

Marginalization and Societal Isolation faced by the Third-Gender Community (*Hijra*) in Bangladesh

Imran Hossain¹, Most. Nusrat Jahan Mim², Amatul Mumitu³

^{1,3}Undergraduate Student, Department of Social Work, Shahjalal University of Science and Technology, Sylhet, Bangladesh

²Undergraduate Student, Department of Social Work, Pabna University of Science and Technology, Pabna, Bangladesh

Abstract

In Bangladesh, third-gender persons (*Hijra*) who claim to be neither male nor female are socially avoided and face extensive marginalisation across social, political, and economic spheres, enduring severe societal stigmatization. This study aims to comprehensively analyse and present the pervasive stigma, prejudice, and exclusionary practices directed at the *Hijra* community in Bangladesh. The primary objective is to shed light on the social, economic, and cultural disparities faced by this minority group, focusing on their income, education, health, housing, and social relationships. The study employs a critical literature review methodology to gather and synthesize existing data, scholarly articles, and reports pertaining to the socio-economic status and societal treatment of the *Hijra* community in Bangladesh. The study underscores the magnitude of societal isolation encountered by this minority group, stemming from entrenched socio-cultural norms. The study finds that Hijras endure profound mistreatment and exclusion across social, cultural, political, and economic domains, leading to distinct livelihoods predominantly reliant on begging and prostitution. They face systemic barriers, lack access to civil society participation, and encounter unwarranted fear in public spaces. Additionally, they suffer from physical and psychological abuse, lacking the necessary medical and social support. Their exclusion extends to government facilities, contributing to their disadvantaged lifestyles. Addressing this issue necessitates granting them social recognition and financial independence, crucial steps towards mitigating discrimination against the third-gender population. Both governmental bodies and Non-Governmental Organisations (NGOs) must prioritise safeguarding the rights of the *Hijra* community, ensuring their inclusion in society, and access to essential services, healthcare, and employment opportunities.

Keywords: Third gender, *Hijra* community, Marginalization, Societal Isolation, Bangladesh

1. Introduction

People who identify as belonging to a non-binary gender are called hijra. Within the Indian subcontinent,

¹Undergraduate student, Department of Social Work, Shahjalal University of Science and Technology, Sylhet, Bangladesh

²Undergraduate student, Department of Social Work, Pabna University of Science and Technology, Pabna, Bangladesh

³ Undergraduate student, Department of Social Work, Shahjalal University of Science and Technology, Sylhet, Bangladesh

the term 'hijra' has been used for millennia to describe transvestites, intersex people, eunuchs, and transgender men (Chakrapani, 2010). "Hindustan" (India) is where the word "hijra" first appeared. Traditional English translations include "eunuch" and "hermaphrodite," with "the irregularity of the male genitalia key to the definition" (Reddy, 2005). While describing themselves, Hijra people frequently use pronouns like "neither men nor women" (Nanda, 1999). The genital appearance, social identity, sexual preferences, and masculine or feminine traits of hijras are used to classify them into fifteen distinct categories (Khan et al., 2009). According to research conducted by Kaniz et al. (2006), the classification of third gender categories varies considerably across different regions in South Asia. The Hijra people of Bangladesh are frequently referred to as "eunuch" or "hermaphrodite," terms that imply "female mind in a masculine body" (Khan et al., 2009). Many cultural settings have featured members of the Hijra community (Khan et al., 2009). The general public sometimes fondly interprets the historical significance of eunuchs as if eunuchs were the pioneers of today's Hijra (Hahm, 2010). This third gender group (Hijra) has been observed in numerous religions and historical periods (Kaniz et al., 2006; Habib, 2013). However, Hinduism and the Mughal era have played a key role in molding the hijra's contemporary function and perceptions (Habib, 2013). In numerous historical "plays," characters in Hindu mythology have altered their sex (Hahm, 2010). In Islam, many interpretations of hijra offer distinctive means of unique qualities (Reddy, 2005). Islam recognizes biologically indistinguishable people and offers them the same rights as men and women (Reddy, 2005; Hahm, 2010; Josim, 2012). Eunuchs in the Mughal Empire were related to hijras, but these persons could potentially be male or female (Nanda, 1999). Early in the British period, various Indian rulers supplied Hijra with safety and facilities (Nanda, 1999; Reddy, 2005; Hahm, 2010). When Bangladesh was under Pakistani dominion, the state used to provide hijra pensions in their latter years. This subsidy was extended when Bangladesh got independence, although they were later deprived of it (Husain, 2005).

