



# **Awareness Session Module for Principals and Teachers**

(100-minute Session)

**Prepared by: GAURAV Organisation**

## Awareness Session Module for Principals and Teachers

Based on the FGDs, Meetings with the Principal and Teachers and the Meetings with the MDACS Officials, the GAURAV Team worked on developing the awareness module. The same were made as a power point presentations of 76 slides.

The module is attached herewith which consist of following sessions:

1. About GAURAV organisation.
2. PPT on “Gender, Sex and Stigma”.
3. PPT on “Stigma and Discrimination in Educational Institutes and its Impact on Young Gay Men and TG”.

### Aim of Module:

Raise awareness among the administration of colleges on stigma and discrimination face by young community members in college setting and for creating enabling environment in educational institutions for college going young transgender community members.

### Session objectives:

The objectives of this session are that participants will be able to:

1. Understand about background and support of organisation
2. Broadly know the concept of transgender
3. Identify issues faced by young community members in college setting.
4. Be aware of your role in creating enabling environment for youth transgender

### Presentation details:

Sessions	Particulars	Slide Number	Approximate Time
	Welcome	Slide 1	05 Mins
Session 1	PPT About GAURAV Organisation	Slides 2-12	15 Mins
Session 2	PPT on Gender, Sex and Stigma	Slides 13-65	40 Mins
Session 3	PPT on Stigma and Discrimination in Educational Institutes and its Impact on Young Gay Men and TG	Slides 66-76	40 Mins



*Welcome!*

# Session: 1



# GAURAV

TOWARDS EQUALITY, PARTICIPATION AND INCLUSION

## **Greater Action for Unity Right Advocacy & Visibility**

Mumbai Area: 5 Zone

Nagpur city

### **Typology**

**Male Sex Workers (MSW)**

**Men having Sex with Men (MSM)**

**Transgender (TG)**

**LGBT Youth**

# **BACKGROUND OF ORGANIZATION**



The aim is to promote health-seeking behavior and reduce STI and stabilize HIV in the community.

# BACKGROUND OF ORGANIZATION

- **GAURAV** is a registered Community Based Organization (CBO) that has been nurtured by The Humsafar Trust and works within its community of MSW (Male Sex Workers) in Mumbai District. The community based organization started with donations from seven committee members due to their passion and drive to improve the lives of their fellow MSW and MSWs. GAURAV is a member of Aastha Parivaar, which is a federation of sex worker CBO's in Mumbai and Thane Districts.

GAURAV focuses on two main areas of work:

- **Income Generation:** Participating in the Aastha Enterprise –Selling of compacts and pancakes, Cultural activities - planning/organizing parties, Donations from clients and Fashion designing.
- **Empowerment Activities:** Outreach programs with key stakeholders; such as the police and the local leaders, HIV/AIDS/STI prevention and care & support awareness and Counselling sessions with Counsellor, lawyers and doctors via camps

# **VISION STATEMENT**

Self sustaining community (MSM in sex work and their partners) to implement scaled up prevention Programme with strong focus on networking & advocacy which will help for project management, skill building and livelihood.

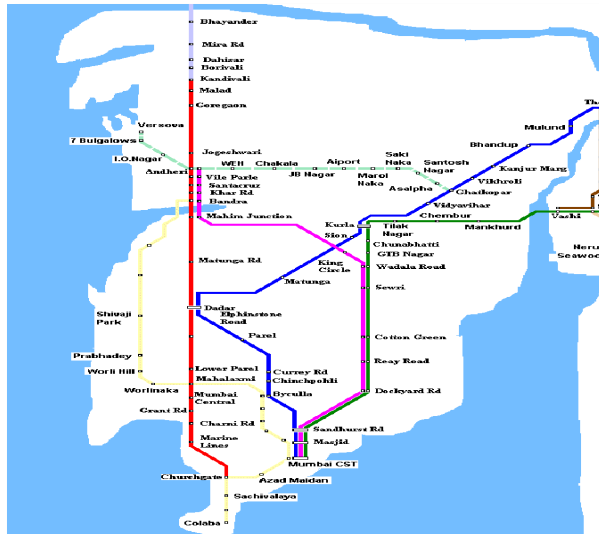
## **GOAL**

The main two goals of the CBO is to:

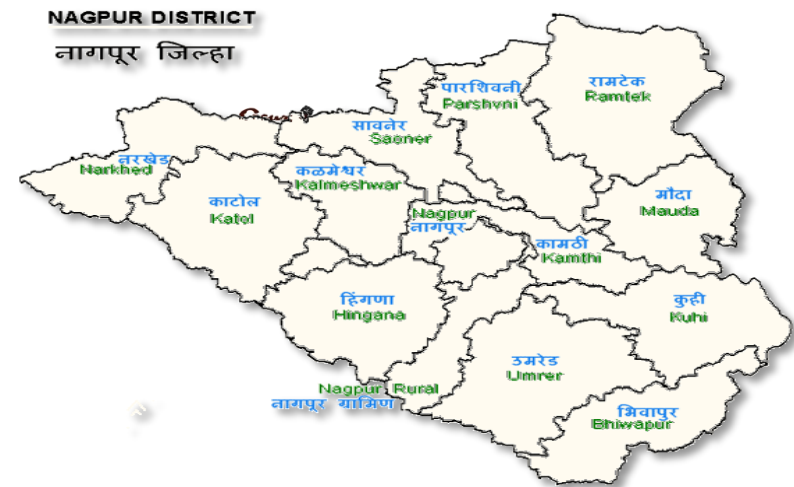
- Promote positive health seeking behaviour and reduce the HIV/AIDS and STI Prevalence in the Community
- To equip the CBO to build its own capacity and the Self Help Groups towards an empowered and dignified existence.



# AREA OF INTERVENTION: MUMBAI AND NAGPUR

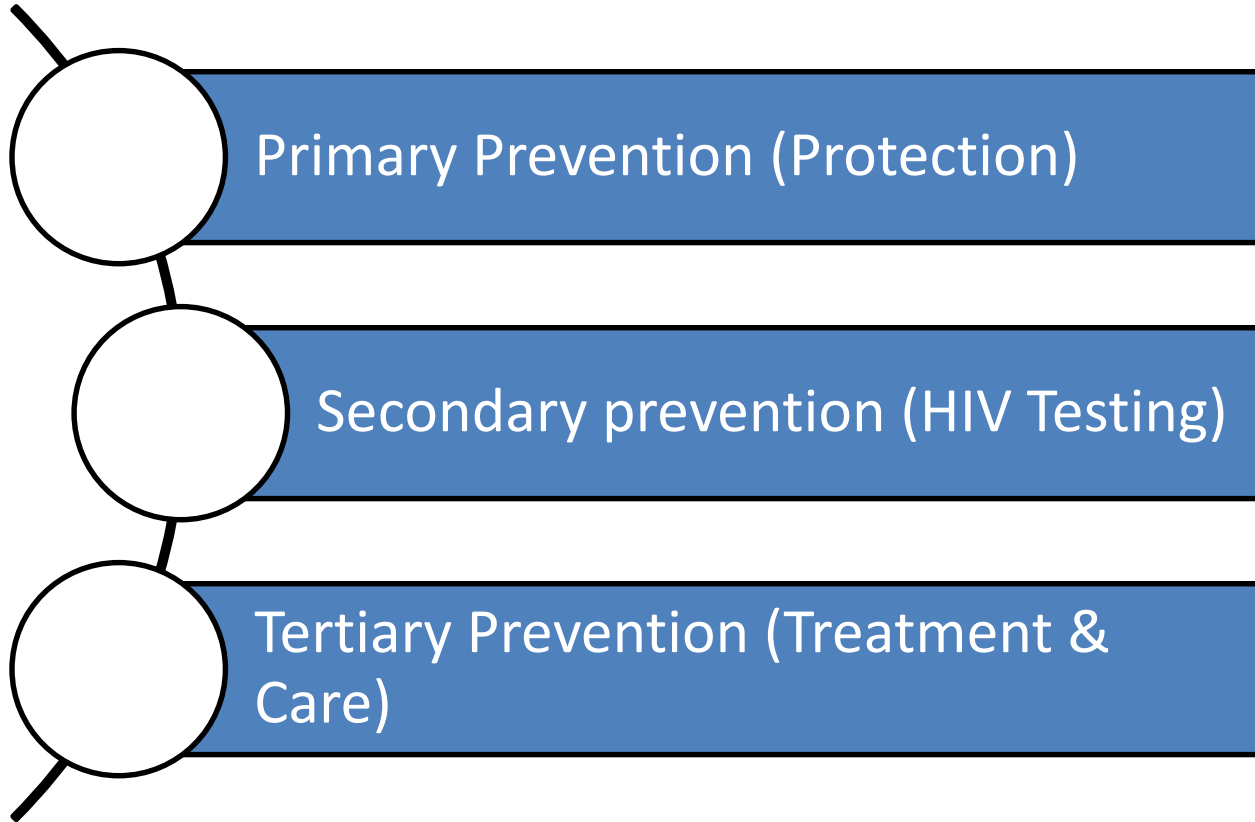


**Mumbai**  
(2329)



**Nagpur**  
(1346)

# HIV PREVENTION PROGRAM



Reduce Stigma and Discrimination

# GAURAV STRATEGIES AND ACTIVITIES









*“We have gained something we never had  
– an identity.”*



Supported by



# **Session: 2**

# **Sex, Gender and Stigma**

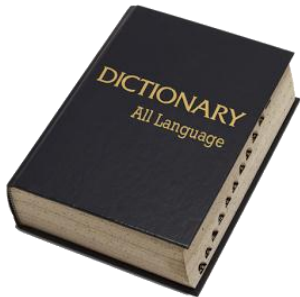


# Definition of Sex

"**Sex**" refers to the biological and physiological characteristics that **define** men and women.



