

# A CONCEPTUAL STUDY ON THE HOLISTIC APPROACH TOWARDS INCLUSIVITY OF TRANSGENDER COMMUNITY IN THE MAINSTREAM SOCIETY IN BIHAR

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## Abstract

The inclusion of transgender people in India has been a major concern for ages. To foster diversity, equality, and human rights in Bihar—or any culture, for that matter—transgender people must be accepted. A just and inclusive society must guarantee their equitable involvement in all spheres of life, such as education, work, healthcare, and social life. To educate the public about transgender issues, their hardships, and their rights, we must conduct awareness campaigns and sensitization programmes throughout the state. As a result, there will be less prejudice and discrimination, and acceptance and empathy will grow. Advocates for equitable employment opportunities for transgender people will try to lessen workplace prejudice. Companies and government organisations must be encouraged to embrace inclusive hiring practices and give staff members sensitivity training. Community centres and support groups for transgender people should be created where they may acquire information, connect with others, and receive emotional support. Apart from that, we must encourage transgender people to take part in local government and decision-making processes to increase their representation. This can be accomplished by designating certain platforms or special seats where their voices can be heard. Accurate and positive portrayals of transgender people in media, such as films, television programmes, and commercials, should be promoted. This can aid in dispelling myths and promoting acceptance. Education that is inclusive must provide transgender kids with a secure and accepting atmosphere. We must develop a curriculum that covers LGBTQ+ history and contributions, gender-neutral facility advocacy, and training for teachers and staff on LGBTQ+ concerns. This paper is a holistic study that represents the various inclusive steps that have been taken in Bihar in order to promote their mainstreaming in society. The Bihar government is doing a lot of appreciable things that will not only help them to promote their inclusion but also will make them confident, which will make their personalities bold and appealing and will help them to lead a decent and wonderful life.

**Keywords:** Transgender Individuals, Opportunities, Mainstreaming, Employment.

## INTRODUCTION

Transgender people are people whose gender identity differs from the sex they were assigned at birth, commonly known as transgender people or just Tran's people. They stand for a broad group of individuals with a diversity of backgrounds, experiences, difficulties, and assets. Transgender people are valuable human resources, and society and businesses can both profit greatly from accepting and utilising them. Diversity and inclusion are promoted by accepting transgender people as members of the workforce. A diverse workforce brings together individuals from various vantage points, backgrounds, and experiences, which promotes innovation and creativity. The pleasure and productivity of employees are higher in inclusive workplaces where everyone feels appreciated and respected.

Following are some of the major points that should be taken care of while considering the mainstreaming of transgender individuals.

- 1) **Talent Pool Expansion:** Organisations can access a larger talent pool by recognising the abilities and capabilities of transgender people. Businesses can exploit untapped labour market potential by recognising the wide range of skills and knowledge that transgender people have in a variety of sectors.
- 2) **Tenacity and Adaptability:** While overcoming the difficulties associated with their gender identity, many transgender people have shown remarkable tenacity and adaptability. In the workplace, especially during times of transition and uncertainty, these traits can be extremely helpful.
- 3) **Employee Well-Being:** Fostering an inclusive workplace where employees' gender identities are respected has a positive effect on their mental health and general well-being. Employees who are happier and more fulfilled tend to be more engaged and dedicated at work.
- 4) **Role models and leadership:** Organisations can make a strong statement about their commitment to diversity and inclusivity by elevating transgender people to positions of leadership. Transgender executives can act as role models for others, fostering an environment that is more tolerant and inclusive at work.
- 5) **Diversity of skills:** transgender people bring special talents and viewpoints that can enhance current teams and foster multidisciplinary cooperation. This variety of viewpoints can result in more thorough issue solutions and better judgement.

In general, it is critical to acknowledge the value of transgender people as valuable human resources for advancing a just and inclusive society and for businesses to prosper in a constantly shifting global market. A critical first step towards building a more egalitarian and prosperous future for all is to embrace diversity, especially gender diversity.

### **Insignificance of Gender While Channelizing Human into Human Capital**

It is ideal to channel people into human capital without taking gender into account. The skills, knowledge, abilities, and experiences that people bring to the workforce are referred to as human capital, and they may be cultivated and utilised to support the productivity and success of businesses and society at large. The insignificance of gender in this process must be acknowledged for a number of reasons:

- 1) **Meritocracy:** Selecting the most qualified and competent people for diverse tasks inside organisations is ensured by evaluating and allocating human resources based on merit. When evaluating a person's aptitude and appropriateness for a certain role, gender shouldn't be a deciding issue.
- 2) **Gender Equality** is a fundamental human right, according to equal opportunities. Disregarding gender when directing human resources helps level the playing field, giving people of all genders equal opportunities to contribute their talents and abilities to the workforce.
- 3) **Optimal Resource Utilisation:** By ignoring gender, businesses are able to make the most of every employee's potential. Businesses can increase production and efficiency when talent is acknowledged and promoted based on talent rather than gender.

