



A Systematic Review Of Rights And Reservations Of Transgender People From Ancient To 21st Century In India And Bangladesh.

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Abstract - Education has spread significant impact on the social reconstruction system all the world. In India and Bangladesh, besides the common people, transgender community is also an integral part of there society. Transgender refers that person whose gender identity is different from the sexual identity carrying at their time of birth. In India, the rights and reservations of transgender people evolved enormous changes from ancient to modern 21st century. In India, transgender people have enjoyed the prestigious rights in ancient, medieval and british colonial period of India such as blessing giver, religious rights, the rights of food and land, political advisors , guardian of the harems etc. In 21st century, Indian transgender community have the rights of education, employment, freedom, right to reside, health care , prohibition against discrimination. The neighbors country of India such as in Bangladesh, the transgender community has also exist in there. In Bangladesh, the the transgender community is well known as third gender or hijra. Transgender people are also an integral part of the society both in India and Bangladesh. There are such kinds of fundamental rights which ensure that every person has equal rights in education, healthcare, residence, religious customs regarding their caste, religion, sex, gender bot in India and Bangladesh. The main objective of this review study is to identify the rights and reservations of transgender people in ancient period of India, to find out the rights and reservations of transgender people in medieval period of India and to identify the rights and reservations of transgender people in 21st century both in India and Bangladesh. The research findings reveals that in ancient period of India, the transgender community known as 'Tritiya prakriti' according to some hindu mythological literature in vedic period. In this period, the 'Tritiya prakriti' enjoyed the rights of blessing giver. In the epic period of India, according to epic Ramayana, Lord Rama provides the opportunity to them as to giving blessing of the people on their special occasions such as child birth and marriage. In medieval period of India, the transgender community known as hijra during the mughal era and they had the rights to lived their lives with happiness such as guardian of the harems, political advisors, religious guide etc. In british colonial period, the situation is detoriat for the transgender person and they faced different kinds of discrimination in this period such as section 377 IPC, Indian

Penal Code Act 1864, Criminal Tribes Act 1871 etc. The research study also reveals that the transgender people in India had voting rights, fundamental rights and reservations in jobs in 21st century and also in Bangladesh, the transgender person achieved their new identify as Third gender and enjoyed the rights of give voting.

Key words - Rights, Reservations, Transgender people, Ancient, 21st Century, India, Bangladesh.

Introduction

Education and social revolution are interrelated to each other. India is diversified country enrich with unique culture, diverse people, diverse religion throughout the world. Indian culture and tradition influenced by vedic literature. In Indian society, there are different people lived and integrated with each other in a specific way. Besides these cultural segments of India, one of the special features of Indian society is that its enlarged with different kinds of diverse people. From the time period of vedic civilisation to modern 21st century, the third gender or transgender people are also an integral part of Indian culture. In vedic period of time, the vedic literature states that the gender of the human being is divided into three categories according to nature or prakriti. In vedic literature, they are male, female and tritiya prakriti or the third sex. According to vedic literature, the tritiya prakriti Or the third sex has provided good luck and prosperity. Tritiya prakriti had been an integral part of the different kinds of hindu mythology from vedic, puranic and epic literatures. The third gender is not a new concept, even it is identified by jain literature. In jain literature, this concept is denoted by 'Psychological Sex', which marked as the psychological mack up of an individual person exclusive from their sexual characteristics. In the epic 'Ramayana', 'Lord Rama' had also permitted the transgender people as the power to give blessing on every auspicious occasions on the people. These auspicious occasions is such as child birth, marriage and opening ceremonies. The hijras had perform such activities like dancing, singing on these occasions and give blessing to the people. After ancient period of India, the medieval period is started in Indian subcontinent. Around 6th to 16th century, the medieval period of India is lasted. The medieval period is started from the collapse of the Gupta dynasty in the late 500s century to the beginning of the mughal period in 1526. In India, the medieval period is divided into two phases, early medieval period (6th - 13th century) and late medieval period (13th - 16th century). In India, medieval period is a significant time to the development of culture, religion and language. In medieval period of India, the concept of Transgender is also an significant part of Indian culture. In mughal period, the transgender people are enjoyed the rights as a political advisors and administrated in empire. In Indian subcontinent, during the mughal period especially the time period when the mughal ruler Akbar rules in India, transgender person known as Hijra and enjoyed a very prestigious position and decent lives. Mughal period started from 1526 and lasted upto 1857. In the auspicious mughal period, the hijras has played the role of religious responsibilities, political advisors and guardians of the harems. In Islamic period or Mughal period of time, hijras are considers as trustworthy person to the mughal rulers and royal people where they have enjoyed to free access to all the spaces. The hijras are also state high positions in the different kinds of Islamic religious institutions. After mughal period in 1857, the British colonial rule was started. British period is lasted from 1858 to 1947 in India. During British period, the hijra community enjoyed the embody of provision of land, rights of food and small amount of money from the agricultural households. In India, during British colonial period, the hijra community has faces different kinds of obstruction such as 1862 section 377, 1864 Indian Penal code Act (IPC), 1871 The Criminal Tribes Act. In India, section 377 was introduced to criminalize consensual private sexual acts between adults especially homo sexual activity. In 19th century during British colonial period, the administrator roughly criminalized the hijra community and reject their civil rights. During colonial period, hijras are considered to a different or separate caste or tribe. In 1864, according to Indian penal code act, it has declared that any offense or crimes made by the hijra community should be punishable. Through the Criminal Tribes act 1871, the situations for the hijra community has been D detoriat. In this act, it is declared that all the

