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RESEARCH ARTICLE

UNDERSTANDING TRANSGENDER PEOPLE (HIJRA) IDENTIFICATION AND EMPOWERMENT STATUS IN BANGLADESH

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Abstract

This research aims to explore the factors that suppress the empowerment of transgender people in Bangladesh and will examine how Bangladesh can ensure gender equality through the empowerment of transgender people. Additionally, it will help to provide some recommendations to amend the gender policy strategies of the country.

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Introduction:-

Bangladesh has already fulfilled numerous targets of the Millennium Development Goals (MDGs) and is now on the way to attain the targets of Sustainable Development Goals (SDGs). Despite having many challenges like overpopulation and poverty, Bangladesh, a developing country from South Asia, has been demonstrating outstanding success in attaining Sustainable Development Goals in the last several years (SDG-Tracker, 2015). Achieve gender equality and end all kinds of gender discrimination were described as the fifth goal among the Sustainable Development Goals (UNDP, 2015). Bangladesh has taken many initiatives to end all types of gender discrimination and deemed it as significant to sustainable development. The Government of Bangladesh appointed a transgender person in the National Human Rights Commission as the first transgender official in Bangladesh's state-run human rights watchdog. In January 2019, it was stated that transgender people could apply for a seat within 50 seats, those are reserved for women in Bangladesh's National Parliament (The Telegraph, 2019). According to Ali (2019) in Bangladesh for the very first time, a transgender person named Sadia Akter Pinky had been elected as vice-chairman of the Kotchandpur Upazila Parishad in Jhenaidah on 14 October of 2019. However, in general, they have been excluded from the basic rights of citizens like inheritance, education, health and employment opportunities in Bangladesh. Nonetheless, as their behavior is unlike others of mainstream society, they try to abuse it as weapons and engaged themselves in some illegal activities like public harassment, extortion, etc. Moreover, as they have limited access to mainstream education, they do not have enough scope to include themselves in various development activities which assist to alter the society and the country as well. Transgender people are not masculine and feminine (Forsyth and Copes, 2014) and SDGs focused on "leave no one behind", therefore, to attain the targets of SDGs if the transgender people of Bangladesh get priority then the achievement will be great. Bangladesh has achieved remarkable success in establishing gender equality, yet the empowerment of transgender people has not been given any special attention so far.

In this context, this research aims to explore the factors that suppress the empowerment of transgender people in Bangladesh and will examine how Bangladesh can ensure gender equality through the empowerment of transgender people. Additionally, it will help to provide some recommendations to amend the gender policy strategies of the country.

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Background and Literature Review

The term 'transgender' was developed by Virginia Prince, an American transgender activist in 1970 (Jebin, 2018). She indicated those individuals as transgender who falls within the range of transvestite (who occasionally change into the outfits of other sex) and transsexuals (who entirely changes genitals that were not assigned in birth time in case of belongs to another gender) (Witten et al., 2003). However, Stryker and Whittle (2006, p.4) define the term transgender as "Transgender are those who permanently changed their social gender through the public presentation of self without recourse of genital transformation".

In South Asian countries like Bangladesh, India and Pakistan, transgender people are generally recognized as 'Hijra' (Nanda, 1999). In South Asia, hijra refers to a group of people who are assigned male at birth and then develop a feminine gender identity (Human Rights Watch, 2016). The term "hermaphrodite" or "eunuch" is commonly used as hijra in Bangladesh and their gender expression is 'female psyche in male physique' (Khan et al., 2009). According to Nanda (1999), hijras are born with male appearance. She identified the group as they are in-between, neither men nor women.

Empowerment is a way of achieving power on the personal, interpersonal and political levels (Gutierrez, 1992). According to Labonte (1994), empowerment is a process by which groups with less objective forms of power reach a more equitable exercise and distribution of those forms of power in relation to more powerful groups. Even So, empowerment is a process to the extent that community groups need to be recipients of an ongoing training and technical assistance program (such as coalition board training, organizational development, trust and relationship building, leadership development, infrastructure development (Bernstein et al., 1994). Therefore, in Bangladesh transgender people's (Hijra) empowerment can be described as the means of gaining and getting different political, social or legal and other financial benefits and opportunities from the country or by own accord for their improvement and growth (Sema& Islam, 2020).

