



Marginalized Communities And Social Inclusion: A Review Of Transgender Studies

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Abstract: Discrimination against marginalized communities increases day by day, and countries are taking steps to address the same by modifying their policies in social, economic, and legal frameworks. Marginalized communities are excluded from mainstream socio, economic, political, educational, or cultural life. Women, people with disabilities, scheduled castes (Dalit), scheduled tribes, elderly or aged people, children, and sexual minorities are often marginalized from the mainstream social order. The Government and other agencies have been conducted many research and inclusive activities to adopt marginalized communities into the mainstream. This paper attempts to review studies related to the inclusion and inclusion policies of transgender communities around the globe—the review analyses transgender studies based on social, economic, and legal frameworks. The study concludes that discrimination against transgender communities still exists in many parts of the world.

Key Words: - Transgender, Inclusion, Exclusion, Marginalized Communities, LGBT.

1. Introduction

The term 'marginalization' was coined by Robert Ezra Park in his famous work 'Margin Man,' published in 1928. According to Robert Ezra Park, Marginalization is the process by which individuals beyond groups are kept at or pushed beyond the edges of society. It is a metaphor for a process of making people (individuals or groups) marginalize or, say, outsiders. The term outsiders maybe refer to those individuals or groups who are marginalized.¹²³ Recently, this term has been archaized by a new term, 'exclusion' (Joan G Mowat, 2015). Marginalized communities are those excluded from mainstream socio, economic, political, educational, or

¹ Peter Leonard (1984, p.180) defines social marginality as 'being outside productive and reproductive activity's mainstream.

² The Encyclopaedia of Public Health defines marginalized groups as, 'To be marginalized is to be placed in the margins, and thus excluded from the privilege and power found at the center'.

³ Sommers et al., "Socio-economic marginality is a condition of socio-spatial structure and process in which components of society and space in a territorial unit are observed to lag behind an expected level of performance in economic, political and social wellbeing, compared with average conditions in the territory as a whole"

cultural life (Jae M Sevelius & et al., 2020). It means that marginalized people are kept outside the mainstream of society, of the social system that comprises all different aspects. Marginalized communities are groups and people that experience discrimination and exclusion because of unequal power relationships across social, economic, and cultural dimensions of the mainstream (NCCDH, 2021).⁴ The fundamental reason for marginalization is exclusion due to race, gender identity, sexual orientation, age, physical ability, language, immigration status (Jae M Sevelius & et al., 2020). Marginalization occurs due to unequal power distribution between different groups that exist in society (Baah FO & et al., 2019). The idea of marginality and marginalization overlaps with social inclusion. Marginalized communities resulted from discrimination that led to social Exclusion (Matthias Bernt, Laura Colini, 2013).

1.1 Exclusion

The concept of exclusion is closely related to other ideas and is frequently used to denote similar phenomena like poverty, inequality, etc. The core meaning of exclusion is that some people were left out and were not part of the solidarity social networks that applied to others (Sangeeta Krishna, 2015).⁵ Social exclusion has been defined by the U.K.'s Department for International Development (DFID) as a process by which certain communities are systematically disadvantaged because they are discriminated against based on their sexual orientation, ethnicity, race, religion, caste, descent, gender, age, disability, migrant status or where they live. Discrimination occurs in public organizations, like the legal system, education and health services, as well as social institutions like the household.⁶ Social exclusion is a process; it involves the systematic rejection of entitlements to resources and services and the negation of the right to participate on equal terms in a social relationship on economic, social-cultural, and political grounds. It can occur at various levels within and between households, villages, cities, states, and globally.