Since ancient times, the hijra community has been separated from mainstream culture (Hahm, 2010). Hijras are one of Asia's most vulnerable and disadvantaged communities. Their barriers are notably different from those encountered by other sexual identity communities (Khan et al., 2009; Shuvo, 2018). Third-gender persons, also called hijras (Wallen, 2019), have few rights as human beings or citizens of Bangladesh (Khan et al., 2009; Josim, 2012). The hijra population is sidelined in social, political, and economic life (Hossain, 2017), and they are especially stigmatized in society (Shuvo, 2018). As the Bangladeshi government does not have detailed data about this community, no structure has been built for their lodging. However, media sources showed that the number of hijras in Bangladesh ranged from 10,000 to 50,000 out of 160 million people (Chowdhury, 2020). In mainstream culture, hijra individuals are feared, tabooed, and ostracized (Khan et al., 2009), which may be considered gender discrimination (Sarker and Pervin, 2020).

For a lengthy period, the hijra was also denied access to social institutions and services, including schooling, housing, and primary health care (Khan et al., 2009). They have been a part of Bangladeshi civilization since prehistoric times (Husain, 2005; Khan et al., 2009; Josim, 2012; Jebin and Farhana, 2015). Sifat and Shafi (2021) have lately shown that most Bangladeshi society has rejected connections with the hijra population. Their current predicament has reduced them to abysmal poverty, ignorance, animosity, and humiliation (Islam, 2019; Aziz and Azhar, 2020). The Hijras continue to endure inequity in their fundamental human rights to justice and development (Khan et al., 2009; Chakrapani, 2010). Aside from societal discrimination, members of the hijra minority endure regular complaints of oppression, violence, and assault (Khan et al., 2009) from other Bangladeshi inhabitants who refuse to recognize their

presence (Husain, 2005). Their inception is still a conundrum, but their artificiality in Bangladeshi society is evident (Khan et al., 2009; Islam, 2019). Their fundamental human rights and possibilities are being obstructed by citizens and the government (Shuvo, 2018). As a result, hijra (third-sex persons) in Bangladesh are often denied the fundamental rights of citizenship, including property ownership, inheritance, employment, and medical treatment (Khan et al., 2009). The Hijra population is excluded, and civil society fails to pay sufficient attention to the issue (Jebin and Farhana, 2015). As a result, a hijra is severely ostracized and particularly dominant in society's moralistic beliefs on gender and sexuality, equating variety with transgression and deprivation (Khan et al., 2009). Article 28-1 of the Constitution safeguards individual rights in Bangladesh: "Every person is equal under the law; by itself, it only looks at the basis of someone's religion, ethnicity, caste, sex, or nationality" (Kelly, 2009).

Hijras in Bangladesh encounter several social, cultural, economic, and political challenges. While many third-gender people (individuals who identify as hijra) contribute to their communities and help society thrive, many have endured tremendous prejudice and discrimination because of their sexual orientation. None of Bangladesh's anti-discrimination laws focus on defending the rights of sexual minorities or the recognition of gender diversity (Nag, 1995). There are not many research publications accessible on the life and activity of the Hijra community. Although there are few anthropological studies on Hijras, there is limited research on their lives (Khan et al., 2009). Social exclusion is a state in which prohibited individuals and organizations can nonetheless engage meaningfully in their society. Therefore, considering this backdrop, we intended to abridge the challenges of hijra life and the problems they confront in mainstream society. We also intended to emphasize the Hijra community's societal shame and persecution in mainstream society. The study also highlighted how social, cultural, economic, and political issues lead to the marginalization of third-gender people.