- 4) **Diversity and Inclusion:** Organisations benefit from a wider range of viewpoints, ideas, and experiences when they embrace gender diversity in the workforce. Better decision-making and problem-solving can result from fostering an inclusive workplace where each person is respected for their distinctive contributions.
- 5) **Eliminating Preconceptions:** Organisations can combat long-standing preconceptions connected to particular professions and industries by staying away from gender-based assumptions. This can dismantle barriers and promote diversity in numerous industries by opening up new career routes and possibilities for people of both genders.
- 6) **Employee Engagement and Satisfaction:** People are more likely to be engaged in and satisfied with their work when they are treated honestly and without bias. Higher levels of productivity and fewer employee turnovers may follow from this.
- 7) **Organisational Reputation:** Businesses with a focus on diversity and gender equality typically have good standing both internally and externally. The organisation's overall image can be improved, top personnel can be attracted, and customer perception can be improved.

In the process of directing human resources, gender should not be a factor. A more equitable and thriving work environment that is advantageous to both individuals and organisations is produced by recognising and promoting talent based on merit, skills, and capabilities. For companies looking to succeed in a global and competitive environment, embracing diversity and inclusion, including gender diversity, is not just morally right but also a competitive advantage.

## REVIEW OF LITERATURE

Following are some relevant literatures to the transgender people:-

Employees encounter numerous job challenges in the workplace. Because of a lack of employment fairness, those who identify as transgender may encounter a variety of negative job outcomes. This inequity could be attributed to a lack of trans-inclusive non-discrimination policies and laws. Several studies have revealed the job challenges that many transgender people confront, yet the present knowledge base is deficient (Davis & Yeung, 2022).

Third genders are typically excluded from mainstream gender discourse, however they experience severe neglect and discrimination as a result of their gender, making them the most disempowered and disadvantaged gender, even more so than women. Beggars, sex workers, and eunuchs were included and enumerated under the category "Others" for the first time in Census 2011. Clearly, without enumeration, little could be done for their rehabilitation, education, and employment. The topic is limited to third-gender concerns, such as eunuchs, hermaphrodites, Shiv-shaktis, Aradhis, Sakhis, Hijras, Kothis, Jogtas/Jogappas, Kinnars, Khusras, and so on (Kumar & Kiran, 2017)

In the paper by (Levitt et al., 2014), there is a grounded theory study of interviews with transgender people from various parts of the United States. Participants identified as transgender in a number of ways (e.g., crossdresser, transman, transwoman, butch lesbian). The interviews focused on the individuals' experiences in determining their gender identification. This process was made feasible by the availability of transgender tales, which infused optimism into a childhood filled with criticism and scrutiny. Finally,

participants arrived at their identities by balancing a desire for authenticity with the demands of necessity—that is, they assessed their internal gender experience against accessible resources, coping abilities, and the implications of gender shifts.

In 2005 and 2006, 387 self-identified transgender people participated in a statewide health needs assessment; 350 who answered eligibility questions were included in this investigation of characteristics linked with discrimination in health care, employment, or housing. To account for survey modality (online vs paper), generalised estimating equations were used to fit multivariate logistic regression models. 41% (n = 143) of individuals reported transgender-related prejudice. Geographic context, gender (female-to-male spectrum vs. male-to-female spectrum), low socioeconomic status, being a racial/ethnic minority, not having health insurance, and gender transition indicators (younger age at first transgender awareness) were all associated with transgender-related discrimination (Judith et al., 2013).

Humans were recently given hope and confidence by civil society in the twenty-first century. Global statesmen and thinkers like Aristotle, Locke, Mandela, and Gandhi all fervently backed the goal of societal reform and development via ongoing, nonviolent fights. Through their endeavours for change, transgender people in the modern age have a significant effect on society. Numerous media-based campaigns to raise awareness have worked hard to improve the quality of life for the transgender population (Subramanian, 2015).

A human social system called gender divides people into sexes based on their duties, behaviours, traits, outward looks, and identities. A general phrase used to refer to people whose gender, gender identity, or gender expression differs in some way from their assigned birth sex is "third gender." The viewpoint of the average person on this issue as well as the motivating forces behind their belief that the "third gender" should be accepted in mainstream society were the gist of the study by (Roy et al., 2016). The research on primary data reveals that a person's demographic traits have a significant impact on whether or not the third gender is accepted in society.

In order to assess the job outcomes of nonbinary transgender persons (those who identify as a gender other than man or woman), this study by (Davidson, 2016) uses data from the National Transgender Discrimination Survey. According to regression analyses, the effects of coming out as a nonbinary transgender person vary depending on the sex assigned at birth, with those assigned male at birth more likely to face discrimination in the hiring process while those assigned female at birth are more likely to encounter it once employed.