As per the Ministry of Social Welfare data, the total number of hijra population in Bangladesh is 10,199. However, the hijra association argues that their number is around 50,000 (Ahsan & Amin, 2015). On 26th January 2014, The Ministry of Social Welfare of Bangladesh published a gazette writing only one sentence that "the government has officially recognized Hijra population of Bangladesh as "Hijra sex" or "Third Gender" that was approved by the Cabinet in November 2013 (Ministry of Social Welfare, Bangladesh Gazette, No. sokom/work-1sha/Hijra-15/2013-40). This acknowledgment enhances their rights and enables them to label their gender as transgender (Hijra) in all types of government and non-government records, as well as passports. Though only official certification is not enough for them, they have been excluded from the basic rights of citizens like inheritance, education, health and employment opportunities. Even the existing legal documents of the Ministry of Social Welfare, define Hijra as 'jouno o lingo protibondhi' which indicates them as sexually and genitally handicapped (Ministry of Social Welfare of Bangladesh, 2020). This is a deficient awareness of distinguishing the transgender Hijra population.

TheHijra community in Bangladesh identified themselves into three categories as 'badhai' who bless the newborn children through singing and dancing, cholla manga and sex worker. Theirtraditional occupation is 'hijragiri' which includes badhai (bachchanachano whichliterally means bestowing blessings on newborn babies and wedding ceremonies inexchange for donations), and cholla manga (bazar tola which literally meanscollecting money from markets, shops and bus, train), doing sex work and Raduniwhich means cooking in restaurants (Khan et al., 2008, p.129; Human Rights Watch,2016). Some hijra work in garments factories; the hijra who work in restaurants andgarments factories are generally unable to continue these jobs due to experiences ofsexual assault, teasing, or harassment arising from their 'feminine behavior' (HumanRights Watch, 2016, p.7). Some hijra worked in garments factories but eventually,they were dismissed when employers learned of their feminine attitudes. In somecases, many hijras were abused verbally, physically and sexually at workplace forwhich they never received any justice (Khan et al., 2009, p.445). In essence, the Hijra populations are normally engaged in Hijragiri(bestowing blessings on newborn babies in exchange for donations) as a traditionalwork and also informal labor markets like garments factories, beauty parlor, securityguard and as cooks in restaurants. In the informal labor market, they get involved. Butafter some days, they are being fired and dismissed from their job because of their genderidentity; they have also limited social protection and security. There is no reflection offormal employment in Bangladesh for hijra. Hence as a citizen of Bangladesh, they encounterdouble obstacles in both formal and informal employment sectors because oftheir gender identity.

In Bangladesh, the transgender community has been a part of the social system for a long time. They are neglected in every aspect of life starting from their primary education to professional fields, trade, and business areas because they are sexual minority people which introduced as neither men nor women. As stated by Pinkey (2015), only recognition cannot change the traditional view of society unless there are some special laws and social awareness. There is a socially accepted or constructed idea that these transgenders or hijra people are only capable of doing some works to earn their day-to-day maintenance like singing, dancing and collecting money. Even though they can do something else better than these sorts of activities, most of the time they are ignored to achieve the opportunity (Orthy, 2018). They might have left their family and went with other transgender people leaving behind their all possessions, rights, expectations to have a normal life.

Considering the above consequence, this study explores the empowerment opportunities for transgender people, the major challenges of empowering them and the ways of addressing those challenges to continue the sustainability of empowerment of transgender people in Bangladesh.

Research Questions

This study aimed to illustrate the reasons those do not allow the transgender to come forward and enter into the mainstream society and thereby bring comprehensive understanding towards empowerment of transgender people in general. The questions the research wants to contribute to are:

1. How do the transgender people deprive of empowerment in Bangladesh?
2. What are the challenges that should be faced in the empowerment (social and economic aspects) of transgender people?
3. How do the challenges can be addressed to uphold sustainability in the empowerment of transgender people?

Theoretical Framework

The theoretical framework underpinning this research is developed based on a synthesis and adaptation of two main theories including the Transgender Theory developed by Roen (2001) and the Empowerment theory.

Transgender Theory

Transgender is an umbrella term that is employed to define any person with a gender identity that does not entirely meet biological sexual characteristics and who may perhaps articulate gender in unconventional approaches (O'Neil, McWhirter, & Cerezo, 2008; Ryan, 2004; Sausa, 2002).

