

Discrimination against Hijras in Bangladesh: A Sociological Study on Human Rights and Social Justice in Rajshahi District

*Nazmul Huda, ** Shamsunnaher Sumi, *** Noorani Rahman

* Lecturer, Department of Law, Northern University of Business and Technology Khulna, Bangladesh

** LL.B, LLM, Department of Law, University of Rajshahi, Bangladesh

***LL.B, LLM, Department of Law, University of Rajshahi, Bangladesh

Email: nazmulhuda.ru15@gmail.com, sumishikder17@gmail.com, noonanisinthia@gmail.com

Abstract

This research explores the discrimination faced by the Hijra community in Bangladesh, with a focus on Rajshahi district. Hijras, a marginalized and socially excluded gender group, constantly experience violations of their basic human rights, despite being legally recognized as a third gender by the government in 2014.

The study employs a qualitative methodology, including in-depth interviews with 50 Hijra individuals, to assess their access to fundamental rights such as education, healthcare, housing, employment etc.

The findings highlight inequalities, including verbal and physical abuse, lack of security, limited access to education, and exclusion from legal rights like marriage and property ownership.

The Hijra community's primary income sources remain begging and traditional hijra profession, as societal stigma prevents their integration into mainstream employment. Although The Constitution of Bangladesh and international conventions like the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil and Political Rights (ICCPR) guarantee equality and social justice, these rights remain largely inaccessible to Hijras.

The study emphasizes that achieving social justice for Hijras requires government initiatives, legal reforms, and public awareness campaigns and recommends enacting laws to recognize Hijra marriages, ensuring equal property rights, providing inclusive education, and creating safe, non-discriminatory healthcare environments.

Further, economic empowerment through vocational training and secure employment opportunities is vital for their integration into society.

This research contributes to a deeper understanding of the challenges and discrimination faced by Hijras and proposes pathways to create an inclusive society where their dignity and human rights are upheld. Addressing these injustices aligns with Bangladesh's constitutional commitment to equality and justice for all citizens.

Key word: Human Rights, Hijra, UDHR, ICCPR, Social Justice

1. Introduction

The Hijra community represents a unique and historically significant gender identity distinct from the traditional binary classification of male and female. But In most cases, they face a lot of

discrimination regarding basic human rights by frequently denying their access to education, housing, healthcare and employment, which not only isolates them economically but also marginalizes them from society.

On January 26, 2014, the Bangladesh cabinet announced the recognition of a third gender category in its gazette with a single sentence that, the Government of Bangladesh has recognized the Hijra community of Bangladesh as a Hijra sex. This circular represented a significant step toward securing a range of human rights for Bangladesh's hijra people who, assigned "male" at birth, identify as feminine later in life and prefer to be recognized as hijra or a third gender.[1]

Despite this legal recognition, societal injustice and inequalities still exist, and they are often deprived of basic human rights and social justice. Moreover, Hijras are often subjected to verbal and sexual abuse that causes victimization that undermines their dignity and humanity as a human being.

The Hijra in Bangladesh faces severe mistreatment due to socio-cultural norms. This minority group suffers from extreme social, cultural, political, and economic exclusion in Bangladesh. Their livelihood is different than other communities in society. The primary source of income for hijras in Bangladesh is begging and prostitution. They have no access within civil society, even in times of recreational and marital practices. People are unreasonably afraid of their presence in public places. Apart from that, they are physically and psychologically abused and deprived of appropriate medical and civil support. Hijras are deprived of government facilities and are accustomed to miserable lifestyles in Bangladesh.[2]

In Rajshahi district, The Hijra community is deprived of several rights. The public in general have a very narrow mindset regarding genderless people and they should change their mentality.[3]

Being rejected by families, many grew up hating their bodies, and fall victim to depression, drug addiction, violence and suicide. Around 2.5 percent of the total population was genderless, so the time has come to ensure their basic rights.[4]

The concept of social justice is rooted in the idea of human dignity and rights. For the Hijra community

in Rajshahi, achieving social justice requires establishment of human rights which can provide a foundation for advocating for their rights. This study seeks to pave the way to bridge the gap between legal recognition and societal acceptance of the Hijra community.