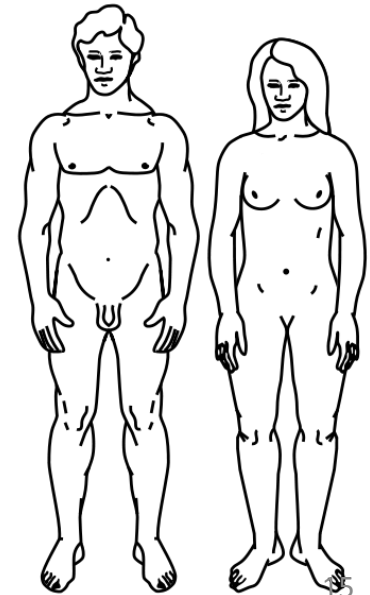
**World Health  
Organization**



1. (Chiefly with reference to people) Sexual activity, including specifically sexual intercourse.
2. *Either of the two main categories (male and female) into which humans and most other living things are divided on the basis of their reproductive functions.*

"**Sex**" refers to the **biological and physiological** characteristics that **define** men and women.

- Type of genital organs (penis, testicles, vagina, uterus, breasts)
- Type of predominant hormones circulating in the body (e.g., estrogen, testosterone)
- Ability to produce sperm or ova (eggs)
- Ability to give birth and breastfeed children



# Definition of Gender

**"Gender"** refers to the socially constructed roles, behaviors, activities, and attributes that a given society considers appropriate for men and women.



## Definitions Extended...

**"Male"** and **"female"** are sex categories, while **"masculine"** and **"feminine"** are gender categories.

# Gender and Society- The Gender Binary



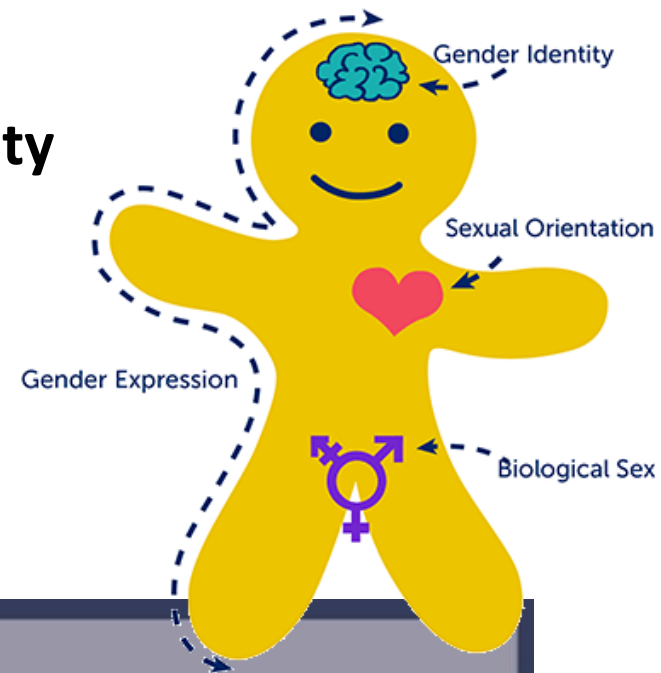
The term ***gender binary*** describes the system in which a society splits its members into one of two sets of gender roles, gender identities and attributes based on reproductive organs.

Gender role is one aspect of a gender binary. Gender roles shape and constrain individuals' life experiences, impacting aspects of self-expression ranging from clothing choices to occupation.

Traditional gender roles continue to be enforced by the media, religion and educational, political and social systems.



# Key Concepts in Sexuality



Term	Definition
Sex	The physical and biologic characteristics that differentiate men from women, such as genitalia and secondary sex characteristics.
Gender identity	Thoughts, feelings, and beliefs that are associated with a specific sex.
Social-sexual role identity	Masculine or female roles that typically are defined by culture, family, or society.
Sexual orientation	Sexual attractions (including both physical and emotional) toward the opposite sex, same sex, or both sexes.
Sexual identity	A person's definition of his/her sexual attractions, thoughts, fantasies, behaviors, and lifestyle.

# Ardhanarishvara

Generally Shiva is referred to as the **ultimate man**, he is the symbolism of **ultimate masculinity**, but you will see in the Ardhanarishvara form of Shiva, one half of him is a fully developed woman.

Shiva was in an ecstatic condition and because of that, Parvati was drawn to him.

After Parvati did many things to woo him and sought all kinds of help, they got married.

Once they were married, naturally, Shiva wanted to share whatever was his experience.



# Masculine-Feminine Balance



Parvati said, “This state that you are in within yourself, I want to experience it too.

What should I do? Tell me. I am willing to do any kind of austerity.”

Shiva smiled and said, “There is no need for you to do any great austerity.

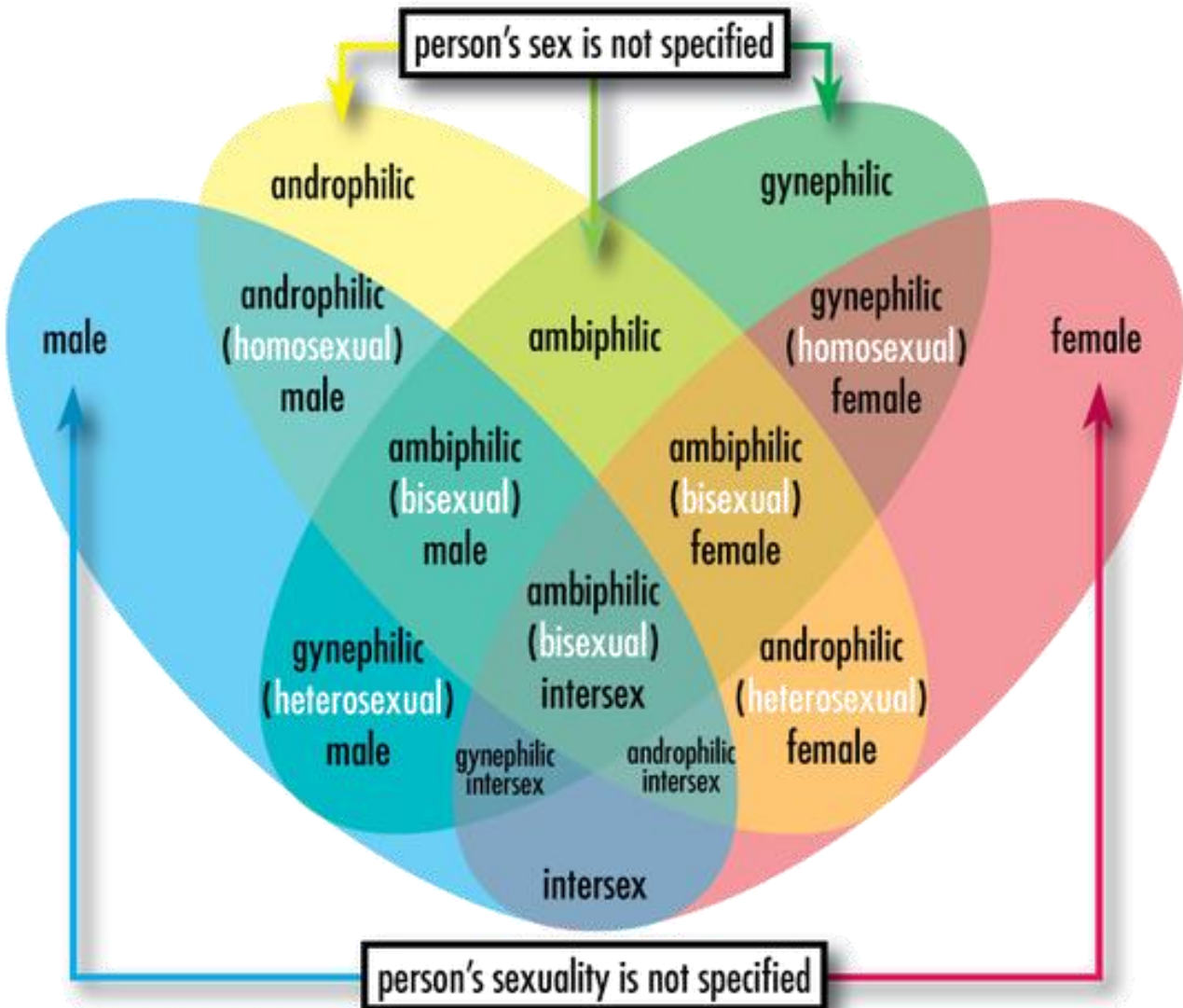
You just come and sit on my lap.” Parvati came and with absolutely no resistance towards him, sat on his left lap.

Since she was so willing, since she had placed herself totally in his hands, he just pulled her in and she became half of him.

