experience discomfort in the body they are born with and feels trapped in the body which they can't relate to. This is the reason they are called transgender which means they have a gender identity which does not match with the sex assigned at birth, gender identity given by the society as per the body/sex they are born with.

As per **American Psychological Association**, "Gender refers to the attitude, feeling, behaviour that a given culture associates with person's biological sex. Behaviour which is compatible with cultural expectations is referred to as gender- normative; behaviours that are viewed as incompatible with these expectations constitute gender non conformity. **Transgender** is an adjective that is an umbrella term used to describe the full range of people whose gender identity and/or gender role do not conform to what is typically associated with their sex assigned at birth."<sup>1</sup>

The term **transgender** refers to people whose sense of their own gender differs from what would be expected based on the sex characteristics with which they were born. A transgender person who has born as a male may identifies as a trans woman, meaning someone whose self-concept is female; and wishes to or has transitioned to living as a woman after being born with male genitalia. A transman identifies as male despite having been born with female genitalia. A person who is non-binary, does not identify as strictly a man or a woman.<sup>2</sup>

As per **Walter Bockting (2015)** –Transgender|| refers to having a gender identity that differs from one's sex assigned at birth. –Gender identity|| refers to the basic conviction of being a man, woman or other gender (e.g., bigender, genderqueer, gender questioning,

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gender nonconforming). –Sexual orientation refers to one's sexual attraction, sexual behavior and emotional attachments to men, women or both.<sup>3</sup>

A transgender person suffers from gender dysphoria and squirms in the wrong body to come out to be the gender she/he feels. But society does not approve his gender identity. Society disapproval for her/his gender which put her/him into the continuous agony which nobody from the mainstream society wants to comprehend. Here comes the mental issues in the form of mental illnesses in a transgender person's life.

**“Gender dysphoria** involves a conflict between a person's physical assigned gender and the gender with which he/she/they identify. People with gender dysphoria may be very uncomfortable with the gender they were assigned, sometimes described as being uncomfortable with their body (particularly developments during puberty) or being uncomfortable with the expected roles of their assigned gender. People with gender dysphoria may often experience significant distress and/or problems functioning associated with this conflict between the way they feel and think of themselves (referred to as experienced or expressed gender) and their physical or assigned gender.<sup>4</sup>

As per the study in Mumbai –In a recent study, about 62% of the transgender respondents had problems with their family members, 56% of them had discontinued their education at either the primary level or secondary level; a majority of the transgender persons opted to make a livelihood through sex work, 54% of them had the habit of consuming alcohol and 26% of them had severe depression. A cross-sectional study of 50 trans persons in Mumbai showed that 84% of participants met the criteria for gender identity disorder according to DSM-IV-TR.<sup>5</sup>

Every transgender person wants to get a body according to her/his gender identity. In order to get that body she/he has to face a lot of criticism and disapproval from the family, society, friends etc. This disapproval leads trans gender persons to suffer from bullying in school which led her/him to discontinue education. All these issues in her/his life affect mental health of trans gender persons.

## **Challenges of Transgender persons**

Trans gender status of a person make them suffer a lot in the families but their challenges are beyond the family. They have to suffer a lot on different platforms of society. The first challenge of their life is **lack of education**, Trans gender community is mostly uneducated. Generally because of their gender incongruence they are unable to continue their education due their own fight with themselves due to gender dysphoria and discrimination from society. They are confused all the time about their sexuality and gender. It affects their psychology. Due to that they cannot concentrate in their studies. Moreover they face a lot of bullying in school by fellow students. They are not able to approach anyone in the school in order to protect themselves from the psychological, emotional and physical

abuse because neither the school teacher nor the psychological counselor are equipped or sensitized to address their issues. These problems in the school lead them to discontinue their studies. These are some of the main reasons that most of the trans gender population is uneducated.

**Poverty** is also one of the biggest challenges they suffer from. When family of a trans gender persons doesn't acknowledge the person's gender identity and don't give any support be it financial, psychological or social, situation turns to be very painful for them. They have to leave their families to live on their own. This situation come when the trans gender persons feel the high level of discomfort / gender dysphoria which they are no longer to tolerate, they leave their families. They leave their families at the juncture of their life where they do not have proper education, skill and financial support. They have to earn not only to survive but for their transition as well. They indulge themselves into prostitution, begging at signals, trains and buses to earn their livelihood. They suffer from the humiliation, exploitation and all sorts of abuses - be it emotional, sexual, physical or social.

Transgender persons hardly get **Legal Protection** because the personnel who are responsible for their protection also belong to the main stream society and know little about the transgender community. They possess a biased attitude towards the community which lead to the discrimination in order to get the protection. For example Police for. Police is there to protect, but for the transgender population it is not true. Police force is not being sensitized for the community. When it comes to take help from the police department transgender community feels insecure because of the attitude and behavior of the police towards them. Which prevents trans gender people to take help of the police. If they have any legal issues they hardly go to the police in order to register the FIR. So this way they are denied the justice.

Transgender community suffers from the Social Stigma towards them. Generally, it is believed that they are negative people. A general notion about them is, they are into prostitution, they change their gender to have sex with the same sex, they are not safe for the main -stream society and so on.

**Employment** is a very serious issue of transgender persons. They face a lot of discrimination at work place or to get them selected for the post they have applied for. Though as per the law a transgender person cannot be denied job on the basis of the transgender status, even then they face discrimination in the selection process by giving them some or the other reasons for not getting them selected for the position they have applied for, no matter how suitable the transgender person is for the position. This type of discrimination is very common everywhere.

**Documentation** is the also one of the challenges for the transgender community because most of the people of transgender community are uneducated. As per the Transgender Persons (Right to Protection) Act 2019 if trans gender person wants to go for the transition whether it is Hormone Replacement Therapy (HRT) or Sex Reaffirming Surgery (SRS) they need to get a gender identity certificate. Transgender community is clueless about the process that how to get it done and struggles a lot to get the certificate.

## **Prejudice and Myth about the Transgender Community**

A very little is known by the main stream society about the transgender community. People of the main stream society hardly know about them. Due to unawareness they are not sensitive about the transgender persons' problems.

**Sherman Leis, D.O. (2019)** –It has been shocking to see such a quick reversal that erroneously and harmfully singles out the transgender community. There is little to no evidence supporting arguments about an increase in violence committed by transgender individuals or the undue burden on our military. In fact, by perpetuating negative myths, the environment has grown more dangerous for transgender people, with more than two dozen individuals killed in each of the last two years (almost all of whom were people of color).<sup>6</sup>

People of the main society have many myths about the community which are actually not true. The very **first** myth about the transgender community is- they are mentally ill and being a transgender is a mental health condition. Their incongruence with the sex (gender dysphoria) is considered as mental illness by their families. They are not ready to understand and acknowledge their gender identity. – In the latest manual, called the ICD-11, gender incongruence is defined as a marked and persistent incongruence between a person's experienced gender and assigned sex. In the previous version - ICD-10 - this was considered a gender identity disorder, in the chapter entitled mental and behavioural disorders.<sup>7</sup> As per –**Dr Lale Say**, a reproductive health expert at the World Health Organization, said: –It was taken out from mental health disorders because we had a better understanding that this was not actually a mental health condition, and leaving it there was causing stigma.<sup>8</sup> **Second**, It is a very common myth about the transgender community that they are dangerous and harmful for the general population, so, they must not be part of the main stream society. The **third** myth about the community is, transgender identity is immoral. To have a transgender identity is immoral because transgender person wants to have sex with the same sex people. People don't understand that it's normal and natural to have a trans gender identity. The **fourth** myth about the trans gender community is, that, there is only a trans woman not the trans men and the credit goes to media which only covers trans women not the transmen. The **Fifth** myth about the trans gender community is, the entire transgender community is only a Hijra

community. It is not true because Hijra is a cult not the transgender identity of a person. People relate Hijras with dancing, begging, as sex workers etc. but they are not aware that Hijra is a cult for fulfilling their very basic needs of survival and to get the social security. In the older time when trans gender people had not been accepted by the family and they had nowhere to go they would take shelter in Deras under some Hij Guru. The culture is basically a means of social security and a source of livelihood not the gender identity of a transgender person. In the present time, trans gender population is acquiring education, and leaving Hijra culture to be part of the main stream society. Those transgender persons who are not part of the Hijra cult are not called Hijra. They are either to be called trans man and trans woman because they don't follow the Hijra Culture, and haven't taken shelter in a Dera under Hijra guru. The more they acquire the education the more, they will be visible in the main stream society. The **fifth** myth about the community is - all the cross-dressers or gender queer want to change gender. It is not true. Gender queer or cross dressers are very much comfortable with their sex and gender identity and don't want to go for HRT and SRS. The **other** myths about the trans gender persons are that they are confused, being a transgender is a choice, they are unhappy and depressed and so on.

## **Mental Health of Transgender community**

Mental health of transgender persons gets affected by three main reasons, first, their own discomfort due to incongruence between their body and gender, known as gender dysphoria, the second reason is, attitude and behaviour of the society towards them due to their gender identity and third reason is, the transition therapy. Gender dysphoria and non acceptance from the society lead them to suffer from many mental illnesses. Many Researches have proved that community of transgender suffers from mental issues more than others. Not being accepted by the family, their friends, loved ones, society etc. inflict unbearable emotional pain is the main cause of their many mental issues. They suffer from mental illnesses like Anxiety, Depression, OCD, Bipolar Disorder, Substance abuse, suicides and many more.

**Effects of Gender Dysphoria on the Mental Health of Trans Gender Persons** Gender dysphoria is extremely painful for the transgender person. Her/his childhood goes smoothly because of childhood does not bother much about the liking towards the trans gender behaviour. But as soon trans child reaches to the adolescence, problem of gender dysphoria starts. By reaching to the adolescence, trans gender children start realizing that they are different. They do not fit in the brackets of the gender role assigned to them by society with the sex they are born with. As soon as they realize it and give themselves a self perceived identity, their struggle starts. Children start realizing that their feelings are different from the feeling of their other counterparts and their feelings do not match to their body. They remain confused what they are, why they feel differently. They keep on



trying to find their gender identity because they find nobody in their surroundings who can help them in order to finding out about their true gender identity.

Studies show that the suicidal is very common among the transgender persons and is higher than the general population due to un-acceptance by the society. As per **Thorb, Dep, MD** “There is a high level of emotional pain that can come with transitioning. And there is a high level of emotional pain that can come with continuing to live with gender dysphoria. This pain (just like the pain that comes from living with any chronic disease) is what can lead to depression and anxiety. And it is these mental illnesses that can make a person feel like they have no way out and have thoughts of ending their life.”<sup>9</sup>

Transgender persons in their adolescence are not able to figure out what they are. They are puzzled about their gender identity. They are unable to figure out whether they are homosexual, trans man/ trans woman, or gender queer. Gradually, over a period of time, by communicating and exchanging thoughts with the same type of people from the transgender community they get to know about their gender identity. They take help of a psychologist who is expert in trans gender problem, helps to get to know about their true gender identity.

As soon as their journey about knowing themselves gets over, the next problem they come across is gender dysphoria. The feeling of gender dysphoria is immensely uncomfortable. Transgender people feel trapped inside a wrong body. They experience immense restlessness, stress and anxiety because they want their transition as soon as possible to get relief from gender dysphoria. They experience other negative emotions as well such as sadness, fear of transition, hopelessness etc. Their mental state gets immensely affected by experiencing these emotions. They need continuous counseling to maintain their mental balance but is not easy for a trans gender person, due to unawareness about their emotions, unawareness of the importance of counseling to maintain the mental balance and where to get psychological services.

### **Effects of Society on the mental Health of Trans Gender Persons**

When trans gender persons starts expresses themselves opposite to their body, they start getting rejection. The natural behavior of the transgender persons according to their gender identity is very shocking for the parents. The behavior of the transgender person is neither acknowledged nor accepted by the parents and relatives. From here-on trans children’s social struggle starts wherein they face rejection from the family and their loved ones and then from the entire society.

–As the **American Psychological Association (2016)** report on the impact of discrimination,— for many adults, dealing with discrimination results in a state of heightened vigilance and changes in behavior, which in itself can trigger stress responses—that is, even the anticipation of discrimination is sufficient to cause people to become stressed.”<sup>10</sup>

The mental pressure on trans gender community due to their own mental turmoil due to gender dysphoria is so intense that he could not keep their mental balance. Transgender people feel uncomfortable about their body. They don't like the body they are born with. They feel trapped in the body. Due to that they experience a lot of stress and anxiety. The reason of their stress and anxiety is, they don't find anyone who hear them and understand them. They don't get no outlet to vent their negative emotions because they don't have friends also. Transgender community suffers mentally mostly due to the society. If society tries to understand them and provides them mental support by counseling at the right time, they can refrain themselves from mental illnesses.

Mental issues of transgender start when as soon as they attain puberty and reach to the adolescence. During the childhood, inclined of the child towards the trans gender is been observed by the family, friends and relatives. But his/her behavior is not been taken seriously. Trans behavior has been ignored by them during the childhood, because parents don't take the child's behavior seriously and due to unawareness about the trans gender. Over a period of time, after puberty and during adolescence, when the child does not show any changes in her/his behavior, then parents show panic. The problem of transgender from the society starts because child's trans behavior is taken as abnormal and as a mental illness. Their first reaction towards the behavior of child is- child is under any influence of some spirit They take help of the spiritual gurus. When this method of treatment gets failed then they start believing that child is in the bad company and his behavior is the influence of the company. Over a period of time, at last when parents try to get to know why their child is behaving in such a manner, then they find out about the transgender people. But problem remains the same because they are not ready to accept the child with the trans gender identity. They seek help of mental health profession. In many of the cases it is been seen that parents and psychiatrist force the child to undergo the conversion therapy on him. Conversion therapy is very traumatic for the child with trans gender identity. She/he undergoes so much of mental distress and pain due to the therapy. The therapy becomes a cause of mental illness in the long run.

**By Humanity Always (2017)** 'The harsh reality for many trans people in India is we often ignore or don't even realize is that directly or indirectly, we, as a society, are responsible for their condition. Being disowned by their own families and harsh treatments from other people in society ends up to their so called 'bad' behavior. Lack of access to education and non-availability of jobs often forces them to take to begging and prostitution <sup>11</sup>.

Bullying in school and in the neighborhood is also a very common problem in trans gender's life. A trans gender child has to suffer from bullying by the fellows in schools and in the neighborhood because child is unable to shows sex appropriate behavior, as per the societal norms. Transgender children don't understand whom to contact in order to

protect themselves from bullying. But they don't find anyone in their environment who can protect them from bullying.

Not only the fellows but the school teachers and counselors also discriminate them because they are not sensitized about the trans gender community. These instances forced them to get into their own shells. They are not able to lead a mentally healthy and the life of mental freedom. They suffer from low self-esteem and lack confidence at his stage. It also affects their mental health seriously. They may develop mental illnesses of acute anxiety of different types such as social phobia, panic disorder, generalized anxiety disorder.

Due to social disownment transgender suffer from primary negative emotions of fear, Stress and Anxiety. If these emotions are not addressed timely they lead to chronic mental illnesses like acute anxiety disorder, OCD, Phobias, Schizophrenia, Substance abuse and many more. If we look into the causes we would find out that the main reason of their mental distress is un-acceptance of society they are part of be it family, school, neighborhood, or workplace. If society accepts them whole heartily they would be able to cope up with their emotions of gender dysphoria easily. They are normal people like cis gender if they are treated well. There are many examples available in the society wherein transgender persons have been accepted by the family whole heartedly. Family support helps the transgender person to be accepted by the society as a whole. But if family disowns the child then society will also not accept the trans person. If family accepts the trans person, they would be mentally healthy and mental their mental hygiene would also be maintained. They won't suffer from mental ailment due to gender dysphoria and lead can a normal happy life like general population. Transgender persons are exploited by their partners in relationship also. They are being used by partners financially, emotionally and sexually. Generally transgender persons are emotionally deprived due to attitude of society towards them. They are soft target for the general population to exploit them. They can be trapped easily and exploited. Their trust is been broken and they have been exploited too. Failed relationship and exploitation is one of the reasons to be suffered from mental ailments like depression which may lead to suicide. So societal acceptance of the transgender is the key for them to be mentally healthy in all the phases of life. **Aryan Pasha**, the first trans man body builder, transgender activist and member of the National Council for Transgender, have got all the support from the family right from the childhood to completion the transition process. Full family support resulted him to be a happy person, and now he is leading a happy, successful and fulfilling life.

Transgender persons' health depends on the people who surround them. The counseling will help the parents and other stake holders in society

who are responsible for the mental health of trans gender persons. It will help these stakeholders to understand about the transgender person, their emotions and problems.

## **Suicide among Trans Gender persons**

Many studies show that the prevalence of suicide and attempt of suicide of trans gender persons are more as compared to the general population. The main cause of suicide is depression characterized by the extreme sadness, hopelessness, withdrawal from the society and no confidence. When a person suffers from all these mental issues she/he finds it easy to opt for death to all the suffering behind.

**Virupaksha H.G, Muralidhar D, and Ramakrishna J. (2016)** –The suicide attempt rate among transgender persons ranges from 32% to 50% across the countries. Gender-based victimization, discrimination, bullying, violence, being rejected by the family, friends, and community; harassment by intimate partner, family members, police and public; discrimination and ill treatment at health-care system are the major risk factors that influence the suicidal behavior among transgender persons.<sup>12</sup>

The problem of suicide persists not only in India but is equally prevalent globally among the trans gender population. Studies show that the prevalence of suicide thoughts and attempts of suicide among transgender adults is significantly higher in the U.S. also as compared to the general population.

## **Guidelines for psychological Interventions**

Psychological interventions is one of the significant steps of the process of getting Gender Identity(GID) certificate as per the Ministry of Social Justice and Empowerment notification which is **Transgender Persons Transgender ( Right to protection) Rule 2020** –The District Magistrate shall based on the application, the affidavit and the report of a psychologist of a hospital of appropriate Government attached therewith, verify the correctness of the said report of psychologist and the place of residence of the applicant, but without any medical examination, except for issue of certificate of identity under Section 7 of the Act, the procedure for which is prescribed in rule 6.<sup>13</sup>

The psychological assessment has a lot of significance in gender identity because it protects a transgender person, with trans gender status officially and gives a documentary support also and provide them psychological counseling and psychotherapy if needed.

**Ministry of social justice and empowerment** also mentions –In an annexure to the rules, the Ministry has proposed a series of welfare schemes, including making at least one hospital in each State equipped to provide –safe and free gender affirming surgery,

counseling and hormone replacement therapy; providing medical insurance cards; giving scholarships to trans persons; facilitating accommodation and schooling for trans, gender non-conforming and intersex children at government-run schools and colleges; and universal access to food security.<sup>14</sup>

WPATH (World Professional Association for Transgender Health) is the transgender dedicated organization which deals with the maintaining overall health including mental health also of transgender community. India is also a signatory member of the organization and liable to follow the guidelines prescribed by the organization. It is a set of the standard of care (SOC) for the betterment of transgender community health. The standards have to followed by all the signatory members including India.

**GIRES (Gender Identity Research and Education Society)** –The overall goal of the SOC is to provide clinical guidance for health professionals to assist transsexual, transgender, and gender nonconforming people with safe and effective pathways to achieving lasting personal comfort with their gendered selves, in order to maximize their overall health, psychological well-being, and self-fulfillment. This assistance may include primary care, gynecologic and urologic care, reproductive options, voice and communication therapy, mental health services (e.g., assessment, counseling, psychotherapy), and hormonal and surgical treatments. While this is primarily a document for health professionals, the SOC may also be used by individuals, their families, and social institutions to understand how they can assist with promoting optimal health for members of this diverse population.<sup>15</sup>

As per the Standard of Care (SOC) of transgender health which is approved by the WPATH (World Professional Association for Transgender Health) also talks about pre and psychological intervention HRT and SRS of transgender population. Psychological intervention has a significant role in transition therapy and in their life also. During the Hormone Therapy (HRT) person experiences many types of emotions, in the form of Stress, anxiety, depression, mood swings which are very common during the process. It's very crucial to deal with the issues of trans gender persons with the help of psychologist, so that the person undergoing HRT can handle those emotions smoothly without any mental health issues. It is not possible without help of a trained psychologist who is expert to deal the mental health issues of transgender community.

## **Conclusion**

Mental health issues of transgender people are very complicated. They suffer from mental illnesses due to many reasons. Their first reason of suffering from mental illnesses is Gender Dysphoria. Gender Dysphoria lead to the many illnesses like stress, anxiety, depression, substance abuse or many more. Society plays a significant role in mental health problems of transgender people. There are myths prevalent in all the societies which lead

to non acceptance of trans gender person in the main stream society. Non acceptance from society in the form of bullying, sexual & monetary exploitation, harassment by the police, discrimination, unemployment, poverty and many more lead them to suffer a lot. Mental illnesses lead to develop suicidal tendencies in them. Suicide rate is very high among the transgender people as compared to general population due to their own restlessness due to gender dysphoria and the attitude of society towards them. To deal with all sorts of health issues whether they are general or mental health, WPATH guidelines are very significant to maintain their overall health including HRT and SRS.