The transgender theory is a concept of fluid personified, and socially and self-made social identity that can apprise an understanding of intersectional oppressed identities. Transgender theory as a critique of 'Queer theory' which mainly formed by Roen's (2001) concepts that "transgenderism encompassed more than just an "either/or" conceptualization that accepted the fluidity of gender identity but still retained the gender binary". Roen argued that transgenderism also consists of a "both/neither" conceptualization of gender identity outside the male/female binary, whereby transgenderism is seen as transgressing the gender binary, not necessarily as physically transitioning from one gender category to the other (Nagoshi & Brzuzy, 2010, p.435). Transgender theory gives a more precise understanding of the individual concerns and requirements of Transgender people. Transgender theory underlines the understanding of how "transgressing" stories of lived experiences assimilate and empower those with oppressed intersectional identities.

Empowerment theory

Empowerment theory is in the base of a theory that performs to enhance marginalized peoples' lives, and support people to obtain enhanced self-esteem and drive towards fresh and positive deeds (Turner & Maschi, 2015). There are debates on whether empowerment can be considered a process or an outcome (Bernstein et al., 1994; Parsons, 1991; Rappaport, 1984), or whether it is both (East, 2000; Staples, 1990). Kabeer (2001) and Collins (1990) in their definition of empowerment argue that there are two dimensions to empowerment; it is a process of change towards greater equality or greater freedom of choice and action, and agency where oppressed people themselves must be significant actors in the process of change being described and measured.

As per Hipolito-Delgado and Lee (2007) it is important for communities like LGBT including transgender people who are oppressed are involved in the development towards a change. To be employed to support them, so they can understand their presence for their own virtues and empower them to get their own voice in this subject.

Methodology:-

Primary and secondary sources have been used to gather information. At the field level, data have been collected using qualitative techniques, especially, two rounds of open-ended, semi-structured interviews and focus group discussion with respondents, life stories and field observation of respondents. The secondary source of data has been comprised of information collected from the Ministry of Social Welfare and organisations such as different NGOs, the Internet and the media - such as newspaper reports and magazine articles.

The timeframe of the study was limited to three months only and the geographical area it was carried out was a small portion of the area lived by transgender people in Dhaka city, Bangladesh. This study had been conducted in Manda slum, Kamalapur, Dhaka, Bangladesh. In this study, purposeful sampling was employed to select 10 research participants who were recognised as Transgender or Hijra.

Findings:-

Education

Education plays an important role in our socio-economic improvements. According to Nath (2012), education helps to improve the socio-economic circumstances of an individual and it lowers the incidence of poverty (p. 50). In 2012, Rao and Hossain described education in Bangladesh as offering educational choices that lead to alternative livelihood options. These enable people to use education to move forward in their lives. (p. 416). The literacy rate of transgender people in Bangladesh is very low. Social unacceptableness, poverty and the unfriendly atmosphere of the educational organisations are the principal constrictions for access to education of transgender people in Bangladesh.

The subsequent table represents the situation of the educational position of the transgender participants of this research:

Educational status of transgender participants of this study	
Education	Number of participants
Primary School (Class 1-5)	7
High School (Class 6-10)	2
Higher Secondary School (Class 11 -12)	1
Graduate	0
Postgraduate	0

Source: Fieldwork in Manda slum, February 2019.

Most of the participants stated that they could not finish their studies due to social stigma, poverty and unfavourable environment of schooling. One of the transgender respondents explained that

I wanted to study and wanted to be a teacher. However, I could not complete my study. My schooling environment was not very suitable for me once they knew about my feminine identity. All the students from the school made fun of me, they did bully, even teachers are also like that and bet me for my attitudes. I did not have any friends at school, and nobody wanted to sit with me. Other students' parents also told the school principal that they will not send their kids to the school if I am studying here. My father also insulted me and eventually I had to leave school when I was in class 4.

The feminine transgender identity and social condition are the main challenges for continuing education. Education is a vital prerequisite for securing a formal job. Most of the transgender people in this study can only read and write their names. They could not even conclude their primary level of education. Ultimately, they had to leave their school at the level of Class four and five because of their identity. They do not have any proper access to study in mainstream school.

Occupation and employment

Most of the transgender people of Bangladesh come from very low-income families. Now, they are involved in various types of works although their key conventional occupations are Badhai, Cholla Manga and sex working which are called Hijragiri. Some of the participants in this study were also employed in the beauty parlour and NGO sectors.

The occupational status of transgender participants in this study are in below

Occupational Status of transgender participants of the study	
Occupation	Number of Participants
Sex worker	2
Badhai	3
Cholla Manga	3
NGO worker	1
Beauty parlour worker	1

Source: Fieldwork in Manda slum, February 2019.