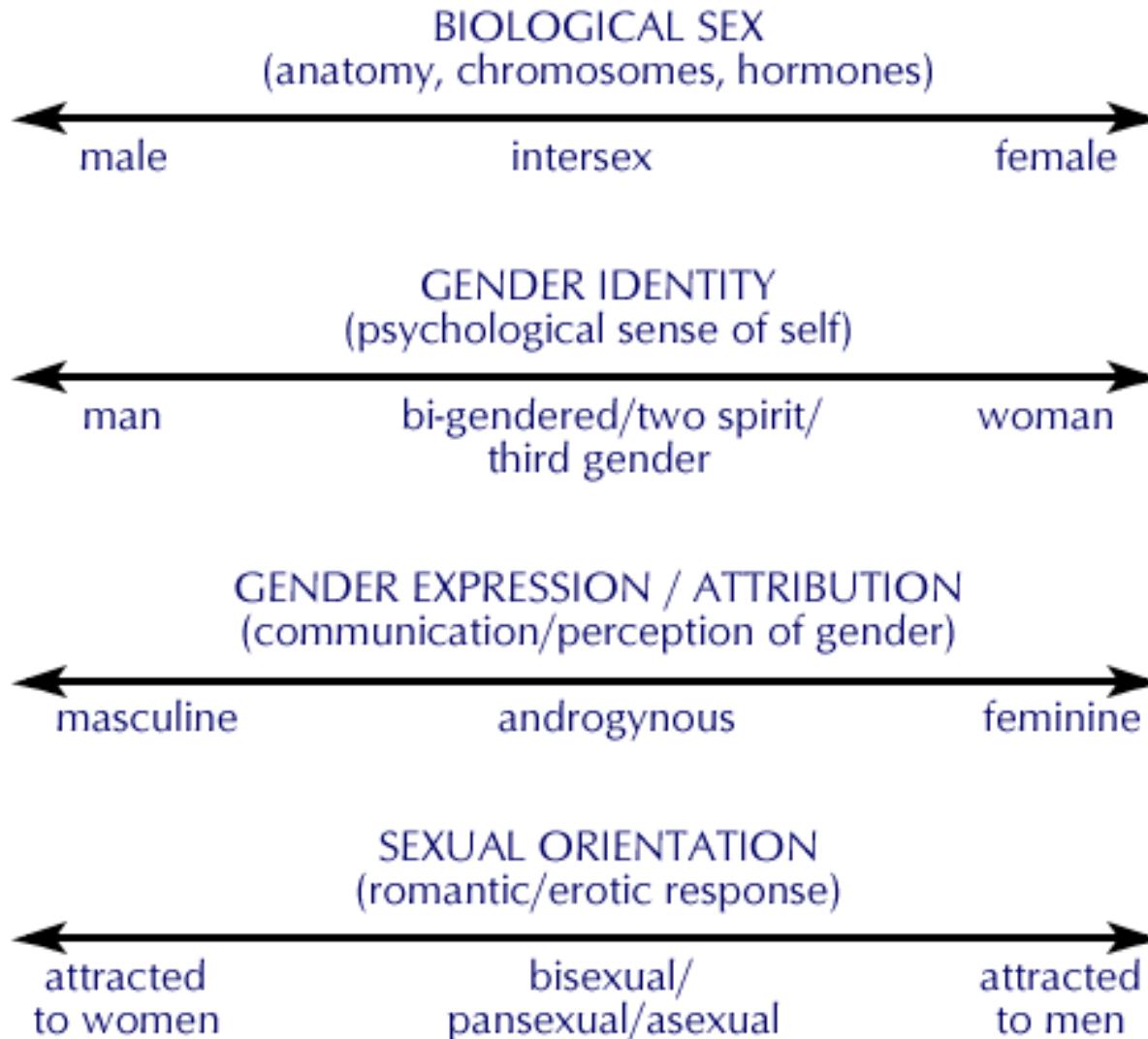
***This is basically trying to manifest that the masculine and the feminine are equally divided within yourself. If the inner masculine and feminine meet, you are in a perpetual state of ecstasy.***



# Dynamics of Human Sexuality

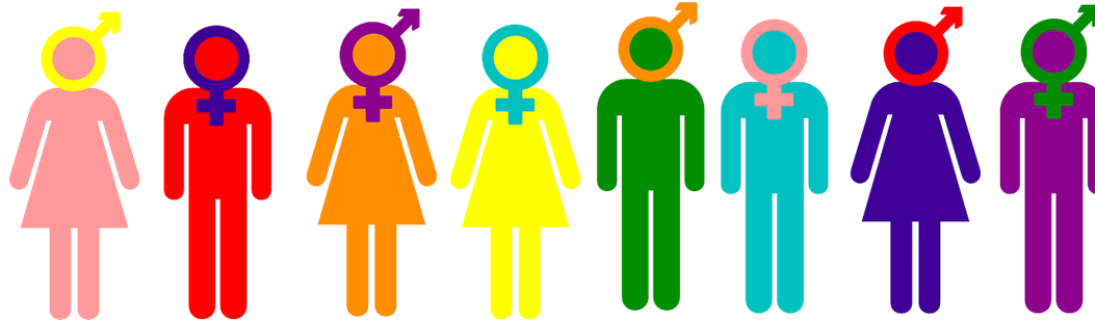


# Dynamics of Human Sexuality





# Sexuality



“Sexuality” is a central aspect of being human throughout life encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction.

Sex is a **Basic Human Biological Need**

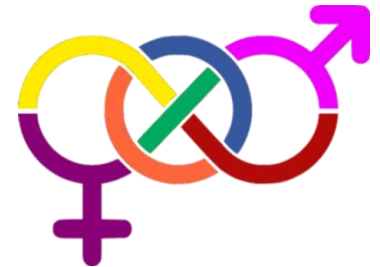
Sex is not only for **Reproduction** but also for **Recreation**

Sexuality is always **Flowing**

Sexuality is **diverse**, and **deeply personal**

Sexuality can be **confusing**

Interest in sexual activity typically increases when an individual reaches **puberty**



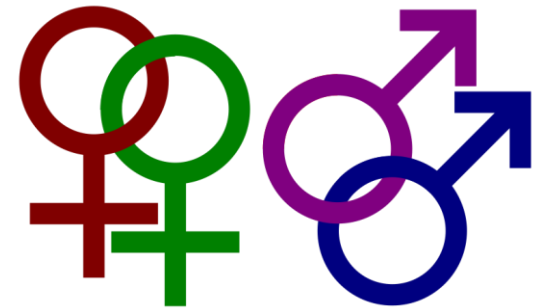
# Terminology

**Heterosexual:** A person who is only attracted (romantically and sexually) to members of the opposite sex. Also called “straight.”

**Homosexual:** A person who is attracted (romantically and sexually) to members of the same sex.

**Gay:** A person who is attracted primarily to members of the same sex. Although it can be used for any sex (e.g. gay man, gay woman, gay person), “lesbian” is sometimes the preferred term for women who are attracted to women.

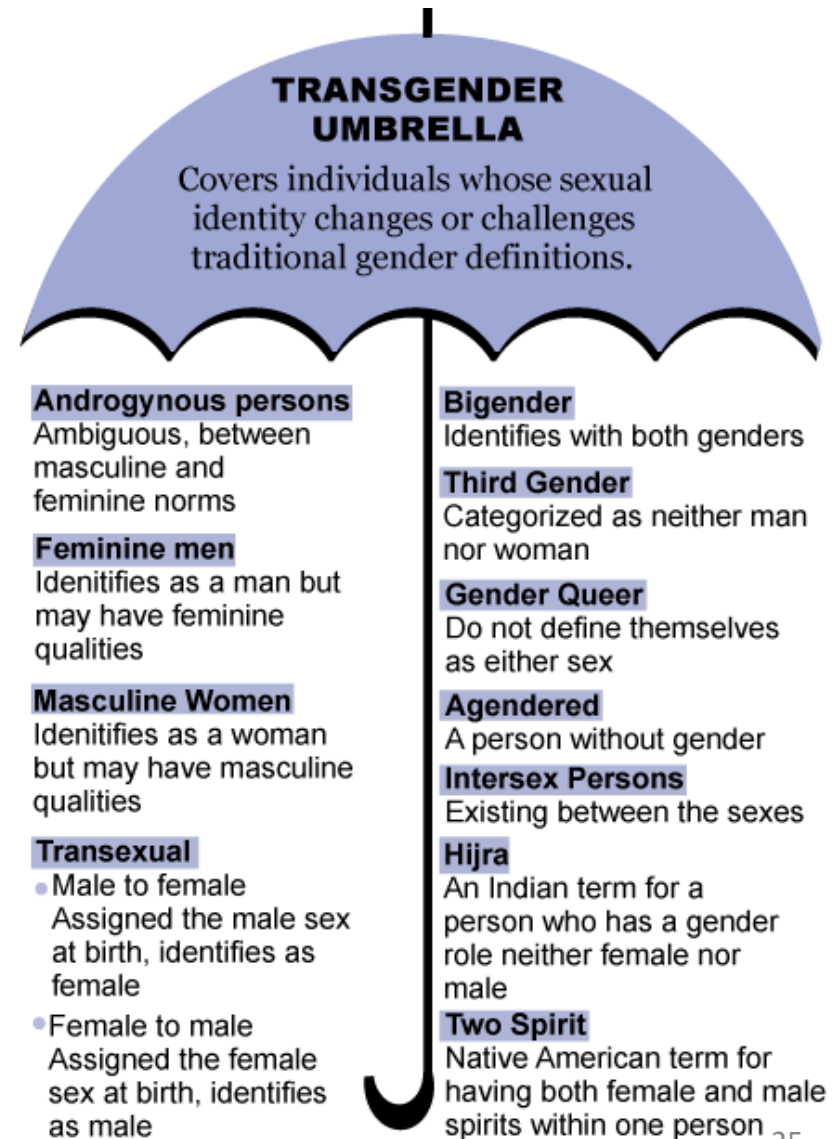
**Bisexual:** A person who is attracted (romantically and sexually) to both people of their own gender and another gender. Also called “bi”.