2. Methods of Study

The study was focused on studying the process of interpretation from subjective imagery and the imagery of third-gender people. This review uses secondary data to triangulate verification and interpretative procedures for comparable findings across the largest variety of potential scenarios. Existing analyses on the third gender population were looked out for in the searches on Google Scholar, PubMed, Scopus, and Web of Science by employing the keywords "Third gender," "*Hijra* community," "Marginalization," "Societal Isolation," and "Bangladesh." The data gathering span was from August 2022 to September 2023. More than 100 documents have been acquired. Each document was opened, read briefly, and tried to understand its suitability to the research objectives. After the initial screening, a total of 37 research articles and news sources, both local and international, were selected for data analysis.

3. Findings

The most vulnerable and disadvantaged people in Asian-Pacific countries are Hijras, who experience specific hurdles compared to other sexual identity communities. Even though many Asian and Pacific Island cultures consider sexuality more fluid than Western cultures, some Asian leaders have claimed that a clear response to homosexuality is an erroneous imposition of western ideals that contradicts Asian values. According to Hahm (2010), the hijra minority has been neglected since ancient times (Khan et al., 2009). The hijra community is socially, politically, and economically marginalised, and is particularly stigmatised in society.. In the legal sense, everyone has the right to profit from society's resources and services. Again, society must serve this group in order for it to fulfil its obligations and responsibilities.

Therefore, it is necessary to thoroughly explore the Hijra community's difficulties and challenges (Shuvo, 2018). Hijras abandoned their healing role over time, and they began to engage in the sex trade, which is incompatible with India's ethical standards (Nanda, 1999). Even though the Hijra people represent only a tiny percentage of Bangladesh's total population, they have long been considered a neglected and backward community. Hijras are part of a high-risk category of people (Khan et al., 2009). Throughout the history of Bangladesh, the hijra community has been the most marginalised and persecuted sexual minority. According to studies, they have refused to create any social relationships with people from the mainstream society in Bangladesh (Trimarchi, 2022). Neither the government nor the public respects their distinct cultural, traditional, recreational, and matrimonial traditions.

3.1. Isolation from family and social activities

Since their birth, hijra people have been susceptible to prejudice because of the imprecise way in which the concept of gender is perceived. When Hijra grew up, they understood that they were different from other males in numerous respects, such as that they used to play with girls and have feelings for boys. Hijra's sex-gender norms and actions are generally considered unorthodox because they were not accepted by society throughout her childhood. Even though India is accepting of a wide range of cultures, a family in that situation cannot tolerate it when their male child begins to act in a feminine manner. It is usual for parents to explain their child's reaction to many situations (Chakrapani, 2010). Furthermore, the hijra is finally banished from their families due to their cross-dressing. Their female attitudes become impediments to their academic and professional success. They are routinely abused, forced, and exploited outside of their families and social lives (Chowdhury, 2020). In many cases, social marginalization begins at home. It is typical for Hijra youngsters to be ignored by their instructors and peers because of their religion. At school, Hijra students are more likely to be bullied and socially isolated.. Many hijras drop out of primary education because of their experiences of discrimination (Aziz and Azhar, 2020). Bangladesh's hijra minority lives on the outskirts of society, with little social space to live a meaningful existence. Their misery derives from their lack of acknowledgment as separate gender human beings outside of the male-female gender dichotomy. They are less likely to find a job in the formal labor market and more likely to live in informal settlements if they have not finished a tertiary degree. Hijra may opt to leave their families to escape further social marginalization, or they may be forced to leave if their family members oppose their lifestyle. Josim (2012) asserts that the Hijra community in mainstream society cannot obtain essential rights like housing. Hijra's death does not exonerate them from their humiliation, as burying the body and arranging the burial are complicated by many religious and societal rituals. In the backdrop of Bangladesh's hijra minority, they live on the edge of society, with little social space to live a meaningful life. Their hardship arises from their lack of recognition as separate gender human beings outside the male-female gender dichotomy (Khan et al., 2009). There are several ways in which hijra individuals are rejected in society. Finally, the hijra gets kicked out from their family because of their transgender status. Their gender biases hamper academic and professional progress. Outside of their homes and social groups, they are routinely susceptible to abuse, exploitation, and other sorts of exploitation. Social and familial responsibilities are highly valued in Bangladeshi society because of the country's gendered expectations for family roles (Jebin and Farhana, 2015). When it comes to the Hijra community, civil society is not paying enough attention to the subject at hand. Their essential rights and social acceptability are overlooked in every growing process. An example of gender-based social exclusion is illustrated by the hijra lifestyle, which illustrates that gender is not currently being addressed as part of a more comprehensive social exclusion.

