

## Exploring the Socio-economic and Cultural Status of Third Gender Community in Bangladesh

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**Abstract:** The first issue faced by everybody after birth that the newborn baby is male or female, but when people cannot identify themselves as either male or female then fall into them the third gender category. They are known as the Hijra in Bangladesh. They usually live in small community which is excluded isolated from the mainstream society. They have a strong social structure in their community and this social structure has made some special aspects like different customs, behavior, attitudes, languages sexual practices and activities. As they are a part of the mainstream society, they had to adapt to it. But in the context of the mainstream society, they have been stigmatized because of their quite unusual customs and rituals. Generally, in terms of social, economic and political conditions, these groups of people meet extreme exclusion and vulnerability. So the aim of this paper is to sketch their livelihood pattern and customs or attitudes, their social and economic status, vulnerability and adaptability, pattern of their life, family and social structures etc. Furthermore, this paper states some recommendations towards government and NGO's for legal and voluntary actions to ensure the rights of third gender in Bangladesh.

**Keywords:** Third gender, Hijra, Guru MA, Shisshiya, Social exclusion, Transgender, Gender identity,

### 1. Introduction

Gender and social identities have always been an issue within the society, creating a bipolar debate of legality and redefinition of religious rules. Within the gender issues raises the question of the third sex. Discovering sexuality and gender with variations in educational institutes requires the understanding of differences in human anatomy and biological knowledge about their sexuality<sup>1</sup> Gender identity is the private experience of gender role, that sameness, unity and persistence of one's individuality as male, female or androgynous, especially as experienced in self-awareness and behavior. Gender role is everything that a person says and does indicate to others or to the self-degree that one is male, female or androgynous. This includes, but is not limited to sexual and erotic arousal and response<sup>2</sup> A cross-cultural perspective indicates that some cultures include more than two genders. Such alternative or third gender roles, which are neither man nor woman have been described among the Omanis of the Saudi Arabian Peninsula (Wikan, 1977), among many Native American tribes (Williams, 1986), in Tahiti (Levi, 1973), and New Guinea and

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among the *Hijras* in India (Nanda, 1990).<sup>3</sup> *Hijras* or hermaphrodites are people with ambiguous genitalia also called intersexed. The term *Intersexed* is hermaphrodite person is a person possess both masculine and feminine traits. They are born with any of several variations in sex characteristics, including chromosomes, gonads, sex hormones or genitals that, according to the UN Office of the High Commissioner for Human Rights, *do not fit the typical definitions for male and female bodies*. Such variations may involve genital ambiguity and combinations of chromosomal genotype and sexual phenotype other than *XY-male* and *XX-female*<sup>4</sup> So, third gender is viewed as neither male nor female containing elements of both. They face different types of inequalities for their kind of identity crisis. These people may face stigmatization and discrimination from their birth and they cannot practice economic and social rights equal to the other genders. Most of them are sent away from their homes right after birth and they cannot receive any family bondage and educational facilities. In November 2013, Bangladesh Government took a decision that *Hijra* community will recognize officially, as a third gender. Government of Bangladesh was gained as a major recognize by civil society and the international community for this recognition. But due to lack of laws recognizing *third gender* status in Bangladesh, these people have often been excluded from basic rights related to citizenship such as property rights, health, employment, education and political rights. Now a day begging, prostitution and so many illegal works have been increasing among them. All of these odd situations of the community have made all of us curious to know more about them like, their lifestyle, economic conditions and their social positions. This paper will attempt an overview of the socio- economic and human right situation of third gender people in Bangladesh and discuss a few suggestions that might help to bring about some changes.

## 2. Objectives of the study

- i. To analyze the nature of social exclusion and discrimination faces in their everyday life in Bangladesh.
- ii. Finding out the real picture of economic conditions and the significant culture of third gender in Bangladesh.
- iii. To find out the nature of violence and abuses they are facing in our society.
- iv. To provide practical recommendation to enhance social inclusion of third gender into the mainstream society.

