

Transgender Persons In India From Socio, Legal And Religious Perspectives: An Analysis

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Abstract

The experiences of transgender persons who live in the trans community are examined in this study project, along with the various forms of social exclusion they face and how they respond, which shapes their identities. It focuses on the lives of transgender individuals to help them develop their hijra identity. Labelling theory and the symbolic interactionist perspective are used as theoretical cornerstones. Among the major forms of exclusion are family rejection, verbal and physical abuse, forced sex, police extortion of goods and money, arrests made on false accusations, and restrictions on access to public spaces, health care, and education. Sex is the polarity of anatomy, while gender is the polarity of behaviour and appearance. The two genders male and female are the common subjects of any conversation about gender. However, there is another gender that is frequently disregarded. Transgender people are members of the third gender who identify as non-binary and may or may not want to undergo elective castration. They are a predominantly male born population that is both diversified and internally distinctive. The existence of the third gender is as inevitable as that of men and women. Nonetheless, transgender individuals face exclusion from society as well as animosity and revulsion. Since the only things transgender individuals in our culture experience are social exclusion including hostility and exclusion based on religion they do not qualify for social security benefits. They beg on the roads, in stores, and on public transit. They are new forms of self-representation. Through literature, the transgender community has addressed issues unique to them and challenged the colonial attitudes of dominant communities that stigmatize and relegate transgender people to the periphery of society as outcasts, lepers, and criminals. Transsexuals deal with regressive violence and pervasive discrimination on a daily basis. Ironically, people consider them lucky when a child is born or during wedding ceremonies. They are also victims of hate crimes, many of which remain undetected. The Indian Supreme Court rendered a historic ruling in 2014, delivered in the case of Nalsa v/s U.O.I¹, directing the government to take the appropriate steps to safeguard the rights of transgender individuals, including granting them preference in the workforce and in school. But much more work needs to be done before this decision can be implemented.

Key words: transgender, human life, society, law.

INTRODUCTION

The goal of the law is to control human behaviour, and it evolves together with society. It is a necessity brought about by unbridled human activity that results in chaos and disorder, the taking of lives, and the limitation of freedom. Being denied the ability to be who they really are, and risking their lives if they did, has always been a part of being transgender. Individuals are allowed to be themselves as long as they are not aware of their sexual

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orientation. However, there will be grave problems in society for which they are not accountable if their sexual orientation is eventually found out.

These are the people who are not given much recognition in India; the term "transgender" was hardly used and met with hostility. However, because to the passage of time and changing legal interpretations, India's efforts to accept transgender persons have seen considerable changes in recent years. The delicate situation surrounding transgender persons and other oppressed groups subjected to cruel treatment under repressive and heartless circumstances is the most important problem brought up. When we become ill, we are usually more accustomed to using medication to address the symptoms than to identifying the underlying cause of the sickness. A person could have permanent issues as a result of this. In a similar spirit, in order to make amends for the wrongs done to the marginalized elements of society, enhance relationships, and preserve gender parity, we must go cautiously while addressing transgender concerns and instead carry out extensive research on the subject. In the *Sudesh Jhaku v. K.C.J.*³ case, the Delhi High Court brought up the subject of gender-neutral penal laws for the first time. The court urged the creation of such laws, which led to the formation of the 172nd Law Commission. Additionally, transgender people were not included by the 172nd Law commission as victims of sexual offenses. It calls for the removal of section 377, with the caveat that "having voluntarily carnal intercourse with animal" be kept. In 2012, the *Naz Foundation v. Govt. NCT of Delhi*⁴ case was heard in court. The court decided in favour of the Naz Foundation, holding that a consensual act between two adults does not constitute an offense, especially in light of the growing acceptance of homosexuality and transgender rights under Section 377 of the IPC. The religious leader criticized the ruling, while the LGB 'T' community applauded it. The appeal was chosen in opposition to the Naz foundation Judgement and prior to the appeal the Following the *Nirbhaya* case, the Verma Committee was established in 2012 to evaluate the rape legislation. The committee supported adding the phrase "person" to Section 375 of the IPC in place of the term "woman," a change that was not taken into account in the 172nd Law Commission Report. The Verma Committee Report⁵ was followed by the Criminal Law (Amendment) Act of 2013, yet it did not address transgender people from a victimology standpoint. After the case of *NALSA v. U.O.I*⁶ arose, the Supreme Court overturned the Delhi High Court's ruling regarding Section 377 of the IPC in the matter of *Suresh Kumar Koushal v. Naz Foundation*⁷. However, this ruling was not in accordance with the International Covenant on Civil and Political Rights, to which India is a signatory, and it was left to the wisdom of Parliament to delete or amend Section 377 of the IPC. Article 14 of the Constitution covers Hijras and transgender people in addition to "man" and "woman." But even after the Nalsa Judgement, things stayed the same till the Supreme Court decriminalized Section 377 of the IPC in the *NAVTEJ SINGH JOHAR v. U.O.I*⁸ ruling. The Nalsa and Navtej case ruling cleared the way for the Transgender Persons (Protection of Rights) Act, 2019, which includes economic, verbal, sexual, and emotional abuse as punishable offenses under the Criminal Law (Amendment Act), The Act of 2019 and the 2013 both fell short in adequately addressing the complaints of transgender victims of sexual offenses. From the transgender victim's perspective, Article 14 of the Constitution is violated by provisions of IPC 1860, the Sexual Harassment of Women at Work Place (prevention, Prohibition and Redressal) Act, 2013, and the Transgender Persons (Protection of Rights) Act, 2019. Although transgender people can also become victims of human trafficking, this issue was not addressed by the Immoral Traffic (Prevention) Act of 1956 or the 1986 modification. Hormone therapy is a