3.2. Limitation in employment opportunities

Most Hijra make a living as 'Hijragiri' or 'badhai' (Khan et al., 2009). Greetings, Hijragiri, Badhai, or bazaar tola refers to a variety of acts such as collecting money in exchange for blessings, getting funds from local shopkeepers, and robbing travelers at traffic intersections, railroad stations, and other public locations. Hijra is mainly reliant on 'badhai' as a source of income since they understand how terrified people are of being cursed by them and how much faith they have in their magical talents. In metropolitan regions, 'Hijragiri,' a practice that entails collecting money from shops in the marketplace and dancing and singing for a newborn baby boy, is now part of their everyday routine (Nanda, 1999). Begging on the streets, whether in a group or individually, is another source of income. Because traditional 'baccha nachao' (recreation with a newly born baby) activities are less in demand than in the past, they are frequently compelled to choose between begging and sex employment (Sarker and Pervin, 2020). It is extremely difficult for a hijra to get work in Bangladesh. Individuals have a strong societal stigma against hijra, and hijra have a lower ability to be proficient enough to find work (Shuvo, 2018). Hijra people are unable to obtain work because of a lack of education or skills or because their gender nonconformity is considered unacceptable. Because they can't find a job, no one wants to hire them. People have protested on some occasions that the government has not provided them with enough job opportunities. Employers are hesitant to recruit them because they will ruin the working environment.

3.3. Separation from cultural involvement

The current societal order does not recognize or accept hijras as human beings. Because Hijra people are perceived as a vulnerable minority, they face a number of major difficulties. Hijra are not permitted to attend family gatherings, marriages, or burials (Islam, 2019). It is a problem because of mainstream society's impact and their inability to exercise individual citizenship rights. Because of their non-binary or transgender identities, Hijra people are harshly ostracized from social, cultural, educational, legal, and medical resources. Silver's three paradigms of specialization, unity, and monopolization (Silver, 1994; Khan et al., 2009) also fit the lives of Hijra. As with 'Silver's Monopoly,' the lower one falls in the social ladder, the more marginalized one gets. Hijra illustrates that gender has been devalued in terms of social exclusion (Khan et al., 2009). Gender and ethnicity are two social and cultural elements that contribute to social isolation. Gender normativity does not apply to the hijra, who do not fit into either male or female categories. As a result, the hijra is severely stigmatized, particularly in mainstream society's divisive beliefs on gender and sexuality, which associate variety with disobedience and pain.

3.4 Disgrace on the part of the government and civil forces

As they are subjected to unwelcome sexual attention from clients, gangsters, and even the police, they are compelled to live in slums, parks, or dangerous streets. They are unable to prosecute a rape case because there is no hate crime law in place. This intolerance can be evident in public places, police stations, jails, and even people's homes, where it is often harsh (Trimarchi, 2022). The fundamental reason for the violence is that society refuses to admit that Hijras do not fit into the existing gender stereotypes. For a variety of reasons, most Hijras face police and civic society persecution. As a direct result of the family's, media's, and medical institutions' ongoing cruelty toward Hijras. The Hijras experience harassment and abuse from police personnel in public places, police intimidation at home, verbal and physical assault, and sexual assault (Safa, 2016). Stereotypes are intentionally utilized to misinform and scare people since there aren't enough role models, information, and education available. Even though the Bangladeshi government has recognized hijras as the 'third gender,' this designation does not guarantee public recognition for these persons. It is nearly impossible for a Hijra who cannot receive an education, has low-quality vocations,

and whose coworkers and teachers do not treat them fairly to further their education, even if it does not require reading. Despite the fact that the Hijra community is not widely acknowledged in society, civil society has failed to recognize and assist the group.