1.2 Various dimensions of exclusion

1. Social exclusion has several dimensions. It exists in various spheres and many forms. In its most straightforward understanding, social exclusion is a lack of access to resources and consequent inability to utilize them. Race and caste have, however, dominated the discourse on social exclusion. Social position and occupational hierarchy are potentially volatile to exclusion. Following are the few dimensions of exclusion.
2. Political exclusion can be defined as the denial of citizenship rights such as political participation and the right to organize, freedom of expression, security, equal opportunity, and the rule of law. Bhalla and Lapeyre (1997: 420) argue that political exclusion involves the notion that the state, which grants

⁴ Marginalized Population, National Central Collaborating for determinate of Health (NCCDH), 2021

⁵Final Report to the WHO Commission on Social Determinants of Health from the Social Exclusion Knowledge Network (2008) says that "Exclusion consists of dynamic, multi-dimensional processes driven by unequal power relationships interacting across four main dimensions—economic, political, social and cultural—and at different levels including individual, household, group, community, country, and global levels. It results in a continuum of inclusion/exclusion characterized by unequal access to resources, capabilities, and rights which leads to health inequalities."

civil liberties and fundamental rights, is not a neutral agency but a vehicle of a society's dominant groups and may thus discriminate between social groups.

3. Economic exclusion includes lack of access to labor markets, credit, and other forms of 'capital assets.'
4. Social exclusion may arise in the form of discrimination and several dimensions, it includes age and gender, ethnicity, which reduce the opportunity for such groups to gain access to social services and limit their participation in the labor market.
5. Cultural Exclusion is defined as the extent to which diverse values, norms, and ways of living are accepted and respected.

1.3 Marginalized Communities

Women, people with disabilities, Scheduled Castes (Dalit), Scheduled Tribes, Elderly or Aged people, Children, Sexual Minorities, etc., are the marginalized communities. Sexual Minorities include Gay, Lesbian, Transgender, Bisexual, Kothi, Hijira experience various forms of discrimination within the society and the health system (Suresh Bada Math & Shekhar P Seshadri, 2013). This article review focuses on including marginalized communities, especially on transgender studies. The transgender community is socially excluded from all over the world. They were experienced high levels of physical abuse and faced discriminatory behavior in daily life. Such attitudes make them vulnerable to risky behavior, forcing them to become commercial sex workers. Begging, drugs use, and even suicidal ideation (Hassan Bin Usman & et al., 2018).

1.4 Transgender

Transgender is an umbrella term for people whose gender expression and identity do not conform to the norms and expectations traditionally associated with the sex assigned to them at birth; it includes transsexual, transgender, or otherwise considered gender non-conforming (WHO, 2015). Transgender fall under the LGBT group (lesbian, gay, bisexual, and transgender). They constitute the marginalized groups of society in India and thus face legal, social, and economic difficulties (Neethu Naik, 2014). Transgender, also known as the third gender or third sex, has always been there in our society worldwide. A transgender is a person who identifies himself or herself as sex that is different from what he or she was identified to be at the time of his/her birth. They desire to express themselves (through behavior, appearance, or interest) differently from the established stereotypes of being men or women (Megha & Raju, 2020); Altitio (2011), Forsyth (2014), and marla (2016) also explained that transgender is person/human being has a gender identity or gender expression that differs from the sex that they were assigned at the time of birth.

In India, the term transgender is known by different terminologies based on regions and communities like Hijras, Kinnar, Aravani, Kothi, Shiv Shaki, and Jogtas/Jogppas. According to the 2011 census, the total population of transgender is around 4.88 Lakh, but most of them are invisible in mainstream society (Census, 2011). In Kerala, the Policy estimated that more than 25,000 transgender are living, but less than 4000 transgender are ready to come out to the mainstream society with their own gender identity (Aneesh M.S., 2017). Kerala is the first state to create a legal framework for transgender. The Policy proves that people face

discrimination in their day-to-day life such as education, employment, housing, health, and other areas. The court directed the central & state government to grant legal recognition to the third gender. It supports the rights of transgender persons to decide their self-identity. The court has also made various other legal declarations for the upliftment of the deserted community. But still, transgender has got struggling with their identity and are discriminated against by society on the grounds of sex (Transgender Protection Act, 2019).