In this study, most of the participants are working as Badhai and Cholla Manga and sex workers. The very well-known customary cultural occupation of transgender people of Bangladesh is Badhai (who bless newborn babies through singing and dancing). Transgender people typically work Badhai during dancing and clapping on the occasion of the birth of a child or a newborn baby and they demand Badhai money for the birth of the child. Cholla Manga is another source of occupation whose precise connotation is collecting money and food from the bazaar like shopkeepers, business traders, food hotels, etc. Cholla Manga is also the traditional occupation for their survivability. Generally, once a week, they collect money both in cash, any kind of foodstuffs and other stationery. In the context of Bangladesh, Cholla Manga is the real work or Hijragiri of Hijra people rather than sex working. The income is better for Cholla Manga than Badhai. But they are also involved in dancing in the marriage ceremony, Radhuni, garment working, beauty parlour, and works in NGOs and guard recently. Another occupation for transgender people in Bangladesh is sex work. However, sex work is very challenging and hazardous for them. It is not really legalised and permitted for transgender people in the Bangladeshi context. Besides the above mentioned, they are doing different types of works like as a garments worker, as a cook of any restaurant, as a peon and as a guard. However, because of their feminine identity, some could not continue these jobs. One of the respondents portrayed their occupation like that

Because of our gender identity, we could not stay with our family and our family did not support us economically as we came from a low-income household. To survive in this society, we have to engage in different kinds of work which includes Badhai, Cholla Manga and Sex work. Although we really wanted to do mainstream jobs. Due to lack of education, discrimination in job places and our feminine identity we were sacked from these jobs. Also, the Government did not support us with our rights. We want to live with dignity and want to work in mainstream jobs as a human being.

Most of the transgender participants of this study are working as Badhai, Cholla Manga and sex work and some of them are working a different kind of jobs such as beauty parlour and NGO worker. Transgender people in Bangladesh do not have easy entrance to do the mainstreaming job due to their feminine attitudes. Still, they do not have any access to the official job in the private and public departments because of their lack of education and gender identity. Consequently, traditional works are the only way to survive.

Accommodation

Accommodation is one of the main problems of transgender people of Bangladesh which also leads to the barrier of their progressive empowerment. This study had been conducted in Manda slum, Kamalapur in Dhaka city where the transgender people are living. However, there are some other places in Dhaka city, specially slum areas, where transgender people are living temporarily. Being an omitted gender identity, they are not acceptable to live with mainstream people. Those who leave their house, then first come to Guruma of the Hijra community who is the leader and guardian of the Hijra community. Transgender people normally live in slum areas which are also known as unhealthy and inaccessible zones. Most of the participants of this study are living in the slum areas and near the rail line. One of the participants of this study clarified that

Once I left my own house, I could not find any house to stay in as people did not want to give me any house because I am Hijra. After staying here and there, with the help of a hijra friend, finally I met the Guruma who allowed me to stay with her. Now I am living with her, but it is a very insular environment.

Proper and suitable accommodation implies a more positive perception of empowerment. In the case of transgender people of Bangladesh accommodation also carry the challenges of their empowerment.

Encountering Harassment and Discriminations

The transgender people in Bangladesh are one of the most susceptible groups to encounter hostility and discrimination. Nearly all of the participants of this study faced discrimination and violence at the early stage from the harsh response of their own families and neighbors when they reveal their identity in public. This antagonistic reaction repeatedly promotes them to escape from their own home and live autonomously as a wanderer or secluded life within the Hijra people. In this study, all of the transgender participants came from an impoverished family where their parents' main income sources are day laborers, small traders, rickshaw puller and construction workers. One of the participants stated that

We came from a very poor household where our identity is a curse for our family members and because of our identity we faced harassment from our family and then the mainstream society. We observed discrimination in every step of our life. From schooling to employment and the Government also did not provide us the proper support.

The findings discovered that the socio-economic and cultural backgrounds of transgender participants are from the working class and low-income families. This socio-cultural condition and their gender identity is bolstering to eliminate from the mainstream society in different ways which in result confronting harassment and discrimination. This harassment and discrimination are also a barrier to their empowerment.

Most of the transgender people faced harassment and discrimination during Medical tests and also during applying for any job, especially when they do their interview where they face a lot of offensive questions from the interviewer.

The study investigated that the detection method of transgender identity is centered on the materiality of the body through the medical examination. One of the participants explained that

I had done a medical test and it was actually mortified because they did not show a little respect to me and touched my sensitive body parts inappropriately.

The medical examination was taken out by the materiality of the body not on 'self-feeling or self-determination' or psychology and gender diversity.