## 3. Operational definition of *Hijra*

In Indian sub-continent such as, India, Pakistan, Bangladesh, Nepal several countries the third gender or third sex people is known as *Hijra*. The term *Hijra* is often used as an umbrella term to signify individuals who defy rigid, binary gender constructions and who expresses or present a breaking and blurring of culturally prevalent stereotypically gender roles. It includes pre-operative, post-operative and non-operative transsexual people who strongly identify with the gender opposite to their biological sex.<sup>5</sup> *Hijra* the word is originally from Semitic Arabic root *Hjr*. The meaning of the word in Arabic is very broad, which indicates leaving one's tribe, migrate to another group or flee from one place. This meaning does not hold the

complete essence of the identity of *Hijras* in Bengal. The word is described differently from different *Hijra* individuals. Some address it as a group outside male female binary, some address it as a mix of male and female identities, some address it as a group of females who were all gender assigned male at birth and the list goes on.<sup>6</sup> Most of the people use the word *Hijra* as a slung and most of them do not know who the *Hijras* are. There are several types of *Hijras* are found in Bangladesh. These are:

1. Koti - the male looked *Hijra*.
2. Chibri -the female looked *Hijra*.
3. Khoja- people who sacrificed their male genitals.
4. Akua- mainly transgender people and male who camouflages as *Hijra*

They have ranks among their community. The rank orders are shown below:

1. Guru ma
2. Prodhan shishhiya
3. Shishhiya/ chela
4. Thika hijra / Jon Hijra

*Guru ma* is the main or chief of a *Hijra* community. She has one or more *prodhan shishhiya* who is more trusted and beneficial than others. *Guru ma* has several *chela* or *shishhiya* in her gang. There are some other lower categories *chela*'s who are known as *thika* or *jonHijra*, who are not permanent *Hijras* in any community.

#### **4. Research Methodology**

The primary data is collected from the *Hijra* participants by intensive fieldwork. The secondary data is collected from books, articles, and journals. It has taken approximately three months to find out all the data needed for this particular research. The intensive field work was held in the Dhaka city, selected area was *Dhanmandi* and *Uttara* especially from the parks and public places. The reason behind selecting these areas for investigating is active presence of the third gender people in these areas. They can be found in many parks and public places, shopping malls and markets in these areas and these places are safer than other remote area. Other hands two of our known people are living in this community and that influenced me to select this area. And we applied purposive sampling for this research conduction. The sample size of this research was 50 for survey interview and 7 participants for conducting case studies. On the other hand, the quantitative data from the survey questionnaire are analyzed with the SPSS (Statistical Package for the Social Sciences) software version 21.

#### **5. Theoretical framework**

*Hijras* are imitating their identity to perform their role in the society and their identity in the society is neither male nor female. The impression management is a vital factor for them to analyze their social as well as sexual life, which can be approached adequately by Erving Goffman's work on *Impression Management* (1959). The image projection of *Hijras* needs to perform series of act in individual level to make them third gender, the performance can be considered as back stage *Hijras* comply with other cultures includes dress, talking and walking style and also

their special body language. The people of our society cannot accept *Hijra* people properly and it makes them excluded from the society. As a result, they live a very miserable life in society and treat as a marginalized group in society.

In Judith Butler's another work *Gender Trouble: Feminism and the Subversion of Identity* (1990), Judith Butler challenges assumptions about the distinction often made between sex and gender, sexed bodies cannot signify without gender and the apparent existence of sex prior to discourse and cultural imposition is only an effect of the functioning of gender. Sex and gender are both constructed. In this book butler mentioned an intersexed person *Herculine Barbin* who committed suicide for this trouble inside. She had a female soul in her but society imposed her to be a man and finally death diminished all the contradictions. Like this most of the parents in our society impose gender on their children even on their third gendered child, sometimes they force them to be a boy or be a girl. In some cases, who are mentally a girl but physically a boy their parents impose them to be a boy, that reverses for a mentally boy also. This situation creates frustration among the children; especially *Hijras* faces this situation most. For this pressure many *Hijras* ran away from their home and join with the *Hijra* community. On the hand the suicidal tendency is at a high among the intersex people.