3.5 Discrimination in medical centres and healthcare facilities

Hijras cannot receive medical care because doctors and staff are afraid of serving and mistreating them. They are, however, unable to live with their family. The situation is surprisingly similar in hospitals. Previous research indicates that even if they can afford the physician's private chamber fees, the physicians and staff treat them as less than human beings and are hesitant to assist them. Poor health is viewed as a result of social exclusion from health-care services. Patients with hijra are frequently ostracized and avoided by doctors (Khan et al., 2009; Safa, 2016; Sifat and Shafi, 2021). Furthermore, the majority of doctors are unaware of their cultural and social status and treat them as social outcasts. They could become infected if they engage in the sex trade, and without proper treatment, they won't be able to get it checked out. Customers are raped and forced to engage in unsafe sexual relationships with one another (Safa, 2016). As a result, they are frequently infected with Sexually Transmitted Infections (STIs). The way they are treated makes them appear less human. Prejudice prohibits this group of people from accessing the standard medical care provided by our social system. Medical care at traditional health institutions is not the same as basic health care; third-gender people who require testing and treatment face discrimination as a result of the healthcare system's overcrowding. To minimize confusion, third-gender men and women are separated in hospital wards.

3.6 Excluded form legislative and social involvement

According to Mal (2015), many sexual monitoring organizations have significant political and governance understanding and interest. Despite the fact that third-gender people ran for local office out of a sense of social obligation, the public did not recognize them. Despite isolation and discrimination, third-gender people develop themselves as successful individuals, exhibiting their potential. Third-gender people have previously held positions of governmental leadership. Following the constitutional amendment, the right to education has been elevated to the status of a basic right. As in other countries, the government should take all necessary steps to ensure appropriate education. Discrimination or harassment directed toward third-gender people may be criminal under federal law, according to the equal protection guarantee guaranteed by the Constitution (Mal, 2015). However, Hijras are still denied legal status in our culture. Their rituals, actions, and marriage are not accepted by society. When the Bangladeshi government approved enabling hijra to use the phrase "third gender" on official documents such as passports and national identity cards in 2013, Hossain (2017) investigated the ramifications of that decision. Hijras may still have problems completing the enrollment process due to the lack of gender identity alternatives under this provision. Furthermore, recalling the discriminatory experiences of hijras is detrimental since it creates anxiety about one's status among members of the dominant group (Flores et al., 2021).

3.7 Existing on the outside of the third-gender community

At one point, several hijras found themselves living in parks, train stations, and other public places. Many hijras have resided in slums or train stations since escaping their parents' homes as children. Their safety was less jeopardized in these dangerous environments than when they were living in terror with their families (Aziz and Azhar, 2020). Gender and sexual orientation concerns in the hijra's existence are rooted in poverty, racism, and other breaches of human and sexual rights (Khan et al., 2009). The hijra's lives are jeopardized because they are not recognized as persons with different gender and sexual identities, and their sexual behaviors are stigmatized (Hossain, 2017). There is no safe social or political environment in

which a hijra can live a dignified life as a human being (Khan et al., 2009). Because of their limited engagement in personal, social, and civic concerns, some hijra have committed suicide when there is nowhere to run. This is referred to as the "Palabar jaiga nay" (nowhere to run) predicament (Khan et al., 2009; Safa, 2016). As a result, Hijras face a range of oppressions. Various factors, including social marginalization, contribute to the hardships faced by hijras. The concept of 'social exclusion' is essential for understanding how hijras are handled in mainstream culture. Female harassment starts at home and follows them throughout their lives. Several employees were fired after being assaulted on the job. In most cases, they showed a profound sense of inadequacy and self-doubt. As seen above, desperation and hopelessness drove them to join the fight for survival (Shuvo, 2018). The state shall not discriminate on the basis of race, religion, ethnicity, gender, or place of birth (Kelly, 2009). The hijra community, on the other hand, is barred from participating in social, political, and economic activities in society, and they face significant public stigma. Individuals can take advantage of the advantages and resources afforded by a free society. Society must assist this organization in order for it to carry out its tasks and duties. In any stable sociopolitical framework, Hijras are unable to live dignified human lives. As a result, Hijras in Bangladesh and the surrounding area are unable to completely benefit from the country's orthodox social structures and institutions. They are unable to wield power or establish citizenship rights at home or in the larger community. Hijras have very few socio-cultural, legal, educational, and health services. The deprivation of Hijra is founded on the fact that they are not recognized outside of Islam as different gendered human beings. This would have made it impossible for them to identify themselves as people with integrity and potential. As a result, the hijras are highly stigmatized, exacerbated by mainstream society's moralistic ideas on gender and sexuality, which equate diversity with immorality and poverty.