Preconceptions against Hijra people are the common phenomena of persecution towards transgender people in Bangladesh. The mainstream population cannot envision the distinct identity beyond the male and female dichotomy. The study found that the mainstream people treated transgender people as abnormal, mentally sick, deviant, immoral, deceitful, insane, annoying and even disabled in terms of sexuality and genitally handicapped. According to their perspective, transgender people are aggressive, unscrupulous, and accumulating money forcefully from bus, train, shops, etc. These sorts of biases are entrenched in their mindset which is manifested in the adverse impression towards transgender people. Therefore, transgender people are ignored and discriminated against their rights in every step of their life.

Challenges of policy and legal issues

Hijra identity was first acknowledged in the cabinet by The Ministry of Social Welfare of Bangladesh on 11th November 2013 which was circulated as a gazette on 26 January 2014. Following the assertion of acknowledgment, Hijra's identity as a third gender was expected to take part or to be on board in the legal documents as Passport and National Identity card. Nevertheless, due to the standardising philosophy of gender, cultural, social preconceptions and bureaucratic convolutions and religious obscurantism, it was not yet recognized in the national official records. Lack of gender identification in the national legal documents transgender people in Bangladesh is overlooked in several aspects like employment, health services, etc. One of the transgender participants in this study stated that

After the state acknowledgment, we thought we will have our proper recognition. But it was only in wove paper which does not exist in actual. We want our comprehensive identification

ineach realm of our society and in the legal documents which will include in the passport, national identity card, job circulation and health services, etc.

The government of Bangladesh had undertaken a few projects for the advancement of the Hijra people in Bangladesh after the official recognition in 2014. One of the projects was to offer government jobs for the Hijra people. However, ultimately it had not been enacted and executed. In fact, in the recognition gazette, there was no explanation or policy regarding transgender people's education rights, health rights, right to food and job rights. It was just the only one sentence in that gazette. From the very beginning of this recognition gazette, the state was not proactive in the reality. The state has established a constitution law for the protection of every citizen's rights. But Hijra, as a citizen of Bangladesh, the accepted law and endorsed caucus is not applied for the shield of Hijra people's formal sector job in Bangladesh. With the absence of policy procedures and legal documentation, Hijra have been refused their fundamental rights for a long time. Consequently, they are unemployed and under-employment in the formal sector.

Discussion:-

Education is one of the substantial impediments for transgender people's empowerment in Bangladesh. This research found that Hijra people are incapable to finish their education in the long run. The finding also argued that there is no congenial ambience for maintaining their education due to their identity. They do not obtain appropriate access to the education system. Therefore, they dropped out of the education system very early in their life which also makes their journey extremely hard to get a formal job.

Functional considerations are also one of the challenges in the empowerment of transgender people in Bangladesh which confirming the employment rights of transgender Hijra in the formal sector in Bangladesh. Legitimate aspects comprise the inequality of the appropriate employment policy design of Hijra people, the discriminatory procedures of the constituent law and the international conventions and agreements, the disparity of the pertinent Hijra identification policy articulation.

The study revealed that the government had only officially declared Hijra people as a Hijra sex and Third gender in the gazette. The study also found that it was the only one sentence of the declaration but not the comprehensive acknowledgment of Hijra's identity as a third gender.

As per the explanation of Yogyakarta Values on the Application of International Human Rights Law to Sexual Orientation and Gender Identity (2007, p.6), "gender identity is understood to refer to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body and other expressions of gender, including dress, speech and mannerisms". In the widssetting, ideologies three of Yogyakarta values on the Application of International Human Rights Law to Sexual Orientation and Gender Identity (p.11-12) yet again affirm that "Everyone has the right to recognition everywhere as a person before the law. Persons of diverse sexual orientations and gender identities shall enjoy legal capacity in all aspects of life."

The study also asserted that there was no clarification regarding the employment rights of Hijra in the gazette. The official employment policy documents in the formal sector of Bangladesh such as Implementation policy of Livelihood Development of Hijra, 2013, Department of Social Services of Ministry of Social Welfare; Citizen Charter of Department of Social Services of Ministry of Social Welfare; Bangladesh Labour Policy, 2012 of Ministry of Labour and Employment and Hijra Declaration Gazette of Ministry of Social Welfare had been erected based on male and female group and also reflected and highlighted the employment opportunities only for indigenous people, ethnic minorities, Dalits, physically and mentally challenged people, peripheral and vulnerable people (Article 4, sub-section 4.02, Bangladesh Labour Policy 2012). However, there is no indication of Hijra's employment concerns in all those policy documents.