people belongs to hijra community who were made offenses in kidnapping and castrating children should get punishment for such activities including was upto two years imprisonment and a fine. Through the British colonial period, the situations was detoriat for the people who belongs to hijra community rather than past decade. In the post independence period of India which started from 1947 , the situation is quite better than the past decade for the hijra community. In India, the term of Transgender is first used in 1970s . Transgender refers to a person, whose gender identity differs from the sexual identification at birth. In India, a person whose gender identity does not match to their biological sex, is referred as Transgender. Transgender people variations are Trans men, Trans women, Genderqueer Or intersex. In India, the transgender persons protection of rights Bill 2019 , dismissed all the discrimination related to education, employment, health care against transgender people. After post independence of India, there are also risen a country in 1971 , namely Bangladesh, the neighbor country of India. In Bangladesh, the transgender community has also an integral part of their society. In Bangladesh, the common term used for transgender people is' Hijra'. In Bangladesh, they are also known as 'Third Gender' Or other sex. In 2013, the Bangladesh government declared the recognition of ' Third Gender' status to the hijra community. After this recognition, Bangladesh government would expected to enacted specific laws to protect the rights of transgender community or third gender. In modern century, social acceptance of transgender community as third gender could not be ensure in Bangladesh. Basic or fundamental rights such as rights to shelter, rights to education, rights to equality, medical treatment or health care opportunity are not available for them. In 2022, the Bangladesh government has been first enlisted the Third Gender community in the Population and Housing census 2022 , which is quite attractive. In the year of 2019 , the hijra community had the right for voting in Bangladesh. Transgender identity as hidden in vedic literature and society (Vasumathi T and Geethanjali M, 2018) the research study reveals that in vedic literature, society thought about transgender person and assume transgender person in a realistic manner whereas in the modern Indian society, the transgender people faced different kinds of issues such as discrimination, social exclusion, exploitation etc. The researchers also states that in vedic society, the transgender people lived with dignity, power and has to considered as an important part of the vedic society, Human rights violation of transgender people : a critical analysis on Bangladesh perspective (Mitra Puja, 2015) the research study reveals the results that the hijra are the essential citizens of Bangladesh who taken equal rights compared to other citizens. The research study states that transgender people can also contributed to social improvement, while provide the opportunity to them and reform the policies and laws in Bangladesh to empower the trans community, Right to education of the third gender of Bangladesh : an overview (Islam MD Akramul, 2016) the research study states that the negative attitude of the people and isolation from the society in Bangladesh has left the trans community with no respect . The researcher also reveals that the government of Bangladesh has only given them the voting right, but they have faced disparities and discrimination in educational rights, Legal aspects of third gender : ancient to modern era (Bhardwaj Snehashish, 2024) the researcher reveals the information about transgender community that the justice and equality for transgender persons required a rights based approach to the inclusion of transgender community into mainstream society. The research study also states that the legal recognition of transgender people has notable progress, the socioeconomic status still unstable. The Transgender Persons (Protection of rights) Act 2019 , had increased their rights but in many surrounding, the transgender person faced discrimination, lack of economic opportunities in India, Historical evolution of transgender community in India (Michelraj M, 2015) the research study reveals that in mughal period of India, transgender people were enjoyed the rights of high position in political advisors and administrated in empire, in the British period of India, transgender community were enjoyed the benefits of provisions of land and food, and in vedic period, transgender people has over respected by all the mythological literatures. The researcher also reveals that in contemporary period of India, the Indian government introduced new policy and schemes for the transgender individual to ensure their rights in the social system.

Rational of the study

Education is an essential element to reform the social system throughout the world. Education and social movement are interrelated. Education plays an important role for protect the rights and reservations of every person. In India and Bangladesh, educational rights is included in fundamental rights of both proposed country. Common people and the transgender people have got the fundamental rights from the Indian and Bangladeshi constitutional laws. Transgender people are also an integral part of Indian and Bangladeshi society. Transgender refers to that person who had carry different sexual identity from that sexual identity which has ensure at the time of their birth. Transgender people plays a prestigious role from ancient vedic society to 21st century, modern society of India. Transgender people had got the rights from different period of time in India. In ancient time, there are various hindu mythological literature such as vedas, different kinds of jain mythological literature and in the epic period, epic Ramayana, also in medieval period, the existence of transgender people had explain. In Bangladesh, the transgender people known as Third gender. In India, there are different kinds of laws and resolution exists to protect the rights of transgender community such as Rights of Transgender Bill 2014 , Rights For Transgender Person Bill 2015 , Transgender Person Protection of Rights Act 2019 , Transgender Person Protection of Rights Bill 2024 . In Bangladesh, the rights and reservations policy is quite detoriat before few decades, now in 21st century, the rights of transgender people have enlarged in Bangladesh such as educational rights, employment opportunities etc. There have been few research study have done on the rights and reservations of transgender people in India and Bangladesh but what are the rights and reservations of transgender people from ancient to 21st century in India and Bangladesh have not yet explore. For these purpose to fulfill the knowledge gap , the present review study is need to explore. The present review study will examine the rights and reservations of transgender people from ancient to 21st century in India and Bangladesh.

Statement of the problem - What are the rights and reservations of Transgender people from ancient to 21st century in India and Bangladesh.

Objective

- (1) To identify the rights and reservations of transgender people in ancient times of India.
- (2) To find out the rights and reservations of transgender people in medieval times of India.
- (3) To identify the rights and reservations of transgender people in 21st century of India and Bangladesh.

Research question

- (1) What are the rights and reservations of transgender people in ancient times of India?
- (2) What are the rights and reservations of transgender people in medieval times of India?
- (3) What are the rights and reservations of transgender people in 21st century of India and Bangladesh?

Delimitation of the study

- (1) The present study delimited with only rights and reservations of transgender people is selected for this study.
- (2) The present study delimited with only transgender people are selected for this study.
- (3) The present study delimited with only ancient period of India is selected for this study.
- (4) The present study delimited with only medieval times of India is selected for this study.

(5) The present study delimited with only 21st century is selected for this study.

(6) The present study delimited with only India and Bangladesh is chosen for this study.

Major findings of the study

Rights and reservations of transgender people during ancient times of India

In Indian subcontinent, transgender is not a new community who lived in India, they had been a major part of Indian history throughout the century. The word Transgender has also mentioned in different kinds of ancient Hindu scripture (Roy, 2020). In ancient Hindu scripture, transgender people are known as 'Tritiya prakriti' or third gender. In different kinds of Hindu mythology, hijras, kothis, jogappas, shiv-shaktis are the synonyms of modern transgender community, which are found in Hindu mythological literature. In the epic period, according to epic Ramayana, Lord Rama powered them to give blessing to the people on their valuable occasions such as marriage, child birth and other kinds of opening ceremonies (M Michelraj, 2015). In Indian mythological literature 'puranas', the concept of 'Third gender' was also mentioned from a different names called 'Kinnars', who had played the role of divine blessing of music and dance. In different kinds of ancient literature such as Vedas, Kamasutra and Manusmriti, there had been also acknowledged transgender people by different names. These texts ensure that, during those time period, the third gender or eunuchs, jogappas people play an important role in cultural and societal perspectives throughout different kinds of dynasty and they have also achieved the special honoured in the religious ceremonies and cultural practices (Bhardwaj Snehashish, 2024).

Rights and reservations of transgender people in medieval period of India

India is largely known as a diversified country. In India, there are lived diverse people with diverse religion. The medieval period of India was recognized as a significant time period. The medieval period is divided into two periods, one is early medieval period which is the time period of 6th to 13th century and the other is the late medieval period which is the time span between 13th to 16th century. In medieval period of India, transgender people are known as 'Hijras'. Hijras play an important responsibility in many forms of social system. In medieval period during the Mughal era the hijras had enjoyed different kinds of rights (Arondekar, 2009) such as

Religious responsibilities - In medieval period, during the Mughal era, hijras held important position in different kinds of Islamic religious organizations.