³ 1998 Cr.Lj 2428

⁴ 2009, SSC online Del, 1762

⁵ Verma Committee Report dated 23rd January 2013

⁶ *Supra at 2.*

⁷ 2014, 1 SCC, 1

⁸ AIR 2018, SC 4321

requirement for transgender patients undergoing sex reassignment surgery; however, the Trafficking of Persons (Prevention, Protection and Rehabilitation) bill 2018, which calls for the arrest of anyone using hormone therapy, violates their right to privacy and the state's interference in their personal matters. The study concludes that transgender people are particularly vulnerable at work because the Sexual Harassment at Workplace (Prevention, Prohibition and Redressal) Act, 2013 did not include them in its purview.

GENDER AND EXPRESION

Gender and sex are entirely distinct notions. The term "sex" describes a person's biological gender identity as either male or female. A person's sex is essentially determined by their physical attributes, such as their chromosomes, reproductive structure, and sex hormones. Conversely, gender is a social construct that pertains to the roles, behaviours, and activities that are commonly associated with each sex. These individuals are biological males who eventually reject their manly identity and identify as either women or not men. It is evident that it is impossible to determine when they originated. When a youngster does anything that does not fit into a specific gender frame, that child is typically referred to as transgender. The child's actions and preferences go beyond the bounds of their gender or deviate from the typical expectations of a child of that gender. A boy youngster may exhibit gender variant behaviour if he consistently chooses to dress like a girl, hangs out with girls, and attempts to act like them. There is a risk of sexual abuse for these kids.

The binary idea of sex that is, male or female is widely accepted in society, and parents provide their children with the proper care regardless of gender. However, when they discover that their child is transgender and not male or female, they choose to abstain from their parenting responsibilities. Can we expect society to embrace transgender people fully if their parents do not acknowledge and care for them appropriately? Who has greater blame for the negative circumstances facing transgender people? Is it society, their parents, or both? Since transgender people are just as much the future of this country as other men and women, this creates a larger gap that needs to be filled by parents, society, and the government. The Hon'ble Ape Court acknowledged and proclaimed their identity in the Nalsa case⁹.

Early in a child's development, there are several signs that suggest transgender traits are developing. To support their transgender child, parents must be on the lookout for such traits and preferences in their offspring. In order to recognize and respect their child's gender, parents must listen to them. They must also watch how the youngster prefers to dress, play their favourite activities, and use the restroom to urinate. If a child feels uneasy with their genitalia, it might also cause them to become frustrated. Our patriarchal culture has not yet transcended the binary notion of sex male or female due to its narrow-mindedness. There is nothing more tragic for a child than for his parents to refuse to acknowledge him as transgender, leaving him at the mercy of other members of the community who also refuse to accept him as transgender, eventually leading the child to the isolated transgender community. The term "gharana" refers to this transsexual group, led by Naayak, the household's decision-maker. The Hijra community looks to these Naayaks to set policies, and each Naayak is supervised by several gurus. The guru can have followers, who follow him or her and learn from him or her numerous Hijra rituals and customs. Every hijra acknowledges and addresses one another as females, establishing relationships akin to those of a sister, mother, aunt, and grandma. The dai performs the emasculation surgery (Nirvan) on the transgender youngster, turning him into a hijra. Following the Nirvan, the kid is confined to isolation for forty (40) days. At the end of this time, a post-ritual ceremony is held, followed by a full-day celebration called Jalsa, during which the Nirvan hijra child is clothed as a bride and the journey into a third gender begins.