Preconceptions against Hijra are also one of the challenges that they face in empowerment. The study found that people's perceptions of Hijra people in Bangladesh are negative. Mainstream people preconceptions towards Hijra are that Hijra people are aggressive, manipulative, public sphere, goonda for collecting money from the bus, train, shops in the market and immoral personalities. They are abnormal, mentally sick, deviant, immoral, deceitful, insane, annoying, and disabled. These kinds of pessimistic references of the mainstream society of Bangladesh generate the dualistic theory of human perception which impacts the empowerment of transgender people in

Bangladesh. These binary patterns are 'normal vs abnormal', 'good vs deviant', 'male vs female', 'beautiful vs ugly', and 'superior vs inferior', 'sane vs insane', 'Man vs Women' and 'Gender conformity vs Gender non-conformity'. Foucault argued (Skinner, 1985, p. 67) that a new regime of truth and power exercised through the disciplinary mechanisms the stipulation of norms for human behaviour. Foucault also explained that the knowledge claims always try to establish the 'normality' of human norms which are reproduced and legitimated by the rule of life. So, this pattern of binary thinking of society produces some discursive truths which always distinguish what is bad and good, what is normal and abnormal, what is acceptable and not acceptable, who is a Man and a Woman. And this way of thinking is very much related to power relations. Butler also mentions that "the normative society constitutes reality through language, gesture, and all manner of symbolic social agents" (Butler, 1988, p.519-531). The general norms of society are sanctioned modes of behaviour. The normative society not only identifies people but also vocabulary, speech patterns, gestures, and behaviours, objects and activities as either 'masculine' or 'feminine' is called gender typing (Ellis, 1996, p.94).

There is no gender compliance ahead of the binary ethical system of the transgender people of Bangladesh. This gender actuality is not normal but also deviant. Society does not accept this gender identity. The predominant norms existing in the Bangladeshi society have more or less always forced the Hijra to give up their families, as discrimination and abuse are common features in a Hijra life (Khan et al. 2009, p.444).

Conclusion and Recommendations:-

The main investigation of this study is to explore the grounds that do not allow the transgender to come forward and enter into the mainstream society and thereby create widespread understanding towards empowerment of transgender people in general. This study revealed the challenges of empowerment of transgender people in Bangladesh. The challenges are the education, functional challenges which included the absence of Hijra employment policy, discriminatory practices of legal and policy issues, preconceptions norms of the mainstream society against transgender people in Bangladesh. The government had officially declared the Hijra people as a third gender. However, it was not the complete recognition of this distinct identity group. Lack of access to the educational system, deficiency of entry to labour market, no employment policy of transgender people had been devised and their identity exclusion from the legal documents like national identity card, passport and the job circulations of the formal and informal employment sector. Any International structure for recognizing the sexual minority group like Yogyakarta values, was not followed by the Government in terms of identifying transgender people in Bangladesh. Preconceptions of the norms of the mainstream society against transgender people in Bangladesh also the challenges for transgender people's empowerment in Bangladesh. The socio-economic and cultural status of transgender people is influenced by these sorts of depressing implications which also impacted their empowerment.

The findings of this study provide some important recommendations for promoting the empowerment of transgender people in Bangladesh. The Hijra identification statement gazette ought to be circulated and executed as a rule from the Supreme Court which needs to be followed by the international standard codes such as Human Rights Law in relation to Sexual Orientation and Gender Identity, article 16 of ICCPR. For detecting transgender identity, Hijra leaders, gender specialists, psychologists and medical professionals must be comprised of that board. The transgender acknowledgment affirmation gazette should be employed in the legal documents as a distinct identity group on the National Identity Card, Passport, in the formal sector job circulations beyond male and female gender identity. Bangladesh Government has to make sure the transgender people's education into the mainstream society so that the transgender students can get equal facilities to study within the mainstream students and they can make themselves qualified for employing for the proper job. The recognition declaration should be openly cited regarding the employment process, rules, rights of Hijra in the formal and informal sector. The 'Quota Scheme' needs to be introduced for transgender people in Bangladesh to secure job positions in the public service sector. Government and social leaders need to encourage mainstream people to promote transgender people's rights on basis of human being perspective and respectfully treated them. Government and NGO officials need to provide support and arrange different kinds of awareness workshops, activities and training for transgender people so that they can be able to understand and improve their status which will eventually constructively empower them.

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