*Queer Theory* (1990) refers transsexual people doing gender-corrective surgeries, coping their bodies with their minds and they can also enjoy their marriage and sex lives. Cross-dressing another vital issue though anyone can wear as their will as human being but society has prescribed us to wear dresses according to our gender. Many transsexual and intersex male looking people wear sarees and salwar-kamiz and they are comfortable with that, but other people are found laughing at them. Though all these matters just because our society has prescribed us so many rules and regulations according to our gender.

## **6. Results and Findings**

### **6.1. Demographic Profile of the respondents**

The age of the participants varied from 18-45 years, here people from different ages participated. About 20 percent people are aged 15-20, 46 percent aged 21-25, 10 percent are aged 26-30, 16 percent are aged 31-35, 6percent are aged 36-40 and 2 percent is above 40 years old. Among them 82 percent respondents are Muslim and 18percent are Hindus and no people from any other religion are found during this survey. The education qualification is very low for their exclusion position in family and society. Among the respondents 12 percent are passed class 1-5, 4 percent passed class 5-10, 6 percent have passed only S.S.C, 4 percent only passed H.S.C, 2 percent have completed their graduation and 72 percent are remain uneducated. All of them are remain unmarried who participated in this study. The number of family members of the participants varies and who are educated, studied in government school 47.1 percent, 29.4 percent in private school, 17.6 percent in NGO operated school and 5.9 percent in community based school. About 82 percent of the participants can enjoy medical facilities. Those who can enjoy medical facilities are mostly going to government hospitals. Among the respondents 59 percent goes to government

hospital, 9.5 percent goes to a private health clinic, 11.9 percent goes to NGO based health clinic and 19.5 percent goes to herbal health care center.

## 6.2. Economic Status of the respondents

They face severe social exclusion and sometimes they are forced to begging in the busy road or station to survive. The works of the third gender that have been culturally and socially constructed for them but it create fear among the *general* mass people of the country. Their income includes third gender presence with singing and dancing in a house where there is a newborn baby and giving *blessings* in return for money. They have a traditional right to insist food for free at markets and the traditional perspective of it does not construct it like begging. Now a day the opportunities of these traditional way collect money became very difficult for them. So many *Hijras* are now only depending on forcing money from people and cheap sex labor. The recent study shows that the source of income of the community is mainly depending on collecting money from others. About 72 percent of them collects money from shops, markets, public places and from peoples' house, especially where ceremonies held, 8% earn about business, 6 percent of jobs they do and 14 percent earns from other sectors such as doing handicrafts. Beside this occupation, most of them are involved as a sex worker. The income is not same for all. About 68 percent of them earn 1000-5000 TK. monthly, 22 percent earns 6000-10000 TK., 4 percent earns 10000-15000 TK., 4percent earns 150000-20000TK and 2 percent earns 20000 and above. So, majority earns a very little amount of money. On the other hands, monthly expenditures vary among them, 85 percent expenses 1000-5000 TK per month, 12 percent expenses 6000-10000 TK and 6 percent expenses 10000 and above TK. every month. With this low income and level of expenses only 4 percent is satisfied, 74 percent are dissatisfied and 22 percent moderately satisfied. And about 88 percent among them said that the society is completely responsible for this situation. In this view on of the participants said,

*I am a graduate student with a very good result and also doing my M.B.A., but I was rejected by the VIVA board of several job recruitments just because of my gender identity. I had to face a very embarrassing situation, in VIVA board, many of them made fun of me, instead of looking at my qualifications (Rafi, respondent: Case Study-3).*

Rafi had to face many insulting situations in VIVA boards because of her gender identity, she is well qualified, but still have any good job and living a miserable life. And for such reasons about 42 percent have done illegal work for want of money. Only 20 percent of them have the economic support from their family and relatives. On the other hand, 15 percent of them help their parents economically. This statistical report shows the gap between family members and the *Hijra people*. They are also related to banking systems. Their source of lending loan: 8 percent of bank, 12 percent from NGO's, from own community based organizations 26 percent and from other sources 56 percent. On the other hand, they deposit money: in bank 6 percent, in home 44 percent, in community organization 32 percent, in another place 18 percent. In most of the cases they get loans from their friends and secure their money in their home. About 20 percent of them invest money for several purposes.

