

Guided Research: Eco 4395

Integration of Transgender Population in the Labor Force of Bangladesh

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My research paper on “Integration of Transgender Population in the Labor Force of Bangladesh: which I prepared and hereby submit to fulfill the partial requirement for the completion of my BSECO program.

Sincerely yours,

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Declaration by the Student

I declare that, the research on the Integration of Transgender Population in the Labor Force of Bangladesh.

This paper is my own work and has not been submitted anywhere for any degree or diploma program.

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Introduction:

Hijra was not selected due to personal relation or any special interest in gender with a community. My choice arises from simple curiosity. I was curious to know who this irregularity and how they lived in their lives. Then in 2009, the word Hijra is now accustomed to the announcement of the word, it was now valid. Hijra passport will be. In the year 2015, the Social Welfare Division of the Government announced that they planned to recruit 14 Hijra at the lower level of the country's first quota project, which was designed to benefit most of the dainty communities, but this program is now 12 elected. After the uncertainty of the job, the failure to meet "absolutely mature men" and mental medical study needs. On one hand, doctors and government officials think that there are 12 bodies. On the other hand, prominent Hijra leaders were imposing screening process, which would establish transit identity of this person. In this way, personal choices have developed and I want to understand what impact into the economy influence on Bangladesh.

Research Objective:

This study aims to identify the social and economic rights enjoyed by transgender population and outline a plan for improvement to integrate them in different economic activities.

Research Question:

1. Why we will integrate transgender people in the labour force in Bangladesh?
2. What are the negative and positive impacts of this?
3. If we integrate the transgender people in the labour force, is it increase our economic growth?

Literature Review:

Lubna Jebin (2015), In her article she identified that the life of transgendered people living in Bangladesh, who are commonly referred to as 'transgender' and offer a few suggestions that might help to bring about some changes. She did qualitative analysis by collecting primary data.

Sharful, Mohammed Iftekher, Shaila (2009), they find out that social exclusion of hijra [The term is used in this abstract both in singular and plural sense] focusing on the pathway between exclusion and sexual health. They analyzed by collecting secondary data.

Tove Stenqvist (2015), in his paper he identified about investigates the media representation of the transgender movement's struggle before, and after the legislative change. It was an quantitative research paper.

Human Rights Watch (hrw) (2018), from this paper we found out taht transgender (or trans) men have a male gender identity that does not conform to the female sex declared at birth. There is a

dearth of information on the experience of such men in Bangladesh. It was analyzed by Primary data.

Methodology:

To evaluate the social and economic condition of the transgender population in Bangladesh, primary data will be collected using a survey method.

The data will be collected through the NGO working with these transgender population

The questionnaire has been prepared by focusing on the following aspects, which might help in integrating the transgender people in the labor force.

- Social impact
- Living opportunity
- Social status
- Monthly income
- Education
- Job opportunity
- Health
- Transportation

The transgender people socially haven't treated like other people on prospect of other country. If government supports them in various ways, they will be living a better life. Their monthly income isn't over satisfying. Though they are also human being, their social status, family support isn't fulfilling as they deserve. They didn't get the opportunity of education like other country. They also face obstacles in the health sector. People didn't help as much as they deserve in physical health and psychological health. They are allowed to travel in any transportation and they feel safety.

From the survey,

When asked about their monthly income, about 67% of them claimed that they earn 5000 up to 12000 taka on a monthly basis.

About 89% of the third gendered people have agreed that they have faced obstacles for their career or employment aspirations because of their gender identity.

77% of them stated that they are not free to enroll themselves into educational institutions. For the lack of any formal education, they cannot apply for any suitable job. Consequently, they are unable to provide to the economy.

When asked, if given the opportunity what would they choose as a career path. 7 people said teacher, 3 of them chose Banker, 5 people said 5 various professions. Such as Shopkeeper, Social worker, Professional footballer, Politician and Businessman.

Almost all of them said that they are not allowed to participate in the public voting system. As a result, they don't have a say in any public affair like normal citizens of a country.