SOCIAL ISSUES AND STIGMA

⁹ *Supra* at 2.

In the past, the community of third genders was accorded a great deal of respect and has been integral to Indian culture. They are mentioned in the epics of Ramayana and Mahabharata as well as in the old Hindu scriptures. "Shikhandi" in the Mahabharata was a transgender person. They were also very important in the royal courts of various Hindu monarchs and Mughal emperors in medieval India. Many of them attained influential positions. The Criminal Tribes Act of 1871¹⁰, which classified the whole transgender community as "criminals" who were "addicted" to committing serious crimes, marked the beginning of their fall from grace in the 18th century, during the British colonial era. They were detained for engaging in homosexual sex, dancing or performing music in public, and wearing in women's attire. The legislation was repealed in 1949 following Independence, but hostility of the transsexual population persisted. They still live on the periphery of society, in ghettoized areas, are hounded by the authorities, and are mistreated by the general public. They are still socially marginalized. Many have moved into prostitution and begging, but the majority still earn a living by singing and dancing at weddings and other special occasions. The spirit of the Constitution is to give every citizen, regardless of gender, caste, or religion, an equal chance to develop and realize their potential. The Indian Supreme Court noted such account of superstition in a historic ruling in April 2014. "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," the Supreme Court ruled in its ruling. This was in light of the constitutional guarantee. Furthermore, everyone has the right to choose how they want to represent their gender, including transsexuals, transgender people, and hijras. They ought to be acknowledged as a third sex and have the freedom to freely express who they are. As such, transgender people in India are now referred to as the Third Gender. Prior to the Hon'ble Apex Court's legal recognition of the third gender in the Nalsa case, the 2011 Census included the term "other" in the pertinent census form. Of those, 4,87,803¹¹ were recognized as transgender, of whom 54,854 were transgender up to the age of six. There is no definitive data on transgender people after more than 10 years has passed, and the population of these people is definitely larger because data from the 2011 Census does not include transgender people up to the age of eighteen. This is mostly because transgender people have a low literacy rate and there hasn't been an identity card issued in their favour more than 85% of applications are still waiting with the relevant authority. This results in the use of inaccurate data and the execution of programmes that support transgender youth's rights to employment and education, as specified by the Indian Constitution. The transgender youth's inability to create bank accounts and their inability to receive financial assistance from the government in the form of direct bank account transfers are perceived as obstacles caused by the pending identity card applications.

EDUCATIONAL ISSUES OF TRANSGENDERS

Transgender people struggle every day to find acceptance since they are shunned by society, mocked, and stigmatized. In practically every aspect of their lives, including their health, education, job, social programs, and entitlements, they experience significant levels of stigma. Education for transgender people is just as vital as that of other people, however in this context, it is unclear if transgender people can receive a sufficient education within school walls because, from the moment they came to terms with their sexual orientation, they began to face the stigma. It is the responsibility of administration and school management to guarantee a suitable atmosphere on school campuses, as there is a greater likelihood that various stigmas may begin to hinder transgender inclusion as they had experienced in the past. Furthermore, various stigmas may cause such individuals to

¹⁰ Criminal Tribes Act of 1871.

¹¹ 2011 Census.

lose interest in and concentration on the educational activities. More significantly, these individuals may feel shunned, disrespected, ignored, or embarrassed in the classroom, which may lead to their dropping out of school or college. Administrators and school management personnel must be made aware of transgender students' educational rights and how they can support them in creating a supportive learning environment that will enable them to achieve their learning objectives in order to establish an appropriate learning environment within school and college boundaries. Research in education can add to our understanding of the field and offer scientific support for the route that should be taken for improvement.