About 20 percent invest their money for several purposes and among them 50 percent invests their money for business, 30 percent for buying favorite things, and 20 percent for other purposes, such as eating favorite food or others.

### 6.3. Social Status of third gender

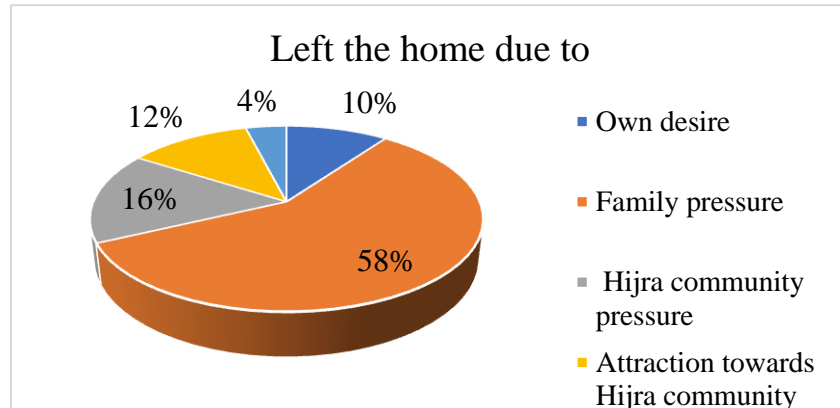
Third gender community faces multiple forms of suffering, exploitation, inequity, etc. due to family and society shunned. So they are marginalized and excluded from their family, society and cultural or political participation yet. Most of the Families are not cooperated with them from their childhood that's why they couldn't get education and secure their future. Sometimes, in their early age, they may decide to run away from the family not able to tolerate the negligence and discrimination attitude or not wanting to bring shame to one's family. Some of them may ultimately find their last destination to their *Hijras* communities. This means many *Hijras* are not educated and as a result it is too difficult to get jobs.

**Table 6.3.1. Percentag distribution on Relation with family of the respondents**

<b>Relation with family</b>	<b>Frequency</b>	<b>Percent</b>
<b>Contact with family members</b>		
Live with family	1	2%
Once met	11	22%
Whenever need	13	26%
Never meet	26	52%
<b>Own poperty from family</b>		
Yes	13	26%
No	37	74%
<b>Expectation s from family</b>		
Should give emotions sopport	13	26%
Should give financial sopport	21	42%
Protect from hostile behavior of society	10	20%
Help in over all development and others	6	12%

Source: Field work 2019

The present study shows that only one respondent lives with family; other respondents live alone or with *Hijras* community. Among then 22 percent to contact and communicate with parents and other family members once and 26 percent they meet with the parents whenever he need but mostly respondents 52 percent never met them after entrusted or abandoned. In other hand, 42 percent respondents said that they have no financial securities, that's why financial support should be given by their family so that they may be safe in their future and 26 percent respondents wanted that family should give them emotional support, because with the help of support any one can do anything in their life. Some respondents 20 percent wanted family should secure them against hostile behavior of society. They can also do everything as others if family gives support and facilities them.

**Figure 6.3.1: Percentage distribution of the respondents in left the home due to**

Source: Field work 2019

Family member, relatives and society are not accepting them properly. There are several reasons are found for coming into *Hijra* community. The present study shows that 10 percent came here by their own desire and 58 percent come here for family pressure. The rest of the 16 percent and 12 percent are come here for *Hijra* community pressure and attraction towards *Hijra* community respectively. In this purpose, one of the respondents said that,

*I left the house and went 100 km away from my home town, searching for people like me and their community. I really had no idea of where I am going or where have to go but I wanted to flee away from my home (Chaity, respondent: Case Study-5).*