2. Objectives

The objectives of the study are:

1. To analyze the discrimination faced by Hijras in their daily lives by assessing their access to basic human rights in Bangladesh with the special reference to Rajshahi.
2. To examine existing human rights mentioned in the constitution of Bangladesh, resolution like Universal Declaration of Human Rights (UDHR), treaties as example of International Convention of Civil and Political Rights (ICCPR), policies and initiatives taken by government aimed at protecting the rights of Hijra.
3. To suggest recommendations for removing the barriers to achieve social justice and provide the pathways of community engagement initiatives to create acceptance and reduce discrimination against the Hijra community.

3. Research Methodology

A qualitative research approach including an In-Depth Interview (IDI) and literature review is used for this study. This research is followed by both primary and secondary data which provides an essential overview of the current scenario of human rights violation and social injustice faced by hijra community in Bangladesh. The primary data is collected with a semi-structured questionnaire. The study area consists of Rajshahi District from which the primary data is collected. For the purpose of the study, 50 (fifty) Hijras living in Rajshahi District were interviewed. Out of the 50 (fifty) people, only 5 (five) passed H.S.C, 19(nineteen) of them passed, S.S.C, 22 (twenty-two) have completed primary education and 4 (four) of them did not attend any educational institution. Among those

interviewed, one is serving as a member of “Diner Alo Hijra Sangho” a non-governmental organization for Transgender community in Rajshahi. Another person is involved in small business and earns a living from her own income and the remaining 48 (forty-eight) people earn a living by conferral of blessings on the new born after holding a child in their arms as they dance, the collection of tolls from within the ritual jurisdiction and from various social occasions like weddings and birthdays. In this study, answers to various questions related to discrimination on human rights issues and social justice have been received from the hijras and the research has been conducted accordingly. Only the Rajshahi District area has been determined for the convenience of data collection and to keep the scope of the research work in check.

The secondary source of data is collected through case studies, articles, journals, newspapers etc. relevant to the study. Ethical guidelines were followed to conduct this study. For instance, the identity of respondents was kept anonymous, and anyone’s personal experiences were not disclosed. Human rights-based perception was used for analysis and evaluation of the collected data. As a hijra in Bangladesh how an individual is suffering and being deprived from various social and legal rights were the main points of study. This research work will contribute to removing obstacles in establishing the rights of hijras. At the end of study some suggestions are proposed for the improvement of the current situation of hijras in Bangladesh.

4. Literature Review

Defining the term Bangladesh has more than 200,000 transgender people, most of whom face discrimination and social ostracism, according to independent experts reported Al Jazeera in 2021.[5]

Adnan Hossain in his e-article titled “The paradox of recognition: hijra, third gender and sexual rights in Bangladesh: Culture, Health & Sexuality” stated that hijra in Bangladesh define themselves in terms of the ability to conduct hijragiri. A Hijragiri refers

to the ritual conduct of “Badhai” (conferral of blessings on the newborn after holding a child in their arms as they dance), cholla (the collection of tolls from within the ritual jurisdiction, or birit as the hijra call it) and mastering the uli or secret language.[6]

A. Hossain in his e-journal titled “The paradox of recognition: hijra, third gender and sexual rights in Bangladesh” illustrated that hijras continue to be denied legal status in our society. Society does not recognize their traditions, activities or marriage. Bangladeshi government approved of allowing hijras to use the term “third gender” on official documents like passports and national identification cards in 2013.[7]

In another e-journal titled “Right to Education of The Third Gender of Bangladesh: An overview” Md. Akramul Islam informed that though hijras are recognized as third gender in Bangladesh, they do not have educational facilities. In most cases, they are sent away from their homes right after birth and receive no ceremonial education.[8]

Flores in the e-article titled “Antidiscrimination interventions, political ads on transgender rights, and public opinion: results from two survey experiments on adults in the United States” described that hijras may still have difficulty completing the enrollment procedure due to the lack of gender identity options. Besides, recalling the discriminatory experiences of hijras is counterproductive since it raises concerns about one’s status among members of the dominant group.[9]

S. Khan & M. Parveen in their journal titled “Living on The Extreme Margin: Social Exclusion of The Transgender Population in Bangladesh” observed that a study on Bangladeshi Hijras describes the vulnerability of sex workers to law enforcement abuses: The Hijra sex workers were exploited by clients, mugged, and beaten by hooligans but never received any police support. They hardly reported any incidents to the police because of fear of further harassment. The law enforcing agents either raped a hijra sex worker and/or burglarized earnings from sex trade. They are forced to have unprotected sex with clients,

local influential persons, and police free of charge.[10]

Lubna Jebin & Umme Farhan in their research titled “The Rights of Hijra in Bangladesh: An Overview” stated that there are recent examples of laws aiming to remedy this situation through recognizing the legal status of Hijras. The Bangladesh government has offered an “other” gender category on passport applications since 2011 and granted a ‘third gender’ status to the approximately 10,000 Hijras living in the country in 2013. While Bangladesh has passed legislation to protect Hijra’s rights, the government simultaneously continues to uphold laws that punish citizens for being homosexuals (Though Hijras do not always identify as homosexuals, they are sometimes persecuted as such) with prison sentences ranging from 10 years to life.