3.8 The Effects of the COVID-19 Pandemic on Hijra

Hijras have long faced social stigma, prejudice, isolation, and separation, and many Bangladeshis still have an unfavorable impression of community members (Islam and Hossain, 2021). The most marginalized members of South Asian society are experiencing a coronavirus disease 2019 (COVID-19) lockdown (Sifat, 2020). Hijras in Bangladesh have suffered as a result of the COVID-19 pandemic, particularly during the statewide lockdown (Matin et al., 2020). Bangladesh was one of the countries hit by the mental health lockdown, which included anxiety and despair, as well as suicide and domestic abuse (Hossain et al., 2022). Due to the lockout, more than 94% of hijras were concerned about their income, and 68% were anxious about their food supply (Rashid et al., 2020). Despite the frequency of mental abuse, physical assault and torture were experienced by a small fraction of Hijra respondents (Matin et al., 2020). Hijras are more vulnerable to sickness and long-term psychiatric issues as a result of the various sorts of related discrimination they face (Rashid et al., 2020). Because of social shame, Hijras are obliged to work as sex workers and collect money from stores (Aziz and Azhar, 2019). The average daily income for transgender individuals in Bangladesh was BDT 296, but it has now dropped to BDT 14 (Amanullah, 2021). During the lockdown, there was a difference in who received primary health care treatment, notably among Hijra people. Hijras have difficulty accessing therapy and testing for COVID-19 because hospital wards are divided between men and women, and there is no center in the medical infrastructure for hijra community members (Sifat, 2020).

4. Discussions

Outside of a bipolar gendered society exist the hijra, who are neither male nor female and challenge gender normativity. As a result of mainstream society's sanctimonious positions on gender and sexuality, which

regard diversity as synonymous with deviation and deprivation, a hijra is substantially disadvantaged. Our findings show that the majority of the degradations encountered by the hijra are due to their gender-specific nature, which is supported by previous work. According to Khan et al. (2009), the existing position of hijras in Bangladesh has resulted in severe deprivation, ignorance, hatred, and humiliation. According to Sifat and Shafi (2021), most Bangladeshi cultures appear to have refused interactions with the Hijra minority. They live in abject poverty, ignorance, hatred, and disgrace as a result of the current state of affairs (Islam, 2019; Aziz and Azhar, 2020). Historically, the hijra population in Bangladesh has been the most vulnerable and marginalized sexual minority group. The majority of Bangladeshis have continued to reject any community ties with members of the Hijra minority. Even when it comes to cultural, traditional, recreational, and marital activities, they lack validity in civil society. Their capacity to assimilate with the larger community has suffered. They have fewer opportunities for educational, financial, and health benefits, as well as a lower quality of life (Hossain, 2017). Rants are negatively interacting with and being ignored by society. Hijras are denied full personhood as well as other vital benefits needed to live a good life and earn a reasonable income. In contrast to the hijra, the hijra are excluded from political, social, cultural, and economic life in society. As a result, individuals face increased discrimination in these areas. Individuals should be able to take advantage of society's resources. Third-gender people may experience both acceptance and marginalization. Hijras, on the other hand, are unable to accomplish this voyage because they are born outside of the social spectrum and will remain so throughout their lives. Hijras are not guaranteed a burial spot after death. An examination of hijra criteria reveals a diverse spectrum of viewpoints from cultural, scientific, and ideological perspectives. However, the study concentrated on the hijra, Bangladesh's poorest community (Husain, 2005). In order for the hijra community to carry out their obligations and responsibilities, society must provide support. In Bangladesh, the hijra were considered a third gender by the administration. They have persisted in advocating for minorities who have been denied access to social programs. Despite humanitarian organizations and the government's efforts to alleviate some of the Hijra community's difficulties, they confront significant challenges. In social, cultural, political, and economic terms, the Hijra people face severe difficulties. They frequently lack access to education, health care, and the right to vote. Local governments and other organizations may have a greater impact on this vulnerable segment of society if they become more severe and sensitive to their difficulties while partnering on development projects that include the obstacles. There is no evidence to support the notion that by the time Hijra reaches the end of this continuum, positions of inclusion and exclusion are evenly distributed. The Bangladeshi government is already taking steps to provide opportunities for Hijras to enter the labor force. Bangladesh has announced a tax incentive for firms that hire third-gender people in order to improve social inclusion initiatives for the Muslim-majority South Asian nation's underprivileged population (Aljazeera, 2021). The Directorate of Social Services is responsible for a variety of activities for the Hijra community, such as identity cards, scholarships to educate and develop Hijri students, empowerment of Hijra youth through training and participation in income-generating activities, socioeconomic development, and the provision of social security for the elderly Hijra population, and so on (Department of Social Services, 2022).