Political advisors - In Mughal era, the hijras held the positions of political advisors in the dynasty forum, which gives them political power to enrich their rights.

Guardian of the harems - In the Mughal era, hijras enjoyed the rights of guardian of the harems. Hijras also enjoyed the opportunity for free access to all spaces. They had played an marvelous role in the Mughal politics to empowering the Mughal dynasty (M Michelraj, 2015).

Rights and reservations of transgender people in British period - During the British Colonial period of India from 1858 to 1947, the transgender people have enjoyed the rights of land and food on the very first time. During British rule, the situations of transgender people was detestable and there are such important legislation was introduced such as Criminal Tribes Act 1871, which criminalized entire community and confined their liberty. The Criminal Tribes Act targeted the people who belongs to nomadic and semi nomadic communities especially the transgender community. The framework introduced from the colonial period continued to overlook and insufficiently protect of transgender or third gender rights even after independence (Bhardwaj Snehashish, 2024). In India, transgender community had faced different kinds of discrimination, criminalization during British period. British administrator introduced such laws to criminalized transgender people such as Criminal Tribes

Act 1871, IPC section 377 1862 and Indian penal code Act 1864 . The transgender people were also faced discrimination, lack of health care opportunity, lack of economic opportunity, lack of educational opportunities during the British rule in India (Chaddha Shivi, 2024) .

IPC section 377 - In India, section 377 of the Indian penal code was introduced during British period in 1862 for the purpose of criminalized consensual private sexual acts between adults specially homo sexual activity. The supreme Court of India in 2016 declared that the LGBTQ people are denominated to all constitutional rights specially included the emancipation protected by the Constitution of India.

Indian penal code Act 1860 - As per the provisions of the Indian penal code, 1860 , it is declared that any offense made by the transgender people should be punishable. The Indian penal code 1860 was first drafted in British rule of India 1850 and this rule was passed in 1860 for the purpose of punishments for various offenses.

Rights and reservations of transgender people in 21st century, India

After British colonial period of India, during 19th century, the British administration declared that to deny hijras of the civil Rights. In the colonial period, hijras are known as the different castes or tribe under the different parts of India. In the time period of pre independence, the situations is quite non favorable for the hijra community. After post independence time, the situation is Progressive for the people who belongs to transgender community(M Michelraj,2015). In 2014 The rights of transgender person bill was introduced, 2019Transgender Protection of rights act was introduced, in 2024 Transgender persons (protection of rights) amendment Bill introduced to secure the rights of transgender people.

The Transgender (Protection of Rights) Bill 2014 - In 2013, the government of India established an expert committee to evaluate the issues related to transgender community. The expert committee mentioned that the transgender people had faced different kinds of social discrimination which majorly affected their penetration to employment, education etc. The rights of transgender persons bill 2014 , was play significant role to address the discriminational issues against transgender community. This bill was passed in 2015 by the Rajya sabha and the bill also introduced in the Lok sabha in 2016 . The bill enacted to protect the rights of transgender community from different kinds of discrimination such as employment, education, health care, right to movement, right to property (Ministry of social justice and welfare, India).

The NALSA judgement - In 2014 , on the behalf of the transgender person, one of the important recognition of rights based on the decision of the supreme Court in the case of National Legal Services Authority vs Union of India, as the transgender people were acknowledged as Third gender (Pachuri Vivek, 2020) . In this judgement, the judges of the supreme Court were introduced that transgender are also citizens of India and had to provide them equal opportunity as the other citizens in the every sphere of life irrespective of their caste, religion or gender. They enjoyed legal recognition, constitutional rights etc. Based on this judgement, transgender people have to be attained the right to vote, right to marry in a more meaningful manner (Aarthi Shankar, 2021). The NALSA judgement had a several positive impacts on gender diverse communities. This judgement set an example to protect their constitutional rights (Aswani, 2020)

The Transgender (Protection of Rights) Act, 2019 - According to Transgender Protection of rights act 2019,Transgender person defines as one who is partially female or male, a combination of female and male, neither male nor female. Transgender people have to carry their certificate of identity as a proof of recognition of identity as a transgender (Pinki, Malik Poonam, Duhan Krishna and Pavithra N, 2020) . Under this act, the central government of India has decided to provide some rights to the transgender community such as

Right to residence - Under the transgender Protection of rights act 2019, the transgender people took the opportunity to right to residence. If there are any issue for the care of the transgender person from their families, the person may be placed in a rehabilitation center based on the orders of the court.

Employment right - Through this act, related to employment rights, it has declared that in India, there have been followed no discrimination against transgender person in government or private sector including recruitment and promotion. In every government, semi government and private sector, transgender person have to be designated to be a complaint officer to deal with complaints related to the act.

Educational right - Every government and government funded educational institutions shall provide the rights of education to the transgender people in different parts of India. The educational institutions has to adopt and provide inclusive education, sports and other educational facilities to the transgender people without any discrimination.

Health care rights - The central and state government of India has to taken different kinds of steps to provide every aspect of health care facilities to the transgender person including surveillance centres and sex reassignment surgeries.

Prohibition against discrimination - Transgender Person (Protection of rights) act 2019 , prohibits the discrimination against transgender person such as discrimination related to education, employment, health care, access to education, right to reside etc.

Certificate of identity - In this bill, the transgender people may issue an application for a certificate of identity to the District Magistrate.

Aadhar System - In the year 2016 , India, Unique Identification Authority of India (UIDAI) , government of India declared an option namely 'T' for transgender person related the issues of preparation of Aadhaar card.

Voting Right - In 2009 by the Election Commission of India has declared that to formally allowed an independent designation for transgender voters. (National Human Rights Commission, 2017) .

Passport Rights - In India, 2014 , the Ministry of External Affairs (MEA) has decided to give the provision of 'Third gender' for issuing passport. Passport authority of India has replaced the existing column of 'Other' by the new term 'Transgender '(National Human Rights Commission, 2017) .

NCTP (National Council for Transgender Persons) - In India 2020 , National Council for Transgender Persons was established to counsel the central government of India on various legislation and policies related to transgender people and these council has also evaluate and monitor such policies related to transgender people. This is a statutory body of Transgender Person Protection Rights Act 2019.

Transgender Persons (Protection of Rights) Amendment Bill 2024 - In 2024 , Protection of Rights Amendment Bill was introduced by Dr. Shashi Tharoor in Lok sabha. This bill is introduced to mack up the Transgender Persons (protection of rights) Act 2019. The bill has introduced special provisions of 1% reservation for the transgender community for all categories such as general, SC, ST, OBC in different kinds of government organization. One of the impressive provisions in this bill is to 1% reservation for all transgender people in all government, semi government and government funded educational institutions. In reservations of employment, this bill declared that 8A all governmental establishment should reserve 1% vacancies for transgender person including general caste, SC, ST, OBC by direct recruitment in such manner. It is also declared that every government funded or recognized educational institutions should reserve 1% seats for transgender persons including pre school,

primary, secondary, higher education and universities (Shashi Tharoor, 2024 , Transgender persons protection of rights amendment Bill, 2024).