Article 377A of the Bangladesh Criminal Penal Code provides: “Whoever has carnal intercourse against the order of nature with any man, woman or animal, shall be punished with (imprisonment for life), or with imprisonment of either description for a term which may extend to ten years and shall also be liable to fine”.[11]

Human Rights Watch in its report titled “I Want to Live with My Head Held High”: Abuses in Bangladesh’s Legal Recognition of Hijras” informed that in December 2014, the Ministry of Social Welfare invited hijras to apply for government employment—a major boon for a population usually consigned to begging, ritual performances at ceremonies, and sex work, and who invariably rely on hijra leaders (or “gurus”) for protection.[12]

Bangladesh’s first religious school for transgender people has opened in Dhaka where more than 150 students will study Islamic and vocational subjects free of charge at the privately funded seminary or madrassa in the capital reported BBC Bengali in 2020.[13]

The Telegraph on 29 April,2019 also reported that in July 2018, the government appointed Tanisha Yeasmin Chaity as the first transgender official in Bangladesh’s state-run human rights watchdog – the National Human Rights Commission and from January 2019, transgender candidates who identify

as women could run for a seat in Bangladesh’s National Parliament going forward.[14]

S. Nanda in his e-journal titled “Sex- Gender Diversity: A Cross-Cultural Perspective” observed that Nepal seems to be the most progressive country in the region having decriminalized laws that control sexuality and having recognized sexual minorities as citizens with equal rights regardless of sexual orientation and gender identity. Transgendered people are now able, through a Supreme Court ruling to amend the Constitution, to obtain citizenship with the identity of the third gender. A government committee has also been set up to review the marriage system to amend it accordingly with this new ruling.[15]

Abu Kalam in their research titled “The right to education and attitudes toward Hijras in Bangladesh: assessing educational support to achieve sustainable community” stated that although Hijra persons possess the knowledge and skills to be established in society, they encounter prejudice and endure significant psychological distress, which sometimes results in suicidal behavior. Therefore, it is essential to provide emotional support to third gender persons. Their families, friends, teachers and society as a whole can create a nurturing atmosphere that enables them to flourish.[16]

5. Definition of the term “Hijra”

The word hijra is a Hindustani word.[17] It has traditionally been translated into English as “eunuch” or “hermaphrodite”, where the irregularity of the male genitalia is central to the ‘definition’.[18]

However, in general hijras have been born male, with only a few having been born with intersex variations.[19] Some hijras undergo an initiation rite into the hijra community called nirvana, which involves the removal of the penis, scrotum and testicles.[20]

In the Indian subcontinent, hijra are transgender, intersex, or eunuch people who live in communities that follow a kinship system known as the guru-chela system.[21] They are also known as aravani and aruvani, and in Pakistan, khawaja sira.[22]

In Western terms, most hijras are feminine-identifying males. Hijras are officially recognized

as a third gender throughout countries in the Indian subcontinent being considered neither completely male nor female.[23]

In contrast, ordinary people in Bangladesh understand hijra to be impotent, asexual and born with missing or ambiguous genitals, descriptions that hijra to reinforce in their encounters with the mainstream. In everyday contexts, the word hijra is also often used by the mainstream non-hijra populace to mark, police and describe digression from the normative protocols of masculinity. The very utterance of the word 'hijra' in the context of daily life also incites laughter and jocularity alongside a deep sense of commiseration for a group of people believed to have been born with defective or missing genitals and confirms one's status as a 'fake' hijra as the public understand a real hijra to be one who is actually born with an innate genital defect, while popular public discourse constructs the hijra as people with genital anomaly, it is not just any person, but particularly those of the working class, that comprise the hijra.[24]

6. Human Rights and Social Justice of the Hijras (Third Gender):

The Hijras in Bangladesh are deemed to be at risk of being the victims of social harassment and injustice in every place for the reason of negative attitudes of people towards this section. They are denied the enjoyment of basic needs and fundamental and human rights that obstruct the implementation of the human rights of Hijras.