# Terminology

**Transgender:** This term has many definitions. It is frequently used as an umbrella term to refer to all people who do not identify with their assigned gender at birth or the binary gender system. This includes transsexuals, cross-dressers, genderqueer, drag kings, drag queens, two-spirit people, and others. Some transgender people feel they exist not within one of the two standard gender categories, but rather somewhere between, beyond, or outside of those two genders.

**Transsexual:** A person whose gender identity is different from their biological sex, who may undergo medical treatments to change their biological sex, often times to align it with their gender identity, or they may live their lives as another sex.



# Sexuality is Fluid

“Sexuality is very fluid, and you can be at any part of the spectrum at any time in your life”



**Jill Raney**

Organizer, Public Speaker, Technologist

# Sexual Orientation



*Kinsey Scale-1948*

**Androphilia and Gynephilia** are terms used in behavioral science to describe sexual orientation, as an alternative to a gender binary homosexual and heterosexual conceptualization

Androphilia describes sexual attraction to men or masculinity; Gynephilia describes the sexual attraction to women or femininity.

**Ambiphilia** describes the combination of both Androphilia and Gynephilia in a given individual, or bisexuality.

in behavioral  
alternative to  
conceptualization

		Sexual orientation	
		<b>androphilic</b> attracted to males person's sex not specified	<b>gynephilic</b> attracted to females person's sex not specified
Person's sex	<b>male</b> sexual orientation not specified	<u>homosexual</u> <b>androphilic</b> male	<u>heterosexual</u> <b>gynephilic</b> male
	<b>female</b> sexual orientation not specified	<u>heterosexual</u> <b>androphilic</b> female	<u>homosexual</u> <b>gynephilic</b> female



# Transition



# Stigma

## **What is Stigma?**

Stigma refers to attitudes and beliefs that lead people to reject, avoid, or fear those they perceive as being different.

Stigma is a Greek word that in its origins referred to a kind of mark that was cut or burned into the skin. It identified people as criminals, slaves, or traitors to be shunned.

## **What is public stigma?**

“Public Stigma” refers to the attitudes and beliefs of the general public towards persons with mental health challenges or their family members.

## **What is institutional stigma?**

“Institutional Stigma” refers to an organization’s policies or culture of negative attitudes and beliefs.

## **What is self-stigma?**

“Self-stigma” occurs when an individual buys into society’s misconceptions about mental health. By internalizing negative beliefs, individuals or groups may experience feelings of shame, anger, hopelessness, or despair that keep them from seeking social support, employment, or treatment for their health conditions.

# Discrimination

## What is Discrimination?

While “stigma” is an attitude or belief, “discrimination” is behavioral because of those attitudes or beliefs.

Discrimination occurs when individuals or institutions unjustly deprive others of their rights and life opportunities due to stigma.

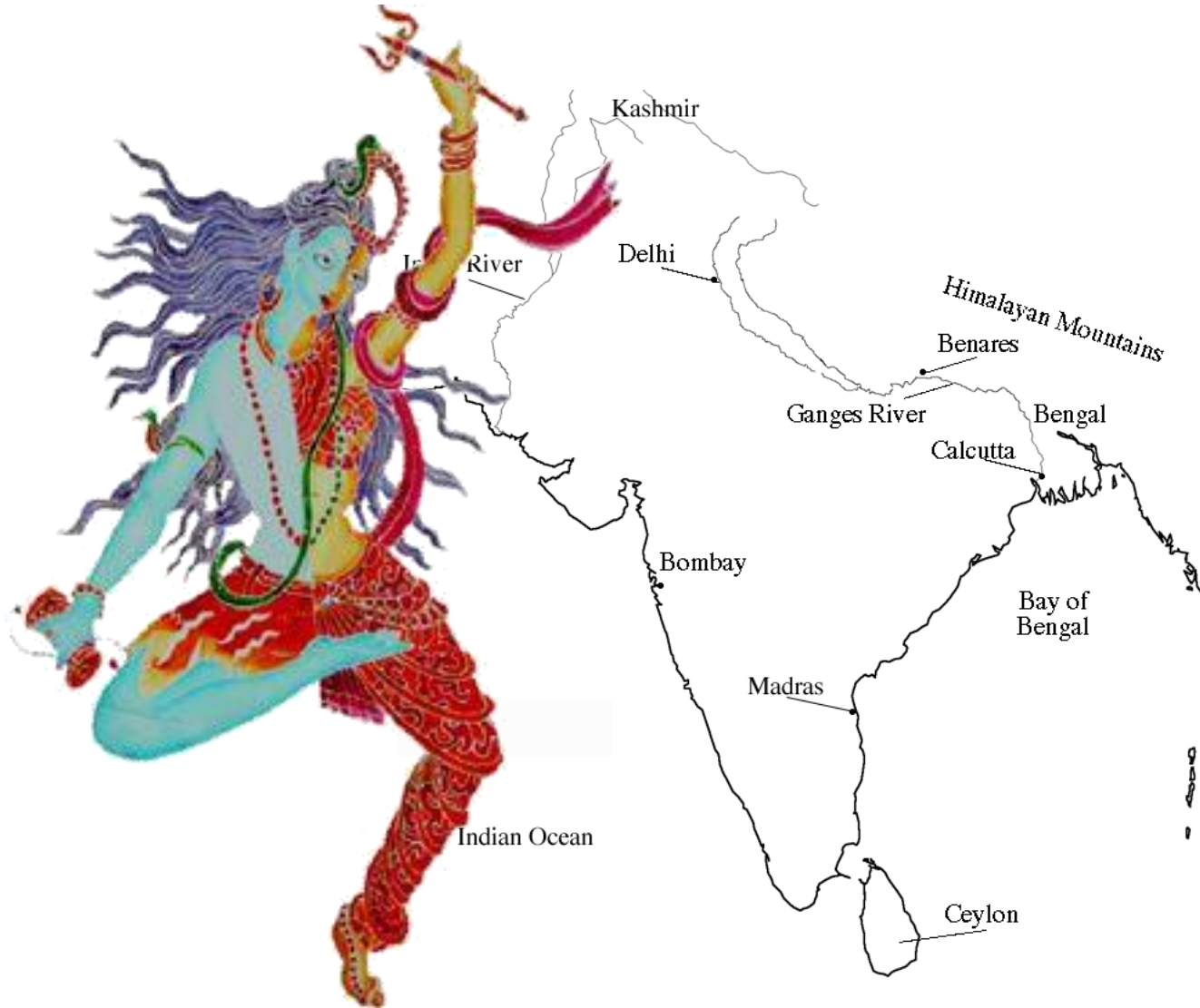
Discrimination may result in the exclusion or marginalization of people and deprive them of their civil rights, such as access to fair housing options, opportunities for employment, education, and full participation in civic Life.





# Indian Mythology

# Ardhanarishvara (Shiv-Shakti)



# Samudramanathan (Shiva and Vishnu-Mohini) Ayappa (Harihar putra)





# Ramayana

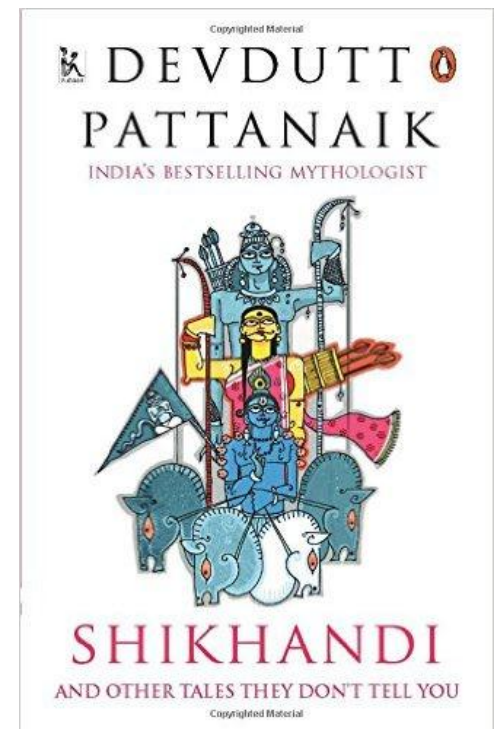
## Birth of Bhagiratha/ Rama-Exile



# Mahabharata

## Shikhandi

**Shikhandi** is a character in the Hindu epic, the Mahabharata. He was born as a girl child named 'Shikhandini' to Drupada, the king of Panchala.





# Mahabharata

## Arjuna as Brihannala and Aravan- Son of Arjuna



# “Kamasutra” of Vatsyayana

Kamasutra categorizes men who desire other men as a “third nature.”