Bandhu social welfare society:

I had done a survey with these transgender people who are working in an organization which name is '**Bandhu social welfare society**' to find out the result about if we merge these people into the labor force of Bangladesh, how much economic growth will increase of our country?

“**Bandhu**” an organization working for the transgender people from 20 years till now.

Mission of the organization is ensuring a dignified living for sexual minorities through protecting human rights, quality health including sexual and reproductive health, access to social security and justice.

This organization get fund from the outside of the country. Government of Bangladesh also contribute find for them.

Defining Hijra:

A Nepali branch of knowledge thinks that the word Hijra comes from Persian Hijes. According to a "first fascist mujaffar alam", hej is called "a disgusting woman", "a kitten" and before the 8th century, the sister language of Sanskrit was Hijj from Pahveer Persian. The meaning of hej is ineffective and inefficient. Other perspective that had originated from hijra, offer meaning somewhere from hichgah. It means that there is no such person, there is no place, there is no place, and there is no identity or personal identity of him (Hijra orphanage problems). Hijra words in Hindi and Urdu have different options like Hijra, Hijada, Hijra, Hijra etc. and spoken Hijada. Hijra in Bangladesh often pronounce the word "Hijla" and refers to their livelihood as "Hijaragiri".

Hijra is a major cultural definition that they start life as men, although not entirely like men. My original informant, where, according to the Hijra "male or female, they are people inside and outside of two codes". According to UNDP, Hijra is considered to be an umbrella term for all sexually transmitted minorities. The article states that "Hijra culture is India's answer to support systems for sex minorities. Before homosexuals were born in West Bengal.

Refugees, Transvestiteites, Transsexuals and Kothis have been found in this twin "(United Nations Development Program (UNDP), India (2010)). Hijra is the most prominent expression female cloth and hand clapping separately. Hijra takes the name of women when they join society Using female bonding terms to give and communicate with each other, such as "aunty" "sister" and "grandmother." Their contact shows women Sutras and expressions and participants of this research refer to themselves as women. That is why I like to mention the feminine pronouns like dark and emphatically use Hijras.

Childhood – Gender Struggle and the emergence of psycho-social identity:

The Bangladeshi Society is a society where relationships of traditional values, the rest of the family, social circles and social expectations remains a society in the shape of an important part of the identity of a person. Therefore, it is not easy to liberate individual features and is shaped by the current criteria ... Moreover, concepts like shame and honor play an important role in the above all context and social responsibility for the protection of family protection, also include gender performance. In other words, anyone who is perceived as a traditional man should not be ashamed of the rest of the family and should work in the behavior of men (Bardhodhya and Ahmed 2010, pp.223). Six participants have been dealing with the constant taunts of people around them in childhood. Growing up, Lara likes girls! When her male friends asked to play with them, she would not show any interest. They used to tell him to play and he wants to play hopscot. They call her Magna. The boys used to ask him to take a bath, but Lara had a bath in the pond with the girls. She will cover herself with a gamchato show modesty and will show her breasts just like her female friends. His friends love playing with him. They will make flower necklaces and keep them in mind. Lara was her child and dressed for her, this is a gift from a god. In the marriage, the boys 'dance of dance', but Lara started dancing like girls and girls enjoyed it.

In her childhood years, Anjali always felt different and girls wanted girls. She used to wear dresses with girls and wear sir from towels, such as for her mother's lipstick, nails polish Her mother had five children, she is happy to have someone who fulfilled her desire for a girl. He was excited about how he was not like a man from his neighbor and his brothers. When he grows up, he feels lonely and hits for a long time. The girls told him that he was a man and that men never accepted him. There was no place for him. At the age of 14/15, he finally decided to join the society. Each culture has different expectations from people of different ages. Major rules present in Bangladeshi society have always forced the Hijra to leave their families, such as discrimination and misuse