In the state of West Bengal, Calcutta High Court ordered to state government to accomplish 1% reservation policy for all transgender people in all public service sector on June, 2024 , the order of Calcutta High Court has based on the supreme Court judgement in NALSA vs Union of India. In West Bengal, the state government had formed a welfare board on July, 2014 for transgender people. Transgender Development Board enables the opportunity for appointment as civic police volunteers to the transgender community, 2015 (Hindustan Times, 2015) and also made separate public toilets for transgender people. The West Bengal government also introduced the facilities of sex reassignment surgeries available at few government hospitals to the transgender person.

The Tamilnadu state of India has remained as front runner state for providing welfare support to transgender community. In 2008, Tamilnadu state established a transgender welfare board for the transgender people. Tamilnadu state enabled the scholarship for higher education to transgender people. Tamilnadu state has issued voter id card, separate Rationcard for transgender people (National Human Rights Commission, 2017).

Rights and reservations of transgender people in 21st century, Bangladesh

Rights of transgender people in Bangladesh

After the post independence period of time, Bangladesh got independence in 1971 . In Bangladesh, the concept of transgender is also used for those people who are the parts of third gender community. In Bangladesh, the most common name is used for transgender person is 'Hijra'. In 2011, the Bangladesh government has introduced a category on passport application such as 'Other' gender category (Mitra Puja, 2015). In 2013 , the Bangladesh government had announced the acknowledgment to the 'Third gender' status namely 'Hijra' community (Islaam Akramul, 2016). In Bangladesh, the hijra community are always deprived from their rights specially right to education, where it is officially announced that article 27 by the Bangladesh constitution, that all the citizens are equal and equal protection of law and article 28(1) states that there were no discrimination against the citizens on the basis of religion, caste, race and sex (Md Islam Akramul). In 21st century, the position of rights and reservations has largely effective for transgender community in Bangladesh. In 2014 , the Bangladesh government granted the hijras to third gender recognition. The hijra community is a separate gender now in Bangladesh. The hijra community get equal rights in different kinds of sector such as education, health, housing, clothing and food (Khanam Arobia, 2021) .

Educational opportunities for hijra community - In Bangladesh, right to education is a fundamental rights. In 21st century, the hijra community must encompass a foundation for a self orientation life through the education system. In Bangladesh, it is declared to provide free education for the hijra community to protect fundamental rights and new common initiative such as conventional education, vocational education and also introduced a quota system for the people of hijra community in different kinds of educational institutions from primary to university level (McKeown, 1988) . In Bangladesh, during the years of 2012 to 2013 , the Ministry of Social Welfare had formed the policy for educational enrichment of hijra community and these people has gradually included in various kinds of scholarship which provides them the opportunity to study and appear in higher level of education (Primary - 300₹ , secondary - 500₹ , college - 600₹ and graduation and post graduation - 1000) (Bandhu Social Welfare Society, 2015).

In 2020 , Bangladesh has established the first religious school Dawatul Koran Third Sex Madrasah for transgender people in Dhaka. Under this school, the students from hijra community would study vocational subject with free of cost (Choudhury, 2020).

Employment opportunities - According to Article -29 , the Constitution of Bangladesh, it is declared that all citizens are enjoy equally employment opportunities irrespective of their caste, sex, race, gender. All the people from hijra community faced discrimination to access the jobs (Sarkar, 2007) . Moreover after few years this discrimination is gradually dismissed in every employment sector and the transgender people has also take the employment opportunities in every sphere of life since june, 2015 . The Bangladesh bank decided to grant loan to eligible hijras for their tiny and moderate business (Jebin, 2018) . The Bangladesh government also ensures to recruit them in various types of traffic police jobs in the year 2015 . In Bangladesh, it is also mentioned that the government enabled the people belongs to hijra community, with the various training opportunities in different types of trades such as security guard, auto mobile repairing, beautification, farming, driving, handicrafts, computer etc (Khanan Arobia, 2021).

Health care opportunities - The Constitution of the Republic of Bangladesh, stated that it is the essential responsibility to provide proper medical care to all the citizens of Bangladesh (Constitution of Bangladesh, Bangladesh, Article 15) . In Bangladesh, the hijras are ill - behaved in the health care service and they faced medical discrimination in every government and private medical sector (Bondyopadhyay and Ahmed, 2010) . For the reason of involving sexual work in sex industry, the hijra community faced severe sexual transmitted diseases such as AIDS, HIV.

Reservations of transgender people in Bangladesh

In 2024 , Bangladesh, the transgender or hijras are reserved a quota in different types of government jobs. The supreme Court of Bangladesh on July, 2024 , states that a quota be preserved for third gender people in government jobs for the purpose of integration to the trans people into society. In the year of 2024 , the supreme Court of Bangladesh declared the percentage of 1% reservations of transgender and disabled people in government jobs. The Bangladesh government also states that the government officers a 5% tax refund of 75% of transgender employees salaries to companies that take a lease transgender person (Chowdhury, 2024) . In 2019, the hijras are gained their voting rights in Bangladesh.

Tax rebates - Such companies in Bangladesh, which hired transgender person may be eligible for 5% tax rebate or refund of 75% of the companies employees salary.