Preamble of the Constitution of the People's Republic of Bangladesh declares that it shall be the fundamental aim of the state to realize a socialist society, free from exploitation a society in which the rule of law, fundamental human rights, freedom, equality and justice, political, economic and social equality will be secured for all citizens.

Accordingly, it is stated in the Article 11 Constitution that the Republic shall be a democracy in which fundamental human rights and freedoms and respect for the dignity and worth of the human person will be guaranteed.[25]

Hijras should be neither laborious nor treated as a citizenry that is unable to achieve goals such as

liberty, self-determination and nobility, but as human beings with distinctive, limitless perspectives. The old anti standpoint underscores infirmity, contemplates immobilized persons as gadgets of cooperation and provides equipment to make impairments.[26]

Article 1 of The Universal Declaration of Human Rights 1948 contemplates that all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.[27]

But the present scenario of Bangladeshi society is that more than often Hijras are forced to leave their families due to negligence from the family members. The most pitiful fact is that they do not even have the choice to live with their families. The parents, siblings, and other relatives want to keep their identification secret. Consequently, they have to hide the fact about their sex or give up families which are no doubt, very rigid options to go for.[28] In some instances, Hijras are frequently regarded as generating societal complications which are harmful to the reputation of the family.[29]

Article 2 of UDHR,1948 declares every person have equal rights as the other sex because no distinction can be made based on sex.[30]

Article 11 of The International Covenant on Economic, Social and Cultural Rights (ICESCR),1966 states that everyone has the right to an adequate standard of living for health and well-being him as well as family, including food, clothing, and housing and medical care, and necessary social services.[31]

But Hijras do not have access to these rights and their rights are not protected yet by society and family. In many cases, social exclusion begins at home. It is common for Hijra children to be shunned by their teachers and classmates because of their religion. Hijra students are more likely to be bullied and ostracized in school. Many hijras drop out of primary school because of their experiences of discrimination.[32]

Most Bangladeshi society has shunned interactions with the hijra community. Their current situation has reduced them to abject poverty, illiteracy, hostility, and humiliation.[33]

Civil society fails to pay sufficient attention to the issue of exclusion of the hijra community. As a result, a hijra is severely marginalized, particularly dominated in society's moralistic views on gender and sexuality, equating diversity with deviance and deprivation.[34]

7. Findings of Study

This study focuses on the discrimination faced by Hijra community regarding human rights and social justice in Bangladesh with special reference to Rajshahi District.

After interviewing 50 Hijras living in Rajshahi District and going through in detail into various literature reviews, articles, laws and Acts various questions related to discrimination related to human rights and social injustice committed against Hijra community have been answered and following information have been collected.

Format of data based on Human Rights and Social justice challenges faced by respondents:

7.1 Equality in dignity

Harassed by public	Number of Respondent
Yes	49
No	1
Total	50

Table: 1

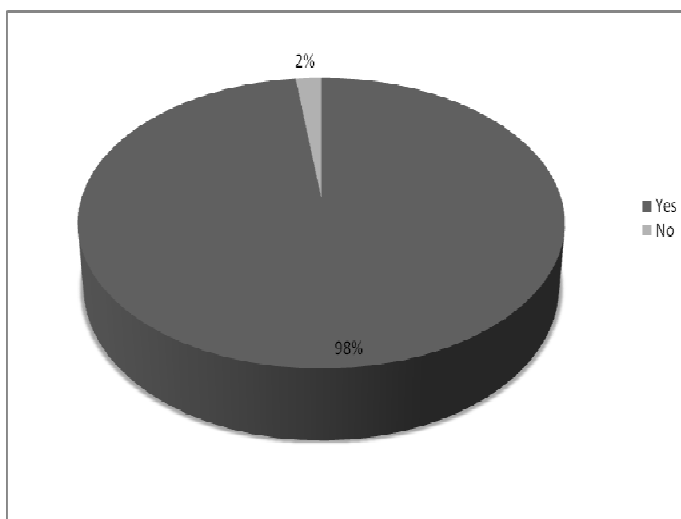


Figure 1: Equality in dignity

Among the respondents 98% replied affirmatively that they have been harassed by the public. They stated that they had to face harassment in streets, public transport and other places. One particular respondent shared that while travelling in a bus a fellow passenger moved to another seat because he was not comfortable sitting beside a Hijra. This type of incident is the prime example of discrimination on the grounds of equality established by Article 1 of the Universal Declaration of Human Rights (UDHR) expressed that all human beings are born free and equal in dignity and rights.[35]

They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood. While 2% of them stated that they were not harassed in general.