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# TRANSGENDER PERSON: DEFINITION, RIGHT TO SELF PERCIEVED IDENTITY AND SOCIAL INTEGRATION

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## *Abstract*

*The need to understand Transgender persons as defined under the Transgender Persons (Protection of Rights) Act, 2019, vis-à-vis Right to Self Identification, and Social Integration. This paper discusses the definition of a Transgender person as defined under the 2019 Act It further focuses on the Right to self-perceived identity and few challenges and possible solutions with regard to social integration of Transgender persons*

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**Key words:** *Transgender person, self-perceived identity*

## INTRODUCTION

After decades of struggle and long battles of the Transgender person, finally the legislature enacted the Transgender Persons (Protection of Rights), Act, 2019 and the same was notified in January, 2020. The transgender persons face all sorts of discrimination, violence, exploitation and various challenges including but not limited to financial, economic or educational fronts all around the globe.

The ways in which marginalization impacts a trans person's life are interconnected; stigma and transphobia drive isolation, poverty, violence, lack of social and economic support systems, and compromised health outcomes. Each circumstance relates to and often exacerbates the other.<sup>1</sup>

Trans persons who express their gender identity from an early age are often rejected by their families.<sup>2</sup>

If not cast out from their homes, they are shunned within households resulting in lack of opportunities for education and with no attempts to ensure attention to their mental and physical health needs. Those who express their gender identities later in life often face

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rejection by mainstream society and social service institutions, as they go about undoing gender socialization.<sup>3</sup> Hostile environments that fail to understand trans people's needs threaten their safety and are ill-equipped to offer sensitive health and social services.

Such discriminatory and exclusionary environments fuel social vulnerability over a lifetime; trans people have few opportunities to pursue education, and greater odds of being unemployed, thereby experiencing inordinately high levels of homelessness and poverty.<sup>4</sup> Trans students experience resentment, prejudice, and threatening environments in schools<sup>5</sup>, which leads to significant drop-out rates, with few trans people advancing to higher education.<sup>6</sup>

Workplace-related research on lesbian, gay, bisexual, and trans (LGBT) individuals reveals that trans workers are the most marginalized and are excluded from gainful employment, with discrimination occurring at all phases of the employment process, including recruitment, training opportunities, employee benefits, and access to job advancement.<sup>7</sup> This environment inculcates pessimism and internalized transphobia in trans people, discouraging them from applying for jobs.<sup>8</sup>

These extreme limitations in employment can push trans people towards jobs that have limited potential for growth and development, such as beauticians, entertainers or sex workers.<sup>9</sup> Unemployment and low-paying or high risk and unstable jobs feed into the cycle of poverty and homelessness. When homeless trans people seek shelter, they are housed as per their sex at birth and not their experienced gender, and are subject to abuse and humiliation by staff and residents.<sup>10</sup> In these environments, many trans people choose not to take shelter.<sup>11</sup>

Legal systems often entrench this marginalization, feed inequality, and perpetuate violence against trans people. All people are entitled to their basic human rights, and nations are obligated to provide for these under international law, including guarantees of non-discrimination and the right to health; however, trans people are rarely assured of such protection under these State obligations.<sup>12</sup>

Instead, trans people often live in criminalized contexts – under legislation that punishes so-called unnatural sex, sodomy, buggery, homosexual propaganda, and cross-dressing<sup>13</sup> – making them subject to extortion, abuse, and violence. Laws that criminalize sex work lead to violence and blackmail from the police, impacting trans women involved in this occupation.<sup>14</sup>

The transphobia that surrounds trans people's lives fuels violence against them. Documentation over the last decade reveals the disproportionate extent to which trans people are murdered, and the extreme forms of torture and inhuman treatment they are subject to.<sup>15</sup> Trans sex workers are particularly vulnerable to brutal police conduct

including rape, sometimes being sexually exploited by those who are meant to be protectors of the law.<sup>16</sup> In these circumstances, options to file complaints are limited and, when legally available channels do exist, trans complainants are often ignored.<sup>17</sup>

These experiences of severe stigma, marginalization, and violence by families, communities, and State actors lead to immense health risks for trans people, including heightened risk for HIV, mental health disparities, and substance abuse.<sup>18</sup> However, most health systems struggle to function outside the traditional female/male binary framework, thereby excluding trans people.<sup>19</sup>

In addition, understanding of trans people's concerns around stigma, discrimination, and violence, related as they are to gender identity, is often limited due to their being combined with lesbian, gay, straight and bisexual sexual orientation issues. However, trans people's human rights concerns, grounded in their gender identity, are inherently different and necessitate their own set of approaches.

## **TRANSGENDER PERSON AS DEFINED UNDER THE ACT**

The Transgender (Protection of Rights) Act, 2019, exclusively deals with the transgender persons. Section 2(k) defines a transgender person as, –a person whose gender does not match with the gender assigned to that person at birth and includes trans-man or trans-woman (whether or not such person has undergone Sex Reassignment Surgery or hormone therapy or laser therapy or such other therapy), person with intersex variations, genderqueer and person having such socio-cultural identities as kinner, hijra, aravani and jogta.

So, according to the definition a transgender is an umbrella term, whereby different connotations / variations of persons are brought under one Act. In simple term, a person whose gender<sup>20</sup> does not matches with the biological gender assigned to that person at birth, or the identity of mind does not matches with the biological body assigned at birth. It further includes trans man or trans woman whether such person has undertaken Sex Reassignment Surgery, or Hormone Replacement Therapy or laser therapy or any other such therapy.

The definition further includes persons with intersex variations<sup>21</sup>, gender-queers (A GQ or nonbinary person is someone who feels that their felt gender doesn't fit with socially constructed norms for their biological sex. This may be in terms of their thoughts, feelings, behaviors, and, most importantly, their gender identity. Although GQs vary immensely in their gender experiences and preferences, they share, according to Urquhart, –a deep, persistent unease with being associated only with the binary gender assigned to them from infancy.¶

According to Richards and colleagues, GQs —have a gender which is neither male nor female and may identify as both male and female at one time, as different genders at different times, as no gender at all, or dispute the very idea of only two genders.¶ Fortunately for these individuals, —gender identities outside of the binary of female and male are increasingly being recognized in legal, medical and psychological systems and diagnostic classifications in line with the emerging presence and advocacy of these groups of people.¶ They remain, however, marginalized, at risk for victimization and discrimination.

### GQ Umbrella Identities

Brace yourself, because the variety inherent among GQs has resulted in numerous additional labels within the framework of genderqueer. Here are a few of the common ones according to Giddins:

1. **Genderfluid:** Identify as male, female, or nonbinary at different times or circumstances
2. **Third-gender:** —Hirja¶ in India or —Two-spirit¶ in Native American cultures
3. **Amalgagender:** Intersex people born with a mixed male/female anatomy
4. **Demigender:** A weak or partial connection to a certain gender (demigirl or demiboy)
5. **Bigender:** Having two gender identities either simultaneously or switching between the two
6. **Pangender:** Identifying with a vast range of different genders
7. **Agender:** Lacking gender, genderless, or not caring about gender identity

Urquhart added several others: trigender, neutrois, trans\*, transmasculine, transfeminine, bear, butch, femme, boi, gender free, and androgyne. Many of these are overlapping and ever-changing, which might cause, Urquhart warned, —a barrier to increased understanding and acceptance of genderqueer individuals by those on the outside¶ of the GQ subculture.

How does one measure GQ?

GQ seldom appears on surveys when individuals are asked about their gender. Rather, they're to check the boy or girl box. If Hyde and her colleagues had their way, participants would be asked to report their gender identity in nonbinary ways, with options such as —female,¶ —male,¶ —transgender female,¶ —transgender male,¶ —genderqueer,¶ and —other.¶ More simply, they also could respond to an open-ended question, —What is your gender?¶ If they indicate a genderqueer self-label, then they could elaborate with other self-labels (noted above) that are currently used by nonbinary and gender-nonconforming persons. Is it a category or a spectrum?

One question that baffles me is understanding if genderqueer represents a category, an identity, or a description along a spectrum between man/boy/male and woman/girl/female. Maybe it's all three...

How many GQs are there?

This is certainly unknown, but it's likely to be a small percentage. Several recent studies give us a slight hint. In a large Dutch sample, about 5 percent of those assigned male at birth and 3 percent of those assigned female at birth reported an –ambivalent gender identity‖ (an equal identification with the other sex as with the sex assigned to them at birth). About 1 percent described an –incongruent gender identity‖ (a stronger identification with the other sex as with the sex assigned to them at birth). How many of these individuals identify as GQ is unknown, but clearly these are upper limit rates. In a Flemish sample, the prevalence of –gender ambivalence‖ or nonbinary gender was twice as high in those born female (4 percent) as born male.

Are there sex differences?

Although my sense is that far more natal females than males identify as GQ, these two studies give conflicting answers. The seeming dominance of females may be because most of the visible GQs were born female.

Bottom Line

Although we might not understand GQs, listening to their experiences of gender and supporting their decision to identify as genderqueer are no-brainers. Most GQs are forgiving if we slip by using an inappropriate pronoun, especially if we offer an apology. I agree with Urquhart, accepting GQs for who they are doesn't mean we have to give up our own binary sex/gender world; it just means that we shouldn't impose it on everyone. We might learn something about that world to hear from those for whom standard sexual and gender categories don't work).<sup>22</sup> and also persons having such socio-cultural identities as kinner, hijra, aravani, jogta.

## THE RIGHT TO GENDER RECOGNITION

For trans people, their very recognition as human beings requires a guarantee of a composite of entitlements that others take for granted – core rights that recognize their legal personhood. As the Global Commission on HIV and the Law pointed out, –In many countries from Mexico to Malaysia, by law or by practice, transgender persons are denied acknowledgment as legal persons. A basic part of their identity – gender – is unrecognized‖.<sup>23</sup> This recognition of their gender is core to having their inherent dignity respected and, among other rights, their right to health including protection from HIV. When denied, trans people face severe impediments in accessing appropriate health information and care.



Recognizing a trans person's gender requires respecting the right of that person to identify – irrespective of the sex assigned to them at birth – as male, female, or a gender that does not fit within the male–female binary, a –third gender as it were, as has been expressed by many traditionally existing trans communities such as *hijras* in India.<sup>24</sup> This is an essential requirement for trans people to attain full personhood and citizenship. The guarantee of gender recognition in official government-issued documents – passports and other identification cards that are required to open bank accounts, apply to educational institutions, enter into housing or other contracts or for jobs, to vote, travel, or receive health services or state subsidies – provides access to a slew of activities that are otherwise denied while being taken for granted by cisgender people.

Such recognition results in fuller civic participation of and by trans people. It is a concrete step in ensuring their social integration, economic advancement, and a formal acceptance of their legal equality. It can immeasurably support their empowerment and act as an acknowledgement of their dignity and human worth, changing the way they are perceived by their families, by society in general, and by police, government actors, and healthcare personnel whom they encounter in daily life. UN treaty bodies have acknowledged this vital right of trans people to be recognized. The UN High Commissioner for Human Rights has recommended that States –facilitate legal recognition of the preferred gender of transgender persons and establish arrangements to permit relevant identity documents to be reissued reflecting preferred gender and name, without infringements of other human rights<sup>25</sup>

## **RECOGNITION OF IDENTITY OF TRANSGENDER PERSONS UNDER THE ACT**

A person recognised as transgender under the Act shall have a right to self-perceived gender identity.<sup>26</sup> A transgender person may make an application to the District Magistrate for issuing a certificate of identity as a transgender person, in such form and manner, and accompanied with such documents, as may be prescribed: Provided that in the case of a minor child, such application shall be made by a parent or guardian of such child.<sup>27</sup> The District Magistrate shall issue, a certificate of identity as transgender person. The gender of transgender person shall be recorded in all official documents in accordance with certificate issued. A certificate issued to a person shall confer rights and be a proof of recognition of his identity as a transgender person.<sup>28</sup>

After the issue of a certificate, if a transgender person undergoes surgery to change gender either as a male or female, such person may make an application, along with a certificate issued to that effect by the Medical Superintendent or Chief Medical Officer of the medical institution in which that person has undergone surgery, to the District Magistrate for revised certificate. The District Magistrate shall, on receipt of an application

along with the certificate issued by the Medical Superintendent or Chief Medical Officer, and on being satisfied with the correctness of such certificate, issue a certificate indicating change in gender. The person who has been issued a certificate of identity or a revised certificate shall be entitled to change the first name in the birth certificate and all other official documents relating to the identity of such person: Provided that such change in gender and the issue of revised certificate shall not affect the rights and entitlements of such person under the Act.<sup>29</sup>

The following is the prescribed rules and manner in which the application for identity has to be floated and the procedure / protocols to be followed by the appropriate authority while granting the same:

A transgender person desirous of obtaining a certificate of identity shall make an application cum-enumeration, hereinafter called application, as in form – 1 of this rule. The application shall be submitted to the District Magistrate in person or by post till online facilities are developed by the State Government concerned, thereafter application may also be made online. In case of a minor child, such application shall be made by a parent or guardian of such a minor child.<sup>30</sup>

The District Magistrate shall based on the application, the affidavit and the report of a psychologist of a hospital of appropriate Government attached therewith, verify the correctness of the said report of psychologist and the place of residence of the applicant, but without any medical examination, except for issue of certificate of identity under Section 7 of the Act, the procedure for which is prescribed in rule 6. For the purpose of determination of the District Magistrate concerned, the applicant must have been a resident of the area under the jurisdiction of the District Magistrate for a continuous period of one completed year as on the date of the application, so as to protect the interests and facilitate inclusive development of transgender persons.<sup>31</sup>

The District Magistrate shall issue to the applicant, following the procedure under rule 4, a certificate of identity in form – 3 of these rules, indicating the gender of such person as transgender. The said certificate of identity shall be issued within 60 days of receipt of duly filled in application along with the affidavit and the report of psychologist by the District Magistrate. The certificate of identity issued shall entitle the applicant to record or change the gender as well as name, if so necessitated, of transgender person in all such official documents an illustrative list of which is provided in annexure – 1 to these rules, in accordance with the gender specified in the said certificate of identity. The District Magistrate shall concurrently issue a transgender identity card in form – 5 to the applicant. Issue of the said certificate of identity and the said identity card shall be included in the Right to Public Services Act by appropriate Governments. The authority that issued the official document, on an application made by such an applicant, shall change the name or / and the gender of the applicant in the official documents within 15 days of making such

an application. Any official document wherein gender of transgender is revised based on the said certificate of identity shall bear the same serial or reference number as in the original official document of such transgender person who seeks change in the name and/or the gender in the official documents. Provided that all benefits that a transgender person was entitled to on the basis of an identity card, if any, issued by a State authority shall continue to be enjoyed by that transgender person based on the certificate of identity issued under these rules.<sup>32</sup>

The District Magistrate shall issue to the applicant seeking change in gender under Section 7, a revised certificate of identity in form – 4 of these rules indicating the gender of such a person as male or female, as the case may be. The District Magistrate shall issue the revised certificate within 15 days of its receipt. The certificate of identity issued shall entitle the applicant to record or change the gender as well as name, if so necessitated, of transgender person in all such official documents an illustrative list of which is provided in annexure – 1 to these rules, in accordance with the gender specified in the said certificate of identity as male or female, as the case may be. The District Magistrate while issuing the certificate of identity for change of gender shall concurrently issue an identity card in form – 6 of these rules to the applicant. Issue of the said certificate of identity and the said identity card shall be included in the Right to Public Services Act by appropriate Governments. The authority that issued the official document, on an application made by such an applicant, shall change the name or / and the gender of the applicant in the official documents within 15 days of making such an application. Any official document wherein gender of transgender is revised based on the said certificate of identity shall bear the same serial or reference number as in the original official document of such transgender person who seeks change in the name and/or the gender in the official documents: Provided that any official document wherein gender of the applicant is revised based on the said certificate of identity shall bear the same serial or reference number as in the original official document of such transgender person who seeks change in the gender and the name in the official documents.<sup>33</sup>

## **IMPERATIVES FOR TRANS SOCIAL INCLUSION**

In order to overcome the human rights barriers trans people confront, certain measures are imperative and should be self-evident, given the standards that States are obliged to provide under international law to all human beings. Paying attention to these is key to effectively addressing the systemic marginalization that trans people experience. Such action can have immeasurable benefits, including the full participation of trans people in human development processes as well as positive health and HIV outcomes. For trans people, the change must begin with the most fundamental element – acknowledgement of their gender identity.

## CHALLENGES

Trans persons face many challenges when it comes to social inclusions. To name or identify a few here are:

- (a) Exclusion from Social and Cultural Participation
- (b) Exclusion from family and society
- (c) Exclusion from political participation
- (d) Exclusion from Economic Participation and Lack of Social Security

## POSSIBLE SOLUTIONS

There can be few possible solutions in order to meet out these challenges. Some of them can be wide sensitization programmes conducted from the grass root level. Educational institutions to be made much aware and trans friendly. People from trans community to be deployed to take up classes in school and university levels so that mainstream society get much acquainted with them. Role of psychologists can do wonders in spreading awareness and developing curriculum making it more gender sensitive. Political representations may be called upon by reserving or notifying certain seats from trans gender community just as its happening in case of women, and persons from SC, ST or OBC communities. All the government and private sectors may reserve at least 2% of seats for the people of trans community so as to provide them social security and economic participation. Health and Insurance schemes funded by the government in lines with the girl child could also be made available.

## CONCLUSION

The Transgender (Protection of Rights) Act, 2019, has opened a window for trans persons with certain aspects. Right to self perceived identity is one of such human and fundamental right from which persons of this community were kept at distant from decades. Though the Act defines and tries to bring many variations under one umbrella yet, the miles to be achieved. A rampant inclusion would require massive sensitization and creation of full support system at every level so as to make the marginalised community getting integrated with the mainstream society.

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# REALISATION OF LEGAL RIGHTS: A STEP TOWARDS EMPOWERMENT OF TRANSGENDER COMMUNITIES IN INDIA

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*This chapter throws some light on the rights of Transgender community from public health perspective in India with the backdrop that the government in any country is responsible and accountable to secure rights to Justice, Equality and Unity to every citizen (irrespective of their sex or gender) of their country.*

## **Background:**

The transsexual phenomenon has been mentioned from time to time in recorded history. Transsexual people differ from transvestites who merely wear the clothing of an opposite sex. They also differ from Hijras as found in the Indian society, as these mostly suffer from childhood castration, there being rare cases of intersex (Richie Gupta, 2009).

A study published in *The Lancet* in June 2016 estimates 25 million people, or 0.3 to 0.5% of the global population, as transgender (Balakrishnan, 2016), while a GAP report from UNAIDS cites that estimates from countries indicate that the transgender population could be between 0.1% and 1.1% of reproductive age adults (UNAIDS, 2014). WHO's Member States have committed themselves to providing universal coverage of health services in their efforts to achieve the sustainable development goals by 2030. This is not possible without the inclusion of marginalized population such as third gender in the ambit of service provision.

Census, an exercise to count the population in India, never recognised Hijra/Transgender until 2011 Census. In 2011 Census, data of transgender was collected for the first time with details related to their employment, literacy and caste (Nagarajan, 2014).

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Even if the census gives a preliminary figure, we actually do not know how many transgender people are there, or how many experience a need for health care, which poses a big problem for health-care planners. The first challenging task for the survey researcher in the area will be to decide whom to count, and by what means in the upcoming census. Transgender people are a very diverse group. Some decide to live with their gender incongruence, but decide not to transition. Some make a social transition only, without accessing any gender-affirming health care. Some buy hormones from non-medical providers (or through internet), or visit their local doctors rather than attending specialised clinics. In many parts of the world, stigma discourages transgender people from making their transgender status known to others or accessing health care of any sort. These and other considerations present challenges to the researcher attempting to ascertain the size of the transgender population (Sam Winter, 2016).

## Historical Evolution of Transgender in India

Michelraj, in the article, elaborately describes evolution of Transgender community in India. Their existence has been depicted in scriptures from Vedic period (1500 BC - 500 BC) to Kama Sutra (c. 4th century AD), to royal households as guards of women quarters, etc. Vedic astrology, assigns the nine planets to one of the three genders and Mercury, Saturn and Ketu to Third Gender while Puranas have references to three kinds of devas of music and dance: gandharvas (male), apsaras (female) and kinnars (neuter). The article clearly elaborates rich history of their presence in Manu Smriti, (200 BC - 200 AD) explaining the biological origin of the three sexes or about derivation of three grammatical genders in Sanskrit in Mahabhyasa (200 BC) which is Indian linguist Patanjali's work on Sanskrit grammar; referring to hermaphrodites as a third –neuter gender in Tamil grammar, the Tolkappiyam (3rd century BC). Same way, there are many scriptures which suggest the existence and concept of third gender in Ramayana and Mahabharata (Michelraj, 2015). There are many reference in Indian mythology to altered sexual states. The name *Ardhanarishwara* refers to an androgynous deity, who is half man and half woman. In various versions of Ramayana, there is reference to King Ila, who spent half his life as man and half as woman (Richie Gupta, 2009). Similar references are also available from Mahabharata, about Arjun as kinner, King *Bangasvana*, who was changed into a woman by Lord *Indra*, whom he had offended and *Shikhandini* (Richie Gupta, 2009).

Various documents point out that the hijras were held in high regard during the Mughal era and were considered godly beings (Ghosh, 2018). They held positions like that of political advisers, generals and guardians of the kings, chief and nobles and as administrators. Hijras were considered intelligent, reliable and extremely loyal to the king. S. Nanda reported the sympathy of general people towards them and the traditional role of the eunuch, as they were also engaged in guarding the women of the harems and their children during Mughal period (Nanda, 1999). They were often trusted for such

roles because of the popular belief that the hijras could not exploit women of the harems sexually. Though hijras as a community enjoyed significant position during that period, they faced marginalization after the Mughal period in colonial era and in independent India.