One of the most significant societal problems that India is currently facing is the identification of transgender people. Gender equality continues to be a difficult barrier to society's development in India, where gender stratification is pervasive in all spheres of life and one of the main social barriers there. Similarly, despite the Supreme Court of India's recognition of transgender individuals as a third gender group, the matter is still up for dispute and is ambiguous. In this essay, I discuss The difficulties with and progress of transgender people in terms of their sociocultural exclusion and inclusion has been discussed in the study by (Konduru Delliswararao & Hangsing Chongneikim, 2018)

It's challenging to grow up transsexual in India. Human rights are guaranteed and upheld for all people in the 21st century, with the exception of transgender people, who belong to the third gender. Even the most fundamental rights, like as the right to

dignity, personal liberty, education, and freedom of speech, are denied to trans people notwithstanding all constitutional protections. The issues that transgender people experience in a growing nation like India has been discussed by (A. Anusha & Hunnur Rashmi Ram, 2019)

The sociocultural attribution of gender describes the identity that a person acquires during the socialisation process. The majority of characteristics that define someone as masculine or feminine are imparted to them by society. Any individual who identifies as either a man or a woman is referred to as transgender. People who identify as trans experience several challenges in daily life, including issues with accessing the quality of life. This has been focussed in the study by (Lakshmipati Shalini & Thenmozhi S., 2019)

India has recently made significant progress in recognising and supporting the transgender population on a legal level. Clinical and societal obstacles confront many surgeons and medical professionals who treat transgender patients on the Indian subcontinent. The various typical problems encountered by medical staff and the approaches taken to treat transgender patients has been taken into account by (Srinivasan Shiv Prakash & Chandrasekaran Sruti, 2020)

According to the World Health Organisation (WHO), the word "transgender" is used to refer to persons whose gender identification and expressions do not follow the conventions and expectations typically connected with the sex assigned to them at birth. For example, a transgender person may identify as a woman while having been born with male genitalia or vice versa. It also covers those who are transsexual, transgender, or otherwise regarded gender non-conforming. At the individual level, it causes gender dysphoria; at the family level, it causes rejection, abuse, and violence; at the community level, it excludes people from chances for employment and education; and at the society level, it results in a loss of legal identification and social protection (Rai Archana & Gupta Kalpana, 2020)

Violence and prejudice against women have their roots in India. Violence and prejudice against transgender people are two important concerns. A person who identifies as transgender is one whose gender identification differs from their sex at birth. From the moment of their birth, their gender conduct or identity do not correspond with their biological sex. The transgender community was overjoyed and satisfied when the historic NALSA ruling was announced. Although outcomes fall short of expectations, it was anticipated that society's perception of the community would change for the better (Jaddidi Sireesha & Sharma Gunjan, 2021)

Our civilization is heavily influenced by gender and sex differences. In every aspect of our culture, people are classified as "male" or "female." Through intersex, third or other genders, gender fluidity, positions outside of gender, gender queer, etc., gender diversity challenges the gender binary paradigm in a variety of ways.

People who identify as "transgender" contest the normalisation of gender binary thinking. There are several socio-cultural transgender groups in India, including the hijras/kinnars, as well as shiv-shaktis, jogtas, jogappas, Aradhis, Sakhi, and others (More Vasant, 2021)

## Research Gap

- 1) To study the cruciality of the transgender individuals in channelizing them as human resource.
- 2) To understand the efforts done and opportunities developed by the government in Bihar to make them congenial in moving towards the mainstream society.

## Research Questions

Following are the main research questions that have been considered while doing this study.

- 1) To understand the extent to which the transgender individuals' opportunities have been expanded.
- 2) To have in-depth knowledge of how transgender people were given due reverence and acceptance in the society which had been deprived to them from years.

## Horizons and Prospects of Transgender Persons' in Bihar

Bihar government has taken major initiatives to promote the inclusivity of transgender individuals in the mainstream society as much as possible. After the Transgender Person (Protection of Rights) Act, 2020, the government has contributed a lot in every possible way to bring the transgender individuals towards the direction of cisgender individuals so that these people can have equity in all the opportunities like other gender. The central government too had played a significant role towards this. Following are the major initiatives which is observed in Bihar for the financial mainstreaming of transgender individuals:-

### 1) Garima Griha

In Patna's Khagaul, Bihar established the first-ever shelter and skills training centre, which has five inmates and is currently operating. This shelter home was created by the Dostana Safar NGO of Bihar as part of the Garima Greh programme of the Ministry of Social Justice and Empowerment.

The project is being directly supervised by the district government. The shelter home is referred to as "Garima Griha" and takes its name from the programme. Garima Griha is a three-story structure with a maximum capacity of 25 transsexual detainees.