7.2 Right to security

Suffered any violence	Number of Respondent
Yes	14
No	36
Total	50

Table: 2

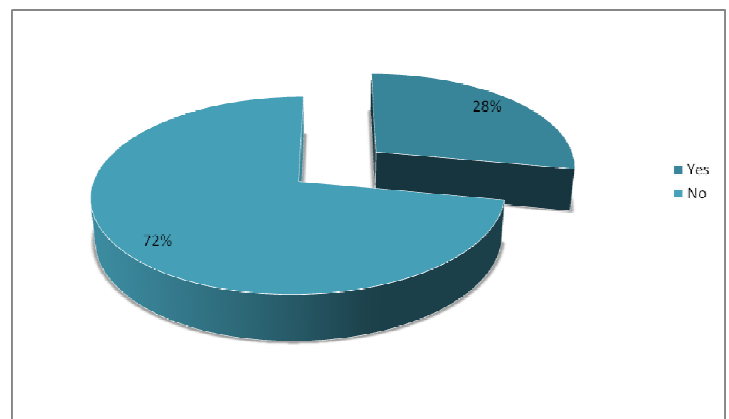


Figure 2: Right to security

While interviewing 72% of the respondents expressed that they felt threatened by local goons

and were forced to give away their earnings which greatly violated right to security guaranteed of every human being in Article 32 of Constitution of People’s Republic of Bangladesh[36], Article 3 of UDHR[37] and Article 9(1) of the International Covenant on Civil and Political Rights .[38]

7.3 Recognition as a person before law

Possession of National ID Card	Number of Respondent
Yes	50
No	0
Total	50

Table: 3

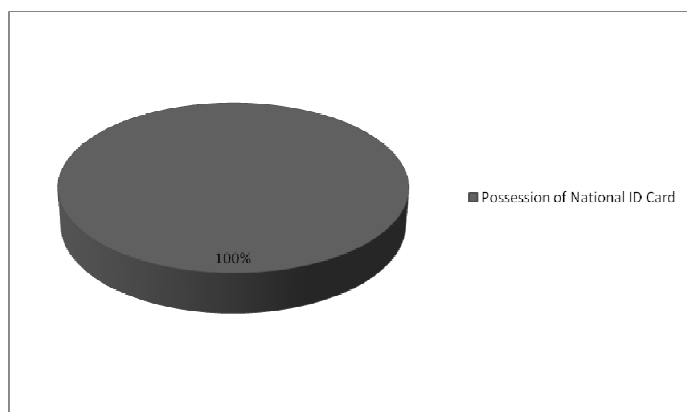


Figure 3: Possession of National ID Card

Though all the respondents have been issued national ID card since 2014, but they could not vote as third gender individual person in 11th National Parliament Election which was held in 2018.[39]

Despite being guaranteed right to recognition as a person before law in Article 8 and 27 of Bangladesh Constitution[40] and Article 6 of UDHR[41], they have been only able to vote in 2023 in their own identity.[42]

7.4 Right to marry

Feel the necessity of a partner	Number of Respondent
Yes	48
No	2
Total	50

Table: 4

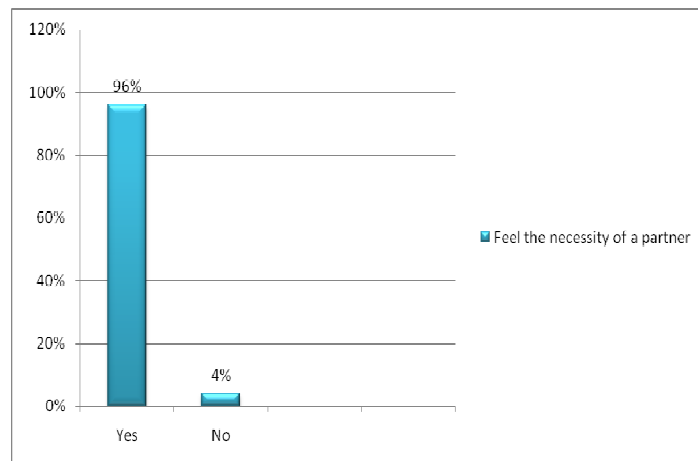


Figure 4: Feel the necessity of a partner

In question of marriage, 96% of the respondents expressed their willingness to get married and which is guaranteed in Article 16 of UDHR.[43]