The text goes on to subdivide such men into masculine and feminine types and describes their lives and typical occupations (including flower sellers, masseurs and hairdressers).

The Kamasutra also includes a detailed description of oral sex between men and refers to long-term unions between male partners.

The third sex [‘tritiya-prakriti’] is also termed neuter [‘napumsaka’].”



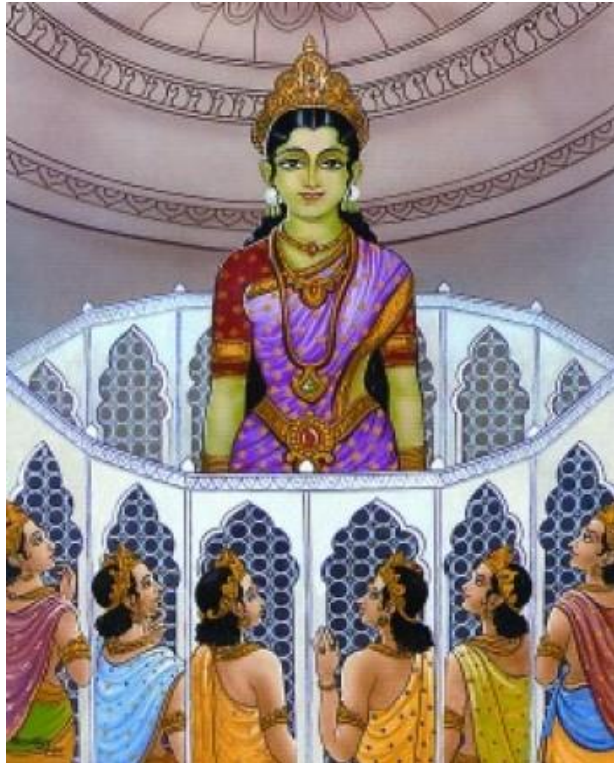
**Bahuchara Mata (Bechraji :Mahesana Gujarat)  
and  
Goddess Renuka Yellamma (Saundatti, Belgaum: Karnataka)**





# Jainism

## 19<sup>th</sup> Tirthankar (Mallinath or Mallibai)



It is said that Mallinath in his previous life was King Mahabal of Vitshoka.

He had six other Kings who were very close friends of his. All of them had led a close knit life together and they decided to take up ascetism.

They took Diksha from Varadharm Muni and began their spiritual penances sincerely. But Mahabal always wished to be ahead of his friends hence would secretly practise without their knowledge.

When asked he would pretend otherwise. *Therefore he had to be reborn as a woman due to his deception.*

*The Śvētāmbara Jains maintain that Mallinath was a woman, Mallibai*

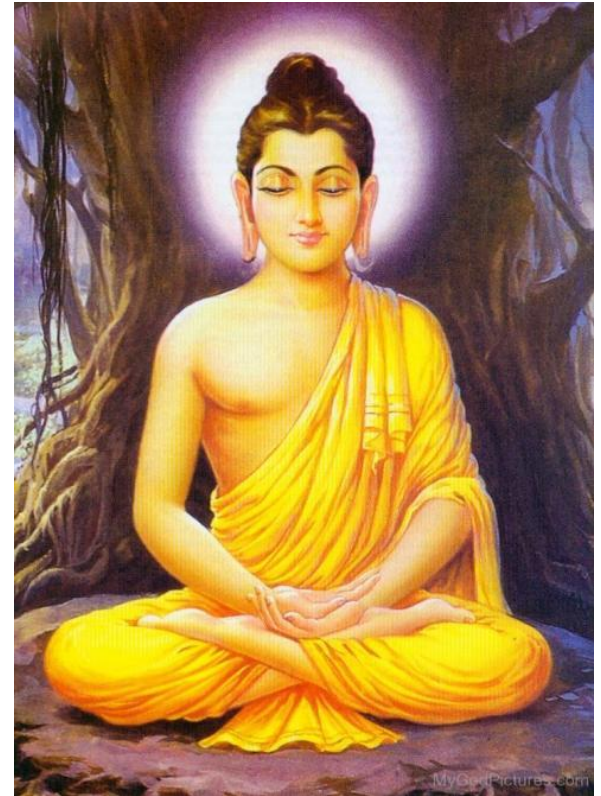
# Buddhism

Within the earliest monastic texts such as the Vinaya (c. 4th century BCE), male monks are explicitly forbidden from having sexual relations with any of the four genders: male, female, *ubhatovyanjañaka* and *paṇḍaka*.

Later, the Buddha allowed the ordination of women, forbade ordination to these other types of people, with exceptions to a few particular types of *paṇḍaka*.

*Ubhatovyanjañaka* is usually people who have both male and female sexual characteristics: hermaphrodites.

The *paṇḍaka* refers to a socially stigmatized class of promiscuous, passive, probably transvestite homosexuals, who were possibly prostitutes.



# Buddhism



## 5th-century Buddhist writing:

Describes *ubhatobyanjanaka* as people with the body of one sex but the "power", or gender of the other. In other texts, the term *paṇḍaka* can include those born sexually indeterminate or with no sex, eunuchs, those whose sexuality changes every half month, males who gain sexual satisfaction by performing fellatio on other men, and voyeurs.

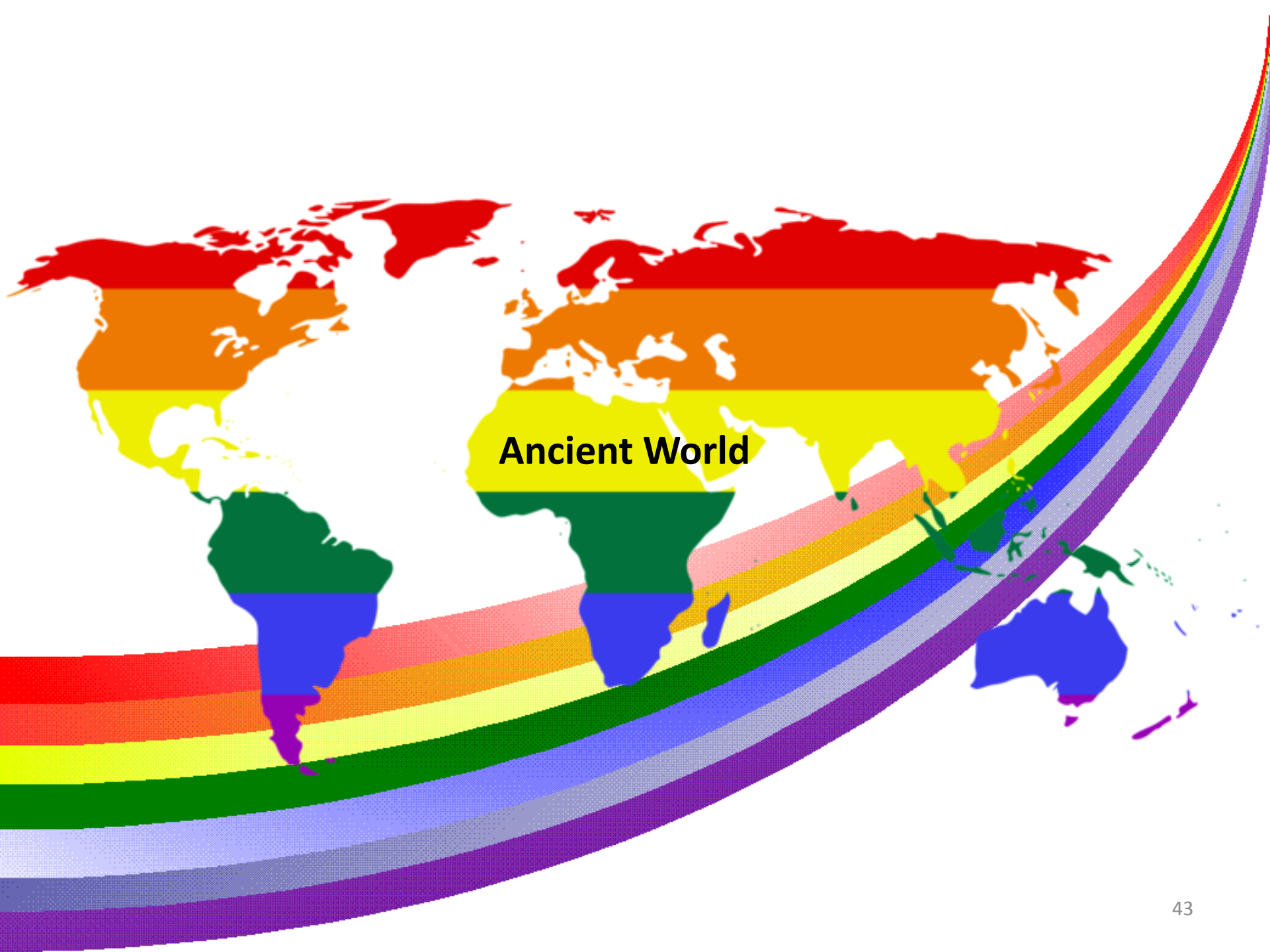
**Buddhaghosa**

# Tibetan Buddhism

Ānanda was the first cousin of the Buddha by their fathers, and was devoted to him. He was said to be a paṇḍaka in one of his many previous lives, as was the Buddhist nun Isidāsī (from the Therīgatha). In both cases birth as a paṇḍaka was a result of poor karma.