The skill-training programmes are intended to empower them, expose them to the mainstream, and equip them with the necessary skills to support themselves. Five of the 11 transgender people who have been identified, according to Reshma Prasad, Secretary of Dostana Safar, have already been moved into the shelter house. Nine of the 11 are transgender women. "It is open for those transgender people who have no source of income and have been left by their families," she continues.

In addition to yoga, dance, and makeup classes, computer literacy programmes, language classes, and entrepreneurship skills will also be taught. In order to get students ready for police service recruitment, they also intend to create a coaching class.

Institutions like Patna Women's College and Notre Dame Academy have expressed interest in training these transgender people. (Debomita De, 2021)

## **2) Felicitation Programme by Bihar Government in Collaboration with Dostana Safar, Garima Greh**

Hon'ble Minister Health Department, Government of Bihar Shri. Mangal Pandey along with Chief Secretary Health Department and Executive Director, Bihar State Health Committee and Additional Director, Bihar State Health Committee in the Presence of Bihar Government issued guidelines that the transgender community should be easily vaccinated, on which the Bihar government administered Covid-19 vaccinations to 15,947 transgender people. Patna District Magistrate set up four special camps for the transgender community. The ceremony was planned to recognise the heroic roles that each and every person has played in bringing the transgender community into the mainstream.

## **3) Pride Parade 2022**

The Dostanasafar organisation was in charge of organising the Bihar Pride Parade and Kinnar Mahotsav. Transgender persons reach out to people with their voices and issues with pride. A procession was used to tell the public about the issues facing the LGBT IQH community at the same time. organised in 2022 by the Dostanasafar Organisation. Due to the global Corona pandemic, the Pride Parade was postponed for the previous two years. In 2021, a small-scale Pride Parade was staged at the Garima Greh premises in Khagaul. However, the Dostanasafar Organisation, in which over 2000 transgender persons passionately participated, provided the comprehensive character of 2019 in 2022. Inmates and employees from Garima Greh participated in and supported this parade.

The members of the Bromance Club community club put on a flash mob-style performance to inform society members of the significance of their existence. The transgender actress Pooja Sharma from Mumbai and the social activist Meera Parida were the parade's highlights. Parida claimed that women and men are equally important in society because they let us realise that we are both human and superior to mankind. However, nothing occurs. We should grant members of third gender society the same rights that men and women enjoy in terms of living in society on an equal footing. Whether it is a housing issue, an educational issue, or an employment issue (*Garima Greh*, n.d.)

## **4) Kinnar Mahotsav 2022**

The Dostanasafar Organisation and the Art, Culture and Youth Department of the District Administration, Government of Bihar, organised the Kinnar Mahotsav 2022. The Kinnar community was urged to demand their fundamental rights as well as solutions to their issues through dance and music at the Kinnar Mahotsav 2022, which took place at Premchand Rangshala. Reshma Prasad, the president of Dostanasafar, thanked the Bihar government for this programme and emphasised the significance of this festival. Due to the Corona global epidemic, the Kinnar Mahotsav was delayed for two years.

Resham has explained that the community has fought a long war for Kinnar Mahotsav, which is more than just a holiday to them. The Bromance Club members' flash mob and Ankita Monet's organisation of the same art display at the Kinnar Mahotsav made this year's Kinnar Mahotsav particularly noteworthy. Ankita kept the issues facing the LGBT community in the public eye by holding her art display. This year's Kinnar Mahotsav featured artists from the Kinnar community from Bihar as well as other parts

of India. This year's Kinnar Mahotsav was unique for a number of reasons, one of which being the dance performance of Mumbai-based artist Pooja Sharma,

While Rani Kohinoor, a friend of Big Boss renowned artist Sushant Diveaker, forced people to dance at her live music performance. The convicts of Garima Greh also performed the Mithalanchal traditional dance forms Jhijhiya and Sama-Chakewa. AnuPriya Singh, a counsellor at Garima Garima Greh, was as the program's emcee throughout, and she discussed how, during Corona, they had experienced a financial problem and starvation.

They received aid from the dostanasafar organisation by way of ration distribution. With her own dance style, Bharat Padmashree Majnama Jogathy also conveyed to the audience that, even in South India, the third gender community has a distinctive way of presenting its culture and traditions. In addition, Reshma Prasad, spoke on behalf of the organisation, noting with satisfaction that the Department of Art and Culture of the Government of Bihar is responsible for overseeing this programme and that we have been granted such significant measures to enable the inclusion of third gender. We can add a fresh perspective to society, and by interacting with the majority of people, we can operate in all spheres.

The fact that there are so many transgender persons here gives us great pride. The poems of Ravenna Behera and Meera Parida were equally captivating. She described how the third gender community faces discrimination in her poems. (*Garima Greh*, n.d.)