But Hijras don’t have the right to marry or own property. Hijra marriages are not legally recognized in Bangladesh. While the government of Bangladesh recognized hijra people as a third gender in 2014, the gazette did not mention their rights to marriage.[44]

7.5 Right to own property

Ownership of property	Number of Respondent
Personal property	2
By Inheritance	6
No property	42
Total	50

Table: 5

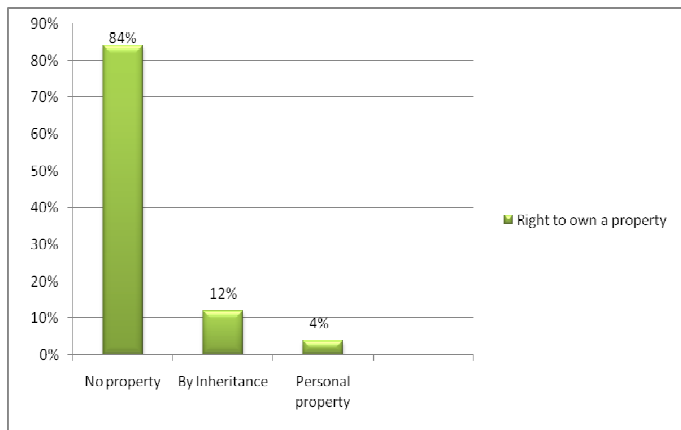


Figure 5: Right to own property

In terms of owning property, 84% of them don't own any property. On the contrary, only 4% of them got personal property although there is no mention in any law of Bangladesh right to owning property as a hijra individual person and 12% of them got an inheritance, as most of them are excluded from inheriting property as they get separated from their family at an early age. Both Article 17 of UDHR[45] and Article 42 of the constitution of Bangladesh also protects the right to hold property.[46]

7.6 Right to participate in Government

Participation in Govt. service	Number of Respondent
Yes	0
No	50
Total	50

Table: 6

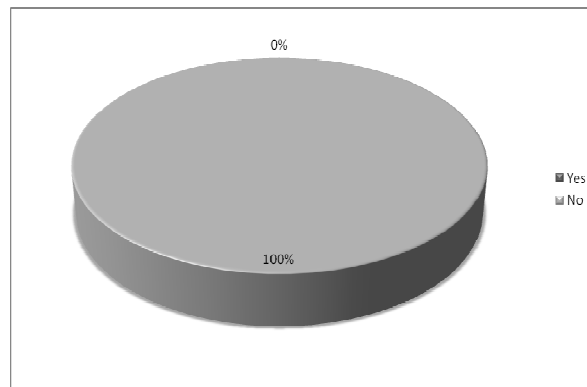


Figure 6: Right to participate in Government

None of the respondent (0%) are engaged in public service, Article 21(1) of UDHR guarantees the right to participate in government[47] whereas the equality of opportunity for all citizens in respect of any employment or office in the service of the Republic.[48]

For the first time in Bangladesh there were only two Hijra among 1,896 candidates for National Parliament Election in 2023.[49]

7.7 Right to work

Profession	Number of Respondent
Traditional Hijra profession	4
Other professions	46
Total	50

Table: 7

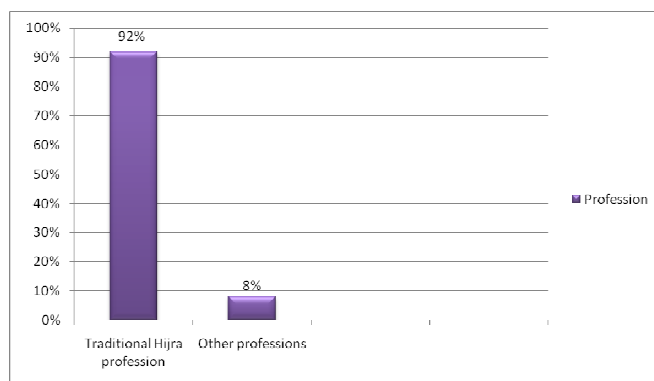


Figure 7: Right to work

Among the respondents 92% of them are engaged in traditional hijra professions and remaining 8% of them are engaged in various professions like selling foods at parks and shop-keeping. But they often face bod shaming, verbal and physical abuse as a form of discrimination. Most of the time they are ostracized by society, so it's difficult for them to adjust in any profession without breaking barrier of their traditional profession which violates the right to work and free choice of the employment and getting a just and favourable condition of work secured by Article 23(1) of UDHR[50] and Article 15 of Bangladesh constitution also guarantees the right to work.[51]