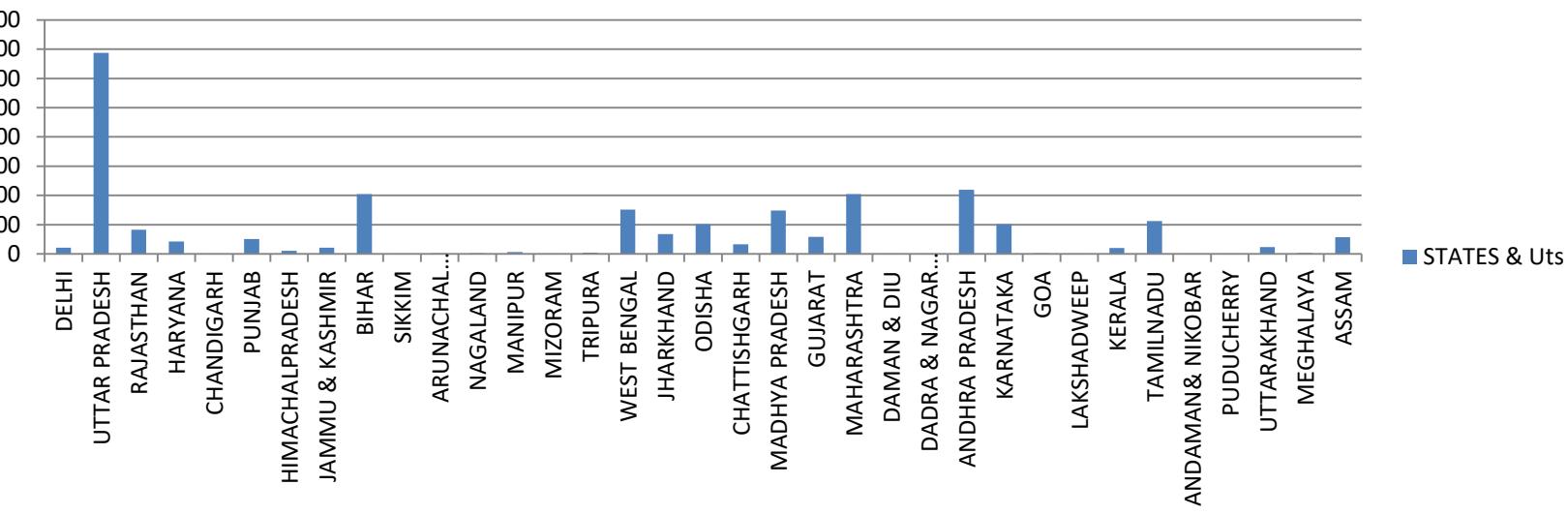
Mosque for the transgender community - In Bangladesh, a mosque known as Dakshin Char Kalibari Masjid was built by the transgender person for transgender community people in 2024 .

School for transgender community - In Bangladesh, for the purpose of spreading education among the transgender community, there were opened a madrassa Or school for transgender people in 2020 .

Table :1

Transgender population in different states and union territories of India, 2011.

STATES & UTs



Source : Census of India, 2011

Table:1: Indicates transgender population in different states and union territories of India, 2011 . According to population census of India, 2011, the highest populated transgender state is Uttarpradesh (137465) whereas the lowest transgender population is located in Lakshadweep (2)

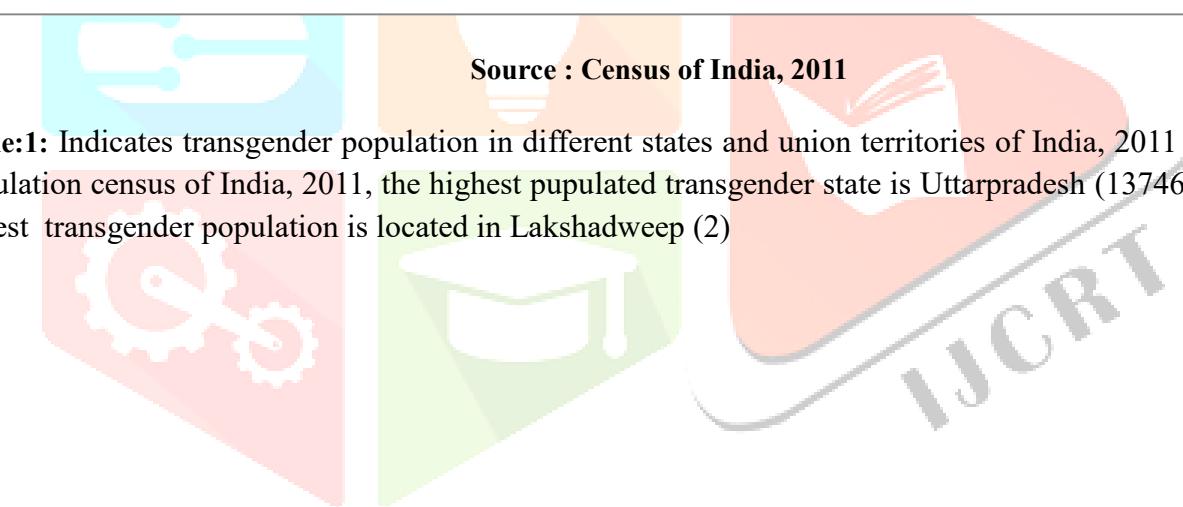
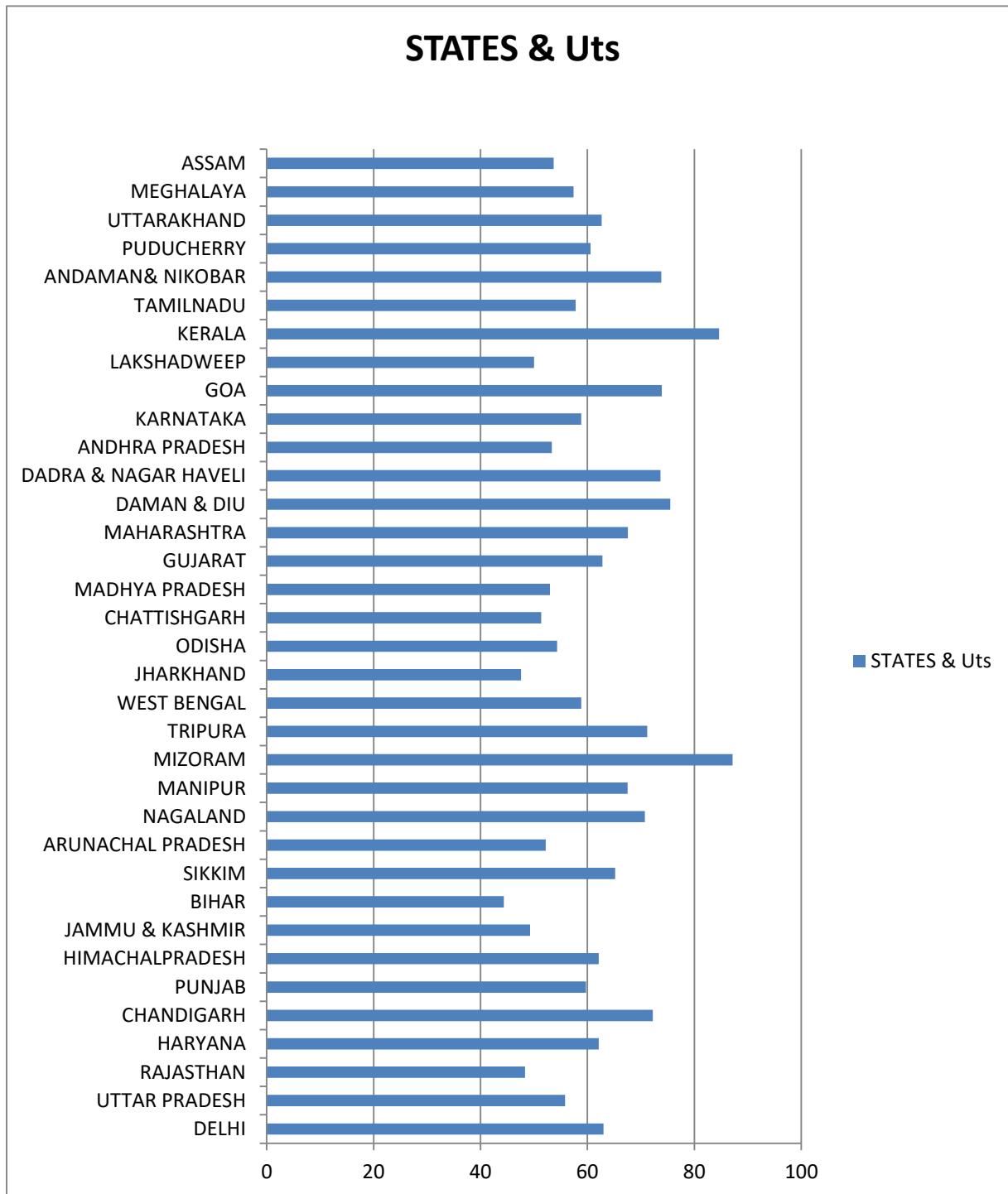