In the educational process at all levels, teachers and students play a crucial part in achieving the learning objectives while keeping in mind the national objectives and their respective duties. The teachers and, to some extent, the students they educate determine the overall quality of the educational process. Every kid has the right to the best possible care, including complete and sufficient cognitive, psycho-social, emotional, and moral support from all the systems in their environment, in accordance with the human rights philosophy. Like other children, transgender people have the right to an education, and from a humanistic perspective, they should receive the best possible care. It should also be made evident to all those involved in the educational process, regardless of level, so that everyone can contribute to the education process inclusively. Teachers need to be made aware of concerns pertaining to transgender kids, including their life and culture, psycho-social and emotional conditions, and cognitive components. They also need to learn about collaboration among all children, relationships between transgender students and other students, and more. Teachers should be made more aware of how to communicate content, especially when it comes to transgender youngsters. The only thing that can successfully integrate transgender youngsters is teacher sensitization. However, preserving classroom dynamics, providing a sufficient, motivating learning environment, and achieving learning objectives all need the participation of the peer group into consideration. Along with their transgender peer(s), peers may play a critical role in preserving a stigma-free school or classroom atmosphere for improved learning. However, there is a current need for dedicated educational research in this field as well. Compared to other members of society, transgender people have fewer possibilities for adequate development because of the stigma and discrimination they experience. The majority of transgender youngsters are in really dangerous circumstances. However, 54,854 transgender children in the 0 – 6 year old age range were counted in the 2011 census. Their lack of appropriate education for their age stems from social and academic. Transgender people have always faced numerous obstacles in their quest to survive and thrive in mainstream society. They face numerous issues as a result of being classified as third gender, which also places them at a lower social position in terms of sexual orientation. Although third gender gives them legal recognition, it does not enable them to escape their actual circumstances. Instead, they continue to live in a suitable environment since they are not acknowledged by society and do not acquire the education they need. Even if they are registered in classes, they harass everyone around them at all times, forcing them to either leave the school or drop out on their own. Participation in sex education and begging may be the main cause of this; these individuals belong to a marginalized group in society and are not treated fairly in comparison to others. Bullying and harassment lead transgender students to drop out of school, which hinders their chances of finding work and integrating into society. Healthcare professionals frequently discriminate against transgender people, which restricts their access to services. They experience greater rates of gender-based violence, particularly at the hands of police officers.

UNDERSTANDING THE CONCEPT OF WOMAN WITHIN A MAN UNDER DIFFERENT RELIGIONS

BIBLE: Genesis 1:27 of the Holy Bible states that God created both males and females in his likeness, holding each person in the image of the Almighty. Additionally, the

God removed a rib bone from Adam and transformed it into a female. He then sent Adam into a profound sleep, during which he took one of his ribs, closed up the flesh around it, and created a woman, bringing her to him. Since she was stolen from Man, Adam declared that she will henceforth be referred to as Woman. This might not even be a scientific event, nor would it be physical action like in an operation. However, it refers to the idea that God sees a woman in every man whether it be in the desire, the heart, or even just the imagination and brings that lady to life.

HINDUISM: The Sanskrit term Ardhanarishvara 107 depicts a composite androgynous form of Shiva, the Hindu god, on the right, and his spouse Shakti, on the left. The image of Ardhanarishvara, which is split in half male and half female, symbolizes the synthesis of the masculine and feminine energies of the universe (Purusha and Prakriti). It also shows how Shiva, the male principle of God, and Shakti, the female principle of God, are inseparable from each other (or, in some interpretations, the same). Hinduism goes on to explain the genesis of woman as follows: Initially, there was just the Universal Soul. He was not pleased. Because of this, nobody enjoys living alone. He wanted to make another friend. He was identical to what happens when a man and a woman embrace. He separated the two halves of himself. Consequently, husband and wife were formed. (Upanishad of Brihadaranyaka, 1/4/ 3). Thus, the Brihadaranyaka Upanishad states that the Universal soul itself desired a companion.

ISLAM The central theme of Islam and the Qur'an is the unity of God. The pronouns Hu or Huwa are most frequently used in the Qur'an to refer to Allah; while they are typically interpreted as "him," they can also be rendered as "it." The same is true for Hiya, the feminine equivalent. 1."0 humankind, be conscious of your God Who created you from a single soul, and out of its mate created its countless men and women," God says in the Muslim holy book, the Qur'an. Remember your Lord, through Whom you respect the wombs and claim your rights as a couple; God is constantly keeping an eye on you." (Qur'an 4:1).

PARRSI: Equality and the Gender Equilibrium of God: It appears that Zarathushtra was the first to elevate one god above all others. Zarathushtra intended to express the equality of men and women before the Creator as well as the idea that the deity was beyond any specific sexual orientation by employing the gender-neutral phrase God (Ahura+Mazda), which is a composite of a male and female name. After all, God is beyond gender. "Ahura Mazda" is interpreted as "Lord of Wisdom" by Manu scholars. Ahura has historically been connected to existence, or being and life. Mazda is a term for extraordinary intelligence and insight. Mazda can also mean Maximum Giver of Great or Maximum Knowledge. Zoroastrian creation theories state that Gayomard, the primordial man, is the source of both men and women. He released seed before dying after being attacked by wicked powers. The seed became Matro (Mashye) and Matroyao (Mashyane); they emerged from the ground resembling a single plant joined below the waist, making it impossible to distinguish between male and female. They were split off from one another and transformed from plants into human shapes by Ahura Mazda.