**Ancient World**

# China- Han Dynasty



**Zhang Rang (135–189)** was a eunuch of the late Han Dynasty, who served Emperor Ling of Han; he was also the leader of the Ten regular attendants (Also known as the Ten Eunuchs), a group of court eunuchs who held great influence in the Han imperial court. Such was Zhang Rang's power that Emperor Ling referred to him as 'father' and allowed him control of most matters in court.

## **Yuan dynasty (1279-1368)**

Massive numbers of Korean boy eunuchs, girl concubines, falcons, ginseng, grain, cloth, silver, and gold were sent as tribute to the Mongol Yuan dynasty. Such as the Korean eunuch Bak Bulhwa and Korean Empress Gi. Goryeo incurred negative consequences as a result of the eunuch Bak Bulhwa's actions.

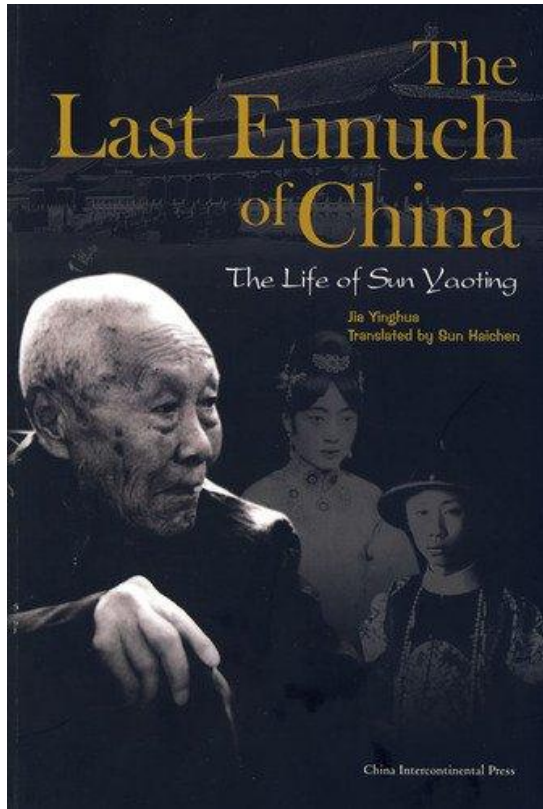
## **Ming dynasty (1368-1667)**

During the early Ming period, China demanded eunuchs to be sent as tribute from Korea.





## The Chinese Courts



**Sun Yaoting** (1902 –1996) was the last surviving imperial eunuch of Chinese history. He was castrated at the age of eight by his father with a single swoop of a razor, mere months before the final emperor was deposed



*Empress Dowager Cixi out for a walk with her attendant and a eunuch*

# Egypt

## Pothinus

**Pothinus** or **Potheinos** (early 1st century BC to 48 or 47 BC). He was a eunuch, and was regent for Pharaoh Ptolemy XIII of the Ptolemaic dynasty of Ancient Egypt.



## Persia (Iran) Eunuch Servants

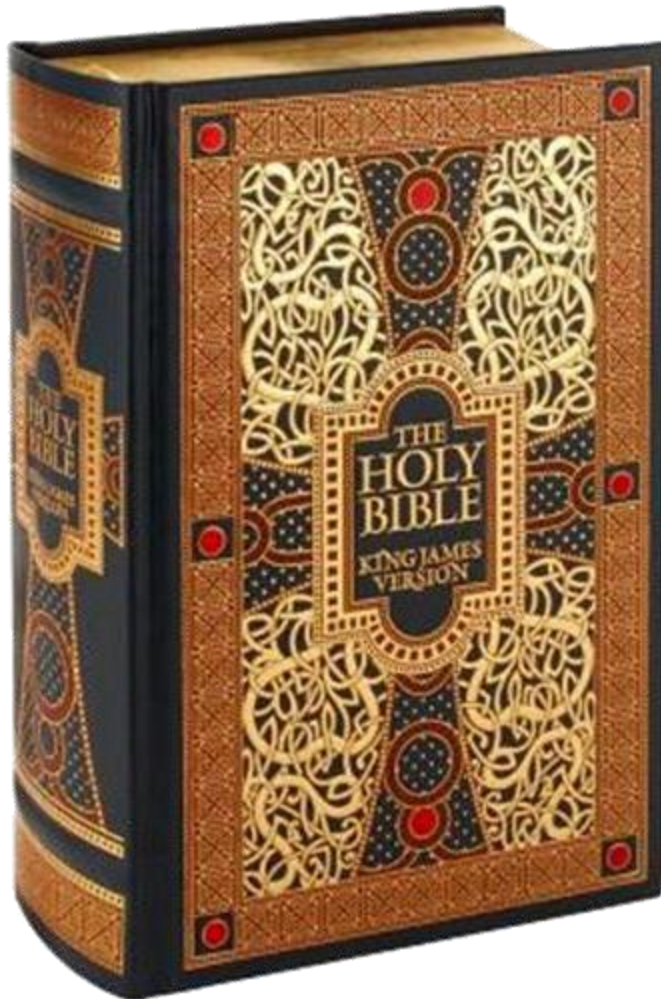


## **Greek-Roman God Hermaphrodite**





# Eunuchs in Bible



## King James Bible

“For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.”

**Matthew 19:12**

# Eunuchs in Bible

One of the earliest converts to Christianity was an Ethiopian eunuch who was a high court official of Candace the Queen of Ethiopia.

## Acts 8:27-39

“And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,..... And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.





# Eunuchs in Bible: Old Testament

## Isaiah 56:4-5



ד כִּי-כֹה אָמַר יְהוָה,  
לְפָרִיסִים אֲשֶׁר יִשְׁמְרוּ  
אֶת-שַׁבָּתוֹתַי, וּבָחֲרוּ,  
בְּאֲשֶׁר חָפְצָתִי;  
וּמַחְזִיקִים, בְּבְרִיתִי.

ה וְנָתַתִּי לָהֶם בְּבֵיתִי  
וּבְחוֹמֹתַי, יָד וְשֵׁם--טוֹב,  
מִבָּנִים וּמִבָּנוֹת: שֵׁם  
עוֹלָם אֶתֶּן-לּוֹ, אֲשֶׁר לֹא  
יִכָּרֵת. {ס}

4 For thus saith the LORD concerning the eunuchs that keep My sabbaths, and choose the things that please Me, and hold fast by My covenant:

5 Even unto them will I give in My house and within My walls a monument and a memorial better than sons and daughters; I will give them an everlasting memorial, that shall not be cut off.

# Islamic view: Gender variant and Transgender people

In Islam, the term mukhannathun is used to describe gender-variant people, usually male-to-female transgender.

“A ***mukhannath*** is the one ("male") who carries in his movements, in his appearance and in his language the characteristics of a woman.

There are two types; the first is the one in whom these characteristics are innate, he did not put them on by himself, and therein is no guilt, no blame and no shame, as long as he does not perform any (illicit) act or exploit it for money (prostitution etc.).

The second type acts like a woman out of immoral purposes and he is the sinner and blameworthy.”



# Hadith: Sunna Abu Dawud

## Chapter 61:

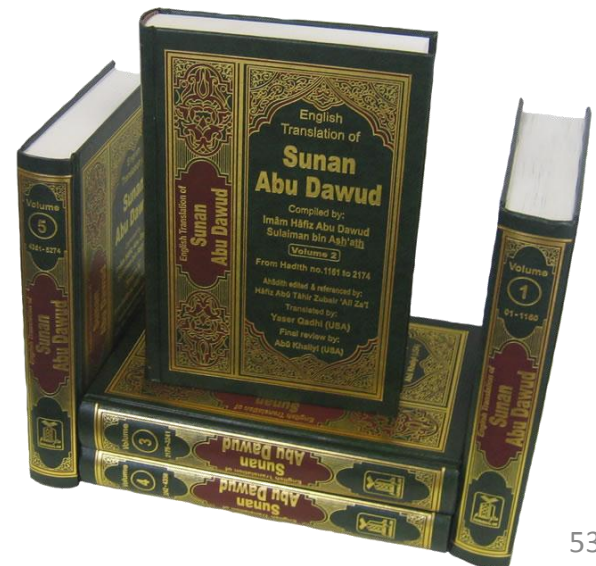
### Narrated Abu Hurayrah:

An effeminate man (mukhannath) who had dyed his hands and feet with henna was brought to the Prophet. He asked: What is the matter with this man? He was told: "Messenger of Allah! He imitates the look of women." So he issued an order regarding him and he was banished to an-Naqi'. The people said: Messenger of Allah! Should we not kill him? He said: I have been prohibited from killing people who pray. Abu Usamah said: Naqi' is a region near Medina and not a Baqi'

**Reference :** Sunan Abi Dawud 4928

In-book reference : Book 43, Hadith 156

English translation : Book 42, Hadith 4910





## Hijras

***Hijra*** is a term used in South Asia, particularly in India to refer to trans women (male-to-female transgender). In different areas of India, transgender people are also known as *Aravani*, *Aruvani* or *Jagappa*.

In Pakistan and Bangladesh, the *hijras* are officially recognized as third gender by the government, being neither completely male nor female. In India also, transgender people have been given the status of third gender and are protected as per the law despite the social ostracism.