Table : 2

Literacy rate of Transgender people in different states and union territories of India, 2011.

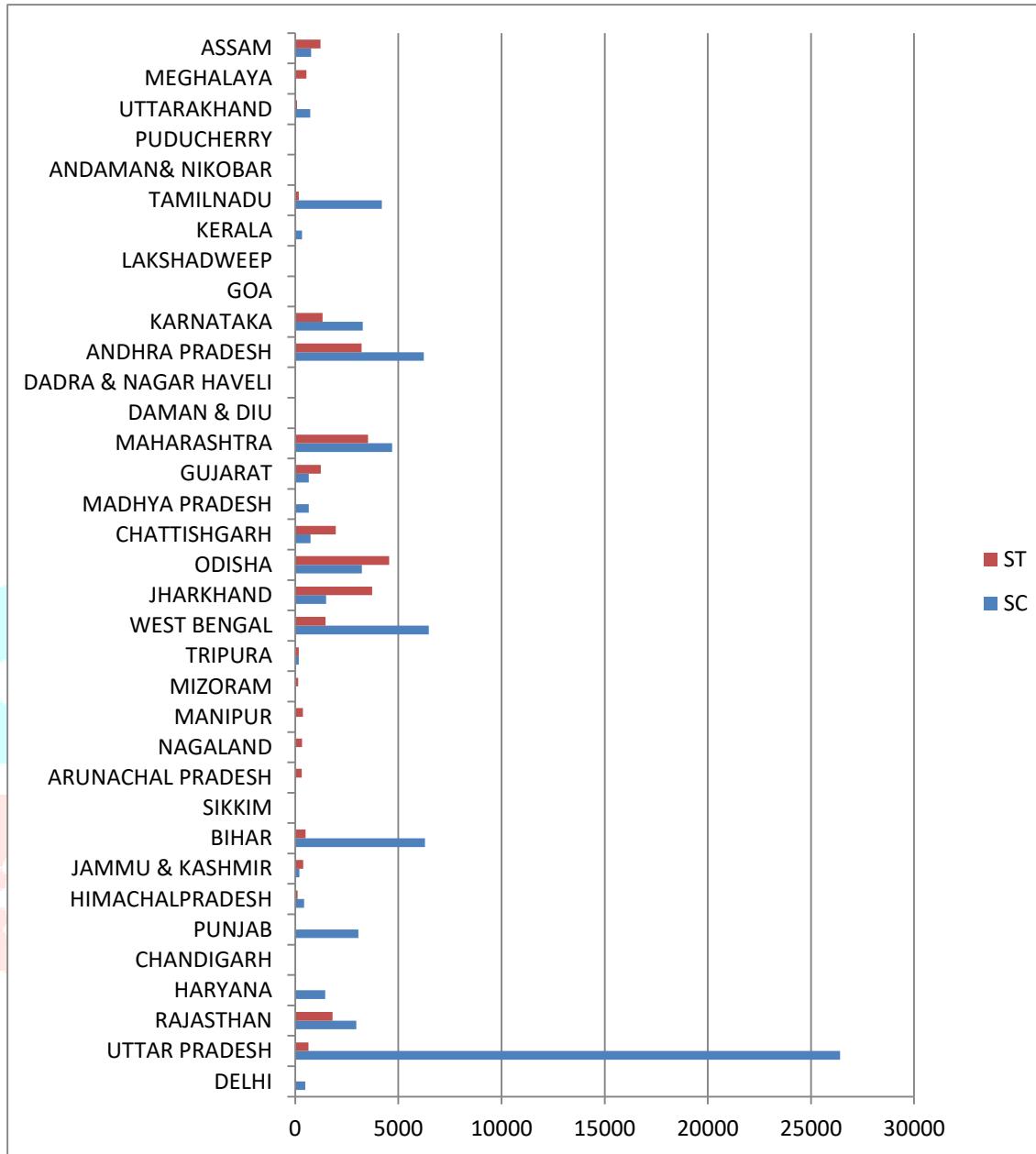


Source : Population census of India, 2011.

Table : 2 : Indicates literacy rate of transgender people in different states and union territories of India, 2011. According to population census of India 2011, the overall literacy rate of transgender population is 56.07 . In India, the highest literacy rate of transgender people is 87.14 which is located in Mizoram states followed by Kerala (84.61) , Daman and Diu (75.51), and the lowest literacy rate of transgender population is located in the state of Bihar (44.35).

Table : 3

SC / ST transgender population in India, 2011.