In the beginning of the British period in 18<sup>th</sup> century in Indian subcontinent, many Indian states used to extend some kind of protections and benefits to hijra community however, all these were stopped by the British through legislation (Nanda, 1999). In the second half of the 19th century, through the Criminal Tribes Act of 1871, the hijras were classified as a criminal tribe (Ghosh, 2018). Efforts were done to criminalize the hijra community and to deny them the civil rights. This act, created the category of –eunuch|| to refer to the many, often unrelated gender non-conforming communities in India, including *hijras*. Under the Act, –Respectable|| eunuchs did not engage in kidnapping, castration or sodomy, while –Suspicious|| eunuchs would perform in public and wear female clothes classified by the British officials. Thus, practically, the Criminal Tribes Act banned all behaviour which was considered *suspicious*, including traditional *hijra* activities of public dancing or dressing in women's clothing. The punishment for such activities was up to two years imprisonment and a fine or both. (Act No. XXVII of 1871: A Collection of Acts passed by the Governor General of India in Council in the Year 1871)

The Constitution of India came into existence in January 1950. The Article 14 of the Indian constitution, provides equality before law, Article 15, non-discrimination, Article 16, equality of opportunity in matters of public employment, Article 19, freedom of expression while Article 21 right to life. Karim mentions that the recognition of only the binary genders of male and female and the lack of legal measures to cater for the needs of the trans-community, contradicted a number of constitutional rights, while few of them mentioned above. Since the late 20th century, some hijra activists and Western non-government organizations (NGOs) lobbied for official recognition of the hijra as a kind of «third sex» or «third gender||, as neither man nor woman (Karim, Hijras now a separate gender, 2013).

Nepal, Pakistan, India, and Bangladesh have all legally accepted the existence of a third gender, with India including an option for them on passports and certain official documents(Times, 2015).

### **Impact on healthcare of transgender community:**

Various articles also establishes the fact that the health system has been more biased with respect to gender, tend to sway towards men, resulting in differential health or treatment

outcomes for men, women and gender minorities. The prevalent gender biases can be further compounded for someone representing a marginalised group or represent a sexual or gender minority (Lori Heise, 2019). Quantifying the effect of gender inequalities on health is challenging, partly because differences related to sex (e.g. biological factors, including chromosomal, hormonal, and biomechanical) and gender (e.g. culturally defined constructs associated with being female or male) are intertwined (Ann M Weber, 2019).

Prevalence of HIV among transgender women is around 49 times more than other adults of reproductive age with an estimated worldwide HIV prevalence of 19%. WHO report further says that the HIV prevalence rate in transgender women is 80 times that of the general adult population in some countries. At the same time, it cites the minimal availability of data for transgender men or other transgender populations. The highest body on health remarks that the transgender people have low rates of access to health and HIV services due a range of issues including violence, legal barriers, stigma and discrimination (WHO, 2019) (Balakrishnan, 2016). Lack of access was identified as one of the biggest barriers due to lack of providers who are sufficiently knowledgeable on the topic of transgender in United States among other barriers (Safer JD, 2016).

National IBBS 2014-15 report published by National AIDS Control Organisation (NACO) records that sizeable to high proportion (11-58.8%) of H/TG felt that they were dealt in differently in context of stigma and discrimination at the health care facilities.

NACO runs prevention programme on HIV/AIDS for various high risk group population in India. NACO through it's recent HIV Sentinel Survey 2017, reported HIV prevalence to be 3.14% among transgender. Based on earlier findings which reported HIV prevalence of more than 29% among the same population in 2006, NACO started separate intervention for Hijra/ TGs in year 2014 in fourth phase and covered more than 28,000 population from the community (NACO, National Strategic Plan for HIV/AIDS and STI 2017-2024). This shows growing interest in the community at the national level and the need to treat them separately rather than clubbing them with other high risk group population for the purpose of running prevention programmes (NACO, 2015).

Amrita Gupta and Muthusamy Sivakami reported Poor utilisation of government health services and lack of awareness of government health insurance, impose a heavy economic burden on TGs who are already vulnerable due to the stigma around their gender identity for a study conducted in slums of Mumbai (Muthusamy, Sivakami. (2016). Health and Healthcare Seeking Behaviour Among Transgender in Mumbai: Beyond the Paradigm of HIV/AIDS. Social Science Spectrum.2).

Tamil Nadu, one of the states in southern India, is a pioneer in the field of reforms for Transgender community. The first Transgender welfare board of India was constituted in April 2008 and this was perhaps one of its kind in the entire world. The board functions

under the Ministry of Social Welfare with the vision of providing free housing, transit homes, shelter homes, ration cards, educational scholarship, self-help groups, income generation activities, sex reassignment surgeries (Tamilnadu, 2008). Tamil Nadu state Govt. was the first one to start Sex Reassignment Surgery (SRS) in select govt. hospitals since 2010 apart from having TG Welfare board in the state. The state, celebrates 15th April every year as the 'Thirunangai Day', commemorating the launching of the Transgender welfare Board. Despite all these facilities, Transgender in Tamil Nadu, utilisation of Govt. healthcare facilities is far from behind, which can be attributed to the stigma and discrimination faced by transgender community (Chakrapani, 2012).

Recently, state Govt. of Kerala has directed all state and affiliated Universities to reserve few seats for transgender student in UG and PG courses (Hindustan, 2018). On one side, Karnataka government has ordered separate wards for transgender people in hospitals across the state (Kaggere, 2013), while in Delhi, there are reported instances of refusal of treatment to Trans-community by specialist doctors (Paliwal, 2017)

Even with the establishment of Transgender welfare board, transgender people are still facing discrimination in their day to day life. In the study conducted in Tamil Nadu, 57.1% of the transgender studied, attended public health facility, when compared with a similar study conducted by Lambda legal health care in 2009, where only a meagre 10.9% attended public clinic facility in USA. This difference may be attributed to the fact that in Indian government health facility, health care is available free of cost whereas the private is costly that too without an insurance (Chitra A., 2018). In a study conducted by A. Gupta et al among Mumbai Transgender, only 1.5% of the transgender accessed public health facility, whereas majority of the Mumbai transgender preferred taking drugs from pharmacy (Amrita Gupta, 2016).

The issue of transgender health is much wider than only related to healthcare and realising this, a committee was constituted by The Ministry of Social Justice and Empowerment (MSJE) in 2013 to look into the problems faced by this community. A close look into the 27<sup>th</sup> report of the Standing Committee on Social Justice and Empowerment (2015-2016) reveals that the Committee submitted its report on 27th January 2014, suggesting various measures to ameliorate the condition of the transgender persons. An Inter-Ministerial Committee for coordinating the welfare activities being undertaken by the various Ministries and State Governments/UT Administration for transgender community comprising representatives of concerned Central Government Ministries and representatives of State Governments was also constituted accordingly (Press Information Bureau, 2015).

Strong and inclusive health systems are necessary for effective and efficient health-care delivery to every individual irrespective of their gender or sex. Their strength is fundamental to achieving universal health coverage, a target of the Sustainable



Development Goals (SDGs) mutually agreed by 193 nations. Outcome of any health system reflects on the gender inequalities and biases rooted in restrictive gender norms. These biases and norms undermine the functioning of health systems and compromise the safety and wellbeing of providers and the health of communities (Katherine Hay, 2019).

Hon'ble Supreme Court of India gave judgement in a Writ Petition No. 400/2012 filed by National Legal Services Authority (NLSA) on the issues of Transgender Persons, directing the Central and State Governments to take various steps for the welfare of the transgender community and also to examine the recommendations of the Expert Committee. The Expert Committee, inter alia, recommended formulating an Umbrella Scheme for empowerment of the transgender community. The Committee, desired that the Department of Social Justice and Empowerment under MSJE should expedite the finalization of the umbrella Scheme without further delay so that the same could be implemented at the earliest being the only Scheme for the welfare of the transgender community (MSJE, 2014). Accordingly, the MSJE drafted an umbrella scheme for empowerment of transgender persons. However, any update on that proposed umbrella scheme is not available on the website.

Citizen's charter of micro, small and medium enterprises department under Govt. of Tamil Nadu lists down their beneficiary schemes which included transgender community (MSME). India's 12<sup>th</sup> Five Year Plan clearly articulates about empowerment of transgender community through health and livelihood options (Planning Commission, 2013). (Chakrapani, 2012), in his case study of Tamil Nadu TG Welfare Board also suggested ways to establish similar structure at central level and in other states, however, Delhi has different players with respect to the provision of health care services ranging from Hospitals under municipal bodies, Army, Employee State Insurance (ESI), Delhi Govt. and Union Govt. Perhaps, this multiplayer model never allowed one single (health) directives or policy to function in national capital and therefore, this could be the reason that the capital is devoid of any such welfare board for transgender.

Transgender people are a diverse population affected by a range of negative health indicators across high-income, middle-income, and low-income settings. Studies consistently document a high prevalence of adverse health outcomes in this population, including HIV and other sexually transmitted infections, mental health distress, and substance use and abuse. However, many other health areas remain understudied, population-based representative samples and longitudinal studies are few, and routine surveillance efforts for transgender population health are scarce. The absence of survey items with which to identify transgender respondents in general surveys often restricts the availability of data to estimate the magnitude of health inequities and characterise the population-level health of transgender people globally (Sari L Reisner, 2016). NACO in India did a HIV Sentinel Survey in 2017, however, that was limited to assess the prevalence of HIV among Transgender population and does not give insight into their exact numbers (NACO, HIV Sentinel Surveillance: Technical Brief, 2017).

Neena Sawant in her article mentions that the Government of India introduced several welfare policies and schemes for the transgender community which include census, documentation, issuing of the citizenship ID Cards and passports along with social, economic, political transformation, housing, legal measures, police reforms, legal and constitutional safeguards to prevent human rights violations and institutional mechanisms to address specific concerns of transgender people (Sawant, 2017).

## **Legal developments towards assigning equal healthcare and human rights to transgender population**

Historically, as briefly described above, atrocities against *Hijra* community started during the colonial period when British colonial government passed the *Criminal Tribes Act in 1871* mainly covering the northern India. Same Act also covered Bengal Presidency and other areas in 1876 and with the *Criminal Tribes Act, 1911*, it covered Madras Presidency as well. Though primarily directed at tribal communities, various provisions of the *Criminal Tribes Act* also impacted the rights of HTG communities and individuals in India.

The state police of Telangana had arbitrary powers to arrest and prosecute transgender persons under the *Telangana Eunuchs Act 1329F*. Recently, in September 2018, the Hyderabad High Court passed an interim order calling the draconian colonial legislation ‘wholly unconstitutional’ (Staff, 2018).

In a similar vein to the Criminal Tribes Act, 1871, the Karnataka Police Act was amended in 2012 to –provide for registration and surveillance of Hijras who indulged in kidnapping of children, unnatural offences and offences of this nature (Section 36A).

The constitution of India came into existence in 1950. Though acts like *Criminal Tribes Act* were de-notified soon after Independence, acts like *Telangana Eunuchs Act 1329F* still exist. Indian constitution is neutral with respect to gender. The Article 14 of the Indian Constitution, provides equality before law; Article 15 talks about no discrimination based on religion, race, caste, sex or place of birth; Article 16- equality of opportunity in matters of public employment; Article 19- freedom of expression while Article 21 talks about right to life. Though these articles from the Constitution guaranteed equal rights to every citizen, their practicality and application in the routine life remained a question for members from transgender community.

Though late, April 2014 brought in a new ray of hope when in a landmark decision, the Supreme Court of India in *National Legal Services Authority v Union of India* case, declared transgender people to be a ‘third gender’ and affirmed that the fundamental rights granted under the Constitution of India will be equally applicable to transgender people (Mahapatra, 2014). A long pending demand of self-identification of their gender as male, female or third-gender was also accorded through the judgement. The apex court directed

the central and state governments to ensure all schemes and entitlements to transgender population, bringing them at par with other citizens, however it took more than 64 years post-independence to deliver this verdict.

In the words of Justice K.S. Radhakrishnan, Supreme Court, –Seldom, our society realizes or cares to realize the trauma, agony and pain which the members of Transgender community undergo, nor appreciates the innate feelings of the members of the Transgender community, especially of those whose mind and body disown their biological sex|| (National Legal Ser.Auth vs Union Of India & Ors on 15 April, 2014, 2014)

One of the Hijra and TG rights activist says that non-recognition of the identity of *Hijras*, a TG community, as a third gender, denies them the right of equality before the law and equal protection of law guaranteed under Article 14 of the Constitution and violates the rights guaranteed to them under Article 21 of the Constitution of India (National Legal Ser.Auth vs Union Of India & Ors on 15 April, 2014, 2014).

The Court noted that the transgender community has faced prejudice and disadvantage since the eighteenth century in India. It acknowledged the discrimination that transgender people face in areas of life including health care, employment and education, which often leads to social exclusion. The Court declared that numerous steps were necessary in order for centre and state governments to comply with the constitutional rights to life, equality before the law, non-discrimination and freedom of expression.

In reaching its decision, the Court stated that gender identity is an integral part of the personality and one of the most basic aspects of self-determination, dignity and freedom. Thus, no one can be forced to undergo medical procedures, including sex reassignment surgery, sterilisation or hormonal therapy as a requirement for legal recognition of their gender identity.

Psychological gender is to be given priority over biological sex. Rights have to be protected irrespective of chromosomal sex, genitals, assigned birth sex, or implied gender role. The Court considered international human rights Conventions and norms to be significant for the purpose of interpreting gender identity equality, and used them to shed light on the interpretation of the Constitution. It stated that the wide discrimination faced by the transgender community creates a –necessity to follow the international Conventions to which India is a party and to give due respect to other non-binding international Conventions and principles|| and that any international convention not inconsistent with the fundamental rights of the Constitution must be read into the national provisions. Accordingly, it stated that it would recognise and follow the principles in the international covenants and the Yogyakarta principles.

The Court held that the right to choose one’s gender identity is integral to the right to lead a life with dignity and therefore falls within the scope of the right to life (Article 21).

In this regard, the Court emphasised the need to read the provisions of the Constitution in line with present day conditions, based on a factual and social reality that is constantly changing. Safeguarding the rights of transgender people was especially called for, due to the increasing universal recognition and acceptance of transgender issues. The Court noted that Article 21 has been broadly interpreted to include all aspects that make a person's life meaningful. It protects the dignity of human life, personal autonomy and privacy. As recognition of one's gender identity lies at the heart of the right to dignity and freedom, it must be protected under Article 21 of the Constitution.

With regard to the right to equality before the law (Article 14), the Court recalled that the state shall not deny –any person equality before the law or equal protection of the laws. Article 14, in ensuring equal protection, imposes a positive obligation on the state to ensure equal protection of laws by bringing in necessary social and economic changes.

Article 14 is a right enjoyed by any person (similarly, the reference to –citizen in Article 15 is gender-neutral) and so applies equally to men, women and transgender people, who do not identify clearly as male or female. Hence, transgender people are entitled to equal legal protection of the law in all spheres, including employment, health care, education and civil rights. Discrimination on the grounds of sexual orientation and gender identity impairs equality before the law and equal protection of the law and violates Article 14.

Articles 15 and 16 prohibit discrimination in certain areas based on a list of grounds, including sex. The reference to –sex is to be understood as prohibiting all forms of gender bias and gender based discrimination, including discrimination against transgender people. The emphasis put on tackling sex-based discrimination in the Constitution means that people have a –fundamental right to not be treated differently for the reason of not being in conformity with stereotypical generalisations of the binary genders. Furthermore, Article 15 includes a requirement to take affirmative action for the advancement of socially and educationally disadvantaged groups. The Court notes that transgender persons have not been afforded special provisions as envisaged under Article 15(4) for the advancement of the socially and educationally backward. They constitute such a group and the state is bound to take some affirmative action to remedy the injustice done to them for centuries.

In addition, the Court stated that expressing one's gender identity through words, dress, action or behaviour is included in the right to freedom of expression (Article 19). Privacy, self-identity, autonomy and personal integrity are fundamental rights protected by Article 19. As gender identity lies at the core of one's personal identity, gender expression and presentation, it has to be protected under Article 19(1)(a) of the Constitution. Often the state and its authorities, either due to ignorance or otherwise, fail to digest the innate character and identity of transgender persons, which it must do in order to realise their Article 19 rights.

On these bases, the Court upheld transgender persons' right to self-identify their gender. The Constitution requires equal treatment of all people regardless of their gender identity or expression. The Court declared that the Centre and State governments must grant legal recognition of gender identity as male, female or third gender. A full recognition is to be given even in the absence of any existing statutory regime. Additionally, the Court declared that educational, social and health care issues faced by transgender people must be addressed both at the centre and state government levels.

In another historic decision in September 2018, the Supreme Court struck down the colonial-era sodomy law that criminalized consensual same-sex relations thus upholding the privacy and non-discrimination of LGBT persons. The five judge bench unanimously ruled clauses under Section 377 as –irrational, arbitrary and incomprehensible and consensual same-sex relationships are no longer a crime. (India: Supreme Court Strikes Down Sodomy Law, 2018). The case started with filing of a case from The Naz Foundation (India) Trust in 2001 before the Delhi High Court, contending that Section 377 violated both the Indian constitution and the International Human Rights Law and that it impeded the organization's public health outreach. The case went through various milestones before turning into a landmark judgement.

### **The Transgender Persons (Protections of rights) Act, 2019**

Based on the historic judgment of April 2014, the Rajya Sabha in April 2015, passed the Rights of Transgender Bill, 2014. This was a private member bill. However, the Government of India then passed another Bill- –Rights for Transgender Persons Bill, 2015, modifying on the 2014 bill by removing the provisions relating to Transgender Rights Court as well as the National and State Commissions. The 2015 Bill underwent further changes and Ministry of Social Justice and Empowerment (MSJE), Govt. of India introduced another bill in the Lok Sabha in 2016 called –Transgender Persons (Protection of Rights) Bill 2016, which was passed in the Lok Sabha in December 2018. Since the bill could not pass through Rajya Sabha before the dissolution of Lok Sabha, it was lapsed.

The Transgender Persons (Protection of Rights) Bill, 2019, was passed by the Lok Sabha in August 2019 and by the Rajya Sabha, the upper house of the Parliament, on 26 November 2019. The president assented to it on 5 December 2019, upon which the act was notified in the Gazette of India. It was brought into effect from 10 January 2020 onwards vide a notification in the Gazette on the same day (Wikipedia, 2020).

The Act defines a transgender person as one whose gender does not match the gender assigned at birth. It includes trans-women and trans-men, persons with intersex variations, gender-queers and persons with socio-cultural identities, such as *kinnar* and *hijra*. Intersex variations is defined to mean a person, who at birth shows variation in his or her primary sexual characteristics, external genitalia, chromosomes or hormones from the normative



standard of male or female body.

The Transgender Persons (Protection of Rights) Act lays out a broad and inclusive definition of “transgender persons” and a clear distinction between identity-based recognition rights and the medical procedure(s) that some transgender people might want. However, even though, the bill says that a transgender person “shall have a right to self-perceived gender identity,” its language could also be interpreted to mean that transgender people are required to have certain surgeries before legally changing their gender (India: Transgender Bill Raises Rights Concerns, 2019).

Though most of the 27 amendments mentioned to the original Bill were accepted, it eventually invited criticism from the transgender community and activists for various reasons (Dharmadhikari, 2019).

The Act fails to incorporate yet other principles in line with the Supreme Court judgment in *National Legal Services Authority v. Union of India (NALSA v. UOI)* in 2014, such as the right of transgender persons to self-perceived gender identity without undergoing sex reassignment surgery, and mandatory reservations in jobs and educational institutions. The Act requires transgender person to go through a district magistrate and district screening committee to get certified as a trans-person. A revised certificate may be obtained only if the individual undergoes surgery to confirm their gender. In case of denial of the certificate to the transgender, the Act has no provisions for an appeal for review of the decision taken by the district magistrate. The process of taking a certificate is in no way depicts the spirit of deleting the word Screening Committee from the original text of bill proposed in 2016. The act has also been criticised for the lesser punishment for crimes against transgender persons compared with punishment for crimes against cisgender persons.

## Conclusion

More than 40 years have passed since the Alma Ata Declaration where governments committed themselves to provide primary health services for all and reaffirmed health as one of the human rights. There is no denial to the fact that we have made progress, however, the aims of the Alma Ata Declaration are yet to be met. The world is at a crucial stage in the fight for gender equality and social justice. Still, it pains to see and find answer to such little progress in this area. The available evidence, points towards willful indifference by the policy makers. The onus is on the policy makers, implementers and even common citizen to respect them equally in all spheres of life, so as to realize the true spirit of Indian Constitution. Public health programmes and policies are central to achieving both gender equality and health. Health systems must be held accountable to address gender inequalities and restrictive gender norms.