The Community has a history of more than 4000 years with substantial mention in the religious epics and enjoyed patronage and status in the harems of the kings. During British rule in India they were placed under the Criminal Tribes Act 1871 and labeled a "criminal tribe," hence subjected to compulsory registration, strict monitoring and stigmatized for a long time; after independence however they were denotified in 1952, though the centuries-old stigma continues. In 2014-15 the Indian Supreme Court followed by a law in the Indian Parliament recognized the group under Other Backward Categories (OBC).



# Hijras



The term more commonly advocated by social workers and transgender community members themselves is *khwaja sira* (Urdu) and can identify the individual as a transsexual person, transgender person (*khusras*), cross-dresser (*zenanas*) or eunuch (*narnbans*).

The word "*hijra*" is an Urdu-Hindustani word derived from the Semitic Arabic root *hjr* in its sense of "leaving one's tribe," and has been borrowed into Hindi.

Mumbai Language: Chakka

Hindi: Kinnar

Telugu: Napunsakudu, Kojja or Maada

Tamil: Thiru Nangai (mister woman), Ali or Aravani

Punjabi: Khusra

Gujarati: Pavaiyaa



# Hijras

Hijras live in well-defined, organized community setups. Grouped into Seven Gharana's (houses): Lashkar Wala, Chalka Wala, Block Wala, Lalan Wala, Poona Wala, Bhendi Bazar Wala and Dongri Wala

Each Gharana is led by a **Nayak**. Place for the community congregation is called "**Dera**". Each Hijra is led by "Guru" and leads a bunch of "**Chelas**" (*Guru Chela system*). Speak a distinct language called "Kothi Bhasha" derived from Persian

Follow basic tenants of both Religions; Hinduism and Islam. In general Hijras are born with typically male physiology, only a few having been born with male intersex variations. They are introduced in the community by accepting a Guru called as "**Reet**"

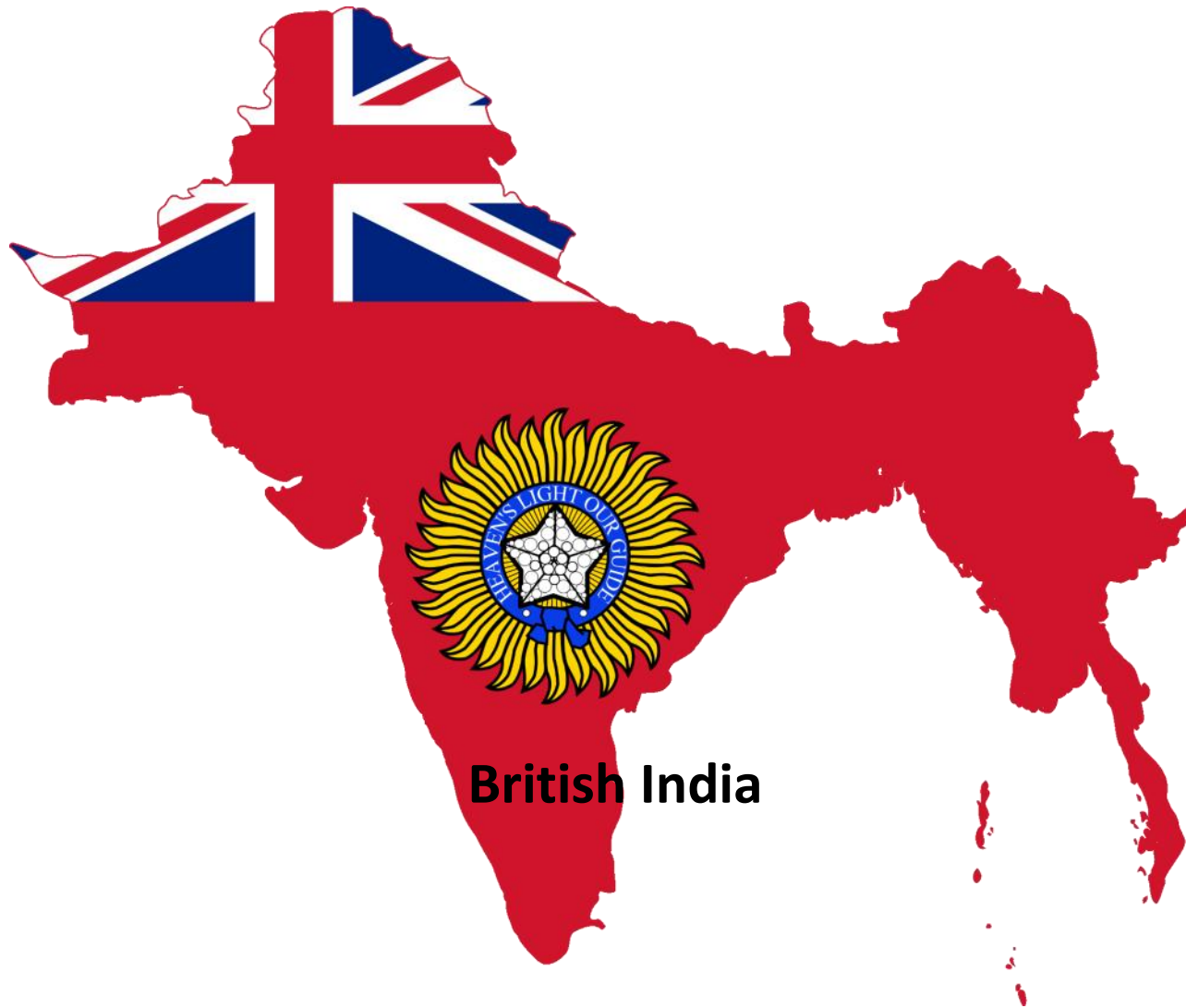




# Hijras

Some Hijras undergo an initiation rite into the Hijra community called Nirvani, which refers to the removal of penis, testicles and scrotum. These emasculated Hijras are known as “**Nirvan**” and have a special status in the community. Non-Emasculated are known as “**Akwa**”. Modern day Hijras earn a livelihood by singing and dancing i.e. **Badhai or Toli** (Marriage & Child Birth) or **Mangti** (Begging) or **Pun** (Sex work).





# Criminal Tribes Act, 1871



The roots of contemporary violence against the hijra community can in fact be traced back to the historical form that modern law in colonial India has taken. It took the form of the enactment of the Criminal Tribes Act, 1871 which was an extraordinary legislation that even departed from the principles on which the Indian Penal Code was based.

**The link between criminality and sexual non-conformity was made more explicit in the 1897 amendment to the Criminal Tribes Act on 1871, which was sub-titled, ‘An act for the Registration of Criminal Tribes and Eunuchs’.** Under this law, the local government was required to keep a register of the names and residences of all eunuchs who were "reasonably suspected of kidnapping or castrating children or committing offences under Section 377 of the Indian Penal Code". *Any eunuch so registered could be arrested without warrant and punished with imprisonment of up to two years or with a fine or both. The law also decreed eunuchs as incapable of acting as a guardian, making a gift, drawing up a will or adopting a son.*