Discrimination against transgender is one of the evolving issues worldwide (K. Delliswararao and C. Hangsing, (2018), Gayathri N. and Dr. Karthikeyan P (2016). From this reorganizing their gender identity is a significant concern. Recognizing a trans person's gender requires respecting the right of that person to identity, 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. Violation of Human rights against sexual minorities, including the trans communities, has been largely documented. Most of the families do not accept if their male or female child starts behaving in ways that are considered feminine/ masculine or inappropriate to the expected gender role. The transgender communities are excluded from effectively participating in social and cultural life, economy, politics, and decision-making processes. Transgender communities face a variety of social insecurities. Since almost all transgender run away or are evicted from the house, they do not expect any support from their family in the long run. Subsequently, they face many challenges, especially when they cannot earn due to health concerns, lack of employment opportunities, or old age (Delliswararao and C. Hangsing, 2018).

Non-Governmental organizations and charitable societies are trying to protect this marginalized community. But the absence of laws and State initiatives has held back the progress. A giant leap towards inclusivity came with the Supreme Court's verdict of NALSA VS Union of India, 2017. The Judgment gave legal status or protection to the identity of transgender and included the right of gender identity in the right to life with dignity. But, post the verdict, there has been a lack of laws and policies regarding the protection of the marginalized community. The third-gender community is still one of India's most backward and marginalized communities. Along with educational, social, and economic marginalization, they are also marginalized in accessing any other public space like legal and health services. (RGICS Policy 2018)

This research paper is based on the previously published literature. The researcher reviewed theoretical and empirical articles on transgender. It retrieves relevant documents for subsequent analysis that combined keywords including Marginalized communities, Transgender, third Gender, Socio-Economic - Financial – political – health inclusion, and Exclusion. This particular article is divided into five subparts.

1. Legal Framework
2. Social Inclusion
3. Financial Inclusion
4. Workplace Inclusion
5. Educational Inclusion

2.1 LEGAL FRAMEWORK

Following are the main policy implication for transgender inclusion in India. All these policies are taken as inclusive steps for Transgender in India.

NALSA (National Legal Service Authority) Vs. Union of India 2014

It is a landmark decision by the Supreme Court of India, which declared transgender people, also called the 'third gender,' affirmed that the fundamental rights granted under the Indian Constitution will be equally applicable to them and gave them the right to self-identification of their gender as male, female or third gender. This Judgment has been distinguished as a major step towards gender equality in India. Moreover, the court also held that the transgender community was treated as socially and economically backward classes; they would be granted reservations in admissions to educational institutions and jobs.

It suggested the formation of a national institution to work for the cause of upliftment and empowerment of the Trans community. The Supreme Court also asked the government to look for ways to reserve seats for Trans people in educational institutes and employment. It helps the implementation of the recommendation of the 'Expert Committee Report' of the Ministry of Social Justice and Empowerment, which suggested ways to cope with the community's discrimination. However, none of the recommendations by the Supreme Court or the Expert Committee has been executed so far. The Judgment had not changed the situation on the ground much, as even after that, trans patients had died in hospitals because the staff could not decide if the patient should be admitted in the female or male ward (Saumya, 2017).

THE TRANSGENDER PERSONS (PROTECTION OF RIGHTS) BILL, 2016

The Transgender Persons (Protection of Rights) Bill, 2016, which was brought to make laws for the transgender, still stands pending in the Parliament, despite Government's claim to pass it in the last monsoon season. Before this bill, the Rights of Transgender Person Bill was introduced in Rajya Sabha in 2014 as a Private Member's Bill. This bill gained unprecedented attention and support in the assembly and was passed unanimously. However, the bill's fate was not the same after being transferred to the lower group. The bill was not discussed and was delayed. Later, the Ministry of Social Justice and Empowerment displayed a draft with a similar title but with much-omitted content, which later became the Transgender Persons (Protection of Rights Bill) (Aruvidha, 2016).

THE TRANSGENDER PERSONS (PROTECTION OF RIGHTS) BILL, 2019 (THE REVISED BILL)

The Transgender Persons (Protection of Rights) Act, 2019 is an act of the Parliament of India to provide for the protection of the rights of the transgender community, their welfare, and other matters. The act was introduced in the Lok Sabha in the Parliament on 19th July 2019 by the Minister of Social Justice and Empowerment, Thawar Chand Gehlot, in light of the lapse of the Transgender Persons (Protection of Rights) Bill, 2018 (Bill No. 210-C of 2016). 2016 version preceded the 2019 act and the immediately preceding 2018 bill. They were met with criticism and protests by transgender people, activists, and lawyers in India. The