### **5) DEO and DPO Training with Garima Griha**

The National Institute of Social Defence (NISD) and the Dostanasafar Organisation organised a sensitization meeting with the District Programme Officer and District Education Officer of each district in Bihar on May 17, 2022. The NISD representative who was hosting this meeting for sensitization, SATVIK, gave a brief introduction before stating that he is a transman and that he has achieved success in his life by overcoming family and social issues.

He has mentioned- "I've struggled a lot in the struggle for my identity. Whether it's my academics or the job I wish to have. I encounter issues everywhere simply because I am a transman. But now is the right time to offer the Bihar-based transgender community a fresh start. It is time to change how society and educational institutions accept them. Today, we will briefly discuss gender and learn about the issues that result in problems. Garima Greh is an Indian name. We'll also talk about how Reshma Prasad of Dostanasafar will present at today's conference".

There is a refuge house for the federal and state governments. The District Programme Officer and District Education Minister of all the districts present were thanked by Dostanasafar Secretary Reshma Prasad. Anupriya Singh, a counsellor for Garima Greh, also attended this conference. All of the District Programme Officers and District Education Officers were introduced to him as well. He said that Garima Greh, a transgender shelter home, opened for business for the first time in Bihar.

Children from Chand Inter are enrolled in a skill-development programme there, which is run by the Bihar government and the National Institute of Social Defence. He is learning while attempting to establish a new identity in society. (*Garima Greh*, n.d.)



## 6) Consultation with Garima Greh Inmates on Urbanisation Policy

On June 1, 2022, a consultation meeting was held to develop a sustainable and inclusive development policy for slums (informal settlements) in Bihar. People from various professions registered their attendance, and Garima Greh inmates also showed up. Participants kept their word. Some significant issues were covered in the meeting like

- New Urban Agenda pledges and those made by the Indian government.
- Achieving the SDGs while protecting the rights of Bihar's urban poor.
- Creating urban areas that are resilient.
- Bihar's urbanisation trends and informal settlements also cover the plight of women and other marginalised groups.
- Budgeting for women in urban local bodies.
- Governance and accountability in urban health care.
- Issues of food security, social security, housing for the urban poor, and homelessness in urban India.
- Informal Settlements and LGBTIQ+ rights, for Youth Gender Discussion, Centre for Social Equality and Inclusion Patna.

Basically, all of these issues were covered during the policy consultation meeting, with Patna, Bihar's slums receiving a lot of attention. They are developing a policy-making programme by taking a comprehensive framework, in which marginalised community, LGBT and also those who are marginalised persons have all the facilities available to them.

Along with this, the emergence of slums in urban areas was also examined. Sometimes as a result of natural disasters, sometimes as a result of people migrating to urban areas in search of employment, sometimes as a result of factors like starvation, slums emerge. In order to prevent our slums from becoming symbols of our identity as an ugly, underdeveloped location, there should be the policy for the development of cities in a way that allows them to become examples of beauty.

Given that this society originated with the lower classes and that members of the marginalised community often lack a secure space to gather and discuss their issues, it is important to pay closer attention to them. People from marginalised groups continue to travel today because of these minor issues, particularly those from the LGBT community.

Since they don't have a typical family or a steady job, they can use all of these facilities to represent themselves in situations like social acceptability. Speaking on gender budgeting, Dostanasafar Secretary Reshma Prasad said that everyone is aware of the issues that are specifically gender-based, such as the third gender society's lack of basic necessities like restrooms and a gathering place where people can gather and chat. There is a community building, and the community lacks all the stuff it needs. It is frequently observed that in slums, things like filth are not given special attention, there is no electricity, and there aren't any places where the transgender population, in particular, can live without these issues. (*Garima Greh*, n.d.)

## **7) Sensitization Training for Gender Diversity between Garima Greh and IGSS.**

The Indo-Global Social Service Society (IGSSS) is a nonprofit organisation with the mission of establishing a just and equitable society based on truth, justice, and freedom. IGSSS, which was founded in 1960, seeks to empower and inform vulnerable groups around the nation so that they can effectively participate in development. IGSSS, which has locations all over India, has chosen as its focal points for its work of the promotion of sustainable livelihood, the development of climate-resilient communities and livelihood systems, the energising of youth as change-makers, the defence of lives, livelihoods, and assets against the effects of disasters, and the promotion of the rights of urban poor people.

All of these interventions have two main topics that are gender and youth. The sensitization meeting was placed at GarimaGreh Patna on June 26, 2022. Sensitization's primary goals were to raise awareness of gender identity and to strengthen the community. Both the IGSSS and the Dostanasafar Organisation hosted the session. Inmates from Garima Greh took part in a sensitization programme that the Dostanasafar Organisation organised at this workshop in Dostanasafar. They discussed their struggle for gender parity. At the same time, Reshma revealed her gender identity, demonstrating that, like men and women in society, members of the third gender had the same access to all of the same rights. (*Garima Greh*, n.d.)