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# AGEING TRANSGENDER

Dr. Biresh Pachisia\*

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## Abstract

*The term transgender is a very broad term used to describe people who find their gender identity different from the gender they are thought to be when they are born. The term Ageing denotes the person to become older. Ageing brings physical, psychological and social changes. After the NALSA judgement, the transgender education, advocacy and self-identity have become relevant. Ageing Transgender or Transgender old age population is a social group which is still much marginalized in terms of health care, accommodation and society and state responses. Neither the non-government organizations nor the government has any clarity or vision for the successful ageing of the transgender community.*

*The age care institutions mainly focus on two genders and in general neglect the third gender and its needs. The age care agencies and professionals are lacking the skills and training to incorporate the third gender in their welfare measures for the ageing population.*

*The present paper focuses on lifelong learning for the transgender community and successful ageing. The researcher has interacted with the transgender persons including the aged transgender over telephone and video calls. This is the Covid-19 pandemic time, hence personal visits and physical meetings were avoided as per the safety and precautionary measures.*

*The present paper recommends the film makers to initiate films focusing on education, skills and livelihood of the transgender professionals and the community. The paper recommends and suggests the health care professionals to extend their health care services for transgender community in general and aged transgender in particular, in a non-discriminatory manner. The paper recommends the age care agencies to take up the issues of aged transgender and trainings must be done at regular intervals of age care professionals and staff. The related agencies and state must take initiatives to sensitize the people in general about the issues of the transgender in general and aged transgender in particular.*

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Transgender older adults face many challenges and experience unfair treatment in areas such as quality of health and access to health care services, employment, housing, public places, public transport and other areas of livelihood. Many transgender elderly persons routinely encounter lot of discrimination at society at large.

Many of the transgender seniors face delay in necessary care and are very much subjected to ignorance, discrimination, and even violence in the settings meant to support their successful ageing. The places where they spent their whole life show inability to cater them in their old age. The gurus and seniors cater to the transgender who are productive and can bring something for the survival. Some of these transgender develop themselves as the head or guru or chief of the dera they are living but it is not same for all transgender persons. The ageing transgender persons face lot many other problems also which is not with the young or middle-age transgender persons. We can understand it by this way that issues of transgender persons along with issues of older persons are jointly faced by the ageing transgender population. Moreover the issues and stigma are much higher in old age transgender due to which they are not able to get facilities meant for other gender older persons.

Policies, programs and field interventions meant to support older persons and other vulnerable population often present significant barriers for transgender people. But the disparities like elder abuse, housing and other health related issues easily come to transgender elders also.

Moreover, transgender elders came of time during many years when transgender people were heavily stigmatized. Some came out boldly and made gender transitions during these years, while many others kept their identities hidden for many years or lifetime and are now coming out and transitioning later in life. Many challenges facing transgender elders are common to the elderly population but are not limited to that. With a growing older transgender population, there is an urgent need to understand the challenges that can threaten health facilities, housing, financial security, and overall well-being.

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## **UNDERSTANDING TRANSGENDER PEOPLE:**

The best way to understand transgender persons is to meet a transgender and spend some time. The term transgender is a very broad term used to describe people who find their gender identity different from the gender they are thought to be when they are born. –Trans is often used for the Transgender.

If you want to fairly treat a transgender person, identify and treat them as per their gender identity and not as per their sex at birth. Like, someone who lives as women today despite born as male should be called a transgender women and should be referred as –she and –her. Same way a transgender male who lives as a male now should be referred to as –he and –him.

Gender identity is our own internal knowledge about our gender, like we ourselves know that we are male or female or another gender. Gender expressions is how a person behaves in public and present their gender, mainly through clothing, hair style, behavior, voice or body characteristics.

Gender transition is the time when a person starts living in the gender identity which is different from birth gender. Transition is a very difficult phase where all kind of social stigma and discrimination is generally faced by the person from the family and society. At times, lot of harassment is also faced by the person. Gender transition has its way in many phases. When a person tells anybody in the outside world about his/her gender identity is the first phase which may be sooner or later followed with other phases like changes in clothing, appearance, name or the pronoun used for the person by the people. Some people go on to later phases to change their identification documents like their Aadhaar, Voter Id, Passport, etc. to truly reflect their identity. Some people also undergo hormone therapy and physical changes by way of medical procedures to make their body match with their gender identity. All the transgender persons are entitled to all dignity and respect whether they have gone through any or all transition phases.

We must ourselves and inspire others to use respectful and dignified terminology for the transgender community. They must be treated as par with others at workplace, educational institutions, public places, public transport, and at society at large.

## **TRANSGENDER ON SCREEN:**

Whether you call them transgender or eunuch or hijra or kinnar, they have got a place in the small and big screens. The story of the community has also been shown through various films. One film is based on life story of Shabnam Mausi. This film shows that how the Shabnam was accused for murder which was actually done by someone else. Shabnam was handed over to the police, Shabnam was harassed due to her gender identity in the police station and was raped in the police station. After these incidents, Shabnam



somehow manages to escape from the police station. She finds a place with some goyal family in Madhya Pradesh and starts living with them. She gradually goes on to help people there and become quite popular. With time, she contested MLA elections and was elected the MLA there. The film shows the incident cycle of Shabnam Mausi's entire life, her struggle and her success.

-Gulabi Aina is a 2006 film which shows the existence of kinnar as a part of society. The film has received many awards abroad but unfortunately was not able to be released in India. In another film, 'Traffic Signal', released in 2007, the eunuchs are shown to be very sensitive. Similarly, the 2008 film 'Welcome to Sajjanpur' is a film showing the importance of eunuchs.

A Pakistani film named 'Bol' which was released in 2011. This film shows that to maintain false pride in society a father kills his eunuch child. Another film named 'Dulhanbanimaeteri' was released in 1999, in which it shows that how a woman asks for help from eunuchs to escape the goons. Eunuchs help her and take her home. The woman's passport and VISA was made by eunuch and arrangements to send her safely to her husband. This film truly shows the love and affection of the eunuchs towards an unknown girl. The eunuchs spend so much money to try to send her safely to her husband and help her by saving her from goons.

There are many aspects related to the life of eunuchs which have been shown on big screen, small screen and through documentaries. If we talk about documentaries then it is important to mention the documentary film made by kinnar guru Payal of Lucknow. This documentary film named 'Kya Kasoor' based on her life has been made and directed by her only, the kinnar guru Payal. This documentary shows the sadness and agony of the life of this community. Many other films were released from time to time on the life of eunuchs like 'darmiyan' in 1966, film 'sadak', film 'tamanna' etc to name a few.

TV serials have also been produced based on the life of eunuchs. One such serial named 'Shakti- Astitvakeehsaaski' which was shown on television colors channel. This serial tried to recognize the positive existence of the eunuchs in the society. In this serial, on one hand, the kinnar's mother wants her to lead life like a normal girl, and on the other hand, her father wants to hand her over to the eunuchs. This serial is seen as strongly advocating for the mainstreaming of the eunuchs in the society.

Thus we see how the TV and cinema has made attempt to create awareness, empathy and goodwill of the transgender community among the multidimensional sections of the society. Cinema and TV leave their influence on a large section of the society and at the same time raise questions on those untouched sides of the society. Every effort is being made to get the society to learn about all sections of society. Now, cinemas and films focusing on education, skill development and success stories of transgender community and transgender professionals must be made and released.

## **TRANSPHOBIA IN HEALTH CARE:**

Many transgender persons routinely face discrimination at the health care settings. Forget about the special queue or priority facilities at the health care centers or hospitals or dispensaries for the transgender, normal facility is also sometimes denied due to the gender identities. At first stage, the guard at the entrance of the hospital, dispensary or the nursing home stops the transgender person and starts questioning in way that some of the transgender persons return from there only. After the TG person satisfies the health care setup guard that they require medical treatment, then only they are given permission to get inside the main building. Here, it can be noted that, all other persons can easily access the facility then why this kind of discrimination with transgender persons like any criminals. After getting inside, sometime they are being denied treatment on the basis of different false excuses. Other than that, at some places, people are not comfortable if the transgender person is using the same washroom/ toilet. People do not want to use the toilet/ wash room used by the transgender person.

Situation worsens when any transgender is visiting hospitals for the treatment of sexual transmitted diseases or some other problems in their private parts. It is self-assumed by the staff and the public that certainly the person must be involved in some practice which is not accepted by the society. There have been so much stigma and people use to stare at the transgender person in such a way that it becomes difficult for the person to properly get diagnosed and have the treatment.

For HIV test or ART treatment, same way they have to queue with the other gender persons who do not want to accept the transgender persons within their community. Transgender persons are not been accepted as the common member of society at large.

For transgender older persons, this heightened level of disregard from healthcare professionals leads to anxiety, fear and distrust for healthcare providers and over time can lead to increased social isolation, delayed care-seeking and poor health outcomes.

It is also reported by the transgender persons that insensitivity and violent treatment of transgender patients in emergency rooms, mental health clinics, drug treatment programs and surgical procedures. Transgender persons say that they observed differential treatment as soon as their transgender status is been known to the health care providers.

It has been seen that without the essential support of healthcare providers, and in order to avoid the stress of dealing with such discrimination, many transgender persons do not seek care until they experience health emergencies and, in some cases, have died in the absence of medical care.

There are clear health implications for ageing transgender population who do not feel safe accessing healthcare providers. Delayed health-care can mean that preventable illnesses are not identified and diagnosed in time, health complications worsen and the costs for health-care and treatment increases, among all other consequences.

This negative approach has led to some or the other form of physical impairments and disability among the ageing transgender persons. Transgender older population seems to experience heightened barriers to care and increased levels of physical impairments as they age.

## **TRANSPHOBIA AT AGE CARE INSTITUTIONS:**

Ageing service providers specifically are uninformed and culturally insensitive on the issues of transgender populations. The age care institutions and the man power engaged in the age care institutions need to be sensitized towards the needs of the transgender population, or If I say, towards the concept of transgender persons. The reason being the age care professionals, institutions and the supporting staff have understood the aged population of two genders only, male and female. They never thought of third gender older persons. The age care professionals had never done any outreach to the transgender community and never had any significant training on the unique needs of the transgender community and its aged population. Most agencies working for ageing population and providing facilities to them do not offer cultural competency trainings to their staff or residents about issues related to serving transgender persons.

It is nonetheless to say that conducting cultural competency and other issues based trainings will correlate to increased engagement of the ageing professionals and agencies with transgender elders. The ageing agencies that will conduct trainings specifically on transgender issues would be more likely to get the beneficiary as the transgender older persons. Trainings will help age care staff to understand transgender health issues, to provide transgender specific services and conduct effective outreach into transgender communities. Unfortunately, currently no agency in the national capital is working intensively and exclusively for the ageing transgender population.

Many ageing practitioners and professionals reason that a lack of awareness creates an atmosphere of ignorance regarding transgender people in ageing settings. This can enable neglect and abuse, and establishes an environment where older adults feel unsafe to speak openly and honestly about their gender identities and expressions. Additionally, many elders fear having their transgender status ‘discovered’ by insensitive health professionals. This concern is heightened among older adults who have not undergone transition related surgeries and whose dress and appearance may be incongruent with their anatomies.

In residential care settings, neither the staff nor the residents are comfortable with the transgender residents, if any, in the same setting. The residents feel that the residential setting has two sections, one for male and another for female, then in which section the transgender would be kept. Many of the older persons are not clear about the gender identity, so are not ready to allow the transgender elderly persons to live with them. The old persons already living in the long term setting feel that the transgender old persons may create nuisance in their setting. The image they have of transgender persons is that way only. The residents also do not want to share their toilets/ wash rooms with the transgender persons, if allowed, by the management. Surprisingly, they fear of infections from the transgender persons. The staff is also not comfortable with the transgender residents saying that they may spoil the whole environment and may not live as per rules and regulations of the residential home. The researcher feels that the notion will change once awareness and training is provided at regular intervals and myths would be eliminated.

### **TRANSPHOBIA AT DAY CARE RECREATIONAL CENTER:**

Day care recreational center is the place where local aged residents of the community can visit as per their choice to spend quality time, mainly to avoid boredom and loneliness. Many agencies are running the day care recreational center or multi service centers for the senior citizens. The average timing of these kinds of centers is mainly day time. It does not offer full time residential facilities to aged population. The aged population visiting these centers gets the facility to take rest in the day time here, to play indoor games as per their interest, to read books, journals, newspaper, to view television, etc. These kinds of centers are operated in local communities for the ease of aged population so that they need not travel at length to come and use the facilities.

Practically, transgender aged population are deprived of these kinds of facilities already available in the society by various organizations and institutions for all the aged population. The agency running these facilities can in no way deny the facility to any aged population, whether to any gender. But the approach of the agency, the professionals working for aged population and the staff is negative for the transgender community. The reason has been lack of awareness and trainings in this sphere. In fact, when we talk about aged population, only two gender needs are taken care of and third gender is normally ignored. The centers which are being sponsored by the Government also lack any clear instructions to include the transgender older population for the benefits of the scheme.

The visitors coming regularly in these centers in day time have many objections and questions if transgender older persons are invited in these centers. The aged population feels that the transgender aged population may create ruckus in the center. If, allowed also, no one will interact with the transgender elderly person so will be in isolation here also, hence the whole concept of these centers will fail.

It is the need of the hour to sensitize not only the staff and age care professionals but also the public in general about the issues of the transgender so that people start accepting them as they are at each and every place of society.

## **COMMUNITY LEARNING CENTER FOR TRANSGENDER COMMUNITY:**

Education is the passport to the future. Learning is the best way to avoid loneliness or boredom. Learning also brings people closer. Learning life skills, literacy skills and other skills as per need and interest certainly brings new enthusiasm and charm to one's life. In view of the same, the Department of Adult Continuing Education and Extension of Delhi University initiated various community learning centers. One of these centers was for the transgender community in the area of Jahagirpuri. This community learning center has been located in the premises of targeted intervention program being implemented by NGO named AIDENT. The department channeled volunteers to visit the center at regular intervals for career counseling of the transgender persons, need based learning of English and various other issues and subjects.

The Community learning center worked for bringing many transgender into formal education system. The center was working without a barrier of age and was open to transgender of any age, as learning is not limited to any age. Afterwards the department initiated Transgender Resource Center at the Department itself which became the one stop solution for all academic and other needs of the transgender persons.

## **NEW EDUCATION POLICY, LIFELONG LEARNING AND THE TRANSGENDER:**

New Education Policy 2020 talks about the critical thinking, participation, vocational skills, internships, multi-disciplinary approach and overall development of the learner. New Education Policy and the vision of the Honorable Prime Minister is to cut across the boundaries of the streams for the holistic development of the learner. Lifelong learning as a discipline has the same holistic purview under which from education to yoga, from skills to outreach, from community development to community engagement and people from humanities, sciences, social sciences are coming together to be a lifelong learning professionals. The boundaries of lifelong learning are completely open and wide. Lifelong learning professionals would be a front runner if we closely see the new education policy.

The Government of India has initiated New Education Policy 2020 for the nation. The existing National Policy for Education was framed in 1986 with certain modifications in 1992. The Education Policy needs new look in view of new perspective and paradigm. This is encouraging that transgender has been included in the education policy for the first time. The new education policy is a vision document. Its interpretation and implementation will certainly focus on transgender person issues like, advocacy, recreation, education, vocational skills etc. The new education policy also talks about separate gender inclusive

fund. Some time ago Indira Gandhi National Open University has already announced for the free education for the transgender community which has provided a sign of relief and feelings of happiness among the community members.

In the 21st century, the need to embed the principles of lifelong learning in education and broader development policies takes on a more urgent tone than ever before. Lifelong learning principles, if systematically implemented, will be able to contribute to more equitable societies. Lifelong learning promotes learning at all ages and for everyone and subsumes formal, non-formal and informal learning. Lifelong Learning in an emerging concept in India, though it has widespread impact in the community, especially among the diverge population of India. Success of a newly introduced discipline, the lifelong learning, at the Higher Education level, and now planning at the undergraduate level, depends on the opportunities and prospects it provides to its students including the transgender. The transgender has already shown their talent and skills in the famous 'Antardhwani' event of the Delhi University.

After the NALSA judgement the transgender rights and education have come in front running discussions. This is the high time when we talk about the lifelong learning and the transgender with opportunity given by New Education Policy.

## **CONCLUSION AND RECOMMENDATIONS:**

Ageing Transgender is a new phenomenon for the researchers, field functionaries, agencies and state to discuss and act upon. There are very few researches on successful ageing of the transgender community.

Transgender older adults face many challenges and experience unfair treatment in areas such as quality of health and access to health care services, facilities at age care centers, housing, public places, public transport and other areas of livelihood. Many transgender elderly persons routinely encounter lot of discrimination at society at large.

The paper recommends that the Ministry of Health and Family Welfare, Government of India issues an advisory to all health care facilities at Pan India level to suggest health care professionals to extend all health care services for transgender community. The ministry must arrange from time to time training to all health care professionals to make them understand the needs of the transgender community and the aged transgender.

The paper recommends and suggests the film makers to also initiate films focusing on education, skills and livelihood of the transgender professionals and the community. Till now, mainly focus was on social issues of the transgender in the films.

The paper recommends the Ministry of Social Justice and Empowerment, Government of India and Department of Social Welfare of the State Governments to include ageing transgender in their mandate. The ministry and state social welfare departments must issue advisory to all age care institutions to include transgender aged persons as the beneficiaries and training programs for the age care professionals to cater the same.



The paper also recommends the state, the universities, and the related agencies to give wide publicity to community learning center for the transgender and the transgender resource center being run at the Department of Adult Continuing Education and Extension, Delhi University so that maximum transgender without any age barrier can take up the facilities and services being offered.

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# STATUS OF THE TRANSGENDER COMMUNITY IN INDIA

Vishal Kumar Gupta\*, Rajesh\*\*

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## *Abstract*

*Our entire society rests on two pillars, 'woman' and 'man'. Generally, the task of both is to advance the lineage and the human race in mutual harmony. Apart from these two sexes, there exists another gender that comes neither from the female class nor from the male class and neither can make this relation nor can conceive. The term Kinnar is used in a civilized society and on the other hand, they are referred by the names such as Hijras, Eunuchs, Kothis, Aravanis, Jogappas, Shiv-Shaktis, Intersex, etc. The transgender community is an important part of Indian society. But the question of the development of the transgender community has been invisible since the establishment of the country's democratic system. In fact, even after the 73 years of Indian independence, the transgender community is still one of the most backward minority community in India. Bringing the transgender community to the mainstream of the nation and their developmental access in the Indian society is a big challenge. This article presented in the above context tries to critically analyze the status of the transgender community in pre-colonial, colonial and post-colonial times.*

**Key Words:** Gender, Transgender, Transman, Transwomen, NALSA Judgment (2014), Criminal Tribes Act (1871).

## **Introduction**

The term transgender broadly refers to the gender diversity (homosexual, bisexual, transman, transwomen, and transsexual). On the other hand, transgender were also known in the Indian context by the term kinnar, which is associated with its diverse regional identities (Kothis, Chhakas, Jogappas, Shiv-shaktis, Bisexual, Khvajaras, Khojwa, Eunuch, Khichdi, and Intersex).

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**Transgender**

A person, who does not identify with the gender assigned at birth.

**Trans-man / Trans-male / Female-to-Male / (F-to-M)**

A person who is assigned gender female at birth, but identifies with the gender male. The person may or may not have undergone sex -reassignment

surgery/procedures. Trans-woman / Trans-woman / Man-to-Woman / (M-to-F)

A person who is assigned gender male at birth, but identifies with the gender female. The person may or may not have undergone sex reassignment surgery/procedures.

**Transsexual**

Transsexual refers to a person who firmly identifies one-self as belonging to a gender that is opposite to the birth-assigned gender.

In India, there are seven Gharana of Kinnars such as Gharana of Mumbai, Gharana of Pune, Gharana of Hyderabad, etc. These Gharanas are not new but they have been going on for centuries. For instance, some transgenders were employed in the royal court or the service of queens in ancient times and some served in the temples. According to their field of work, the names of their Gharana have changed. Thus, if a transgender becomes a disciple of any Gharana or occupies the throne, he carries forward the customs and tradition of the same Gharana. There is a Nayak (senior guru in their society) who is their head. This Nayak appoints the spiritual leader called Guru to his society and teaches his disciples the rituals like dancing, singing, and blessing for the greeting's ceremony. It also punishes the guilty by addressing the quarrel of the disciples. As well as protecting his disciples.

In the Twentieth century, the colonial Indian society went through a crisis of different class and community identities. By the end of the century, many discourses emerged especially Women discourse, Dalit discourse, Tribal discourse etc. During this period, the question of the identity was predominant. Similarly, there is another human problematic i.e. Transgender, a community which has been struggling for their identity in the segments of history. As such, this discourse has also started emerging.

In the global scenario, the transgender community has fought a long battle to achieve its human rights. In countries like the Britain, America, Germany, Canada, Australia, Netherlands, Pakistan, Nepal, etc., the transgender community has been recognized as the 'third gender'. At the same time, in the year 2014 NALSA verdict in India was delivered in the Supreme Court in April 2014 by Justice K. S. Radhakrishnan and Justice A. K. Sikri's bench to ask the central and state governments to recognize transgender as the 'third gender'. Since they are socially and educationally backward class citizens, the Court emphasis to provide reservation in educational institutions and government jobs.

### **Status of the transgender community in the pre-colonial period**

The Transgender community has not always been as neglected as they are now. This part of society has been known as a source of inspiration not only from today but also from ancient time. In the historical records, there are many details from the context of Ramayana, Mahabharata, Arthashastra written by Acharya Kautilya, and then in Mughal history.

It is also mentioned in Ardhanarishvara's belief that in this subject the combined form of Shiva and Shakti gives shape to the concept of Ardhanarishvara. While mentioning the transgender community, they themselves realize Ardhanarishvarayata. An episode of the events of Ramayana also provides information about this subject. It is described in the Ramayana that when hundreds of Ayodhya dwellers started following him while Ram was in exile, Ram requested women and men to return to Ayodhya. He gave no instructions to transgender because neither he was a woman nor a man. Therefore, he thought it is appropriate to wait for Ram for 14 years. In exchange for this devotion, Ram granted them the power to bless. Since then, a ritual like Badhai has become an essential part of their tradition.