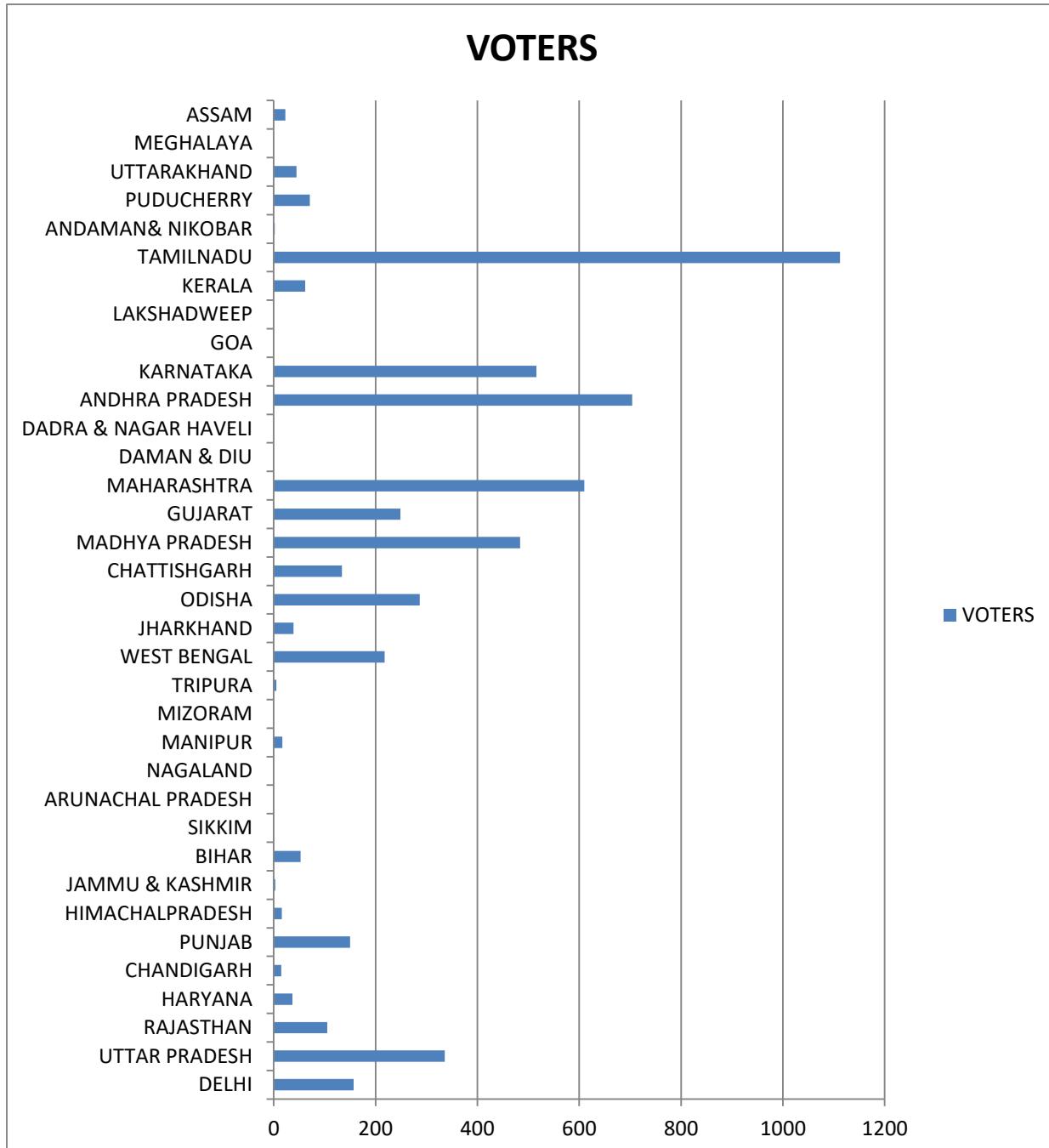


Source : Population census of India, 2011.

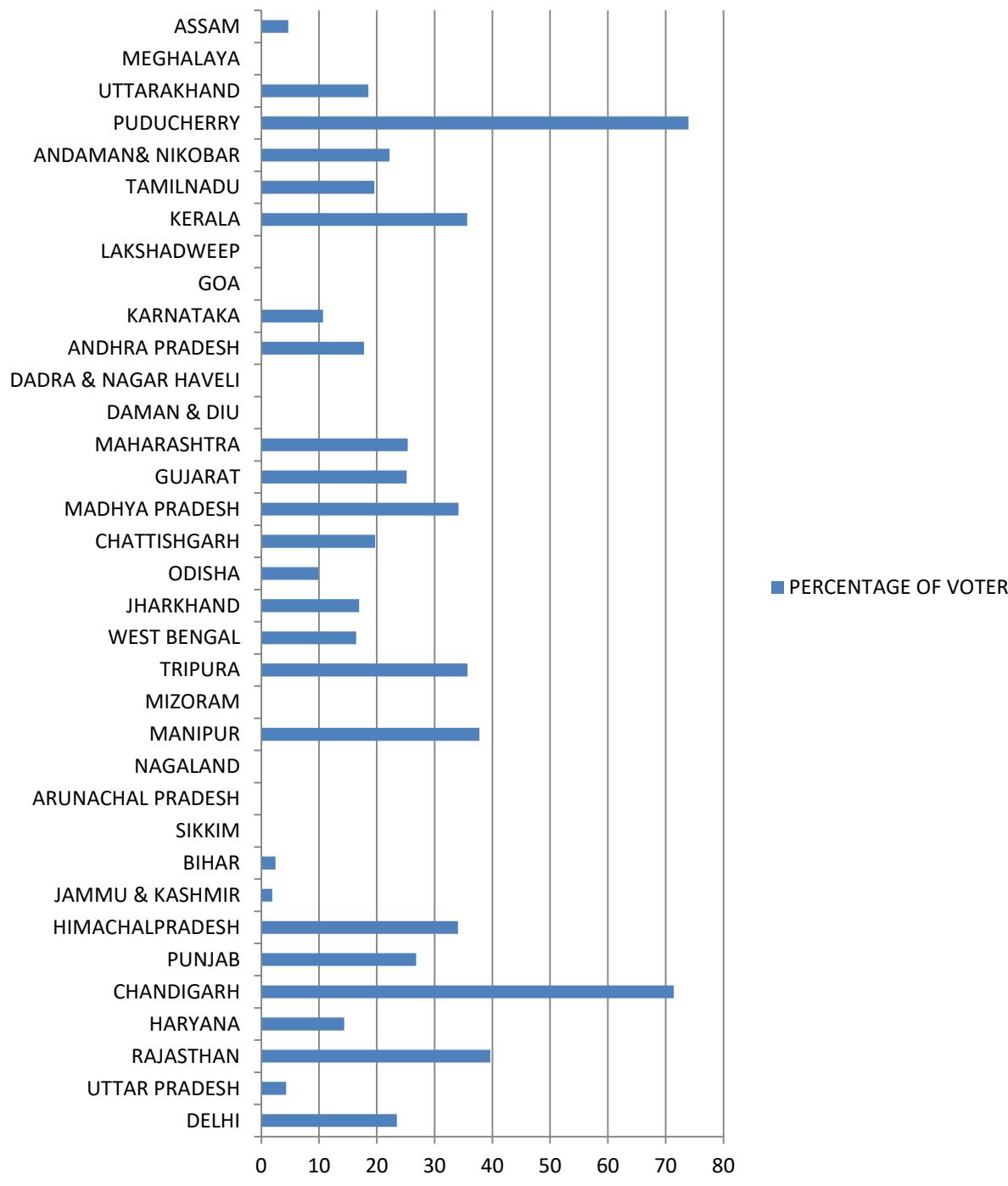
Table : 3 : Represent SC and ST transgender population in different states and union territories of India, 2011. According to popChandigarh (0), Punjab (0), Daman and Diu (2), Population census of India, 2011 , the highest SC transgender population is located in the states of West Bengal (6474) and the lowest SC transgender population is located in different states and union territories such as Arunachal Pradesh (0), Nagaland (0), Mizoram (1), Daman and Diu (1), Dadra and Nagar Haveli(0) , Lakshadweep (0), Andaman and Nicobar (0) , Meghalaya (3) and Goa(9) whereas the highest ST transgender population is located in Odisha states (4553) while the lowest ST transgender population is located in Delhi(0), Haryana (0), Dadra and Nagar Haveli (22), Lakshadweep (2), Andaman and Nicobar (3) and Puducherry (0).