7.8 Right to adequate standard of living

Place of residence	Number of Respondent
Living with family	3
With other hijra members	47
Total	50

Table: 8

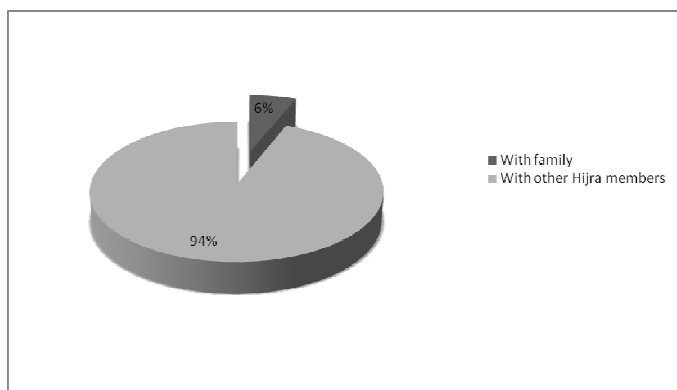


Figure 8: Right to adequate standard of living

Respondents said that they were forced to leave their family at a very early age. Only 6% of them are living with their family and 94% of them are living with other hijra members, they didn't want to bring further shame to their family protecting them from social stigma. The right to a standard of living

adequate for the health and wellbeing of himself and of his family is mentioned in UDHR Article 25(1)[52] and the Article 15 of the Bangladesh constitution lays down the rights relating necessities of life including food, shelter and medical care.[53]

7.9 Right to education

Educational Status	Number of Respondent
Primary	22
Secondary	19
Higher Secondary	5
Graduation	0
Did not attend any institution	4
Total	50

Table: 9

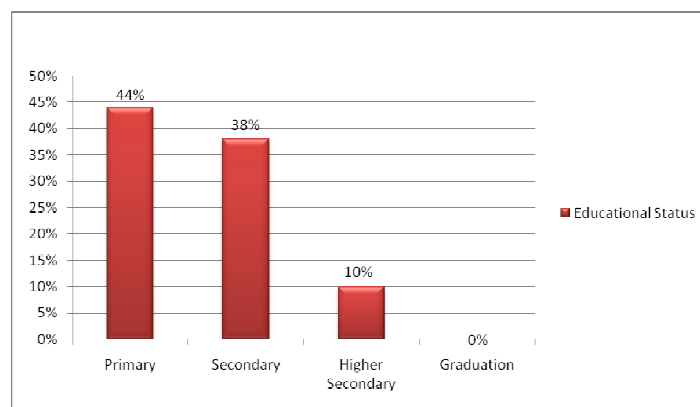


Figure 9: Right to education

As Hijra, they face a lot of challenges when it comes to obtaining education. Only 10% of the Respondents obtain higher secondary level of education and 44% of them got only primary level of education. 8% of them got no education at all. 38% got secondary education as well and the figure of the respondents obtaining a graduation degree is 0%. This condition is really saddening, because education can play a vital role in improving their

present situation. Article 26(1) of UDHR also states that elementary education shall be compulsory to all[54] and Article 17 of the Bangladesh Constitution also says that the state shall adopt effective measures for the purpose of establishing a uniform and universal system of education.[55]

7.10 Satisfaction with government initiative

Satisfied with Govt. initiative	Number of Respondent
Yes	6
No	44
Total	50

Table: 10

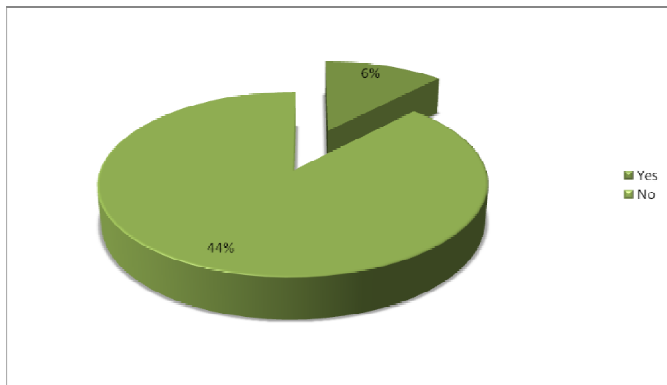


Figure 10: Satisfaction with government initiatives

It was expressed by 88% of the respondents that, they are not satisfied with the present initiatives, they think that the allowance they got from government is not sufficient for them and one of the respondents said that they can't avail the allowance if they moved to another district and aren't registered as a member of the organization. Only 12% of the respondents were satisfied with the government initiatives.