According to all of these theories, there was once only one person who possessed both genders, and they split into two in order to address the problem of having companions. The first individual appears to be an intersex person who is being transformed by God into the appropriate gender and into another individual who will be able to give the first individual's life meaning and completion. Therefore, it goes against religions themselves to address these challenges on moral and ethical grounds.

LEGAL POSITION IN INDIA

Gender issues are too general to include the unique problem of transgender people. Furthermore, there are some transgender issues that go outside the scope of common concern. The judicial and executive branches of India have just lately become aware of transgender concerns, and there have only been a few verdicts and instructions in this area.

The Indian Supreme Court recently discussed this subject. Tamil Nadu and a few other states are developing and implementing policies. Legal research in this area becomes crucial in these situations. When transgender people undergo medical care, their physical appearance changes, changing both their genitalia and their structure. Some transgender people prefer to maintain their physical identity as transvestites and are not too keen to have surgery. Some people don't change how they dress or behave physically, but they aren't born with the thoughts and feelings associated with their gender. Given the great diversity in a person's biological, physical, and mental makeup, it is crucial to validate identities in order to create legal protections for Medical care for transgender individuals causes structural and genitalia changes in their physical appearance. Some transgender people are not really interested in having surgery because they would rather keep their physical identity as transvestites. Some people are born without the ideas and emotions connected to their gender, even though they don't alter their outward appearance or behaviour because a person's biological, physical, and emotional composition can vary greatly, recognizing identities is essential to establishing legal safeguards for transgender individuals. Nature operates on the tenet of survival of the fittest. gender nonconforming. The survival of the fittest is a principle that governs nature. The weak are left to battle under pressure in such a setting. In the same way, those without an identity have struggled to obtain food, clothing, and shelter due to social pressure. Therefore, it is essential to examine strategies for correcting the situation and supporting transgender individuals so they can advance in life more easily and with greater empowerment. While the natural law of survival of the fittest dictates that every person is equal before the law in India, all citizens should have access to all essential necessities. In every aspect of the social or personal sphere, gender inequalities provide a significant legal challenge. The rationale is that, in order to have a tranquil living environment, relationships based on gender, behavioral patterns, and individual requirements must all be controlled and coordinated. Society would descend into anarchy should one gender start to lose ground to the other. Thus, if there is a need for gender parity, the issue needs to be looked into and resolved. Evaluating the gender balance in the laws that are now in place will help identify how to quickly make any necessary changes to the current situation and the legal path in India. It would also help to avoid adding clauses that might not be required, ones that could confuse things or make the issue worse, etc. Data collection from transgender people can facilitate communication with them. People who identify as gender nonconforming reside in communities where they are free to be who they truly are. Even though some of them appear to be with their family, it is quite difficult to find gender nonconforming persons with their parents and siblings. Personal interviews with transgender people reveal a plethora of additional concerns, and the answers to the questionnaires can also be a valuable resource in resolving this problem. Concerning marriage in India, where arranged unions are increasingly common, it's critical to evaluate each partner's identity before entering into a partnership of this kind. Forcing young people to marry can lead to unjustified mental suffering for both the individual who is wedded to the forced marriage and the child. Parental acceptance of their children in their true identities and youth empowerment can help to overcome conflicts and uphold dignity in all relationships by empowering children to confidently express and affirm their own identities. Because they are not qualified to work, transgender people are indirectly denied an education; even if they do receive an education, this does not mean that they will be able to find employment that will support them. Their lack of resources forces them to turn to sex work and collection in order to support themselves and those who are left to live on their own. As a result, they are vulnerable to abuse and health risks, for which they are once more in need of resources. People who transgress them produce troubles in their lives because they are designed to get dependent on one other. It is imperative to devise measures to ensure the safety and security of transgender individuals. The protection of the transgender individual is vital. India has an intricate legal system that covers almost every facet of daily life. This legal system can efficiently address issues and offer transgender individual recourse and protection. It is vital to look into the topic in order to decide whether or not action is needed to update the legal system with regard to transgender concerns and