## **8) Of the 21,391 Constables to be hired by the Bihar Police, 56 would be Transgender Individuals.**

A top official has revealed that the Bihar government will soon begin the process of hiring 21,391 constables, including 56 transgender people, for the state police force. In addition, the government intends to hire 1,288 sub-inspectors and 194 assistant sub-inspectors (ASI) for the police force, according to JS Gangwar, Additional Director General of Bihar Police (Headquarters).

"The Bihar government will conduct a massive recruitment of state police officers." A total of 21,391 constables will be hired, including 7,903 women and 56 transgender people. The recruitment process will begin at the end of this month and will be completed by December of this year, according to the ADG. According to him, a transgender person will be hired for every 500 police positions in Bihar.

According to the rule, vacancies will not be carried forward if the hiring authorities do not locate a suitable candidate from the transgender community, and OBC individuals would fill these positions instead. People from the transgender community who wish to join the Bihar police force would have to present a certificate confirming their gender, according to the existing policy," a police officer said. (The Print, 2023)

Bihar has paved the door for the employment of transgender people into the state police force and classified them as Other Backward Class (OBC) to allow them to benefit from reservation advantages.

The decision was made during a meeting presided over by chief secretary Amir Subhani, in light of a 2014 resolution of the general administration department. Chaitanya Prasad, additional chief secretary in the general administration department, Senthil Kumar, secretary of the home department, and other top authorities were present. The state government first approved the hiring of 41 constables and 10 sub-inspectors from the transgender community.

"Transgender people who want to work in the Bihar police force will have to provide a certificate proving their gender." They must also be Bihar natives and provide residential papers to confirm it. "Their physical eligibility test standards will be the same as those for female recruitment," a top administrative official told The Telegraph.

According to the 2011 census, there were 40,827 transgender people in Bihar. The transgender community applauded the state government's move, but said more needed to be done to integrate them into society.

"The Bihar government's decision to provide reservation to the transgender community could be seen in the light of the public interest litigation (PIL) that we had filed in Patna High Court," said transgender activist Reshma Prasad, who runs the NGO Dostana Safar. The high court said that Bihar government could likewise grant 1% reservation to transgender people, similar to Karnataka."

"While providing reservation for police recruitment is a positive step, the Bihar government should ensure our representation in teaching, medical, engineering, and other recruitment streams." It's also not appropriate to lump us in with the OBC. It raises concerns regarding the status of transgender people who belong to the Scheduled Castes and Tribes. (Raj Dev, 2022)

### **9) The Bihar government intensifies the process to include transgender people in social programmes, from issuing I-Cards to offering jobs.**

The Bihar government has stepped up efforts to count transgender people in the state in order to enrol them in social security programmes. The COVID-19 pandemic, according to government officials, has hampered the process, with only 20-25 transgender people receiving identity cards in the last two years. The tenure of those individuals' welfare boards expired in January 2021. In addition, the state government has begun the process of reconstituting the board. Its members include transgender people to assure their acknowledgment and empowerment," Kumar explained. (Nazir Tashafi, 2022)

### **10) Other Inclusive Schemes for Trans People**

Nitish Kumar has said that the state government has a provision for transgender persons to form Self Help Groups in order to obtain bank loans to start businesses, and district administrations have been urged to implement the scheme. "We also want to provide them with education and vocational training so that they are well prepared for respectable regular employment." It will also enable them to improve their socioeconomic status," he added. Kumar stated that they will have their own public restrooms.(Nazir Tashafi, 2022)

### **11) India's First Gender-Neutral Learning Centre Opens in Bihar**

Given our country's current socioeconomic situation, it's difficult to imagine a school where students of all genders are free to wear whatever they choose, participate and interact, and use the same washroom. Niwas Kumar from Jamui district in Bihar, whose invention 'Anantmool' is likely to make news as the country's first gender-neutral learning centre with 30 children aged five to twelve. Gender-diverse facilitators who have broken down age-old cultural standards and obstacles lead the classes. This may appear odd to many of us and straight out of a work of fiction, but Kumar's unwavering patience and dedication have helped him build this idea.

He recalls meeting a transgender person on a train when he was four years old, with his mother pushing him to close his eyes (a practise that most Indians still practise). This act invariably piqued his interest, and thus began the quest for answers-"Why? Who are they?" until one day, while riding alone on a train, he noticed a transsexual begging in his compartment. He immediately wondered, "Why don't you work?" "Who will give me work?" responded the transgender. Will you do it? If you truly care about us, why don't you do anything to help us get acceptance in society?"