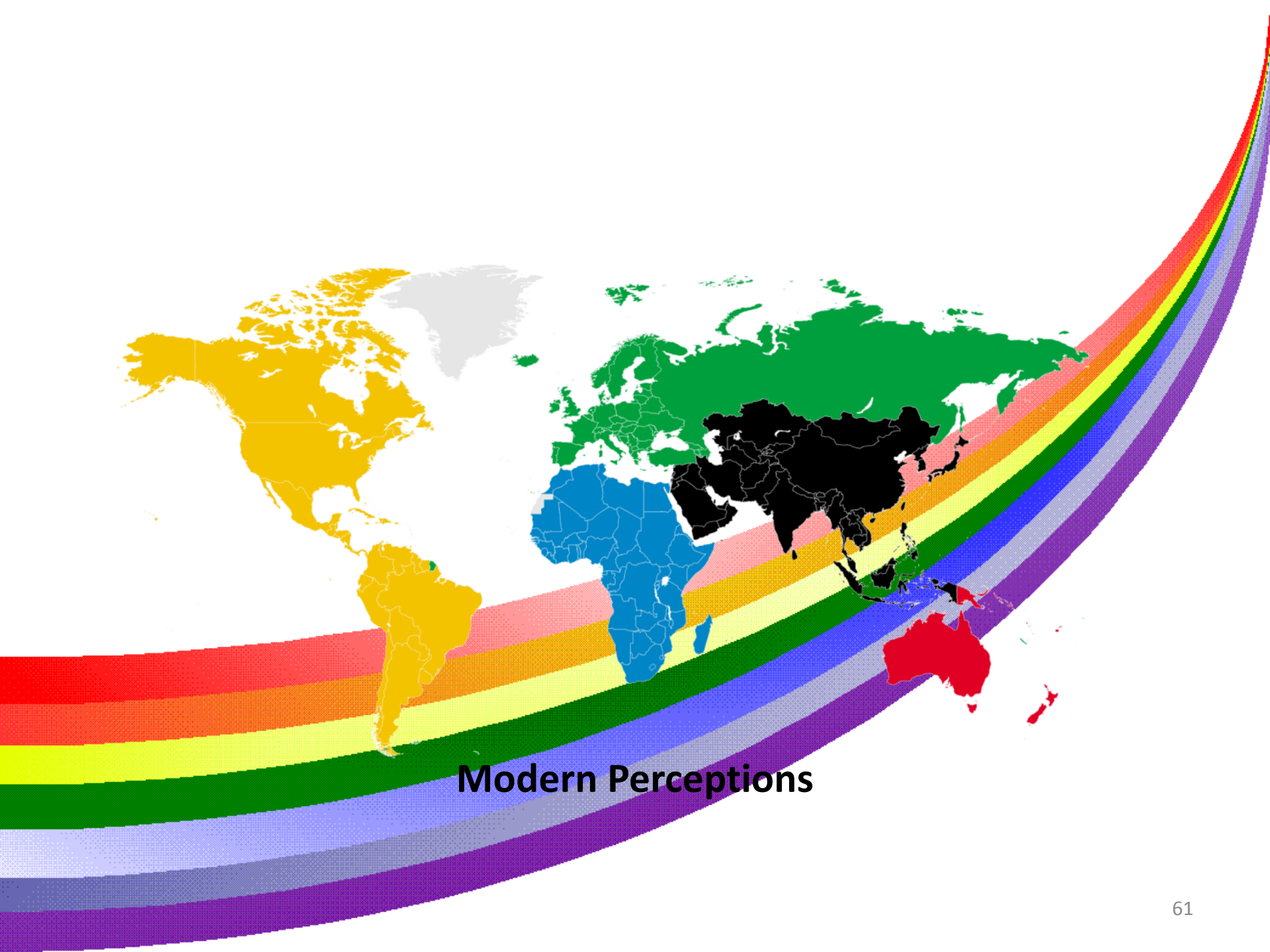
## British Law- Queen Victoria



Whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal shall be punished with imprisonment for life, or with imprisonment of either description for term which may extend to ten years, and shall also be liable to fine.

### **Section 377 of the Indian Penal Code**

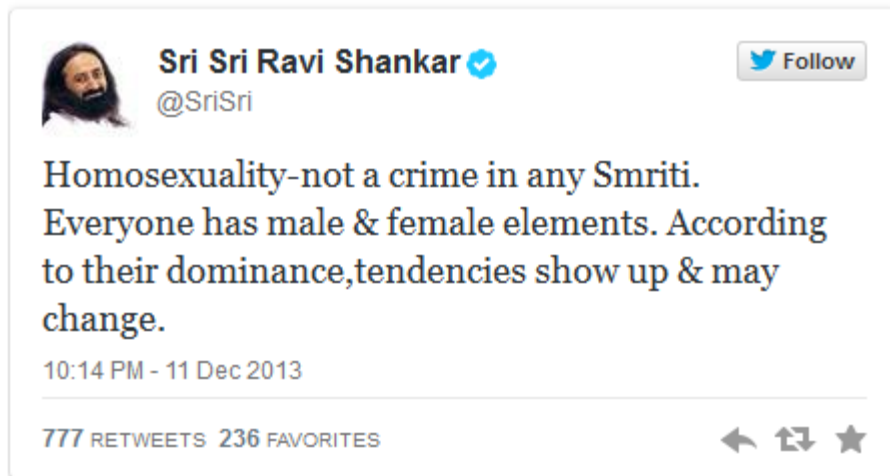
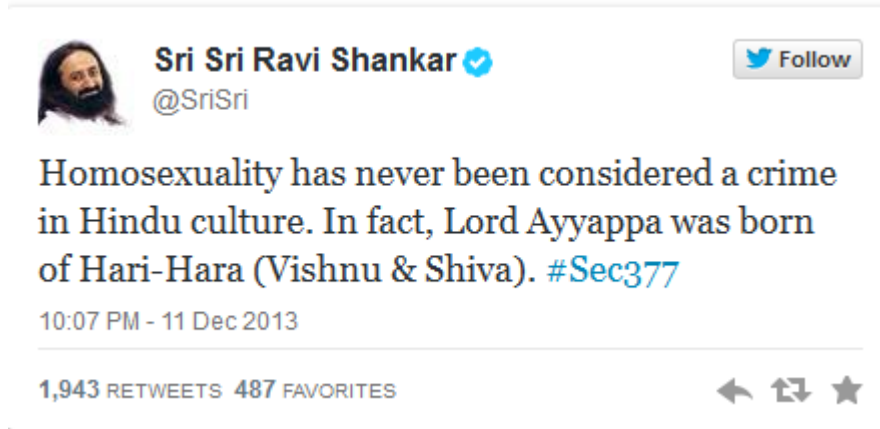




**Modern Perceptions**



# Modern Hinduism





## Hon. Supreme Court of India

National Legal Services Authority (NALSA) v. Union of India is a landmark decision by the Supreme Court of India, which declared transgender people to be a 'third gender', affirmed that the fundamental rights granted under the Constitution of India will be equally applicable to transgender people, and gave them the right to self-identification of their gender as male, female or third-gender.



This judgment is a major step towards gender equality in India. Moreover, the court also held that because transgender people were treated as socially and **economically backward classes**, they will be granted reservations in admissions to educational institutions and jobs.

**Decided: 15 April 2014 Citation(s): WP (Civil) No 604 of 2013**



## Indian Parliament- Lawmakers



**Tiruchi Siva** a member of the Parliament of India representing Tamil Nadu in the Rajya Sabha, the upper house of parliament. He is from the Dravida Munnetra Kazhagam (DMK) party.

He presented the Private Members' Bill, **The Transgender Persons (Protection of Right) Bill, 2015**, which was passed by the Upper House on 24 April 2015. On 20 July 2016, the bill was passed by the Lower House, to become an Act.





# **Session: 3**



**“Stigma and Discrimination in  
educational institutes & its  
Impact on  
young gay men and TG”**

- Homophobia, stigma (negative and usually unfair beliefs), and discrimination (unfairly treating a person or group of people) against gay, bisexual, and other men who have sex with men still exists and can negatively affect the health and well-being of this community.
- Sexual and gender minorities experience an elevated burden of suicidality compared with the general population
- Key populations at higher risk of HIV include people who sell sex, men who have sex with men (MSM), transgender people and people who inject drugs.
- societies share an ethical duty to ensure this for all young people. This includes taking steps to lower their risk of acquiring HIV, while developing and strengthening protective systems to reduce their vulnerability.

- Stigma and discrimination against transgender people frequently cause them to be rejected by their families and denied healthcare services, including access to HIV testing, counselling and treatment.
- Compared to their age peers in the general population, and to older transgender people, young transgender people are more vulnerable to HIV. This is due to numerous individual and structural factors that are linked with specific risk behaviors – inconsistent condom use and greater use of drugs or alcohol.

# HIV RISK AND VULNERABILITY

- Unprotected sex
- Other forms of injecting
- Drug and alcohol consumption
- Changes during adolescence
- Transphobia, stigma, discrimination, maltreatment and violence
- Lack of information and misconception of risk
- **Social marginalization** - The rejection of young transgender people by their families or in their school/college or work environments may lead to homelessness or living and working on the streets, irregular college attendance or drop out, unemployment and economic instability.

# Creating a welcoming environment for young transgender people

- primary care, mental-health services, HIV testing and health education
- Training young key populations in leadership and advocacy
- need for more timely services that tackle psychosocial issues and promote self-acceptance, self-confidence and health-seeking habits for young transgender people and MSM.
- advocacy using multimedia platforms and to leverage high-tech and social networks.
- advocacy using multimedia platforms and to leverage high-tech and social networks.
- Ensure that services are non-coercive, respectful and non-stigmatizing, that young transgender people are aware of their rights to confidentiality
- Integrate services within other programme settings such as youth centres, drop-in centres, shelters and youth community centres.
- Train health-care providers on the health needs of young transgender people



# The Effects of Negative Attitudes

- Can lead to rejection by friends and family, discriminatory acts and violence, and laws and policies with negative consequences.
- Increase their chance of experiencing violence, especially compared with other students in their schools
- Violence can include behaviors such as bullying, teasing, harassment, physical assault, and suicide-related behaviors.

# What Can Parents and Guardians Do?

- Parents should talk openly with their teen about any problems or concerns and watch for behaviors that might show their child is being bullied or is experiencing violence.
- Parents should have honest conversations with their teens about safer sex, STIs and HIV prevention
- Parents should also talk with their teens about how to avoid risky behavior and unsafe or high-risk situations.
- Parents also should develop common goals with their teens, such as being healthy and doing well in school.

# What Can Educational Institutes Do?

- Can also help reduce stigma and discrimination
- Positive school environment is associated with less depression, fewer suicidal feelings, lower substance use, and fewer unexcused school absences among LGBT students.
- Can help create safer and more supportive environments by preventing bullying and harassment, promoting school connectedness, and promoting parent engagement.
- Encourage respect for all students
- Identify “safe spaces,” such as counselors’ offices, designated classrooms, or student organizations
- Encourage student-led and student-organized school clubs
- Make sure that health classes or educational materials include HIV and STD information

## ....And Most Important

- That violence against MSM and TG is a major problem, not only as a violation of human rights but also for the health implications and risk of HIV exposure of those groups
- Whether you are gay or straight, you can help reduce homophobia, stigma, and discrimination in your community and decrease the negative health effects. Even small things can make a difference, such as supporting a family member, friend, or co-worker.
- Such abuse also causes internal stigma and decreases a sense of self-worth, thereby increasing risky behavior, such as multiple sex partnerships or transactional sex.

Thank You