make special provisions for the same. International organizations have addressed the topic of transgender people; it would be helpful to get additional insights from them to further our grasp of the matter and determine whether it would be applicable in the Indian setting. This would allow us to contrast and compare various positions chosen. It would be better to develop regulations based on the data gathered from in-person interviews with transgender people and the insights gained from their experiences living in India. After all is said and done, it is crucial to ascertain how the Indian legal system affects transgender people. This will enable us to see our legislation from a different angle, fill in any gaps, and make the required corrections. It will assist in drafting new guidelines to govern meaningful life in society and in making the law a more appropriate tool for resolving circumstances that have persisted beyond the scope of the law. If transgender issues have already been addressed, we must first examine how they have been viewed and the kind of influences that have been applied to them. If there is a discrepancy that needs to be corrected. Evaluating the circumstances under which the same developed is crucial. If the scenario is entirely novel, we must use caution when drawing comparisons between it and other aspects of law and life everywhere there is a chance to comprehend it. Every Indian born in the country is protected by the various legal systems and is subject to Indian law. A more thorough examination of the laws that were in place prior to and during independence, as well as a study of the rules of sovereign kingships that ruled India before the Indian subcontinent united to form a single nation, might aid in this process. General laws are given an exception to grant specific rights and safeguards to people who have struggled to make their voices heard in society. For example, additional accommodations are frequently provided for ladies and children. General laws based on gender did not always help. Sexual harassment of women at work was challenged in a unique situation that developed in the case of *Vishaka v. State of Rajasthan*¹². It is important to look into whether basic gender rules will be helpful in scenarios like the one involving transgender people and other situations that are unique to transgender people. Any law that does not specifically address transgender concerns may not be able to meet the needs of transgender people. As a result, there might be certain concerns in this scenario that need to be solved. Therefore, it's critical to determine if transgender cases require the resolution of particular concerns that fall entirely outside the purview of the ordinary gender-based legal system. If there are issues that the Indian legal system has not yet addressed through legislation, it is important to ascertain whether they may be addressed because under certain circumstances, the issue is found to be extremely important, it must be further tested to determine whether it can only be resolved by creating a specific law. It is also crucial to evaluate the issue at hand's true impact by carefully and thoroughly examining it in light of any other laws that may be impacted, as well as if the influence so produced is beneficial for society as a whole. Determining what laws need to be introduced and what concerns need to be addressed will be made easier with the use of this type of analysis.

CONCLUSION AND SUGGESTIONS

It is past time for our society to adopt the "live and let live" philosophy and recognize that each and every person in our nation has equal rights and advantages. Accordingly, Article 14's Right to Equality is the first and most important right that transgender people deserve. The ban on discrimination based on caste, religion, sex, or place of birth is mentioned in Article 15. Article 21 guarantees everyone's right to privacy and personal dignity, while Article 21(A) guarantees that education is a basic right for all Indians. It has been determined that a gender balance is essential. Because women have faced comparable circumstances in the past, the Indian legal system has made specific efforts to maintain gender parity with regard to them. It is vital to establish the proper gender balance with regard to transgender people in this legal system, thus the necessary

¹² 1997, SCC, 241

time frame cannot be evaluated. Nonetheless, caution must be exercised to guarantee that matters are tackled in accordance with the real concerns at hand. Prior gender-based laws were passed, and existing laws were amended, with the intention of addressing social concerns voiced against individuals of a specific gender, protecting the weak, and averting social threats. It is necessary to set up a space where transgender people feel safe. Community members and educators can be key players in inclusiveness. Respect the young person's chosen gender identification by using the name and/or pronouns that are suitable. Recall that everyone has the fundamental right to be addressed by the name of their choice and to be accepted for who they truly are. If you use the incorrect name or pronoun, do apologize. Teach adolescents and employees about gender identification. Ensure that everyone is aware of that transgender young person. Establish gender-neutral locker rooms and restrooms if at all practicable. To make higher education and professional education accessible to the community, the government should offer fee-waiver, fee-reimbursements, scholarships, free textbooks, free hostel accommodations, and other facilities at subsidized prices for transgender students. Candidates should receive specialized instruction in preparation for competitive exams. It is necessary to have distinct laws for transgender people since general laws based on gender are insufficient to address the unique difficulties faced by transgender people in India. These laws must be gender-specific. There is a need for laws that specifically handle transgender issues, and as a result, the issues that need to be addressed have been recognized, as have the best strategies to incorporate them into existing gender-based legislation.

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