2016 bill was sent to a standing committee that submitted its report in July 2017. The Lok Sabha passed a newer version of the transgender protection bill in December 2018. But, it did not incorporate many of the committee's recommendations. Although members of the opposition criticized the 2019 act and assured transgender people that they would not vote in favor of it, it was passed by the Lok Sabha on 5th August 2019 and by the Rajya Sabha, the house of the Parliament, on 26th November 2019. The President assented to it on 5th December 2019, upon which the act was published in the Gazette of India. It has been in effect since 10th January 2020 following notification of the same in the Gazette on the same day.

Inclusion aims to embrace all people irrespective of gender, race, disability, medical, or other need. It is about giving equal opportunities and getting rid of discrimination and intolerance (removing barriers). It affects all aspects of public life. In other words, inclusion means the act or practice of including and accommodating person or people who have historically been excluded from all walks of life because of their gender, race, sexuality, or ability. Social, economic, educational, financial inclusion, cultural inclusion, political inclusion, etc., are different forms of inclusion.

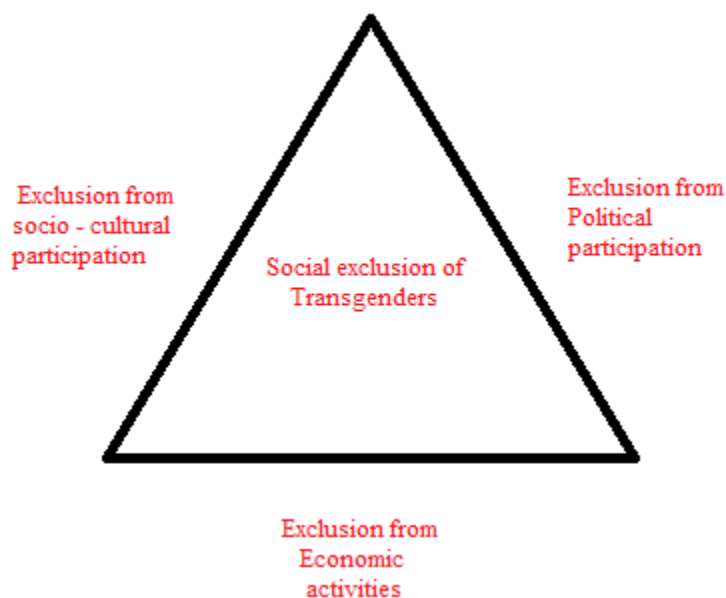
STATE POLICY FOR TRANSGENDER IN KERALA, 2015

The Government of Kerala published the state policy of transgender persons in Kerala in 2015. The Policy aims to accomplish the constitutional rights of the transgender community as mandated by the Supreme Court in NALSA VS. Union of India. The Policy recognizes that transgender persons face injustice and inequality in many places, including their own houses. It notes that the main issue faced by transgender persons is exclusion from the socio-economic and political spectrum. Reforming this problem will remove the stigma and discrimination faced by transgender persons. Improving this issue will remove the stigma and discrimination faced by transgender persons.

Equality, access to development opportunities, resources, and benefits, freedom of expression, living with dignity and enjoying a life free from violence, Equal participation in crucial development decisions influencing their life and liberty are Policy's objectives. The Policy acknowledges the essential documents on transgender issues such as the Constitution of India, 1950, NALSA VS, Union of India, and the report of the Expert Committee constituted by the Ministry of Social Justice and Empowerment in 2013.

2.2 SOCIAL INCLUSION

One of the significant social issues concerning the country is the identity of transgender. Over a decade in India, the issue of transgender has been a matter of quest in both social and cultural contexts where gender equality remains a challenging factor towards the development of society because gender stratification exists in every sphere of life as one of the barriers prevailing within the social structure of India. Social inclusion is the process by which efforts are made to guarantee equal opportunities that everyone, irrespective of their background, can achieve their full potential in life (UNDESA). The issue of the third gender is still in debate and uncertain even after the apex legal body, the Supreme Court of India, recognizes them as a third gender. (Delliswararao and Hangsing, 2018). The following figure shows the intensity of Exclusion of Transgender.