The place of living here is not so luxurious and 63.2 percent lives in buildings, 26.3 percent in tin shaded, 7.9 percent in hut, 2.6 percent in others. Among them, 79 percent is dissatisfied, 21 percent is moderate satisfied and no one is satisfied there because there is no freedom or privacy at all. They live 2-5 person in one home 50 percent, 6-10 person 29.3 percent, 11-15 person 15.5percent and above 15 person live 5.2 percent. They have several reasons living there, 15.1percent live there for security, 7.5 percent live there for we feelings, 32.1percent for earning facilities, 13.2 percent for better shelter and 3.8 percent for other reasons. In some cases, many *Hijra* were abused verbally, physically, and sexually at workplaces for which they never received any justice. *Hijra* respondents reported that they faced force sex is 46 percent; physical abuse is 44 percent; verbal abuse is 56 percent; blackmail for money is 31percent; and threat to life is 24 percent. But they are not so happy without their family, only 18 percent said that they are happy here without their families. About 90 percent people from the third gender community have faced discrimination from their parents since their childhood. Only 26 percent have possibilities to get their parents wealth and properties. But those who have siblings, their siblings have 100 percent possibilities to get their parents property or already they have. Among them only 78 percent have said that their parents never brought them to any social or family functions because of their mixed identity or gender crisis. In this topic one respondent from the *Hijra* community said that,

*My parents never brought me in front of any relatives, they sent me to the Hijra community at a very early age. They were so poor and I have 5 more siblings and I was a burden for them. They thought I would never be able to do any job or earn money so they sent me here. They discriminated me; they did not treat me like other siblings of mine. (Liza, respondent: Case Study-7).*

Liza has 5 siblings and she has no possibilities to have her parent's property but his all siblings will definitely have the properties. Only her gender identity, she separated from her family and from all the facilities that others enjoying.

#### **6.4. Cultural position of third gender**

The Bangladesh *Hijra* community encompasses persons with a variety of gender identities and sexual orientations, forming a culturally unique gender group. Exclusion from family and society in general, these communities have a wide range of differences in cultures, religions, languages, and customs of mainstream society. The present study shows that about 94 percent of them have said yes for a question raised about having any authentic characteristics of them. They have several unique characteristics such as clapping, talking, body language and other characteristics. All of them said these characteristics have a meaning, 82 percent said that these characteristics are not learned this is their natural characteristics. Most of them want to dress or behave like a girl, the reason behind they respondent, is about 24.5 percent said they like to do this, 18.9 percent said their mind is girly, 47.2 percent for income more, and 3.8 percent said other reasons such as their guru ma pressurize them to do so. About 86 percent of them believe in religion and follows the religious culture and occasions. About 94 percent of the believers celebrate religious occasions. Without their religious occasions they celebrate many other occasions and their community has some distinct rituals. About 66 percent said them they have authentic rituals in their community. Such as *dotpat*, *orosh*, *chela* etc. which are discussed in the major findings from the survey part.

About 86 percent face very unnatural situation from the shopkeeper while they do their shopping in the market place. On the other hand around 86 percent are victimized by others misbehavior while they travel. About 70 percent said that people get irritated with their behavior. And about 15percent says they don not irritate anyone. About 74 percent of them have been victimized with several kinds of harassments in their entire life. About 30.2 percent had faced eve teasing, 28.3percent faced bad gesture, 22.6 percent had received illegal proposals from others, 11.3 percent had badly touched and 11.3 percent had other experiences such as showing bad signs in front of them. In this case one of the participants said,

*Most of the children of every family are faced sexual harassment from their nearest relatives, that what I faced in my childhood. Everyone gave blame on me for this but I was totally innocent and no one believed me because of my Hijra identity. No one believed in me even my parents. Most of the parents do so and that creates more opportunity for the criminals to abuse, especially children who are relatives (Pori, respondent: Case Study-4).*

This research has found that about 100 percent of them undergoes from acute depression. Most of them did these things during acute depression: 62.3 percent tried to commit suicide, 22.6 percent fled from home, 5.7 percent became addicted and



other things done by 3.8 percent. They evaluate themselves 49.1 percent as a human being, 26.4 percent as a good person, 13.2 percent as an asset of the nation and others are 5.7 percent. They are able to do jobs like others but they are not included with others. About 64 percent of them are optimistic about the future. About 71.4 percent are addicted with several kinds of tobaccos and 29.4 percent are drink alcohol occasionally or regularly.