The Pandavas in their Agyaatvas, Arjuna had given a 1 year in the name of Vrihanata as a eunuch. In the same context in the Mahabharata period, the Shikhandi who belongs to the worrier class and with the help of Arjun killed his Bhishm Pitamah. Apart from this, Lord Vishnu took the form of Mohini in the illusion to dissuade Asuras and deprived them of Amrit Paan by their siren form in order to avoid getting Amrit Asuras in front of Samudra Manthan. The female side of the man is highlighted through the Jataka stories. Thus, in those days, the spirit of the third gender was strengthened by the above roles.

Transgender were also mentioned in Arthashastra written by Acharya Kautilya. During those days, Raja used to deploy transgender as his personal security personnel and were also posted under departments like espionage.

Transgender was used primarily by the Hindu and Muslim rulers to guard the queens in the harem. The reason behind this was that queens would not be able to establish illicit relations with the guards. The transgenders have been holding an important position during the Delhi Sultanate. For example, one of the transgender was a senior military officer during Alauddin Khilji's reign. A prominent officer of Khilji was Malik Gafoor, a kinnar. With his efforts, Khilji expanded his empire in South India. Many transgenders have also held an important position during Jahangir's reign. A Khwaja Sarai Hilal held the major administrative post. There was also a eunuch named Iftikhar Khan under his rule. Later Jahangir made him a fiefdom of a manor.

### **Status of the transgender community in the colonial period**

During the colonial period, the law made by the British proved to be a very powerful weapon in controlling the transgender community. As a result, the existence of groups like the eunuch and the Kothi were declared criminal because this group has become dangerous in the lives of the police. Apart from the criminal laws, civil law is silent on the demands of citizenship and equality of these people. Under the 'Criminal Tribes Act' of 1871 created during this period, these communities and tribes were considered as born criminals. The government also views that criminal sentiment prevails from generation to generation. This mindset was also favorable to the Indian social system based on high and low under which some communities have been considered dirty and right-less since birth. This idea of being transgressive tribes was based on the view that 'crime as an occupation moves from one generation of the respective criminal race to the next. For example, just like the blacksmith passing over his skills to his children in the same way as genetically criminally. The people of this community also teach this business to their children.

### **Status of the transgender community in the Post-colonial period**

In the post-colonial period, all citizens were given equal rights under democratic governance. The government expelled transgenders from the 'Criminal Tribes Act' 1951, but the transgender community so far had no gender identity. Due to this reason, they were insulted, disrespected, and deprivation of the mainstream society. In the section 377 of the Indian Penal Code (IPC), the Immoral Trafficking Prevention Act' of 1986, and the 'Beggary Law' and civil law have historically denied them the right to live a respectable life to this community. Due to their distinct identity in the post-colonial period, no special efforts were made at the government level to rehabilitate the transgender communities socially, educationally, improve their standard of living, and social protection, etc. to the provision with that of Dalits, Adivasis, and women forhas. Despite being an Indian citizen, the transgender communities were deprived of their basic rights until before the NALSA decision.

In the 1990s, the transgender community had also come together to raise their voice against the societal norms and for their own rights as the citizens of the country. With the realization of their identity, peoples from this socially neglected community have begun to increase their political consciousness. In 1994, Chief Election Commissioner T.N. Seshan approved transgender's right to vote. This gave a way to transgender to enter politics. Till then the transgenders came to be recorded as female voters. The first to achieve success in politics is transgender Shobha Nehru of Hisar in Haryana. He put the Councilor dates in the Municipal Corporation elections held in 1995, and then the Transgender Basanti Councilor near Sri Ganganagar. Transgender got success in politics in Madhya Pradesh.

In 2002 there were transgender MLAs, Councilors, and Mayors. Shabnam Mausi, the first MLA of the country, who won from the Sohagpur Assembly seat in the Shahdol district. The positive impact in the struggle for transgender identity came when the Election Commission in November 2009 issued a voter card by including them in the category of 'others'.

### **Efforts for the empowerment of transgender community**

- In the 2001 census, the transgender class was counted among men. In April 2008, the Tamil Nadu government constituted a transgender welfare board with an annuity budget of 50 lakhs. The Minister of Social Welfare was appointed as the Chairman of this Board and its other appointments include Secretaries of Finance and Legal Departments and senior officers representing Women's Commission, Police and State Human Rights, and Social Justice Commissions. This effort is the first of its kind not only in our country but possibly all over the world. The main objective of this board is to analyze the various problems faced by the transgender community and also to determine and implement welfare schemes for the wellbeing of this community.
- The 12th Five-Year Plan (2012-2017) was the first time that the Planning Commission had emphasized special recommendations for the transgender community. According to the Commission, the 12th Five-Year Plan will focus on the empowerment of transgender classes and for this, it has been suggested that the concerned ministries provide help for their health, education, access to housing facilities, employment and skill development schemes and appropriate financial assistance is also available. Get it done. The plan document calls for the recognition of transgender as the third gender in all governmental and non-governmental records, as well as a call from the Ministry of Social Justice and Empowerment and the Ministry of Statistics and Program Implementation to identify transgender communities in India. Find the number and their social and economic status so that their needs can be met.
- Another important milestone in the struggle for identity of the transgender community was the NALSA decision, 2014. In which, considering the presence of transgender people as legitimate, they have been directed to be legally given status as a third gender category. In this context, the Transgender Persons (Protection of Rights) Bill, 2019 has been passed and the Transgender Persons (Protection of Rights) Rules 2020 draft has been published. These include the definition of a transgender person, the prohibition of discrimination against trans persons, the right to gender identity, identity card, the establishment of grievance redresser mechanism, and ensuring provision of penalties in respect of violation of the provisions made in the above context, etc.



- Ministry of Human Resource Development till June 2017 the committee, constituted under the chairmanship of Dr. Kasturiranjana, presented a new education policy report on the education system of the country on May 31, 2019, in which, for the first time in the country, and inclusive education for women, Dalits, tribals and transgenders is also inclusive under Chapter 6 of the report. Special focus has been given to increasing their participation in school education and challenges in this context.
- The Mahakumbh of 2016 also reflected about this change. The 2016 Mahakumbh held in Ujjain was proof that the society's attitude towards transgender has been changed. For the first time in this Mahakumbh, a separate place was designated for the transgender community. Lakhs of devotees received blessings from them as well as took the initiative of reviewing this class.
- In 2017, 23 transgender got jobs in Kochi Metro which can be considered a big step in terms of gender justice of this class.
- In the context of the problems of this community away from education, Indira Gandhi National Open University has announced to provide free education to transgender anywhere in India.
- Noida Metro Rail Corporation (NMRC) dedicated it to the transgender community on Tuesday, 27 October, keeping the official name of the Sector-50 Metro station of the Aqua Line Metro Corridor operated by it as 'Pride Station'. It was inaugurated by former Union Minister and MP of Gautam Budh Nagar, Dr. Mahesh Sharma, BJP MLA Pankaj Singh from Noida, and Ritu Maheshwari, Chief Executive Officer of Noida Authority.

Six members of the transgender community were also present at the event, which the NMRC paid through contractors for service at the metro station. The special thing about Pride Station is that it will be run by people from the transgender community.

Consequently, from time to time, transgender person's were seen appearing in stories, novels, movies/films, etc. but they are not mentioned as the main characters. In the last two decades, the transgender community has taken the initiative to fight for their social rights. As a result, transgenders have gained important positions and responsibilities in politics, education, and the fashion world. To name few, Shabnam Mausi, Kamala Jaan, Asha Devi, Kamala Kinnar, Madhu Kishwar, and transgender activist Lakshmi Narayan Tripathi are prominently shared. Manvi Bandopadhyay, the country's first Trans principal, and Satyashree Sharmila of Tamil Nadu, the first Trans lawyer, have proved that the transgenders can touch the heights of the intellectual class like any learned woman and man.

The only desire of a transgender is that he also has the right to live life like a normal human being, not to be treated as untouchables. Any child is a child of their parents before being called transgender, but the parents abandon them for being transgender. The harsh truth about their parents is also that if they are healthy, the only sexual deficiency is not acceptable to them. He abandons his children in the face of his pride, dignity, credibility, and social circumstances of the family and hands them over to the transgender communities. Thus, an innocent who does not even know what is his crime. Clans are sacrificed in the name of family, clan, honor etc. There is a need to change the thinking, to create a sensitive and inclusive environment.

## **Conclusion**

Therefore, based on the above facts we can say that in the Vedic period and the Mughal period, the transgender community was ranked high in many areas, but they faced many problems due to British colonial rules in the colonial period. Several policies and schemes have been implemented by the government for the empowerment of transgender communities in the post-colonial period.

Strengthening the status of transgender communities is both a multifaceted process as well as a multifaceted challenge. Empowering the disabled is a more challenging and difficult task than making the powerful powerless. Hence the empowerment of transgender communities needs to be accepted as a social campaign. It is based on the change of attitude, thoughts, actions, behavior and relationships of all the persons in the society.

Since the colonial period, many programs, schemes, policies and measures have been adopted to improve the status of the transgender community. There have been positive signs that efforts have been given in order to change the status of the transgender community in India from inequality to equality. Currently, the transgender community in India, legally and constitutionally, enjoys the equal status like women and men. Transgenders are free to choose any form of education or training that can provide them a livelihood. They can get any special or higher education. But on the other hand, when we look at the social reality, it shows that only a small section of the urban educated transgender is taking advantage of the authorized statutory and progressive programs. Beside the much effort given, gender discrimination is still taking place in the society. In extreme cases, it has become worse in the form of violence and crime against transgender.

To change the conditions of the transgender communities, the Indian society need to change the mindset towards them and organized some awareness campaign in the society and collective participation is also a necessity in this regard.

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# THE STUDY OF EDUCATION, HEALTH CARE AND WELFARE SCHEMES FOR TRANSGENDER IN DISTRICT NORTH DELHI (A RESEARCH STUDY)

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## Abstract

*In a country like India where there are many social issues, one of the most important concerns areas is the issues pertaining to transgender. For more than a decade in India, the issue of transgender has been a social and cultural challenge, where today we talk about equality for all on one hand whereas they are still struggling for their basic identity and legal rights. Talking of present times, the mainstreaming of transgender in society today seems to be a challenging task for policy maker and society at a large. The issue of transgender foresees a major barrier within India's social-cultural structure. The problem of transgender has also become an issue of major debate amidst the supreme court of India judgement of recognizing transgender as the third gender. In the meantime, Delhi SCERT /DIET. A research study has been undertaken on the education, health and welfare scheme of transgender in the area of North Delhi of DIET's PAC project, whose main objective was to find out the existing socio-economic and welfare status of transgender.*

**Keywords:** Transgender; Hijras; Education; Health; & Welfare Schemes

## Introduction

The word transgender a combination of two words. Trans + Gender. Meaning of trans – of (that) cross; Beyond, in the second position, in the second state (Across; Beyond), occurs. Transgender is the common term used for the expression, identity of transgender in the present socio-cultural context. The peculiar behavior that differ from the norms expected from their birth or gender expression which does not match with ones assigned sex at the birth and identify them self with the transgender. The distinctiveness of

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transgender can be categorized as transgender male, transgender female, male-to-female (MTF) and female to male (FTM). It also includes cross-dressers (those who wear clothes of the other), they have a wide range of identities related to transgender in India, based on which they are identified Hijras, Aravanis, Kothis, Jogtas/Jogappas, and Shiv-Shakthis in the past; they were treated with great respect. 'Hijra' is a Persian word translated as Eunuch which is used in common parlance for transgender community in India. 'Aravani' is a term used for male-to-female transgender who undergo genital modification through SRS (Sex Reassignment Surgery) or perform Nirwaan which is a traditional mode of castration. Kothi is used for those who adopt a feminine role in same sex relationships, but do not live in communes as Aravanis. Transgender are individuals of any age or sex and whose appearance, personal characteristics, or behavior different from conventionalized about how men and women are –supposed to be (Sathasivam 2012) Transgender people have existed in every culture, race, and class since the story of human life has been recorded.

Only the term –transgender and the medical technology available to transsexual people are new. The literal meaning of transgender is –beyond gender. Now what is transgender is that the world has understood it. How many transgender are there in India? There is no official data for this. It is true that in India's 130 crores population, it is believed that there would be large population of Transgender. The transgender community is highly marginalized in Indian context. They often are deprived of their basic human rights and are subjected to violence in day to day life. This creates barriers to attain education, social entitlements and to enjoy any fundamental rights as citizens of this country. The recent judgment of Supreme Court has given the social status and recognition in the society and their representation in the programmes of government as third gender and consequently formulated policy and guidelines for their socio-economic and gender rights issues.

The present study was undertaken to actualize the socio-economic condition of transgender as there is a dearth of research available in terms of their socio-economic condition and quality of life of transgender people especially of North Delhi.

### **Socio-Economic Profile of the Transgender**

Transgender people face multiple forms of oppressions and exclusions and human rights violation in their day to day life. The high level of exclusion, abuse and neglect affect their self-esteem which leads to depression, anxiety, and substance abuse. The findings of the study reveal many factors directly responsible for exclusion so that the appropriate policies and program can be designed to address the plight of transgender community at various levels. The following are some of major problems faced by transgender community in India.

## **Successful Transgender who is showing mirror to Indian Society**

India's first transgender judge from North Dinajpur district of West Bengal, is the first transgender to have acquired the post of judge. Which will always be remembered on the pages of history's while Surya Abhilash is India's first transgender who has been included in the political party. Transgenders have been included for the first time in the Youth Wing of the Communist Party of India in Thiruvananthapuram the party has also kept the option of third gender in its forms. The first transgender sarpanch in Maharashtra was named Gyandev from Tarangfal village in Malshiras taluka. But our society has been far behind in giving him proper rights. Now the time has come that transgender should also get the right opportunity and he should get due respect in the society. The Andhra Pradesh government has now decided to give a pension of Rs 1500 per month to the transgender community. Andhra Pradesh will be the third state after Kerala and Odisha where transgender are given pension.

## **Social Exclusion**

Transgender people face high levels of stigma, discrimination, gender-based violence and abuse, marginalization and social exclusion. This restrict their access to services, diminish their overall health and wellbeing, lower their self-esteem and puts them at higher risk of HIV/STI and other diseases. Overlapping social, cultural, economic and legal exclusions push them to society's margins and restrict their mainstreaming. Transgender children are more prone to be dropped out of at early level of their schooling, had to escape their family and friends, and faced discrimination at workplace, thereby restricting their participation in educational and economic activities.

## **Violence and Abuse**

Violence towards transgender community is very common and has been on the rise in recent years. Between 2009 and 2016 there were 2,115 documented killings of transgender people worldwide (Winter, S.2016). The actual number might be more as this type of case are underreported. The transgender people face high level of stigma, discrimination and non-acceptance in almost all areas. Overlapping social, cultural, economic and legal exclusions push them to society's margins and restrict their mainstreaming.

## **Access to Education**

The majority of transgender people discontinue their education due to physical and verbal abuse and other discrimination faced in their homes and school because of their feminine behaviour. Transgender children both at school and higher education confront many barriers to access and continue education and are unable to attend school safely with their



preferred name and gender identity. The gender diversity including third gender is still considered a taboo in schools which reasonably fail to accommodate the needs of Trans and gender children.

## **Health**

Stigma and attitude of staff and doctors in government health care services, non-availability of gender transition services, timing is some of the major barrier in accessing public health services by transgender people. They face high level of stigma and other human rights violation in accessing of services to reduce the risk and vulnerability.

## **Lack of access to legal services**

There is very low level of legal awareness among the transgender population. They face sexual harassment and violence by police and other local goons but find it difficult to approach legal mechanism to seek justice due to lack of awareness about the existing legal mechanism available to provide justice and address their grievances.

## **Access to social protection schemes**

Planning Commission in its Twelfth Five Year Plan (2012-17) has provided a special provision for the empowerment of transgender community to support their education, housing, access to healthcare, skill development, employment opportunities and financial assistance by the concerned ministries

## **Social Inclusion of Transgender**

There should be structured program to educate people about the transgender issues or third gender to accept, tolerate, and respect gender diversity. Parents/families should be educated and sensitized on gender-nonconforming or transgender children and the needs of their transgender children so that transgender children should live with their parents and community. Child Welfare Committee at state and district level should be sensitized on gender-conforming and transgender children who should ensure that transgender children should live in the family safely. The National Council for Transgender Persons as proposed in the Transgender Persons (Protection of Rights) Bill, 2016 should also consider Transgender Child Welfare Committee in all states.

## **Improve Access to Education**

Education is the key to empower transgender people and reduce their vulnerability to social exclusion. Parents should be educated on the importance of their transgender children. A

thorough assessment of existing structural constraints leading to exclusionary practices in at school and higher education level should be conducted to facilitate mainstream efforts in education. More comprehensive and outcome based affirmative actions are required to reduce stigma and discrimination in school to improve the access to educational opportunities at all level. The transgender people should also be encouraged to access higher education.

### **Promotion of Health**

The capacity of healthcare providers (HCP) on transgender health, their needs and concerns including Gender transition services should be enhanced at medical college level. Medical Council of India should consider reviewing the curriculum for medical education at undergraduate and postgraduate medical, nursing and paramedical level and including transgender health components for focused training programmes related to transgender health. The information and Counselling: Health care services including public health services should sensitize the Counsellor and information desk officer on the needs and concerns of transgender people.

### **Legal Awareness and Education**

Considering the low level of legal awareness among the transgender people, some structured and institutionalized legal education program should be designed by NALSA. The program should cover human rights available in Indian constitution, specific rights of transgender, the issues such as legal recognition and its legal implication on gender identity etc.

### **Who is called transgender in Indian law?**

According to the Transgender Passenger Bill 2016 of the Government of India, such a person is called a transgender.

- Neither fully female nor male.
- Both men and women should be organized.
- Neither women nor men can be defined.
- In addition, that person's gender does not match the assigned gender at birth.
- Be trans-male or trans female.

### **Economic empowerment**

Economic deprivation of transgender people should be addressed seriously by formulating appropriate policies and program to ensure their economic empowerment. Transgender face various form of stigma and Discrimination at work place which force them to discontinue their work. Employers both at private and government sectors should be sensitized about the needs and concerns of their transgender employee so that they

should be treated with respect and dignity. The partnership with existing department/institutes engaged in skill building program such as Skill India Mission, National Skill Development Council (NSDC) in India and Bangladesh, Jan Shikshan Sansthan (JSS), Industrial Technical Institutes (ITIs) and other vocational training institutes.

### **Access to Social Protection**

Transgender people should be educated about the social protection schemes in the country. Government of India should relax norms for transgender people, wherever required to enable access to various programmes/schemes. –Ministry of Social Justice and Empowerment (MSJE) a nodal agency to coordinate with other department/ministries should develop a directory of schemes available with various ministries/departments and facilitate easy access through state department and NGOs.

### **Source of Income**

Majority of the study population belong to the age group of 18-35 years and belongs to the different caste and religion but most of them belongs to the SC/ST community. An average income varies from person to person and was between 8000 to 15 thousand depending on the situation and occasion. Majority of them have gone under the sexual abuse or the verbal abuse at least once in lifetime. They remain alienated and discriminated because of their gender identity.

### **Higher Education**

This primarily applies to TG members who are pursuing education in schools and colleges. The shared facing challenges as they face sexual abuse and are also not accepted in educational institutes because of their identity. Some of the TGs want to study law and courses related to human rights. There was another section who wanted to pursue post-graduation from reputed institution in India. Some of the TG members are also interested in learning computer skills, mobile repairing, English language, web- designing.

### **Objectives**

1. To assess the educational status of transgender in District North of Delhi
2. To find out the health status and welfare scheme pertaining to the transgender
3. To see the Socio-Economic condition of Transgender

### **Research Design**

#### **Type and design of study**

Descriptive and observational study



**Study area/setting**

North District of Delhi.

**Study duration**

September to December 2019

**Study population**

Transgender People residing in the district north of Delhi (Transsexuals, drag queens and drag kings, masculine women, feminine men, and others who violate normative gender laws. The term transgender also included cross-dressers, regardless of their gender identity).

**Exclusion criteria**

Those who not willing to participate in the study or under 18 years of age or seriously ill.

**Sample size and sampling technique**

The sample size of 100 was taken for the study. Random sampling technique was used to collect data.

(To collect the data the local NGO was contacted as they are working on the targeted intervention on HIV/AIDs with the high-risk group in the Bhalswa Dairy of North Delhi by the support of State Aids control society Delhi).

**Study tools and technique****Tools**

Self-administered questionnaire was used to collect valid data related to their socio-economic especially the status of education and health.

Pre testing of the questionnaire was done and the feed-back taken positively to restructure the questionnaire for qualitative sampling.

**Technique**

Interviewing the study subjects was carried out with the permission. The prior accent was taken with briefing of the questionnaire from the Transgender respondent.

**Data collection**

The teacher and D.El.Ed. Student from DIET and scholar from the Department of Adult Continuing Education and Extension University of Delhi were involved along with the representative from the working NGO on transgender communities has been taken into the confidence at the planning and execution level of data collection.





## **Data analysis**

The statistical analysis was done by using SPSS version - 20 after entering the data in Excel sheet. Descriptive statistics has been used to describe the socio - economic were used to examine the relationship between the various socio- economic variables.

## **Data Interpretation and result**

Table -1. Educational Attainment of Transgender

Table 1. The percentage frequency of responses clearly indicates that the educational attainment of the transgender is very low. The highest percentage has been shown for primary education with (75%) followed by secondary with 15% and in higher education the percentage is very minimal with 6% and 4%, means the majority of the respondent drop- out in the early grade with various socio-economic reasons.