Source: K. Delliswararao and C. Hangsing (2018)

According to Delliswararao and Hanging, Transgender excluded from all kinds of social activities. Exclusion from financial and economic Participation and Lack of Social Security is another important problem raised by this article. The Researchers are trying to explain, Issue of Transgender in defining their socio-cultural exclusion and inclusion problems and development process in the society, and Perceptions by the mainstream. Vivek & et al. (2016) argued that social inclusion and equality of transgender is a pivotal path to development. Hence countries urgently address the violation of human rights of transgender people to honor international obligations, stem HIV epidemics, promote gender equality, strengthen social and economic development, and stop untrammelled violence.

Sexual minorities like Transgender, Gays, lesbians are facing physical, institutional, and societal discrimination worldwide. Previous literature gives experiences of different countries in the world. Transgender communities are living in Pakistan, facing various forms of social exclusion mainly because of the negative attitude of people towards them (Abdullah and et al., 2012). Discriminatory victimization, institutional discrimination, physical/ verbal abuse, forced sex at the tender age, and lack of support from the family and community all have the potential for sizeable effects on the risky behavior, including high rates of suicidal attempts in transgender, selling sex, and drug abuse (Ahmed and et al., 2014).

Dr. Muhammad Mumtaz Ali Khan & Dr. Imran Alam (2021) explains that the Government of Pakistan has passed bills and made laws to protect the rights of transgender people. Still, it has failed in implementing those laws in practice as there is a vast gap between theory and methods at the governmental level.

2.3 FINANCIAL INCLUSION

According to the development of a particular economy, the term financial inclusion explains in a different meaning. In short financial inclusion means including everyone in economic activities or providing financial services to ordinary people. It includes giving loans, accepting deposits, general utility services, etc. Financial inclusion means the process of ensuring access to financial awareness, services, knowledge, and timely and

adequate credit facilities where needed by vulnerable groups in the society like weaker sections and low-income groups at an affordable cost (The Committee on Financial Inclusion, Chairman: Dr. C. Rangarajan).

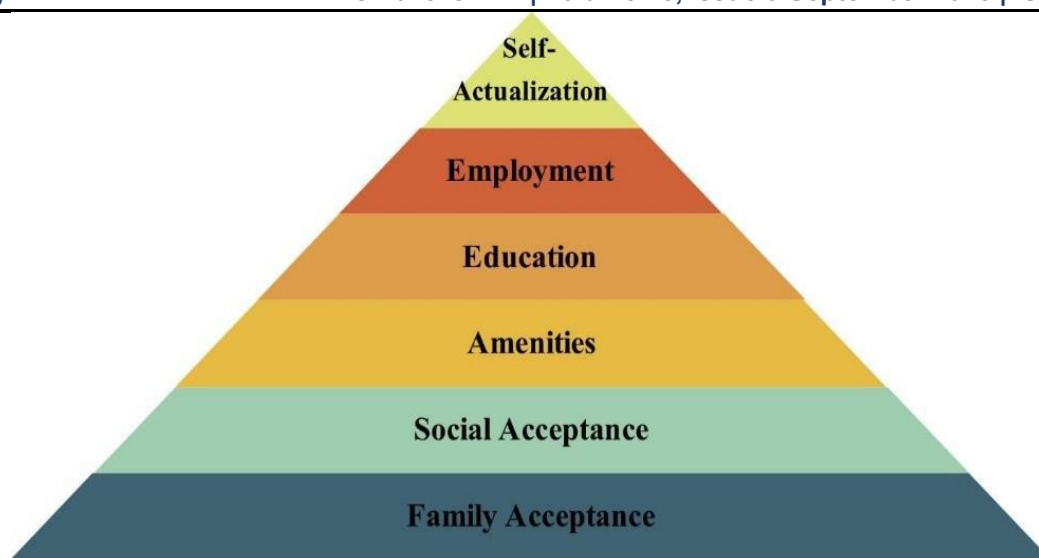
Our Government has introduced different financial inclusion policies for Transgender like Pradhan Mantri Mudra Yojana (PMMY), Pradhan Mantri Suraksha Bima Yojana (PMSBY), etc. But in real-life scenarios, marginalized communities are excluded from all these policies. The third gender, or the transgender, is often neglected or given the least importance in financial activities because of their gender identity. Previous studies provide evidence for excluding transgender in economic activities, especially from organized financial sectors.