8. Suggestions

1. People should be encouraged to change the negative attitude towards Hijras. It will help to ensure equality in dignity, humane treatment towards them by helping them to live with pride and respect in society.

2. Hijras do not have a specific profession. Most of them earn their living by begging, traditional hijra profession or prostitution. Unfortunately, They are often degraded by people while trying to sustain themselves.so necessary steps must be taken to ensure their inclusion and participation in all sectors of the workplace.
3. As the state has already recognised Hijras as the third gender, responsibility to take effective measures to improve the quality of life of hijra people from such cruel conditions should also be taken by the government.
4. Opportunities for economic engagement should be increased for Hijras, empowering them to gradually integrate and contribute to mainstream society.
5. Government initiatives should focus on creating an education system that ensures an inclusive, equitable, and supportive environment for every student, including those born outside generalized gender norms. This can be achieved through teacher training courses, seminars, workshops, and anti-bullying programs.
6. Right to security which is a constitutional and basic human right must be assured for the Hijras. It was founded from the study that hijras face lack of security by local goons, losing their income more than often. Sufficient legal actions must be taken to put an end to it. As a citizen of this country hijras are also entitled to have proper security like every other individual person in Bangladesh.
7. Hijras are enduring physical and sexual violence constantly. They can't seek legal remedy against it because there is no specific statutes or provisions to prosecute sexual harassment against hijra people. Because existing law only provides remedy for sexual abuse of people of generalized gender norms. New legal provisions must be enacted to address sexual harassment and abuse against Hijras.

8. The right to choose a partner and marry is an inalienable right for all individuals, including Hijras. Studies indicate that almost all Hijras wish to marry, but their marriages are not legally recognized in Bangladesh. To avoid being forced to assume a male or female identity to marry, laws and provisions must be enacted to legalize Hijra marriages.
9. Hijra people face obstruction in owning property including inheritance, because there is no legal protection or laws to ensure their right of property. A legal framework must be enacted to allow access to property ownership including inheritance.
10. Many Hijras are forced to leave their family homes at a very young age. Awareness campaigns should be implemented to help society recognize that Hijras are equal members of families and communities, ensuring their right to live with an adequate standard of living.
11. Voluntary health care programmes by local young doctors or nurses will help the hijras to enjoy equal health facilities like all other citizens of this country.
12. The government should adopt various initiatives, programs, policies, and legal protections, along with providing sufficient allowances, to ensure the social and economic inclusion of Hijras into the mainstream.

9. Conclusion

The study on discrimination against Hijras in Bangladesh, particularly in the Rajshahi district from bullying, harassment etc. Many individuals in the community are ostracized by their families and face rejection from mainstream society. It limits their opportunities for integration into the formal economy.

The study found that Hijras in Rajshahi are frequently subjected to verbal abuse, physical violence, and sexual harassment, both in public spaces and private spheres. Economic

marginalization remains one of the most significant challenges for Hijras.

The percentage of them attaining Higher Secondary level of education is low because of continuing bullying, discrimination, and lack of acceptance of classmates and teachers. As a result, at a very early age they are excluded from the education system which further limits their ability to secure stable and dignified employment.

Hijras also face discrimination in healthcare services and insensitivity from medical professionals. Many members of the community avoid seeking medical care due to fear of mistreatment or harassment.

This discrimination faced by Hijras is a clear violation of their human rights despite constitutional guarantees of equality and non-discrimination. In resolutions like The Universal Declaration of Human (UDHR) and treaties like The International Covenant on Civil and Political Rights (ICCPR) provides a variety of human rights which are applicable for every individual human being.

In this study, it was attempted to show the percentage of human rights availing by Hijras suggesting the pathways to create an equitable society. Empowering this community through education, skills training, and economic opportunities is essential for their inclusion. Social awareness, positive and acceptable mindset is needed to ensure social justice and dignity.

The discrimination against Hijras in Rajshahi reflects inequalities in society and the discrimination they face continuously by providing them their basic rights and dignity. Addressing these injustices requires a change of the situation and Bangladesh can move closer to fulfilling its constitutional promise of equality for all citizens.

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