### **Table. 2. Current Employment Status**

The table 2, represent the employment status of the transgender. The percentage frequency clearly depicts the nature of employment varies with the respondent. The highest percentage with (62%) has been observed as working for Guru or their close association with the traditional work of transgender. The second highest percentage of response indicated for the unemployed with 15% and followed by the self-employed and any othertypes of work they are mainly engaged for their livelihood opportunity.

### **Table 3. Yearly Income**

Table-3 represents the early income of the transgender respondent. The percentage frequency data indicate highest with (76%) fall under the bracket of less their income under Rs. 2 lakhs. This shows that they are not in a respectable job or holds higher position in any organisation. The second highest percentage shown under Rs 5 lakhs with (23%) and followed by (2%) in the bracket less than of 8 lakhs as their yearly income.

### **Table – 4. Pie Chart – Experience of Hostility or Insensitivity**

The Pie chat above shows the percentage distribution of the kinds of discrimination faced by the transgender. About (92%) of the respondents said that they had undergo some kind of hostility and Insensitivity in their work place or place of living. The discrimination may be physical, mental or psychological or some time may be combined with all the three. They are alienated in the society on the basis of their gender. Only 8% said that they have not gone under any kind of discrimination.

### **Table 5. Reason for Dropout from School**

The table 5 represent the percentage distribution of their dropout from the school. The data collected depict different response and reason for their school dropout. The highest percentage of response came for the peer discrimination in school with about (65%). The second highest reason shown for their dropout was non availability of unisex toilet at

school level with 14%, followed by discrimination by the school staff and teacher with 11% and financial constraint with 10 % as the lowest response for their dropout from the formal setting.

#### **Table 6. Desire of Vocational Skills**

Table 6 represent the percentage distribution of desired skills of Transgender. The highest percentage of desired skills shown for dancing with 41%. The second highest percentage shown Hair styling with 22%. The third highest percentage shown for singing with 17 %. The fourth highest percentage shown for technical skills with 10% and the lowest percentage shown for motor driving and mobile repair with 6% and 4%.

#### **Table 7. Aware of Government Scheme**

The above Table 7 shows the percentage response of the respondent with respect to the awareness about the government scheme for the welfare of transgender. The highest percentage of the responses with 87% said that they are not aware of the different government welfare scheme available for them. About 13 % said that they know few of the schemes of the Government which support for our wellbeing.

## **DISCUSSION**

### **Socio-Economic Profile**

#### **Educational**

Educational scenarios of transgender persons are very unstable. Most of them are socially and educationally back warded. Most of them are forced to earn money for their survival and don't get a chance to complete their basic education. Even after various specific Government schemes and help from different NGO's, they don't want to continue their studies. A case study on three transgender persons was conducted on the backdrop of different bills of the Hon'ble Supreme Court in India. The results showed that various external factors play significant roles to de-motivate the transgender persons in continuing their formal education. In their opinion, only earning money can provide a better life, not any formal education.

No formal education for transgender is popular in Indian context. They are deprived from family and school environment; transgender discontinue their education and risk their future career opportunities. A close analysis of various reports and discussion with community and stakeholders suggest that transgender is most uneducated or undereducated, become reluctant to continue schooling. The average qualification is secondary (Matric) or senior secondary level. Even if they are enrolled in an educational institute, they face harassment and are bullied every day and are asked to leave the school or they drop out on their own. It is because of this that they take up begging and sex work. it mandatory for the Government to provide inclusive education



for transgender students and provide adult education to them.

### **Lack of Market skill**

One of the serious gaps in our education system is the absence of a skill-based education opportunity, especially at the secondary level. In India, as the children move to the higher classes the learning gap increases especially among weaker section/disadvantaged groups, which either results into the higher dropout or creation of an unproductive workforce with little skill to sustain in the Job market. By providing an opportunity for skill-based education at secondary and higher secondary level, these glaring gaps in the education system particularly for the transgender community can be addressed. Majority of them desire to get computer education for better livelihood opportunity.

### **Monthly Income**

Around 50 percent members of the transgender community survive on a monthly income of Rs 6000 or less by the survey while 28.53 percent of the surveyed had a monthly income between Rs. 8,000 and Rs between Rs. 5,000 and Rs.10,000 a month the yearly income is between 2 lakhs to 3 Lakhs. The main source of their income is begging at red-light of the traffic or collecting –Badhail on socio-cultural occasion.

### **Discrimination**

Research shows that 90 percent of transgender people report experiencing discrimination in the workplace, and 26 percent report having lost their jobs due to bias. Considering the needs and preferences of transgender people is an important aspect of creating an inclusive corporate culture. An inclusive culture enables employees to be comfortable and safe expressing their true selves, and to feel respected in the workplace, increasing the likelihood of their success. The alternative of staying –in the closet or enduring biased insults or dismissals can impact an employee's mental health, productivity, and job satisfaction.

## **RECOMMENDATIONS**

- To find out the general solution of the problems arising in educationally backward transgender persons (TG), the following actions may help in improving the access:
- Free and compulsory education up to the age of 14 is the responsibility of the State. The fulfilment of this obligation is critical for the improvements in the educational conditions of the transgender community.
- Policies may be formulated at the state- and/or district-level to include the transgender community under Economically Weaker Section category to provide them necessary benefits as per the Right to Education Act.
- Sensitization towards Transgender/Hijra should be included in student counselling at schools. The transgender community feels that it is very essential to create an opportunity for students to interact with trained counsellors as they experience gender dilemmas very early in their lives.

- State and Central Education Boards (ICS/CBSE) and the University Grants Commission (UGC), National Council for Vocational Training (NCVT) and other relevant authorities should be encouraged to evolve a system to sensitize their schools/universities/educational institutions with respect to the need of the community and mainstreaming them into the inclusive system of education
- There is a need to provide vocational education and training to the community within the mainstream education system. At the secondary and higher secondary levels, vocational training should be provided to the community for additional skills which can prepare them for the job.
- All the educational institutions/universities should establish an anti-discrimination cell to monitor any form of discrimination against the transgender community, at least on campus.
- In some aspect, Inclusive education plays an important role for transgender persons. The government should give emphasis on a transgender person's education.

## CONCLUSION

After Independence, the law was repealed in 1949, but mistrust of the transgender community has continued. This has pushed the transgender to the margin without any serious effort to their mainstreaming. The Indian legislation has made no serious attempt to integrate this group in the mainstream population. Despite receiving some recognition and social acceptance very recently, TGs remain an ostracized and differentiated social class in India. In conclusion, those people who get their gender changed in a systematic manner, it is called transgender.





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# Capacity Building of Transgender Persons under Institutional Social Responsibility: A Study in Reference to Transgender Resource Centre, University of Delhi

Siddhant Singh\* and Rajesh\*\*

The term 'transgender' is generally used to describe those who transgress social gender norms. This was often used as an umbrella term to signify individuals who defy rigid, binary gender constructions and who express or present a breaking or blurring of culturally prevalent stereotypical gender roles. Also, in the UN's Sustainable Development Goal (SDG-5) Gender equality is reflected as a fundamental human right.

In India, most transgender persons are separated or estranged from their families owing to a lack of acceptance of their gender identity. Alone and trying to make sense of their 'self,' they have no place to go. As per a survey conducted ahead of the introduction of the transgender policy in the State in 2015, nearly 51% of transgender persons were living away from their families after their identities were disclosed. With no means to make ends meet, transgender persons become vulnerable to exploitation by individuals and others and ended up in sex work.

Transgender people have not been included in the government programme of financial inclusion resulting in deprivation from modern banking practices such as digital and online banking. The awareness about banking products and services is very low and digital transaction is almost negligible among transgender people. Community/peer friends are the main mode of taking loans in times of emergency or crisis.

## Socio-Economic Exclusion of Transgender

The economic deprivation of transgender people should be addressed seriously by formulating appropriate policies and programmes to ensure their economic empowerment. Transgenders face various forms of stigma and discrimination at the workplace

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which force them to discontinue their work. Employers both in private and government sectors should be sensitized about the needs and concerns of their transgender employees so that they should be treated with respect and dignity. Transgender-inclusive workplaces should be facilitated by anti-discrimination policies, sexual harassment policies or gender must also be applied to the transgender worker to male transgender-inclusive workplaces.

Due to a lack of proper education and skills, they are unaware of their rights and are pushed into commercial sex work which is most unsafe. Low educational status is also a major obstacle to access to alternative livelihood and other mainstream activities. It brings associated stigma, discrimination, and violence at various levels. Due to a lack of awareness, opportunity, acceptance in society, and societal attitude, they are not able to acquire vocational and soft skills to improve their employment prospects. These skills are critical and can help them in finding decent livelihood opportunities.

## Capacity Building and Training of Transgender

The term Capacity building of transgender may also encompass the quality of adaptation—the ability to grow, progress, or improve. The phrase “building capacity”—a widely used bit of education jargon—refers to any effort being made to improve the abilities, skills, and expertise of learners. Capacity-building is defined as the process of developing and strengthening the skills, instincts, abilities, processes, and resources that organizations and communities need to survive, adapt and thrive in a fast-changing world (UN, SDG-17). Training must be undertaken on a sustained basis to ensure their progression in the desired direction. It may involve changing attitudes as well as associated feelings, values, motivations, and beliefs.

## Institutional Social Responsibility

University is a part of society. It is not an ivory tower that could be placed in isolation. The resources



of the university are the resources of society, and it is the foremost duty of the university to pay back to society its dues. However, the Department of Adult, Continuing Education and Extension was given the special role to provide training in the field of extension to all other departments, colleges, and institutions. The UGC policy led to the massive expansion of the university extension at a very rapid pace during the 1980s. It was the period when various technology missions were at their peak and the National Adult Education Programme was launched for bridging literacy gaps, improving health, and promoting social cohesion. Intense involvement of universities in an outreach-based programme like Adult Education Programmes helps to strengthen the relationship between not only the university/college and its surrounding community, but, also between the agencies directly responsible for this programme as well as others in the university (Rajesh, 1995).

The TRC under Institutional Social Responsibility would foresee the prevailing socio-economic situation of transgender in society, who search for a way to assimilate into the mainstream but the society in its attempt to maintain equilibrium is putting these to the margins. It explores the struggle for space and identity in society between different categories and especially among Transgender. It also highlights the problems faced by the Transgender community and what can be done by the governments to relieve them and how society should be molded to accommodate Transgender communities as a part of society and not in the form of any deviation. The social significance of this study would be to curb the social frustration that has evolved centering the Transgender people residing in the hidden corners of our society so that they can create a place for themselves within the mainstream of the social strata.

### Transgender Resource Cell: An Explicit Example of Institutional Social Responsibility

Department of Adult, Continuing Education and Extension established Transgender Resource Centre in March 2013, with the aim to mainstream the

third gender in higher education. It works to change perceptions in society so that transgenders can earn a better livelihood and live their life happily as everyone else. The Centre promotes research work and documentation and consultation on third-gender issues with the aim to find out the problem and to resolve the issues.

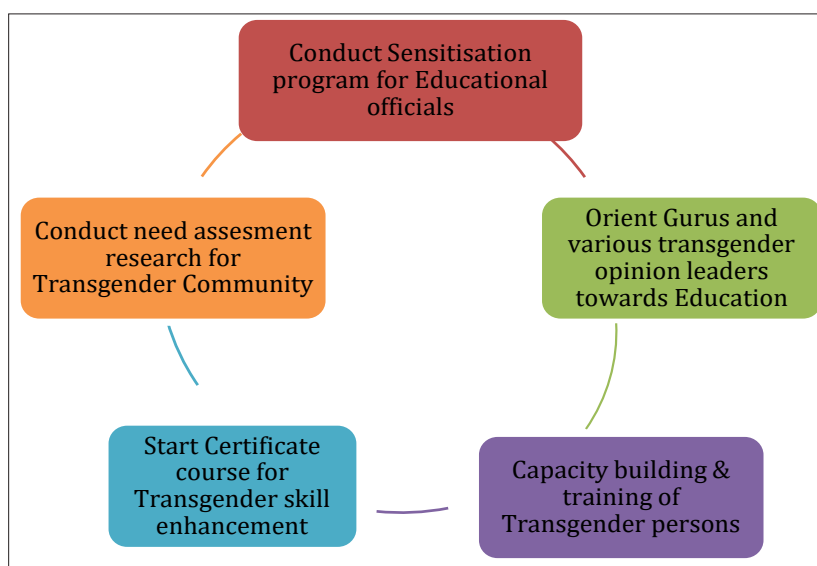
### Functions of Transgender Resource Centre, DACEE, DU

Educational Institutes are a harbinger of change in society. Therefore, it is mandatory for all universities and colleges to develop close relationships of mutual services and support with their local communities. Transgender communities are one of the most marginalized and abhorred communities in India. For their equity in opportunity, access, and provisions of safe and healthy learning spaces, the TRC has operationalised in a structured manner with various functions as depicted in Figure 2.

### National Skill Convention of Transgender

The Transgender Resource Centre of the Department of Adult, Continuing Education & Extension University of Delhi, under its Institutional Social Responsibility has organized the National Skill Convention of Transgender & Exhibition on 20<sup>th</sup> June 2022 at Social Science Auditorium. This National Seminar was aimed to empower the transgender communities by providing them with a platform for their skills to demonstrate (such as

Fig 1: Objectives of DACEE, DU



**Fig 2: Functions of TRC, DACEE, DU**



Madhubani Painting, Art & Pottery, Mehendi, Live Sketching, etc.) and ensure their financial inclusion by generating revenue for exhibited products. This event has also underlined the effective implementation of the Transgender Act 2019 and The Transgender Persons (Protection of Rights) Rules, 2020. The other concern of this event was to ensure the inclusiveness and mainstreaming of the Transgender Community socially, economically, politically, and educationally.

### **Conclusions and Recommendations**

Institutional Social Responsibility is not a new concept. Earlier, it used to be done with different nomenclature. In ancient times during the Gurukul system, disciples were trained to preserve the environment of society and work for social peace and harmony. This paper highlighted the need for capacity building or skill enhancement of transgender in restructuring and strengthening the socio-economic and cultural development Programmes targeted for the mainstreaming and inclusion of this neglected population. This study has depicted the outline of how an institution can become a harbinger of change in society and promotes safe and healthy learning spaces. The findings will help the social scientist, academician, administrator, and NGOs in achieving social, economic, cultural, and individual development of the transgender community and share evidence in presence of severe education and health care barriers, income, livelihood opportunity, skills desired for income generation, mapping of skills gap, identity stigma, gender discrimination, and

government welfare scheme for the Transgenders, etc. Based on the above study, the following recommendation are listed below:-

- Transgender people are one of the most marginalised sections of our society, so it's our duty as a citizen of this country, our government, and related institutions to raise awareness towards gender sensitization and adopt inclusive policies and affirmative actions for the people of this community.
- Mentorship and skilling of transgender as per the need and interest for better livelihood opportunities be arranged.
- More friendly legal policies and access be insured to bring the transgender community from marginal to the mainstream.
- Develop and promote the proper research mechanism for a better understanding of the various issues of the transgender community and support of financial mechanisms for the same.
- Setting up of transgender community-friendly infrastructure and resources in public institutions like police stations, educational institutions, hospitals, public transportation, etc. for active participation of the community member in the process of mainstreaming.
- Policies may be formulated at the state- and/or district-level to include the transgender community under the Economically Weaker Section category to provide with necessary benefits as per the Right to Education Act.

- The “Gender Inclusion Fund” as mentioned in NEP 2020, should be used to build a gender-neutral infrastructure in educational institutions so that we would ensure the maximum participation of transgender students in colleges and universities.
- The university and other educational institutions need to organise these types of events to break the stereotype and prejudice prevalent in society regarding gender variance.
- The University and other educational institutions should offer some relaxation in fees or other scholarships specific to these communities to ensure effective participation in higher education.
- There is a need to ensure gender sensitization among police personnel, administrative officers, government officials, and educational institutions to be sensitive toward their issues and help them as they see fit.
- There is an urgent need for sensitization and awareness about their rights and duties among the Transgender communities so that they will stand for their rights and work with other sections of society in the development of the Nation.

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(contd. from pg. 4)

It will be a huge impact area of focus to orient the beneficiaries of *Poshan Abhiyaan* on the principles and best practices drawn from our ancient knowledge systems customized to current-day realities. For instance, the earliest Vedic works like Rigveda, Yajurveda, and more so the Atharvaveda has evidence of maternal and childcare centered on the pregnant woman, mother, and child. Our Upanishads and, Ayurveda’s Kaumarabhrtya (Maternal and Child health care) delve comprehensively into strong research foundations as an area of specialization (Central Council for Research in Ayurvedic Sciences (2009). Ayurveda and Yoga, are ever more critical now to bring in physical, physiological, and mental wellness among pregnant women, mothers, and children in their Early Childhood phase. It is to be noted that we have a huge potential to back research to decode much-needed knowledge in this specialized area.

All in all, *Poshan Abhiyaan* is an audacious

attempt to bring “quality care”, “awareness”, “affordability”, “localization” and “active citizenship-led mass movement” to an important dimension of life and living – pregnancy, giving birth, and infant and motherhood. The pandemic has only made it ever more critical to focus on this area for the sake of an endearing future of the Nation. The vision when translated to implementation would “flatten” the salient and tangible difference in the quality of care pre-during-post pregnancy afforded to financially rich, middle-income, and poorer sections of our society while assuring a significantly improved health profile of the generation next.

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## Outcome-based Community Outreach and Extension in Higher Education: A Study in Reference to National Education Policy—2020

Nitish Anand\* and Rajesh\*\*

Higher Education is an important pillar of the Knowledge society. Traditionally it has been confined to Teaching and Research. With the changing needs of society, the priorities of education also changed over time, which has been reflected through several policies. First time in modern India, the Education Commission 1964-66, which is called Kothari Commission, after examining the entire educational system proposed the engagement of universities to work for diverse social problems. Since then, Extension which is also known as Community Outreach has become the third dimension of University Education after Teaching and Research. Extension Education means the type of Education that is stretched out into the villages/community and beyond the colleges to which the formal type of Education is normally confined. Its approach to intervention is bottom-up which is centred on the problems of individuals. This article is an attempt to understand the components of outreach through policies and directives issued by the University Grants Commission (UGC) from time to time. It explores the scope of extension in light of the National Education Policy, 2020, and tried to bring out the best model of community outreach for universities/colleges in India. The study is based on secondary resources ranging from articles and reports to policy documents in depth.

Higher Education in India went through several changes in the last two decades. The changes are derived not only through policy but also through participation and functional upgradation in terms of widening the domain of the institution through Co-curricular, and Socio-academic activities and fostering all-around development. After Independence India had wider social problems like; Low Literacy, Fractured Education, Low Income, Gender Disparities, etc. To tackle all these problems first Five-year Plan was dedicated to bridging the disparities, where the role of education under it has been integrated with all other means of social wellbeing. The national extension and community development projects in the second five years plan was intended to provide intensive effort in which development agencies of the government work together as a team in a planned and coordinated manner. The essence of the approach was to convince villagers to come together to bring about social change, and create a new life for themselves. Extension which is also known as community outreach by the educational institutions, engages with the

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mechanism where different institutions extend their support to the needy community to work on their immediate problems or enable them to solve their own problems by themselves with limited resources. Now questions arise, how, the higher education in India reach out to the community? What does the policy say in this regard and what is the technique of Community Outreach/Extension? The article has analyzed the various research articles, policy documents, important directives, and various other resources to provide an appropriate answer to the above-raised questions.

### Extension as Concept

The common meaning of Extension is stretching, enlargement or protraction. It means to reach out or to spread out. But in the context of education, it means extending knowledge and thereby the benefits arising from gaining it to the wider community. The extension is bringing about desirable changes in the knowledge, attitudes, and skills of the people (Reddy, 1991). Extension Education is social-oriented education that promotes a standard of living. It is a type of education that stretched out, to the people in rural areas/communities or those beyond the limits of the educational institutions to which the formal type of education is normally confined. Extension programmes and projects are need-based on the target clientele and it is delved into non-formal settings with flexibility according to the choice of learners. In aggregate term extension, important attributes of Extension Education are presented in Table 1.

In the 17<sup>th</sup> century, Extension included providing education to adults in North America. The phenomenal developments in science during the 17<sup>th</sup>

and 18<sup>th</sup> centuries necessitated agricultural technology be taken to the doorsteps of farmers (Kapur, 2016). In India, the term Extension was defined first in the field of Agriculture to transfer the scientific experiments made in the labs for the benefit of the farmers in their lands. This transfer of technology from the lab to the land created a revolution in the field of Agriculture, Health, and many other fields like veterinary, dairy, fishery, forestry, sericulture, home science, and rural development to educate and motivate people to assist them in their vocation. Today the application of extension principles and methods is not confined to rural areas only. It is very well applied to the urban people and urban situation.

### University Community Outreach and Institutional Social Responsibility in India

University Community Outreach and Institutional Social Responsibility is not a new concept. Earlier, it used to be done with different nomenclature. In ancient times during the *Gurukul* system, disciples were trained to preserve the environment of society and work for social peace and harmony. In the 18<sup>th</sup> and 19<sup>th</sup> centuries, the concept got significant in the west, especially in Scotland and the USA. In the modern higher education system in India, the community development programme was launched during the first five-year plan in 1951, though, its practices were founded during the British period.