The Kerala government has initiated various schemes to promote the self-employment of transgender. But the number of transgender people who benefit from these schemes is still unknown. Microfinance opportunities should be made accessible to transgender as well. When they are left to be working in groups for their betterment, the program can achieve the target of universal inclusiveness of the transgender community. Microcredit facilities should be provided without asking for many legal documents. Many schemes and rules have been enacted at the Central and State levels to protect the marginalized from various kinds of exclusion and violence. Necessary actions must be taken to ensure that all these provisions are made use of in the right and just manner (Megha Susan Philip & K.V. Raju, 2020).

A study conducted in Odisha (Barik & Sharma, 2018) talks about how microfinance can help in reducing gender inequality and also how to tow it can be beneficial for the transgender community. This data is based on primary data collected through in-depth interviews and survey methods. According to their study, the accessibility and usability of MFIs and SHGs by the transgender people in Odisha were less. It says that transgender is denied microfinance facilities for various reasons such as the crisis in gender identity, lack of legal documents, inadequate financial literacy, absence of awareness, lack of policy initiatives, etc.

'Financial security among transgender in India: An introduction to trans-inclusion model' is the Trans financial inclusion model given by Alan Homes and others. This research work is based on primary and secondary data. Primary Data was collected through the Snowball Sampling method. The interview was conducted at a community-based NGO, PAYANA.⁶ PAYNE's focus is on the welfare of the transgender community. The interview was conducted with 15 male to female transgender respondents. A semi-structured interview was conducted, where basic questions about their financial health and work-life balance. The main findings of this study are that the job in Kochi Metro is better than begging and sex work, although the community might not believe this. The understanding and the desires of the respondents led to creating the Trans-Inclusion Model parallel to Maslow's hierarchy of Needs. (Alan and et al., 2019)

⁶ PAYNE is a Bangalore-based NGO that focuses on the protection and upliftment of the LGBTQI community.



Sources: Alan and et al., 2019

This model is one of the best contributions to the financial inclusion of the third gender. Trans inclusion method covers all areas of the social life of a human being. This model starts from Family acceptance and ends with Self-actualization needs.

2.4 WORKPLACE INCLUSION

Workplace inclusion is one of the significant challenges in the labor market. Inclusion is the practice of ensuring everyone with equal access to opportunities and resources. Its efforts in the workplace help to give traditionally marginalized communities, like those based on race, gender, or even those with physical or mental disabilities, a means to feel equal in the workplace. A workplace should be cohesive and inclusive of all sections. Inclusions in the workplace mean all about understanding and respect for each workplace. Any discrimination at the workplace directly affects the employees' productivity, which ultimately affects the economic perspectives of the organizations. Most organizations, over the world have begun to adopt LGBT-friendly policies and follow LGBT non-discriminatory policies. It is considered that having LGBT friendly environment at the workplace brings a new dimension to the workforce, for instance, a diverse workforce, more excellent ideas, and innovations; also, it enhances the economic perspectives of the organizations (Nishul & Dr. Anindita, 2019).

But many studies report a high rate of discrimination against transgender. The existing literature shows that transgender is facing ridiculous behavior, mental and physical harassment, social isolation, lack of confidence, etc. are the major challenges in the workplace. As per the expectation of transgender from society, demand for self-respect, stop laughing at them, social inclusion, and acceptance. The majority were facing physical/sexual harassment and intimation problems with colleagues, whereas some reported physical/sexual victimization at the workplace. The majority were facing physical/sexual harassment and intimation problems with colleagues, whereas some reported physical/sexual victimization at the workplace. (Ansari & et.al 2021)

Shore et al. (2011) explained that inclusion is possible only with high belongingness and high value in uniqueness, and such a state of affairs is possible only when employees are included in organizational endeavors as insiders and are supported to preserve their uniqueness in their respective organizational roles.