### **6.5. Political position of third gender**

Third gender community in Bangladesh are yet to get full recognition of political participation or the policy making forums of the country are yet to take note of or give consideration to the need for political representation of this community. Only 50 percent of their community has national identity cards and only a few of them consider as third gender in it and majority entered their gender identity as male or female. Among them 38 percent entered their gender as male and 62 percent considered them as female gender. The study shows that 66 percent of the respondents are presently city voter but among them 34 percent voter cast their votes in city election. Only 2 percent of the respondent cast their voting their Union level election. Nonetheless, they are more or less politically aware and show that 24 percent of the respondents have political ties to the major political parties. The rest of the 76 percent of the respondent are unattached with politics for different reasons. The present study also shows that only 22 percent of *Hijra* give their vote of their own choice candidate. On the other hands, 62 percent of sweeper gives their vote by the influence of the *Sarder* (leader) of their community. The rest of the 16 percent of sweeper gives their vote by the pressure of political leader or others.

### **7. Discussion**

The constitution of Bangladesh admits citizen's equal rights for all caste, class, race, ethnicity and religion but the rights of excluded *Hijra* community in Bangladesh always ignored or denied or not recognized. Consequently that resulted in segregation, exclusion, exploitation and violence over these people. Besides it, the continued denial of equality and the continuous indifference and lack of concern of the society towards *Hijras* who have been marginalized because of their paradox gender identity. As a result, they are excluded from opportunities, outcome of development, freedom of mobility, resources, and citizenship in the polity and membership in society. The excluded social groups in turn internalize such principles and practices and the institutions that legitimize and enforce them. Hence, change is resisted both by the excluding social groups and the excluded communities. So, after a long struggle till today *Hijras* face multiple dimensional problems like social and cultural barriers. Due to their genetic factors, they live frustration and humiliation throughout their life which can indirectly bring a threat to some other issues and problem within the society.

There are mainly two types of *Hijras* are found in Bangladesh, *koti* and *chibri*, koties are male *Hijra* and *chibris* are female *Hijra*. Education and lack of employment opportunities, they are forced into sex work and begging. But the opportunities of these traditional methods of income have deteriorated in the society and the *Hijras* are now solely depending on extorting money from people. They have a strong social structure in their community and they maintain it strictly. *Hijras* also have *Hijra*

*panchayet* which is like a judicial board in their community, who solves the major problems between *guru ma* and *shissiya* or between one *guru ma* and other *guru ma* or between one *shissiya* to other *shissiya*. The main work of *Hijra* to collect money which is known as *tola uthano* and their earning is distributed between them and *guru ma*. She takes about 500-800 TK. from every day. On the other hand, who are involved with prostitution, *guru ma* receives 20%-50%TK. of share from them. In the *Hijra* community they have a hierarchy or rank orders among their community. Their communities are divided into *Birit* areas. One *birit* area has one *guru ma*. Under *guru ma*, there are many *shishshiyas* and one or more *proadhan shissiyas*, they are the most trusted one and the lowest ranked *Hijras* are *jon hijras* they are not permanent.

*Hijra* are extremely excluded, particularly because of moralistic standpoints regarding gender and sexualities of the mainstream society where diversity is synonymous with deviation and deprivation. Though most of them lives under the poverty line and they have no family supports and no savings for the future, many of them turned the situation into a solvent life with their hard works. These persons are usually rejected from their families and other social organizations and face varied forms of social exclusion. The most touching fact is that they do not even have the option to live with their families. Because of their parents, siblings and other relatives are not comfort to disclose their identity. So they must either to hide the fact about their sex and assimilate or to leave the family. Being denied of proper education, health care and means of employment, they are most commonly forced into forms of ritualized begging. So all most everyone from this community suffers from acute depression and many of them wanted to kill themselves. They so confused about their lives. For reducing this depression, many of them got addicted with several kinds of tobaccos and alcohol. The shocking truth is many of them have faced sexual harassment in their life and some of them are related to prostitution for earning money.