Common causes of an adolescent hemorrhoid. In some cases, feminist males are often created social issues beginning with family damaged fame (Islam Khan and L. 2009, page 444). Their biggest bulletins in the participant's life are often found in their families, sometimes it was their brother, as Lara's case used to lock her, because her friends would blame her for not telling him a man. Other times such as the father of hope, constantly taunts from his friends and family will beat him. The scandal in the Bangladeshi society begins with the scandal in the family novel. It has been shown that many Hijra's ideological stars are finding out the cause of deafness, protecting their families from more social stigma. This has proved to be more visible in the case of sibling marriage, where a sibling who does not get married is particularly adept (Anna 1990, p 116). My laboratory aims to accept the reader at different levels of Hijaraj life. In this way, a major part of their mental development is constantly affected in childhood, especially, during adolescence, when they judge for their sexual orientation rather than for their sexual preferences. Often, they go through psychological, physical, sexual and psychological abuse. Child abuse

occurs when children and adolescents face frustrating or confrontational situations, and when this exposure strengthens their power to adapt to their experience.

Depending on their age, traumatic stress response to children is different. Many children show signs of severe ache-sleeping sleep, attention and attention, anger and annoyance, withdrawal, repetition, and hateful thinking and extreme distress - which are a problem that reminds them of their aggressive experiences. Some children develop psychological conditions of psychological stress disorder, depression, anxiety, and behavioral disorders. Although some children "come back" after the disaster, infected experiences create significant obstacles in the development of children or teenagers and may lead to long-term consequences. Repeat of aggressive events can affect the child's brain and nervous system, and less academic performance increases risk of involvement with high-risk behavior, and problems with colleagues and family relationship. Traumatic stress may be involved in increasing health and mental health services and increasing with the welcome of children.

Norms, Rituals, and the fictive relationship within the community:

When a person changes rather than this informal understanding of behavior, he may be frustrated or through fewer extremist consequences, such as physically harmful, physically severely offensive, beaten. Not against all societies, Bangladeshi society has some restrictive rules and it is very popular (later on, something else). As previously established on this paper, the concept of anti-discrimination attitude deliberately creates rules that support two gender definitions and nothing more. Therefore, when a hijra is practicing cross-dressing, she is always going beyond the rules for her male body. Hijra's body taunts public, economic and social discrimination is not as surprising as sexual harassment. This is not only for the general public, but also to the idea of common ideas, it is equally confined to the mind of common consciousness, where police are more interested in believing in men's clothing, 'monthly' gestures following their gender. Hijra ignores its limits like the body of a man. In this context, the life of the Hijra can be a warning story to go beyond the social norms. One of the confrontational experiences has been said in boldly, "We've done a lot together." As a dance group we are all certified in indigenization. In the first of our days as a dance group, we were invited to perform in a Gehholud. , Some guests asked us to join for drinks. They are an old tradition in us. Taking them to the building became aggressive and began to have sexual relations with them. We told them that we did not do such work, but it did not seem to matter. There were about 8 men and we all raped them every night. We had some bloodshed but they did not let us go to the wash room to clean us.

Choosing their profession:

In these limited communities, some hijra is more marginal based on their work. The Gurus do not support the Hijra in prostitution. All of the participants in this study have been involved or prostitution involved. For Anjali, he chooses to be involved in sex, nor is there a collection of "hijragiri" or "chadda" - later known as "bandhai" or "chola" as hejara - as he is requested, ridiculed and kept on the street for hours. Instead of working as a prostitute, she works from

10am to 1pm at night, 5/6 in the night with a normal face of the customer. Its earnings come closer to 2-5 hundred per night. Some hijras wake up in the morning while working at night, while others are involved in a second job as a beautiful or volunteer at a local NGO. There seems to be a better place among NGOs to be more affluent Hijra community. At the same time, it seems to be a division based on the Hijra, who identify themselves as a traditional Hijra and community member who refer to themselves as the western concept of transgender. Hijra identifies what is standing inside the society.