"That's when my research and quest to do something to reduce gender disparities began." "I discovered that I wanted to break society's stereotype of gender disparity," the 24-year-old social entrepreneur explained. Gender-based societal prejudice has the greatest impact on the transgender community.

But #breakinggenderstereotype is easier said and published as a popular post on social media platforms like Instagram or Twitter than fighting and breaking millennia-old restraints.

Niwas struggled to communicate with girls after attending a boys' school for four years since his decisions were impacted by his close family members. "Perhaps if we hadn't been treated differently from a young age, we wouldn't have had problems interacting with other genders," says one.

Anantmool, as the name implies, is an aromatic herb that grows in harsh environments. Niwas, for one, wants his students to be resilient. Niwas refers to Anantmool as a 'learning centre' with its own curriculum. Niwas is particularly interested in free, informal education, in which his students, regardless of gender, are free to choose themes of interest, preferred hobbies, or favourite games in an uninhibited, uninfluenced manner. "There are no caste differences or hierarchies." Teachers are called by their first names, and students have a say in what they learn," the 24-year-old social entrepreneur explained.

"In Jamui, I discovered an old, abandoned school that had been run by a local NGO until seven years ago." That school was later forced to close due to a lack of funds. As a result, the children of the village were unable to attend school. There are currently no schools within a three-kilometer radius," Niwas added.

"A week is divided into three sections," explains Niwas. "Mondays and Thursdays are for conceptual learning. Hindi, English, Mathematics, and Social Science are the primary disciplines. The concepts are put into practise on Tuesdays and Fridays. The primary goal is to transmit knowledge through hands-on and fun experiments. On Wednesdays, children cook for everyone, identify problems in their individual villages, and brainstorm potential solutions.

Every facet of an individual's choosing is dictated by their gender from a very young age. What games to play and with whom, where to sit in buses or canteens, and what professions to pursue are all strictly enforced. Children that are nonconforming endure harassment in school. "Why is gender so important in the education of a child?" Niwas wonders. "How can we expect children to work together and respect each other equally if we do not allow them to freely interact with one another?" He believes that if social and practical barriers are removed, everyone can learn anything.

"While working on my Masters degree, I discovered that the effects of gender bias are far more acute in children who are experiencing gender dysphoria." "They can't find a safe place to study and find it difficult to socialise," Niwas explained. Anantmool is

located in the isolated, Naxal-affected tribal village of Noontara in Jamui district, where females are forced married off by the age of 14, and boys must earn money from early childhood. These children speak Santali as their first language. "To meet budgetary constraints, we at Anantmool organise fund-raisers, use locally grown foods, cook ourselves, and use inexpensive materials." He believes that this is a model centre that will eventually transform all of India's schools to be gender-free.

"This dream of mine would not have been possible without the assistance of leaders from Kanthari, an international institute for leadership and entrepreneurial activities." Brainstorming, training sessions, working on concepts, and pondering social concerns and potential solutions assisted me in laying the groundwork for Anantmool and reaching out to the masses. Founders Paul Kronenberg and Sabriye Tenberken provide some of the most marginalised people with all of the tools and abilities needed to drive social change. The company accomplishes this by providing free training to individuals for a year on topics such as project planning, accounting, fundraising, policy formulation, public speaking, and branding.

## **12) Third gender participation in communal marriage is a first for Bihar.**

Though transgender people have been marrying privately among themselves, this will be the first time in Bihar that their marriage will be celebrated publicly.

Three transgender (TG) couples will formally marry at a community marriage of 51 couples in Patna on June 25, according to Mukesh Hissariya, a founder member of the Maa Vaishno Devi Seva Samiti, a non-profit organisation, on Thursday.

Though transgender people have been marrying quietly among themselves, this will be the first time in Bihar that their marriage will be solemnised on a public platform as part of a community marriage, giving them social recognition and acceptance, according to Reshma Prasad, a social worker who advocates for transgender people.

"Among the transgender couples shortlisted for community marriage are a transman with a transwoman, a transwoman with a man, and a transman with a woman," said Reshma Prasad, secretary of the NGO Dostana Safar.

"When the couples were ready to marry, we approached the Maa Vaishno Devi Seva Samiti, and they agreed to include transgender people in their community marriage initiative." "We have to finish the formalities, including documentation, before their marriage is solemnised in June," she continued. Transgender Monica Das, a Patna banker who was Bihar's first transwoman to join into a matrimonial alliance with a man in a community marriage of 12 transgender couples at Raipur in 2019, the first such initiative in India for the third gender, has hailed the action. "I had to travel to Raipur for my wedding because there was no social acceptance of transgender marriage in Bihar at that time".

"I applaud the decision to marry at the community level and hope that social acceptance of transgender marriage grows so that more people of the third gender feel encouraged to seek such an alliance," Das added.