With India's high context collectivist perspective, transgender inclusion in the field has begun to rise gradually. Having a patriarchal mindset, society continues to marginalize, bully, and ill-treat members of the transgender community. Peppin and Noorani (2018) suggested that phobias associated with genders can potentially be dangerous for business now. Specific initiatives at structures have been taken in this regard. For example:

1. Tata Group began to make LGBTQ+ friendly workplaces (Tata.com, 2018). Tata Consultancy Services collaborated with Humsafar Trust, Mumbai, in the recruitment and selection drive (Tata.com, 2018).
6. Kochi Metro resolved washroom issues for transgender employees.
7. Global Technology, Bengaluru took initiatives to provide an office buddy and an external counselor to Trans people during the induction period. Godrej Industries partnered with U.N. initiatives to deal with queer discrimination at the workplace (Dasgupta, 2017).

Another critical issue of transgender in the workplace is gender identity. 'Inclusion and exclusion of sexual minorities at organizations Evidence from LGBT NGOs in Turkey and the U.K.' is an empirical study showing the importance of gender identity in the workplace. Identifying with a pre-defined sex category is often a standard prerequisite for employment—even if for no other reason than administrative purposes. Thus, transgender is often forced to choose between male or female as an operational basis of gender role expectations. In addition, many jobs tend to be associated, explicitly or implicitly, with specific genders (Gorman, 2005), and some job openings (especially low-skilled ones) often specify the sex of the applicant being recruited (Bonoli and Hinrichs 2012). For instance, the clerical staff is often female (Gurney 1985), whereas construction workers are often male (Fielden et al.2000). Thus, transgender individuals have to nominate a "box" that does not necessarily capture their true gender identity to be part of the workplace. It is further complicated because some transgender individuals identify with a binary sex category, but others do not. Such forced gender nominations have significant implications for the ability of transgender individuals to feel part of and be productive contributors to the workplace. (Erhan and Emir, 2019)

Moreover, this article collected evidence from LGBT NGOs in Turkey and the U.K. The significance and the role of context in shaping public discourse, policies, and practices of LGBT organizations in Turkey and the U.K. were explored in greater detail. Based on the coding and thematic analysis of the interviews, three main findings were presented, which are "inclusion and exclusion at work," "inclusion and exclusion in politics," and "inclusion in LGBT organizations"(Erhan Aydin and Emir Ozeren, 2019) The findings of this research show that workplaces in the U.K. mostly have inclusionary implementations. However, some studies (e.g., Brothers, 2003) highlight the workplaces do not have an inclusionary perspective for minority LGBT groups such as disabled and Muslim LGBT individuals. Even though the U.K. is amongst the countries that have

regulations for LGBT individuals, the regulations are not reflected in good practices (Ozeren and Aydin, 2016). Thus, as Colgan and M.C Kearney (2011, p. 615) put forward, "Much has been done, but much is yet to do."

2.5 EDUCATIONAL INCLUSION

As an initiative to abolish the Exclusion of Transgender, the Supreme Court, in 2014, accorded them legal recognition as the "third" gender and even encouraged their admission to institutes of higher education. Sharma conducts an exploratory study, which is a simple direction for the educational inclusion of transgender. It examines the attitudes and perceptions of a group of university students towards the inclusion of transgender into the student community and thus is campus climate research that can be useful for "uncovering persistent, systemic disadvantages based on identities and group membership, as well as for measuring progress where it is occurring" (Renn, 2010) This particular study is based on Freire's approach. Paulo Freire's Pedagogy of the Oppressed (1970) was a landmark work in education because of its critique of everyday classroom teaching and proposal for making education a laboratory, consciousness-raising practice. (Sharma, 2017)

'Supporting transgender students in schools: beyond an individualist approach to trans inclusion in the education system' is a study based on research drawn from a more extensive international study by the authors concerned with investigating policies and practices in schools that support transgender youth gender-expansive education. They provide theoretically informed empirical insights into administrative and pedagogical approaches to supporting transgender students in schools. This study contributes to an emerging body of research that documents the viewpoints of educators in response to the increasing visibility of transgender youth in schools and a growing awareness of their experiences which have highlighted the institutional and systemic barriers continuing to impact the provision of support for transgender students in the education system. (Wayne Martino and et al. 2020)