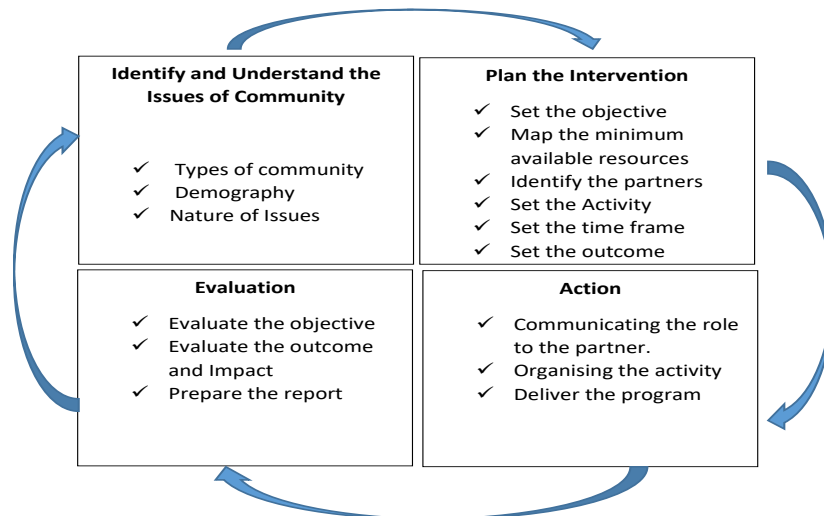
In the modern Indian Higher Education System, social outreach programmes in the university system came into existence in 1977, with a directive of UGC to formulate Guidelines for the operationalization of community outreach through extension where UGC is reflected, “*University system has a responsibility*

**Table 1: Extension Education**

S. No.	Important Attributes	Extension Education
1.	Setting	It is largely outside the four walls of the institution
2.	Target group	Villages and Community
3.	Approach to Learning	Problem-based, Client-centric
4.	Learners (client)	Learners are heterogeneous with respect to their age, gender, language, region, religion, ethnicity, needs, problems, etc
5.	Learning Goals	Diverse goals but largely problem centered
6.	Curriculum	Flexible curriculum in terms of time and deliverance
7.	Knowledge Flow	Horizontal Knowledge flow between the extension worker and the Community client

(Kapur, 2016)

**Fig-1: The Techniques of Community Outreach/Extension Deliverance**



Source: Developed by the Author

to the society as a whole. All the universities and colleges should develop close relationships of mutual services and support with their local communities, and all students and teachers must be involved in such programmes as an integral part of their education. The National Service Scheme (NSS) programme should be expanded and improved. Ultimately to cover all student programmes should be to implement a spirit of cooperation and social commitment inter-related to moral development. It should be the obligation of the teaching community to give extension lectures to interpret recent trends in their fields to the community, create scientific awareness, participate in adult education and workers' education programme, etc. Universities can also help in the preparation of development projects for the community around them, including the rural community. Such involvement will also help in bringing relevance into the courses at the undergraduate and the postgraduate level and into the research programme<sup>1</sup>”.

For the institutions of Professional Education, where the teaching-learning-examination system is not like general education, it was clearly stated in the UGC guidelines of 1983 that these should be asked to contribute in special ways i.e. work on the applied part of community problems like how to process clean water, how to minimize the health hazards through good practices, what will be the suitable agriculture for a particular area. Thus, UGC has mandated Extension as the third dimension of

University Education with equal importance as teaching and Research.

After 1977, the Review Committee of UGC under the leadership of Madhuri Saha also observed, “... the rapid explosion of knowledge that is taking place all over the world, creates a moral obligation on the university system to work for its dissemination in masses in addition to its age-long work of generating new knowledge<sup>2</sup>.” The review report of UGC emphasized that extension should permeate all disciplines of studies at all levels as a third dimension. It also revealed that the rapid spread of new knowledge in every sphere

of life, particularly of new knowledge in Science and Technology with a view to inculcating scientific temper has created a certain vacuum in society for those who are unable to access it. Thus, the role of the extension dimension was to bridge the gaps<sup>3</sup>.

University is a part of society. It is not an Ivory tower that could be placed in isolation. The resources of the university are the resources of society and it is the foremost duty of the university to pay back to society its dues. However, the Department of Adult, Continuing Education and Extension was given the special role to provide training in the field of extension to all other departments, colleges, and institutions. The UGC policy led to the massive expansion of university extension at a very rapid pace during the 1980s. It started taking part in propagating the green revolution where various agriculture universities extend their knowledge to the community in terms of technology transfer and training to the farmers in the field of education through lab-to-land concepts under which the technology and research are applied in a crop field. It was the period when various technology missions were at their peak and the National Adult Education Programme was launched for bridging literacy, improving health, and promoting social cohesion. Intense involvement of universities in an outreach-based programme like Adult Education Programmes helps to strengthen the relationship between not only the university/college and its surrounding community, but, also between

the agencies directly responsible for this programme as well as others in the university (Rajesh,1995).

It also laid the foundation for the creation of different programmes in supporting community outreach like the National Service Scheme, 1969, and Nehru Yuva Kendra to nurture the skill of community engagement and actively engage youth with the community. When the massive adult education programmes were to be taken up in the 1970s, the Departments of Adult, Continuing Education, and Extension were created so that the student community can actively participate in educating the illiterate/less literate people.

### **Policies and Important Programmes/Directives on University Community Outreach in India**

The role of community outreach through Indian Universities has been expressed implicitly and as explicitly in several policy documents of Education since the first Education Commission Report (1948) but it became more pronounced during the seventies when a series of policy reforms and the need for technology integration was felt for the modernization of agriculture-based society. Along with key recommendations and interventions of UNESCO, UNFPA, and UNICEF.

As per the 1941 census report, 85% of the population in India was in villages. The first Education Commission recommended the significance of rural higher education to help the rural community for welfare and enable them to ensure the quality of rural life. National Service Scheme started in the year 1969 to build a sense of social responsibility in students towards constructive social service with the motto of *not me but you*. NSS works by adopting villages and schools to serve the cause of society under the community outreach programme. It started as a motive to involve the youth in the development of the community through knowledge building, awareness creation, and Infrastructural and Institutional Development were prominent (Deekshitha, 2016). The report of the Education Commission 1964-66 (Kothari Commission) also emphasized the role of higher education to work on problems of society. It emphasised that educational institutions should come out to support society. Later, formally “Extension” was introduced in Indian Universities as a result of acceptance by the University Grants Commission in 1977 of a “Policy Frame on Development of Higher Education” wherein it introduced a Third

dimension (the other two being Teaching and Research) for the institutions of higher education in India. The rationale behind the decision to ‘extend’ the institutional resources to the communities lay in the realization that democratic ways of life had not touched the wider society sustaining inequity and injustice<sup>4</sup>. The National Policy of 1986; POA, 1992 identified the role of Extension Service and Continuing Education programmes as an essential component of programmes and activities of all the universities. It provided scope to make a provision to secure greater involvement of teachers and students of the universities in extension services which will be as important a function of the universities as teaching and research. To promote and strengthen the Extension it advocated for academic recognition /credit disposition.

### **UGC 11<sup>th</sup> Plan Guidelines for Lifelong Learning and Extension**

The Guidelines enable the Departments of Lifelong Learning to take academic freedom for the planning and conduct of innovative programmes in Teaching, Research, and Extension. It has given the dependency on extension activities that should be planned with the active participation of the university and community where students are integral.

..... “Universities should take up the extension with the purpose of developing innovative models of extension and generating documentation and try to link theory with practice and vice Versa”<sup>5</sup>. Thus, it also gave independence to formulate any thematic courses as per social relevance.

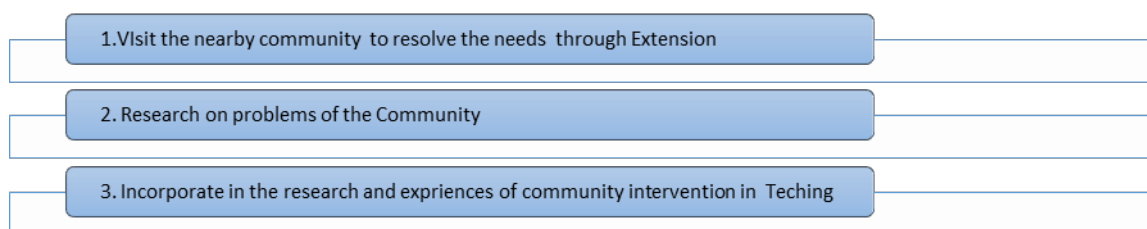
### **The Function of the Extension Department**

Extension Departments of the university system has prior responsibility for community outreach where the research and teaching are done on the basis of interventions in the community and their need.

### **Need-Based Community Outreach and Institutional Social Responsibility under National Policy-2020**

National Education Policy-2020 is the first education policy of the 21<sup>st</sup> century that climes address the many growing developmental imperatives of our country. This Policy proposes the revision and revamping of all aspects of the education structure, including its regulation and governance, to create a new system that is aligned with the goal of 21<sup>st</sup> century

**Fig-2: Functions of Extension Department**



Source: Developed by the Author after Analysis of Several Documents on Extension Education

education, including SDG, 2030 while building upon India's traditions and values systems<sup>6</sup>.

National Policy 2020 also provides the wider domain to higher education to intimate the community outreach directly or with the partnership of NGOs, Industries, and many other sectors to foster a knowledge society. It also provides the scope to build the network with the university and community for the realization of sustainable development Goals, especially Goal 4 which promotes *Lifelong Learning for All*<sup>7</sup>. It is a policy that has been formulated in response to the need to harness the full potential and develop well-round competent individuals to provide the right environment to enable access to inclusive and equitable quality education<sup>8</sup>. Recently, translating the policy into Action, the University of Delhi under the four-year Undergraduate programme mandatorily included the Institution Social Responsibility for each discipline for exposing the university to a real-life situation.

The outcome-based extension is nothing but terminology that more focuses on the outcome of the community outreach activities of the university than processes. In India, this debate evolved when Institutional Social Responsibility got prominence under national education policy translation into action for social outcomes by different universities. It advocates the actuation of critical life skills among adults. It also empowers higher education to work for the community so that it can gain relevant skills that can promote lifelong learning and employability in the future<sup>9</sup>.

### **Technique of Community Outreach under Institutional Social Responsibility**

Outreach is an activity of providing services to populations who might not otherwise have access to those services. Outreach is often meant to fill in the gap in the services provided by the mainstream

and it is often carried out with zeal, enthusiasm, passion, motivation, and determination for social service. It is a process where education institutions extend help to the community outside the four walls to enable them to work on their own problems in a sustained manner. Department of Adult, Continuing Education, and Extension in higher education along with several departments has an integral part of community outreach services. It is the department that has the expertise to perform the outreach activity and UGC has also recognised its contribution. But in recent days university has mandatorily to the engagement of all departments, and colleges with the nearby community under Institutional Social Responsibility.

Generally, the outreach activity is done by adopting the community, villages, and clusters that are near the University Department and working with their social problem for a longer period of time not less than 60 days. There are several steps involved with community outreach activity but before understanding the process of outreach, it is needed to understand why community engagement for the university departments is important and when to do it. Community Engagement is important because:

- It helps to develop a strong social network;
- To be aware of the resources available in the community;
- Tailor the local needs and problems;
- Efficient engagement of resources with training;
- Nurture the self-sufficient model of intervention for problem resolution;
- Identify issues more quickly and develop more effective solutions for them; and
- Research the problems of the community and provide the remedy.



### When to do Outreach?

- It is really important for the university to find out the time that works better for outreach programme before initiating it and reach out at a time that works best for the community. Otherwise, it may become a futile exercise.
- Outreach Activities should not start too early or too late. If the community gets busy, the outreach activity should not be paused for too long. Outreach should be initiated between two-three weeks before the actual activity, and gear up and get the notation.
- Keep performing outreach strategies in between projects and events in order to build larger and stronger networks, and enhance engagement levels of the community till the time real intervention start.
- Community engagement is a process that takes time and effort. It requires bringing people together, establishing trust and relationships, developing collective goals, building capacity, and working to create change.

### Different Types of Outreaches

The types/nature of outreach is determined by the nature of interventions required for the community. Broadly it can be understood by;

- Outreach to deliver health services or products.
- Outreach to educate or inform the target population, or those who interact with the target population (often using community health advisors).
- Outreach to establish beneficial connections between people and organizations.
- A combination of outreach efforts to deliver services, enhance skills, knowledge, and raise awareness<sup>10</sup>.

### Need-based Community Outreach Technique

Community outreach is about building

consensus, identifying community needs, and creating momentum within communities to address issues and create solutions. Community outreach can lead to a change in attitudes, building social capital, or promoting economic and environmental development. It is not about consultation or representation it is a serious affair in the process of Development.

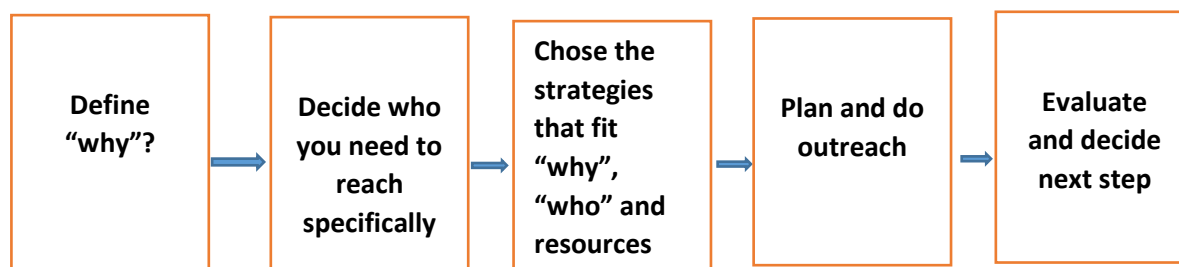
University Outreach program starts with the engaging resources of the university i.e. research, students, and faculty where they approach the community to resolve their problems either with the existing solution of conducting action research with key objectives to engage the community or enable them to work on their problems for the solution with the help of the university. It also pushes the higher education system to construct knowledge that has relevance. The community outreach starts with the mapping of the problems and existing resources and involve several techniques. How a university does outreach depends on what it wants to accomplish. It involves key steps as explained in Figure 3.

### Community Mapping and Resource Mapping

Community mapping to identify client housing areas, and potential transportation barriers (such as a neighborhood with little or no accessible bus lines), and to target and track prime outreach sites. It is done to show the most current information available for outreach activities. Through SWOT the strengths and weaknesses of the community can be understood. There are several steps involved in community mapping:

1. Determine key information that the map should include. For example, Demography, infrastructure, basic amenities, and social composition.
2. Determine the appropriate geographical area.
3. Create maps (e.g., maps with locations of client housing and community assets such as temple/

**Fig-3: Key Steps Involved in Community Outreach**



church/mosque/gurudwara, etc., social clubs, local grocery stores, and Laundromats).

4. Identify the Communication medium.
5. Identify the various resources of community, skills, shelter, finance, school, hospital, community center, etc.).

### ***Identification of the Community Problems***

Identifying and defining the problem is important for community outreach that demands application and needs basic dominants to understand the nature of problems. It is involved with the question words like what, why, who, when, and how much. It deals with brainstorming on basic questions i.e. **who is causing the problem, and who is affected by it? When did the problem first occur, or when did it become significant? How much, or to what extent, is this problem occurring?**

### ***Organisation and Planning***

It involves with setting concrete and clear aims and objectives for engagement activities so that everyone understands the issues and the goals of their efforts. For example, you can set out a community work plan that includes specific goals, tasks, and timelines. This will help crystallize the purpose of the group.

It is also needed to ensure that there are channels for giving feedback so that you know how you can change the process of decision-making or understand why there may be points of frustration or confusion with the process. It is also needed to ensure that there is time for the review and evaluation of strategies and approaches to engagement.

### ***Ensure Meaningful Inclusion***

It is about involving the community in identifying problems and opportunities and creating solutions on their own terms. While including all stakeholders in the community development process is evidently important, there are some challenges to ensuring its practices. Communities are made of people who have a wide and diverse set of interests, knowledge, experiences, and concerns. As a best practice, it is important to make sure that as many voices are heard as possible when taking initiatives to improve communities.

### **How to Develop Meaning Inclusion ?**

- **Be open, accessible and approachable** (e.g. provide contact information you are willing to share with community members, have a regular scheduled time when you are working in the community so that people can reach, etc.)
- **Meet people in places they are comfortable with** (e.g. at a public space, somewhere very close to their home location, somewhere with full accessibility, etc.)
- **Respect the people opinion and thought** (**limit** being outspoken on your and other people opinion instead listen the community opinion.
- **Maximize the opportunity for participation by the community** (e.g. consider translators, appropriate location and times, childcare, transportation, and safety, etc.)
- **Develop skills and capacity of the community** (e.g. offer workshops, world café style meetings, forums, etc.)
- **Give individuals the opportunity to take leadership roles** (e.g. provide meaningful volunteer roles, set up training programs, invite members to spear-head a project, etc.)

### ***Patience***

Community outreach is conducted to change the life of the community in a positive direction. Change in communities takes time. There is no such need to develop the skills and confidence needed to support and advocate for change. It also takes time to foster a commitment to supporting change in communities. Community engagement processes are ongoing and episodic. As a result, it is very important to celebrate small successes and the work that community members do on an ongoing basis. It is especially important to identify and celebrate when the community does come together around issues.

### ***Persistence and Determination***

The success of community initiatives, projects, and development is largely dependent on whether people stay committed to the work because it can take a long time. In order for community engagement to be effective, the community needs to work together over a long period of time. Residents often do not have the time and commitment to make the changes they want to make or are only able to make them in a reasonable period of time.

## **Build Trust**

The community also needs to trust those leading the process and feel as though they are committed to making a change in the community.

### **How to build trust with the community?**

- **Respect people's opinions** (need to consistently provide positive responses even don't agree with them).
- **Be consistent and reliable** (always respond to people in a timely manner)
- **Establish rules for mutual respect and follow them** (take time to think about how you would like to be treated as a community member) Lead by example (showing that you practice a set of principles positively will inspire others to do the same)
- **Remember what matters to people and relay that to the community** (showing the community that you know what matters and that you care goes a long way)
- **Engage people based on their personal goals and interests** (open avenues of engagement to people based on what concerns them, and how they want to engage)
- **Make a point to thank people** (either when they share their opinions, come to events, or work on projects or activities)

## **Ensure Collective Decision Making**

A central component of community engagement is embedding control in decision-making within the community. For community engagement to be successful, it is important to encourage members of the community to participate in determining local priorities, and creating goals for the communities that meet their needs, concerns, and interests. When communities do not feel as though they have a stake in the change that happens, they may not see decisions about local policies and the delivery of services as legitimate and credible. It is important to choose the appropriate methods or strategies to ensure that everyone has their say in decisions that affect the community as a whole.

## **Capacity Building to the Community**

It is very important that the majority of work to change the community be done by the community itself. The community should take ownership of

### **How to ensure collective decision making?**

- Holding Community forum and meetings on identified issues
- Inviting members for creating consensus
- Get feedback on proposed decisions from the community through either formal votes or informal discussions during meetings or gatherings
- Supply a suggestion Box where appropriate
- Ensure every sections of communities voices are heard
- If you know of community members who have not expressed their suggestions for community decisions, invite them to give their opinions, as some people are less comfortable in doing so unless they are approached
- Provide an adequate time for people feedback
- Be accessible for receiving feedback

making changes. However, oftentimes people do not have the skills, knowledge, or experience they need in order to make changes happen. One of the central roles of an organizer is to build capacity and harness the experience available in the community in order to achieve objectives. You might need to hold workshops, offer skill-building exercises, identify resources, and provide support in order to ensure that the actions are owned by community members. Building capacity create and maintain sustainable communities.

## **Building Partnerships for Community Outreach**

For change to happen in communities, it is important to collaborate with others and involve many stakeholders, those that have a stake in improving the community. This can and should include people from different sectors organizations, residents, businesses, and government staff. Different people can collaborate to discuss ideas, create plans and implement solutions to different problems.

### **Who can be the partner?**

- Community agencies and non-profits
- Neighbouring communities
- Community Associations
- Federal, provincial, or municipal agencies
- Businesses
- Colleges and Universities
- Recreational Clubs



## Discussion

Institutional Social Responsibility opens the scope of higher education to nurture the relationship between Communities and Universities/Colleges in modern times. The earlier role of Extension has been well recognised to construct coherence, promote social values and be aware of the basic traits of health hygiene by enabling literacy programmes, later it has played an instrumental role in the technology transfer to the unreached community. Corresponding to the priorities of education, especially higher education was made responsible to act as per the need of society through several policy discourses of Higher Education and also through the reports/directives. Extension helped to increase and mobilize the resources of universities for the community by extending help. Recently as per the AISHE report published out of the 42,343 colleges that India has, a majority of 60.56 per cent — are in the rural areas, stated the All India Survey on Higher Education (AISHE) report 2019-20 released. Where this education institution can positively transform through working with the village community. Still, the majority of the population resides in the villages and struggling with various socio-economic problem where implantation of the National Education Policy 2020 give ample scope to higher education institution to work with villages through community outreach under Institutional Social Responsibility to the realisation of not only sustainable Development Goals, 2030 but positively it can be the driver to decentralization of knowledge. Although the university level community outreach has been promoted through all the departments, recently UGC and the Ministry of Education also started promoting institutional social responsibility by accrediting it under academic performance and also in carrier advancement.