Bharat Kaushik, founder member and coordinator of the Kinnar Adhikar Manch, a people's movement dedicated to the advancement of the third gender, praised the decision as well. "Transgender marriage is unusual. In Bihar, I've never come across an official transgender alliance. Third-gender participation in community marriage will

not only inspire them to get into more such formal relationships, but will also grant their marriage societal acceptance," added Kaushik.

The Supreme Court recognised transgender marriage in 2014. Prior to that, transsexual marriage was not recognised as a right available to the third gender.

### **13) Bihar's first Transgender Restaurant 'Satrangi Dostana Restro' opens in Patna**

People from the transgender community launched a restaurant called "Satrangi dostana Restro" in Patna for the first time in Bihar. It will be maintained and run by members of the LGBTQAI community. The restaurant will be managed by a group of 20 persons from the neighbourhood. Among these 20 people are the manager, chef, cleaner, and others. On June 23, the restaurant was inaugurated by US Consul General, Melinda Pavek and Patna Mayor, Sita Sahu.

Reshma Prasad, secretary of a transgender NGO "Dostana Safar," proposed the idea of opening an exclusive restaurant-café in Patna. On June 12, 2012, the Bihar government recognised it as a community-based organisation under the 1860 Act.

"Our organisation is very active vis-à-vis the LGBTQAI people in the entire state," Reshma Prasad told The Statesman. We organised the first LGBT pride parade in Bihar in 2012. We were instrumental in establishing a transgender and 'Hijra' welfare board in Bihar."

"We are grateful to Patna Municipal Corporation (PMC) for providing a plot of land in the city's prime location for the establishment of this exclusive restaurant." It aims to give transsexual people a respectable life in society," Reshma explained.

It is a two-story restaurant with a well-equipped kitchen and separate seating for young couples and regular customers. Aside from that, there is an open terrace restaurant for young people.

The daily hours would be 11 a.m. to 11 p.m. Reshma said that this will be the first transgender community restaurant in North India.

According to Reshma, the restaurant is supported through crowdsourcing and private donations. Aside from nine different coffee flavours, "we serve all types of Chinese food, dosa/idli, and Indian dishes." "With time, we will expand our menu offerings," Reshma stated.

The restaurant's motto is "Dil se parosenge." "Insaan bhi hein," she said. (Chaudhry Pranav, 2023)

### **14) Bihar transgender people took the initiative to establish a menstrual cup manufacturing facility to create jobs.**

As part of efforts to better the socioeconomic condition of the community, a fully transgender-run menstrual cup manufacturing plant is launching in Bihar's capital city. An NGO also proposed constructing laser hair removal clinics in each region of the state, as well as placing canteens in companies. According to Reshma Prasad, the founder and secretary of the non-profit organisation Dostanasafar, all of these steps are aimed to assist transgender people in finding work. The state government has given Dostanasafar land to build a menstruation cup manufacturing factory near Gandhi Maidan.

She added that they used crowdfunding to fund the building's construction. They are currently exploring for ways to collect funds to purchase manufacturing equipment. They also communicated with the state administration. She said that these facilities would only be managed by transgender persons. However, anyone can buy the goods or services offered. According to Prasad, who formerly served on the State Transgender Welfare Board, this would most likely be the state's first menstrual cup production factory. One laser treatment centre is already in operation at a transgender community dormitory on the outskirts of Patna, according to Prasad, who is also a member of the National Council for Transgender Persons (NCTP), a statutory body of the central government in Delhi.

Meanwhile, menstruation cups are tiny, flexible funnel-shaped objects made of silicone or rubber that women place into their intimate areas during menstruating. Cups are less expensive than other devices because they can hold more blood. Furthermore, Abhina Aher, a transgender activist, stated that any effort to improve the socioeconomic status of community members is admirable. These programmes must be supported by the government. (Modak Sushmita, 2023)

## CONCLUSION

Hence, the above study gives us a glimpse about the various opportunities that are being provided by the Bihar government for the transgender persons so that they can become very much part and parcel of the mainstream society. The initiatives by the government in all aspects, from education to recruitment to entrepreneurship to many more is just the various medium to make them available and viable for executing everything that they are capable of doing. The steps and the actions are a way of celebrating third gender so that they can enjoy the various opportunities like cisgender individuals (male and female). We cisgender individuals have to be really cautious about the acceptance attitude towards them so that they can feel comfortable while having these opportunities to grow and co-work with us. The research questions while doing this study got its answers and with the study, it shows some new path where there is a myriad scope to discover certain fair opportunities in order to mushroom them. Apart from that, it's our responsibility to expand such opportunities for them so that most of them get the accessibility to the basic facilities to survive as a human being and to execute a decent life. The approach should be holistic from government to the society to the individuals so that they can have enough space to co-exist and grow.

## Conflicts

There is no conflict in the area of interest between the authors.

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