3. DISCUSSION

This review paper synthesized the trans perspectives and experiences of inclusion in 55 studies. The main findings of this review are included in 5 sub-points, legal Framework, Social inclusion, educational, workplace, financial inclusion. And also, this research article collects some evidence from other countries' experiences. Transgender has lots of freedom in papers, not in reality. They are excluded from all walks of life. All previous studies perfectly addressed the problems of transgender, but none of the above work didn't give a proper solution to their problems. This article review examines the experience of Australia, the U.K., Bangladesh, Pakistan, and India.

The Government of Pakistan has passed bills and made laws to protect the rights of transgender, but it has failed in implementing those laws in practice as there is a big gap between theory and practice at the governmental level. This research work identified that a minimal number of Transgender people had gotten access to education, and very few Transgender people have started coming into mainstream employment.

Many transgender still clings to their old profession of begging on roads waiting for the change of attitude of people towards them.

From Bangladesh, there is lots of work related to the inclusion of transgender. 'Managing diversity through transgender inclusion in developing countries: A collaborative corporate social responsibility initiative from Bangladesh' is one of the creative works for transgender inclusion, highlighting issues of transgender and inclusionary measures. The International Centre for Diarrhoeal Disease Research Bangladesh (ICDDR, 2008) conducted a study on Hijras to understand the challenges they face. The study finds out that transgender individuals in Bangladesh are excluded from every aspect of society, including not having the right to vote.

From the experience of the U.K., the Government took lots of inclusionary measures to include the transgender community. The U.K. is amongst the countries that have regulations for LGBT people; the laws are not reflected in good practices (Ozeren & Aydin, 2016). Some studies (Brothers, 2003) highlight the workplaces do not have an inclusionary perspective for minority LGBT groups.

In the case of Australia, they introduce the Sex discrimination act. In 2013, one of the final acts of the Gillard government was to amend Australia's Sex Discrimination Act to add sexuality, gender identity, and intersex variations as protected categories. The entire Sexuality Discrimination Bill, drawing on incorrect, confusing, and outright lying information about what it means to be transgender.

In Malaysia, the term 'transgender' refers to those individuals who act inconsistently with physiological sex (Teh, 2001). The population comparison between F - to - M and M - to F transgender individuals, M - to F is higher in number. The evidence shows that the increasing number of Transgender in Malaysia has caught the attention of authorities (Sabri et al., 2014). The authorities strongly opposed transgender identity and inclusion in the ASEAN Declaration of Human Rights. Malaysia's government rejects transgenderism because of ethical and moral values.

The transgender community is completely neglected from all walks of life from the above analysis. Every nation adopts different policies for protecting the transgender community. But some countries didn't take any step for the inclusion of transgender. Many transgender still holds on to their old job of begging, Sex works, etc. The attitudes of people and authorities must change and accept the transgender community as our brothers and sisters to provide respectable life in society.

CONCLUSION

The transgender community often faces neglect, mental and physical abuse (Khan et al., 2009). This review paper tries to analyze the problems and prospects of transgender in different countries and the different inclusion policies of transgender individuals through the previous literature. The inclusion of transgender in the workforce, political institutions, education system, etc. are remains a thorny issue in many Asian countries, where religious norms often serve as concrete scripts of gender roles.⁷. Lack of access to life and health

⁷ Abdullah et al.2012; Khan et al. 2009; Owoyemi and Sabri 2013, Sabriel al. 2014 support the same idea.

insurance schemes most Transgender people are not under any life or health schemes because of lack of knowledge, inability to pay premiums, or inability to get enrolled in the schemes. Thus, most rely on government hospitals despite the reality of pervasive discrimination (UNDP, 2010). Every governmental authority should implement the constitutional rights for marginalized communities. The public authorities and NGOs should also end the discrimination against transgender. There is also a need to spread a more extensive awareness campaign in public for the acceptability of the Transgender community (Pinki and et al., 2020). Moreover, people need to understand that all people are different, but after all, everyone is a human being.

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