## Conclusion

The policies are formulated for implementation. There was found to be a gap between the policy perspective and implementation strategies. A number of schemes and institutions have been created in the name of outreach. For exp. National Service Scheme (NSS), Nehru Yuva Kedra (NYK), Department of Adult, Continuing Education and Extension (DACEE)/Lifelong Learning and Extension (LLE). But their activities in the communities are very much minimal and so far, they could touch only

the periphery of Extension. Unfortunately, due to negligence at several levels ranging from the policy level to the university level, such departments/institutions like Lifelong Learning and Extension are neglected. Though in the developed education system it is the one who is taking the lead role. It is the need of the hour for effective implementation of the National Education policy or skill policy every university should have a Department of Adult, Continuing Education and Extension (DACEE)/Lifelong Learning and Extension (LLE) to nurture the university system for social responsibility than India will be able to meet the objectives enshrined under National Education Policy and SDG, 2030 especially SDG4 or subsequently get the desired result of New India Literacy Program for 100% literate India.

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(contd. on pg. 19)

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# Yoga: Enhancing well-being of younger and older generation Introduction

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## Yoga: Enhancing well-being of younger and older generation

Ritu Pandey\*, N.K. Chadha\*\* and Rajesh\*\*\*

### Abstract

*Human life is a continuous process of growth and decay, beginning from infancy and gradually coming to old age through childhood and adulthood and it ultimately terminates with death. Old age comes to everyone of us. Old age has been seen and is related to the decline in the physical functionality of a person, it even affects the functions played by different organs in our body. Nevertheless, the other side of getting old is deep knowledge of oneself, serenity and a feeling of wholeness. It is this side of old age, its aspects and its future, on which the current study is focused upon.*

*The enhancement of positive working in old age has been long associated with the spiritual activities. This study aims to find the effect of yoga on the well-being levels of elderly and also comparison of the enhancement of well-being through yoga of adolescents with elderly. Standardized tool (Ryff's Psychological Well-Being Scales (PWB), was been used to measure well-being in both groups. Yoga classes were undertaken for 1 month by 30 participants each in both groups and a pre and post analysis was been done. Results clearly show an increase in level of well-being in both the groups but for adolescents it was much higher. Keywords: Yoga, Adolescents, Elderly*

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### Introduction :

Aging is a dynamic, lifelong adaptive process. Before 1960s, Successful aging was never seen or studied as a separate subject matter. Since long, the elderly in the family and society function as carriers of different customs, rituals and sacrosanct knowledge. They set the roots of culture, which grows into the tree of positive and growing community at large. Although used widely in gerontology, there is no agreed definition for measuring success in aging. Successful aging is a positive connotation. It is characterized by- 1) Absence of Disability, Disorders and Diseases 2) High level of physiological and mental functioning, and c) Social and Productive Engagement. Five broad categories have been recognized to assess impact of spirituality on aging i.e. independence, health, mindset, activity and family.

Interest for the health and well-being of

elderly has existed since antiquity. Well-being is a construct, which is dynamic in nature. It includes different dimensions like- social, objective, subjective, economical, environmental, psychological as well as health-related behaviors. Wellbeing is a concept, which is difficult to measure. The measurement of Wellbeing could be done in the form of two important categories, which measures wellbeing in the form of subjective and objective levels. At first level, well-being is measured on the observable facts and constructs like social statistics, economic statistics etc. Here the wellbeing is assessed indirectly through the cardinal measures. In comparison to objective levels, the subjective one concentrates on the real life experiences and emotions of people. It is a direct way, which focuses on the ordinal measures.

One more important term prevalent in the literature of wellbeing is Psychological

Wellbeing. Here, Wellbeing is captured by sampling the moods and emotions of people several times a day for a longer period.

Psychological Wellbeing is related to the evaluation of the people's life by themselves- through their own eyes. These evaluations can take any form; it could be affective in nature or cognitive. Cognitive aspect relates to the appraisal of information of one's own life. Here person consciously evaluates his satisfaction with life. The affective evaluation is related to judgment of emotions, feelings and moods of a person. The emotions people go through and the cognitive judgment of these emotions leads to either positive or negative effect. This effect in turn determines their behavior. Hence People have a subjective understanding of themselves even if they consciously does not think about it and the psychological system provides an assessment of what exact is happening with him.

Psychological Wellbeing is the concept, which comes under the sphere of Healthy Aging. Healthy aging not only deals with the absence of diseases and disorders of physical kind but it also deals with improving and enhancing the mental, cognitive and affective abilities of a person. Aging does have its negative side and the positive aspects too are been stressed upon by various researchers. Improving mental health of aged is becoming a major focal area of study. Spirituality and aging is one area, which has recently got interest due of different health benefits linked with it. Spirituality like aging is a lifelong adherence to ones binding with that almighty. Studies have shown the impact of spirituality on the mental and physiological health of a person. Religion and spirituality are two terms, which are been in conjunction to each other. However, a thin line of difference exists between them. Religious interventions are commonly seen to be external in nature, more public, present in a more structured form, whereas spiritual interventions

are affective, personal, experiential and transcendental. Spirituality offers to strengthen journey through life and leave a lasting legacy. Personal faith, prayer and family support enhance the ability to keep a positive attitude. Spirituality has positive relationships with Physiological Health, Quality of Life, Mental Health, Psychological Wellbeing and Life Satisfaction.

A healthy and calm mind is needed for a person to be able to participate and enjoy in the social environment he lives in. For this, a person could indulge in various different practices like yoga, meditation, spiritual interventions etc. For the current study, effect of yoga on the psychological well-being of both elderly and adolescence has been measured. For understanding the importance of yoga, it is vital to realize the meaning of it and how it is been viewed in the current scenario.

Since centuries, an Indian tradition, called Yoga, which helps for self-exploration and self-development, in its applied form, is even relevant in today's scenario. It is an Indian mental and physical system. The meaning of Yoga in Sanskrit language is "union", from the root "yuj". Yoga helps in amalgamation and harmonization of mind, body and soul.

Researches in the past has emphasized on the positive effect of yoga on the endocrine system of a person, his respiratory efficiency and even his immunity. Yoga not only is beneficial for the physiological health but it also enhances the mental and affective aspects of a person. Wellbeing of a person depends on his mental, affective and physical health and hence yoga leads to a fully functional and healthy being.

Yoga is more than mere stretching or exercise. It is a system of living that helps to maximize health, serenity and happiness.

### **Yoga in Modern Life**

The life of a modern man might differ due to differences in his geographical, social,

economic and cultural backgrounds, and yet many of his basic problems remain the same regardless of his station in life. Seen in this context, a modern man is faced with two types of problems at the same time the one arising out of his environment of living, which can be called local and the other, arising out of his fundamental problems of human life, which can be called universe. The environmental factors being different and constantly changing from country to country create problems of

adjustment, social relationship, and understanding of the nature of social phenomena and of finding out suitable ways of making life happy. A solution of these problems can be achieved only by acquiring a proper knowledge of the environment and its functioning, which relates to the mental faculty of the individual. The ever present and all pervading universal factors of the individual are those which concern his health, longevity, fulfillment of pleasure, desires and wants. These universal factors are related to his mental as well as physical faculties.

Considering both local and universal factors together, it could be seen that the nature of human problems is such that it relates to his both faculties- body and mind. If goodness of mind is a prerequisite for acquiring goodness in social living, the fitness of body is equally important for bringing excellence and durability to that goodness. Then the problem is of understanding these two faculties- body and mind- and finding out ways of developing and coordinating them so that the individual becomes capable of performing what he intends to perform and is capable of deriving pleasure in whatever he wishes to involve. This could be done by adopting a method, a system, a science which goes into details of all human problems, analyzes his both faculties- body and mind, prescribes the techniques, and shows the path of achieving the desired goals. This science is Yoga- a science not only of enriching body and

mind but also a science of coordinating and harmonizing these two faculties.

Yoga means union. It could be a union of the two or more opposite gunas, forces or powers. However, what is implied in this union is the causation of equilibrium and harmony. Yoga, therefore, also means a science of equilibrium and harmony. According to yogic interpretations, these opposite forces or powers are ever- present in all the matters and living beings of the universe. In a man, these opposites are in his bodily realm as well as in his mental realm. In the bodily realm the identification of these opposites are as Ida, Pingala and Sushumna nerve channels. The first represents

the negative; the second represents the positive and Sushumna is the channel of harmony of the two. In the mental realm, likewise, there is ever-presence of these forces- positive, negative and righteousness.

According to Samkhya philosophy, nature is composed of three forces- Sattva, Rajas and Tamas. The manifestation of these could be called equilibrium, activity and inertness. Tamas symbolizes darkness or inaction. Rajas symbolize darkness or inaction. Rajas symbolize action. Moreover, Sattva is the equilibrium or the harmony of the two.

According to Samkhya again, these three forces are also ever- present in every man. However, these forces in man are not necessarily by themselves harmonized. When a man is dominated by Tamas he is lazy, inactive and dull. When dominated by Rajas he is over active, manifests his energy and power and is mostly on the run. What balances Tamas and Rajas in him is the Sattva, bringing harmony, calmness and gentleness. Yoga, as its meaning could readily be indicative now, is concerned with these three forces in man and shows the path not only of harmonizing but also of developing and enriching them.

The yogas which deal directly with the aforesaid forces are the Hatha Yoga, Raja Yoga and Karma Yoga; the first primarily concerned

with physical, the second primarily concerned with mental, and the third concerned with both, physical and mental aspects of the individual. Besides the Hatha, Raja and Karma Yogas, the other relevant yoga in this respect is Jnana Yoga, a science of acquiring proper knowledge. Whatever type and kind of Yoga a person adopts, it eventually leads to better understanding and harmony between mental and physical aspects and ultimately helps him becoming a psychologically and physically healthy being.

## REVIEW OF LITERATURE

Studies have shown that spirituality including yoga or meditation tends to increase during later adulthood. Meditation and yoga, the ancient Indian healthcare practice, use breathing exercises, posture, stretch and meditation to balance the body's energy centers. It produces sense of calm, limited thought and attention. Most meditation practices were developed within a religious or spiritual context. There is decreased sympathetic nervous activity and increased parasympathetic activity following meditation. Several studies of meditation have observed increase in blood levels of melatonin and serotonin. There is increased alpha activity and hemispherical synchronization of EEG activity following meditation (Personal observation). Neuro-imaging studies demonstrate that meditation leads to increased activation in frontal and sub cortical brain regions, which are important for sustained attention and emotion regulation.

Studies have revealed an inverse relationship between spiritual commitment and hypertension, strokes, heart disease and many other illnesses. It encourages healthy lifestyles and better adherence to preventive programs. The impact of yoga, meditation and spirituality on mental health has been studied more extensively than the impact on physical health. Some Studies have also shown that with ageing and illness often come chronic pain and

physical disability. However, faith and meditative activities helps in reduction of this disability.

Within traditional Buddhist and Hindu teachings, meditation is principally considered a strategy for overcoming psychological distress (i.e., suffering; Gowans 2003). However, Buddhist teachings also place great emphasis on the cultivation of positive traits like empathy, compassion (Shankman 2008), and equanimity (emotional stability and resilience; Marcus 2003; Nyanaponika 1983) as well as positive emotions like happiness and wellbeing (Dalai Lama Tenzin Gyatso and Cutler 1998). These factors mirror the Four Immeasurables believed to be landmark practices and outcomes of Buddhist meditation (Potter 1999) and also overlap with the explicit intended effects of meditation within ancient Yogic traditions (Feuerstein 2002; Patanjali and Feuerstein 1989).

Much literature supports the health benefit of meditation and yoga. There are over 400 articles on the psychophysiological changes that occur during meditative practice (Chopra, 1993; Pelletier, 1977). Many believe that the meditative state is psychologically and physiologically more refreshing than deep sleep. Meditation may have physiological, mental, and spiritual benefits. Borysenko (1987), Benson (1975, 1996), and Kabat-Zinn (1990) have written extensively about the physical benefits of meditation. Kabat-Zinn (1990), among others, argues that meditation is effective in pain management and also in enhancing the body's immune system (Fugh-Berman, 1996, p. 172). Studies on the long-term mental benefits of meditation show that meditation reduces stress and increases reported levels of happiness, self-confidence, and general effectiveness (Fergusson, Bonshek, & Boudigues, 1995; Hawks, Hull, & Thalmann, 1995).

**OBJECTIVES**

To find the effect of yoga and meditation on the well-being levels of elderly. Comparison of the enhancement of well being of adolescents with elderly through yoga.

post analysis was been done where meditation and yoga acted as the mediating factor.

**DESIGN**

For the purpose of study, two groups were chosen and each group had 30 participants each. Following a pre and post test design, participant's level of well being was measured.

One group had elderly (65 and above years) living in Delhi and Noida region and other had adolescents (12- 18 years) from the same area. For both the groups a pre and

**MEASURES**

Ryff Scales of Psychological Well-Being was been used. It measures different facets and constructs related to Psychological Wellbeing. These constructs are:

- a sense of autonomy in thought and action
- the establishment of quality ties to other
- the pursuit of meaningful goals and a sense of purpose in life
- self-acceptance
- the ability to manage complex environments to suit personal needs and values
- continued growth and development as a person

This straightforward inventory is easy to access and administer. It has long, medium and short version and the medium version consisting of 42 items was been administered.

**RESULTS**

**Table 1: Comparison of pre and post conditions for both Adolescents and Elderly in terms of Mean and Standard Deviation.**

S.No.	Adolescents		Elderly	
	Pre	Post	Pre	Post
1.	151	166	166	156
2.	161	175	159	175
3.	143	164	156	155
4.	124	144	214	215
5.	159	168	175	174
6.	176	188	164	171
7.	163	181	195	199
8.	214	221	185	188
9.	155	178	143	146



10.	161	175	188	190
11.	111	102	195	199
12.	185	191	148	149
13.	173	187	132	173
14.	173	184	114	125
15.	158	189	234	229
16.	116	163	214	211
17.	166	152	168	174
18.	134	114	149	155
19.	188	199	188	187
20.	158	184	196	199
21.	194	215	194	199
22.	151	188	159	159
23.	149	173	164	166
24.	149	171	176	177
25.	119	124	194	199
26.	135	116	169	175
27.	138	158	158	166
28.	196	215	174	194
29.	212	211	171	173
30.	167	166	217	216
Sum	4779	5162	5259	5394
Mean	159.3	172.06	175.3	179.8
S.D.	26.24	29.640	26.43	23.64

**Table 2: t test for the 4 Groups**

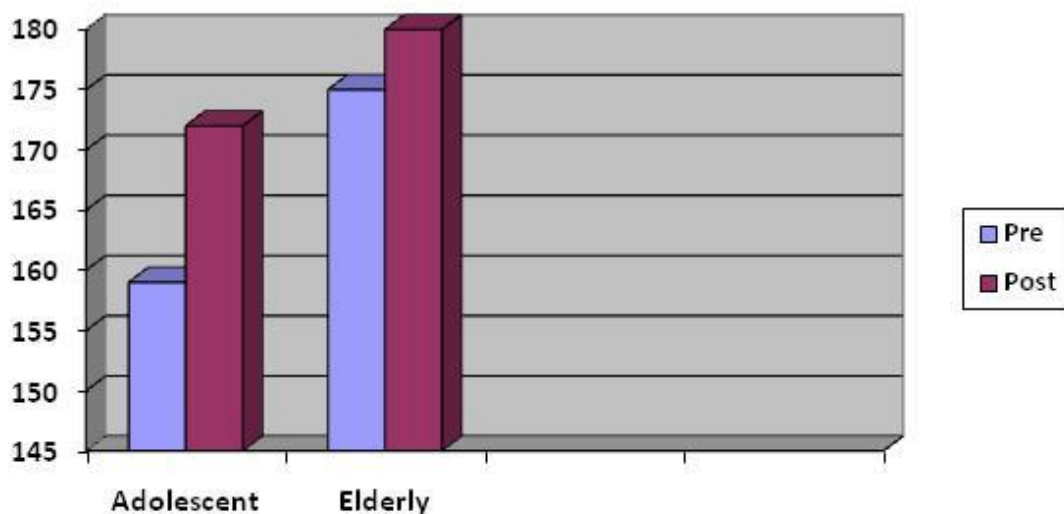
Groups	t value
Group 1	7.77**
Group 2	.4898**
Group 3	.0220
Group 4	.2777

Group 1: pre and post (adolescents)

Group 2: pre and post (elderly)

Group 3: pre condition of adolescents and pre condition of elderly

Group 4: post condition of adolescents and post condition of elderly.



**Graph 1: Mean Difference among the Pre and Post conditions for both Adolescents and Elderly.**

## DISCUSSION

Since past 15 years, the area of research in psychology has shifted to a positive stream. The emerging discipline of positive psychology studies the relationship between positive emotions such as joy, calm, contentment, etc. on health and well-being. It has been proposed that positive feelings may act as a mechanism by which yoga and meditation alters health outcomes. It is not only yoga, which is related to

these positive outcomes but also physical exercise, concentration all have power of healing and making a person psychologically and physically fit. Psychological wellbeing is the most important and associated aspect, which relates to building of a positive self-concept and a higher self esteem. It has been seen that as people feel mentally and physiological fit affects the perception of not only their own self but also of the situation,

which constitute others.

In this study, an attempt is been made to understand the effect of yoga, on the levels of wellbeing of both elderly and adolescents. Spirituality encompasses a sense of hope, self-worth, and purpose in life, all of which significantly affect the quality of life and sense of wellness. Yogic activity could be viewed as a part of spiritual actions or outside its realm. For the current study, the elderly viewed yoga as a part of been spiritual and at peace with oneself. Yoga for them meant union of energy, where positive energy overpowers the negative ones and leads to equilibrium. With today's modern, ever-changing, and dynamic life, stress has taken away the tranquility and peace from the life of people. People are not happy and contented with their present state of mind and hence they are moving more towards the ways to attain mental calmness and serenity.

Yoga is not merely an exercise; it is the long tradition of India and helps in bringing the body, spirit and heart in harmony. It not only elevates the mood of a person but also helps him to interpret life and his own self in a positive manner.

The result of the current study clearly shows that the level of well being has increased in both the groups (Adolescents and Elderly) after the meditative and yogic activities. In the case of adolescents, the mean is much higher in the post condition, which portrays the enhancement of well being after the yogic activities. This shows that with meditation and yoga the levels of autonomy, personal growth, environmental mastery, self-acceptance etc. increases.

Same thing could be seen in the case of elderly but a sparking difference in adolescent and elderly is that the initial level of well being was quite high in elderly as compared to adolescent. This is visible with the help of mean and standard deviation of both the group. In addition, the t table and graph shows that there is a significant difference in the pre and post conditions for both the groups. Even the researches delineates two types of positive emotion, excitement and peacefulness (Barrett,

1998; Tsai, Knutson, & Fung, 2006), it is suggested that in their youth, people are more likely to associate happiness with excitement, and as they get older, they become more likely to associate happiness with peacefulness.

As at any age, some older adults have better well-being, while others are doing worse. Researchers interested in understanding why some individuals are more successful in regulating their affect and well-being than others have tended to treat age as an uninteresting variable, at least post-childhood. However, life-span development psychologists now recognize adulthood as a time when changes take place in important psychological processes. For example, according to socioemotional selectivity theory (Carstensen, 1992; Carstensen, Isaacowitz, & Charles, 1999), when endings are made salient to individuals, they reorganize their social goals and prioritize emotionally salient goals over other ones. Getting older is the strongest cue that time is nite and that the most important ending is approaching. This theory suggests that individuals may become more optimistic with age, insofar as they are proactively regulating their socioemotional world.

Therefore, the complex of psychological processes surrounding emotional experience and well-being may change throughout adulthood. The predictors of emotional experience are not necessarily static either. However, as life-span developmental psychologists have started to better understand age differences in the experiences of emotion, much less attention has been paid to the unfolding of the predictors of these experiences across the adult life span. For example, optimism has been a widely studied predictor of individual differences in affect (Scheier & Carver, 1993; Seligman, 1990). Interest in optimism as a predictor of well-being is rooted in cognitive models in which habitual frames of processing information have ramifications for affect (see, for example, Beck, 1967). Many individual studies exist linking optimism, variously defined, with affective outcomes such as depressive symptoms (for example, Peterson

& Seligman, 1984; Vickers & Vogeltanz, 2000) . Some of these studies include participants older than college students (for example, Kamen-Siegel, Rodin, Seligman, & Dwyer, 1991; Scheier et al., 1989). Despite the existence of such studies, though, no systematic investigations of optimism in adulthood and old age have been conducted. (Carstensen et al., 2000; Charles et al., 2001).

These researches goes in direction of results which shows a higher initial level of well being in case of elderly the level of happiness, hope, life growth, etc. forms the bases of well being and these are all seen as graded higher in case of second group. There is not much of a difference in pre and post conditions of elderly compared to adolescent but the initial starting point itself was higher in second group as compared to the first one.

In case of elderly, the personal relations with others and self-acceptance was found to higher whereas for adolescent majority were high on autonomy and environmental mastery. The score on Purpose of Life were nearly equivalent for both the groups.

It is visible that for adolescents the increase in psychological wellbeing was much higher as compared to their earlier pre stage. Yoga really lead to making this group much calmer and relatively less anxious about the changing situations whereas for elderly the level of psychological well being was higher even in the pre condition but in that group also the raise occurred in the post condition.

Overall yoga and meditation had a positive effect on psychological well being of both the groups, it is just that for adolescent the role confusion and search for self, never lead to be in peace with themselves, after having indulged in the meditative and yogic activity, they found themselves in connect and harmonious with the life they have.

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