Religion:

Drawing from Reddy's paper, the proposal that shows a heavy prejudice to Hijra Islam, despite the Hindu cosmic shelter to support their position in the Indian society and to their position in the Indian society, Reddy's hegera issues identify Muslims as the general "(Hossain, 2012, pp. 497). Dr. Reddy presented

Hijrasleim said that "we are now all musalmans (Reddy, 2005, p.99ff). Their view of maintaining divisions between Islam and Hinduism is similar to that of Hijra in Bangladesh, when it is asked that any religion follows Anjali, he claims that he is a Muslim denomination. Six participants of this research are strongly involved with Islam, hoping for some of the Muslims, pilgrimage pilgrimage, Hajj is preserved for one day. Most scholars of Hinduism are bound by tradition. To be surprised by the researcher, the Hijraas interviewed for this research are clear about the difference between Muslims, but their 'culture' follows the Hindu cosmology. "Hijra, in the context of Bangladesh, simultaneously observed both Hindu-identified and Islamic beliefs and practices. Do it. Yet the Muslim-born Hijra in Bangladesh is not marked as a Hindu, based on the religious observance of Hindu identity and belief. Rather, they are proud to be Muslim despite their shelter in Hindu cosmic references "(Hossain, 2012, p. 498). Reddy said that there is no difference between the Hindu-born Hijra or Chaitanand Surki, the Hijra words for the Muslims, in their local mosque. Many hijras are welcomed by them, such as during the Eid or Shab-e-Barat religious festival, Hijra Most prayers for mosques in Punjab's traditional men's garbage are called as Salah when they ask for burial, Hijra said most of the time, "I have brought five ancestors on this earth and I have to go back with these five people". At the time of taking a while, similar responses were collected while asking about the choice of a person's clothes for them, "Allah has made me. He knows what I do I can fool the world in the world, but I cannot fool him. "Hijra rejects self-identity as a precaution to the dignity of their God, not because of communal or social stigma, but it must be mentioned here that how the Hijra is constantly transferred into its identification as a hemorrhage and it is determined by their birth."The majority of the Hijra Muslims in Bangladesh as Muslims They do not contaminate in the form of their selfishness towards Islam or Hinduism or religion "(Hossain, 2012, p. 510), a difference must be made about the identity of the Hijra that has been created throughout their lives

Concluding remarks:

In conclusion, we cannot but agree that transgender people are also human beings. They are also in our labor force. It's our failure that we cannot give them the opportunity which the people of other two genders get from the society. With the help of the transgender people, our socio-economic growth could have been more rapid.

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Appendix:

Integration of Third Gender Population in the Labor Force of Bangladesh

Survey Questions

1. What is your age?

- a) 18-30 b) 30-44 c) 44-60 d) >60

2. What is your estimated monthly income?

- a) Below 5000 b) 5000 up to 12000 c) 12000 up to 20000 d) Above 20000

3. What is your primary source of income?

- a) Ask for money in street and public transports
b) Private job
c) Collection in Social & Religious events
d) Business
e) Unemployed
f) Others, specify_____

4. Please specify the reason for choosing this particular profession-

- a) Because I like it b) No other options were available c) Forced by others
d) It is a tradition e) Others, specify_____

5. If you were you given the opportunity to attain formal education or participate in vocational training, will you do so?

- a. Yes b. No

6. If you are free to choose any profession, what would you choose to

become?_____

7. What is current living status?

- a) With other third gender people
b) Alone
c) Parents

d) Others, specify _____

8. Do you identify with a specific religious denomination?

- a) Christianity b) Judaism c) Hinduism d) Islam e) Buddhism f) Atheist/None g) Undecided

9. Please identify if you have any of the following freedom-

Variables	YES	NO
Are you free to call yourself a citizen of Bangladesh?		
Are you allowed to vote in the general election?		
Are you allowed to use public transport, like CNG, UBER, PATHAO?		
Are you free to participate and publicly celebrate religious occasion?		
Are you free to enroll yourself in educational institution?		
Did you ever face obstacle in receiving medical assistance?		
Has your gender identity ever became on obstacle for your career or employment aspirations?		
Have you ever been verbally or physically abused		

10. Please rate how the following factors of the society affects you –

Variables	1	2	3	4	5
Lack of any law that grants you protection from abuse					
People attitude towards you					
Inadequate government support to help you earn a better living					
Lack of family support					

11. Please rate the following to help us assess your quality of life-

Variables	1	2	3	4	5
Your life in General					
Physical Health					
Psychological Health					
Social Relationship					
Discrimination					