5. Recommendations and Suggestions

In Bangladesh, sociological characteristics of hijra, as well as their level of support from family, education, health, and employment, have been discovered. Following the ruling of the Supreme Court, it is clear that the Hijra community's legitimacy as a third gender has risen in their community. In general, all residents

have a legal obligation to respect the Hijra community's feelings or emotional state. They exist and are ingrained in our culture. They've made a name for themselves and grown up in this culture. We must establish an atmosphere in which various functions in society can be carried out efficiently. People have a critical role in society's economic and social growth. Authorities may have employed Hijra community members as crucial influences at national events for social awareness and welfare programs. It will respect the residents of this town on a national and cultural level. Third gender concerns must be integrated into national school curricula so that our young grasp them. This will increase society's acceptance of third-gender people and help them learn to value diversity. Before any decisions are taken, there must be communication and discussion about how the hijras want to be recognized by society. According to the evidence, members of the Hijra community should work in government, semi-government, or voluntary organizations. To promote social acceptance and access to government social assistance, legislation recognizing hijra as a valid third gender should be passed further. State officials are responsible for ensuring equality and opportunity for all residents. The following steps may help to change the bad reality of life that the Hijra community faces:

- The Bangladeshi government may form a Hijra Welfare Board. The board should be concerned about these issues in order to defend the human rights of this community.
- There is no unified information database in this community. The government should make a brief summary of their numbers, needs, and requests in order to offer answers. Government and non-governmental organization (NGOs) collaboration can also assist the Hijra community.
- Aid organizations, such as charities, focus on certain causes and activities, such as advocating for gender-neutral public restrooms, health care wards, voting rights, and voting seats reserved for citizens.
- Instead of defining them, use print and electronic media to raise awareness of their status and struggles.
- Parents must keep a tight eye on their children's behavior during adolescence. They should provide an environment that encourages young people to speak openly.
- To build good sentiments regarding the hijra community, political advertisements that are favorable to the transgender population are essential .
- Various government and non-governmental organizations (NGOs) can hire hijras as drivers, peons, cooks, and executives based on their qualifications.

Despite the fact that all Hijras are sentient beings, they have the same rights as ordinary humans. Hijras have the right to live with dignity, regardless of their legal, social, or political standing. Medical staff have allegedly abused and humiliated some Hijras, notably in government facilities. Various non-governmental organizations (NGOs) have attempted to improve the socioeconomic position of Hijras. Some of them offer professional training to assist people in achieving financial independence. However, these small steps will only be effective if people experience them from a wider range of perspectives. They will continue to live in ignorance, neglect, and peaceful talks until there is equal consideration for third-gender folks.

6. Conclusions

Above all things, man is true. The goal must be to establish a liberal society that is free of gender discrimination against women, men, and transgender people. People will be given opportunity and respect, regardless of their gender identity. Overall, third-gender people in Bangladesh face enormous health, education, and employment challenges. Nonetheless, they have restricted political freedom and reject being acknowledged at the democratic matter tier. Governments and non-governmental organizations

(NGOs) must be aware of transgender people's rights, just as the general public should be. Only if the state implements laws, regulations, and efforts that ensure fair treatment for the community will Hijras be protected from prejudice and violence. These essential human rights, including the ability to vote and compete for public office, the right to a decent living, free and fair media representation, and a dignified life as a transgender person, are under attack.

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