As a Bangladeshi citizen, *Hijra* children have the equal right to be educated, but most of the cases students, teacher, and staff do not accept them properly and tease them in the school. They also face discrimination even when they go to take treatment in the healthcare center. Often, healthcare providers not often had the opportunity to understand the sexual diversities. They also do not have sufficient knowledge about the health related issues of sexual minorities. On the other hands, some members of the society tease them for being *different* and they may even be hostile. Most of the time, they face physical and verbal abuse, forced sex, extortion of money and materials; and arrests on false allegations by the police. The absence of protection from police means ruffians find *Hijras* people as easy targets for extorting money and as sexual objects. Recent times, some of the people specially the young generation have a soft perception about *Hijra* community but many of them cannot accept them properly. We think they are evils or make fun of them, but this is not a right way to treat them. We have to change our perception towards them with an accepting mind. Our cordial invitation can bring them in our society as our indecent behavior made them apart from society. Last year in 2018 Zizal Kabir who has changed her gender came to meet her mother from Australia to Bangladesh, but people of our society did not let her to meet her mother for four days.

They have a distinct language named *Uti Bhasha*, this language has no dictionary or any specific meaning. They use this language to keep their secrets from others in the society. People from other gender cannot understand their distinct language because they do not know about this language. This language is used only for their private communication. They have distinct cultural programs of their own such as *Hijragiri, Chela, Dotpat, Orosh* etc. every year they celebrate. They have a separated social and cultural life from mainstream society. Sometimes they can't participate in religious activities or festivals and they can't allow going to Mosque to say their prayer. The death of a *Hijra* also proves to be a difficult situation. They have not given proper burial rights, as they did not belong to either male or female gender and burial ceremonies became cumbersome for them. Most of them are born in solvent family, but they have to live in *the Hijra* community as their parents cannot accept them. After their death most of the parents do not claim the dead body so that other *Hijras* have to do all the procedures in their living area and religious leaders don't permit to bury the body as regards whether to treat the body as male or female. Other hand, they have not enough money to do these works properly. No *Hujur* from Muslim religion or no *Poruhit* from Hindu religion come for last rites. No *Janaja* or last rites are followed there. They simply bury the dead body and that is happening for every religion in most of the cases.

The government has requested to create facilities for *Hijra* children to be educated by providing scholarships and stipends. Besides that, they cannot get good jobs in our societies, because most of them cannot accept them. Peoples' perceptions have to be changed towards this community. They have rights to have jobs like others. Creating more jobs facilities for them can reduce extreme poverty of them and by creating more entrepreneurship and handicraft business. Most of the people of the *Hijra* community live in a group and they have distinct area separated from others in the society which makes more distance between mainstream society and *Hijra* community people. They are also citizen in our country and they have rights to live with others as a next door neighbor. Government and other organizations are requested to take an initiative to get them into the society with housing facilities. Because their housing system is below quality for their poverty and they live a very miserable life there. Recently some news media and TV channels make news about them or made documentaries on the *Hijra* community but still now we have very little knowledge about them. So, we have to make more news in news paper, movies, shows and more documentaries on their life pattern, their sorrows and struggling pattern for survive which can provide message to the other people of the society. We have to raise public awareness about their vulnerable and marginalize position in the society for helping this community. For knowing them properly media can play a vital role, by which their life histories will be presented.

## **8. Conclusion**

Third gender has less access in socio-cultural, economic and political spheres; they are incapable to get the proper benefits from traditional social structures. They are unable to use power or to found full enjoy citizenship rights at their homes or in the society. Socio-cultural, legal, educational and health services are extremely constrained for a person with a *Hijra* identity. The overall findings indicate that most

exclusion and discrimination in the lives of *Hijra* community are grounded in non-recognition of a *Hijra* as a separate gendered human being beyond the male-female dichotomy. This has prevented them to live themselves in the greater society with human honor and self-respect. Thus, but the Government of Bangladesh and some NGO already have taken several initiatives for the development of the community. The state is necessary to generate and put into practice laws, policies and programmes that make easy *Hijras* ' rights as citizens. The right to protection against violence and discrimination, right to equality under law, right to vote and nominate for election,, right to property and a life with dignity as a social human being.

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