Table : 4

Transgender voters torn out rates in the Lok sabha Election's, 2019 , India.



PERCENTAGE OF VOTER

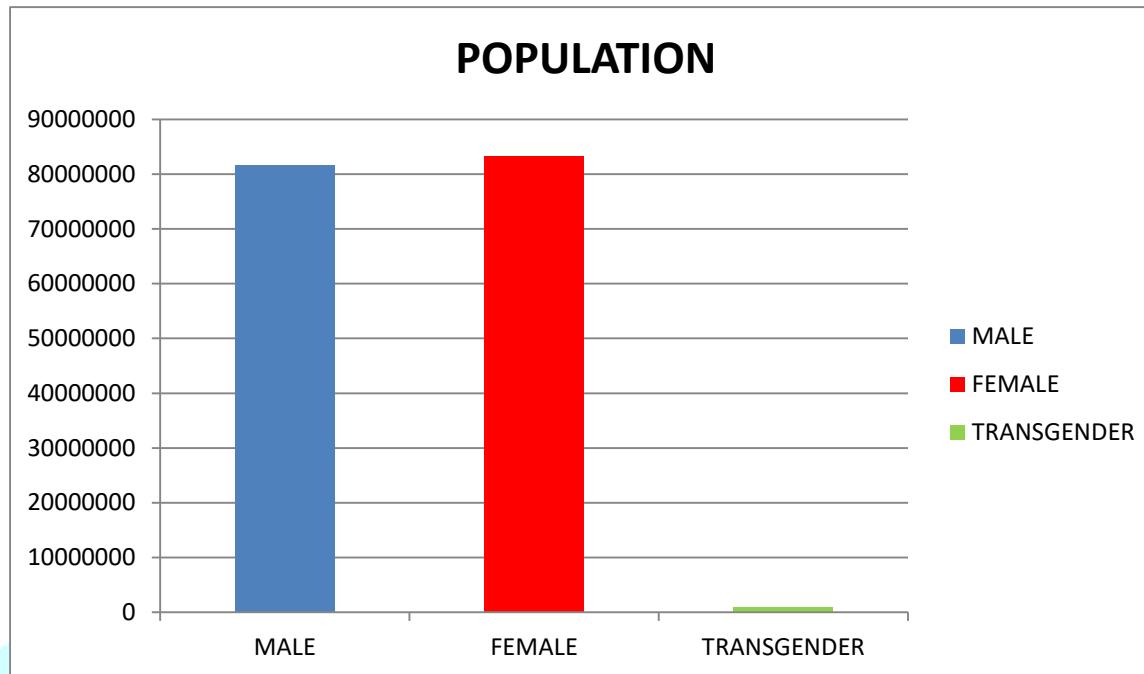


Source : Lok sabha Election's, 2019 , India

Table :4 : Represents the transgender voters torn out rates in 2019 Lok sabha election's of India (Election Commission of India, 2019). In 17th Lok sabha election's of India, the transgender voters torn out percentage is fall in 14.58 . The results shows that the number of transgender voters has decreased in all Indian union territories whereas the highest number of transgender voters are located in Tamilnadu states (1112) , 2019 .

Table : 5

Transgender population in Bangladesh compared to general people in 2022.

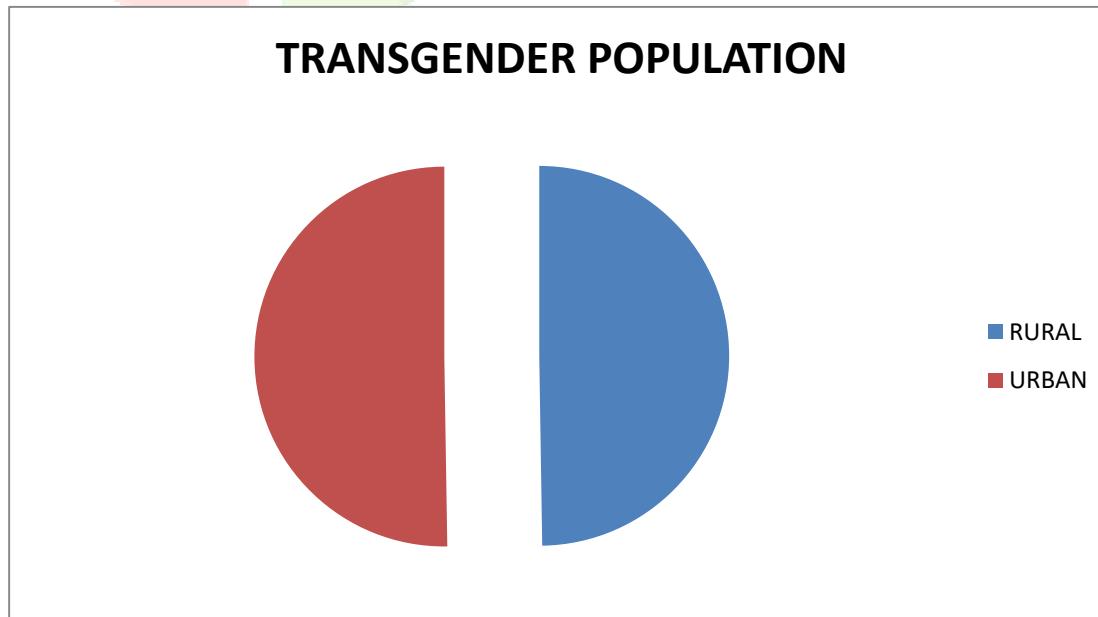


Source : Population and Housing Census, Bangladesh, 2022.

Table : 5 : Shows population census including transgender population in Bangladesh, 2022. According to population and Housing census of Bangladesh, 2022 , the male population is 81,712,824 and female population rate is 83,347,206 which indicates that the female population is overlap to male population. In Bangladesh, the transgender population rate is 12,629 in the year of 2022.

Table : 6

Transgender population in rural and urban areas of Bangladesh in 2022.

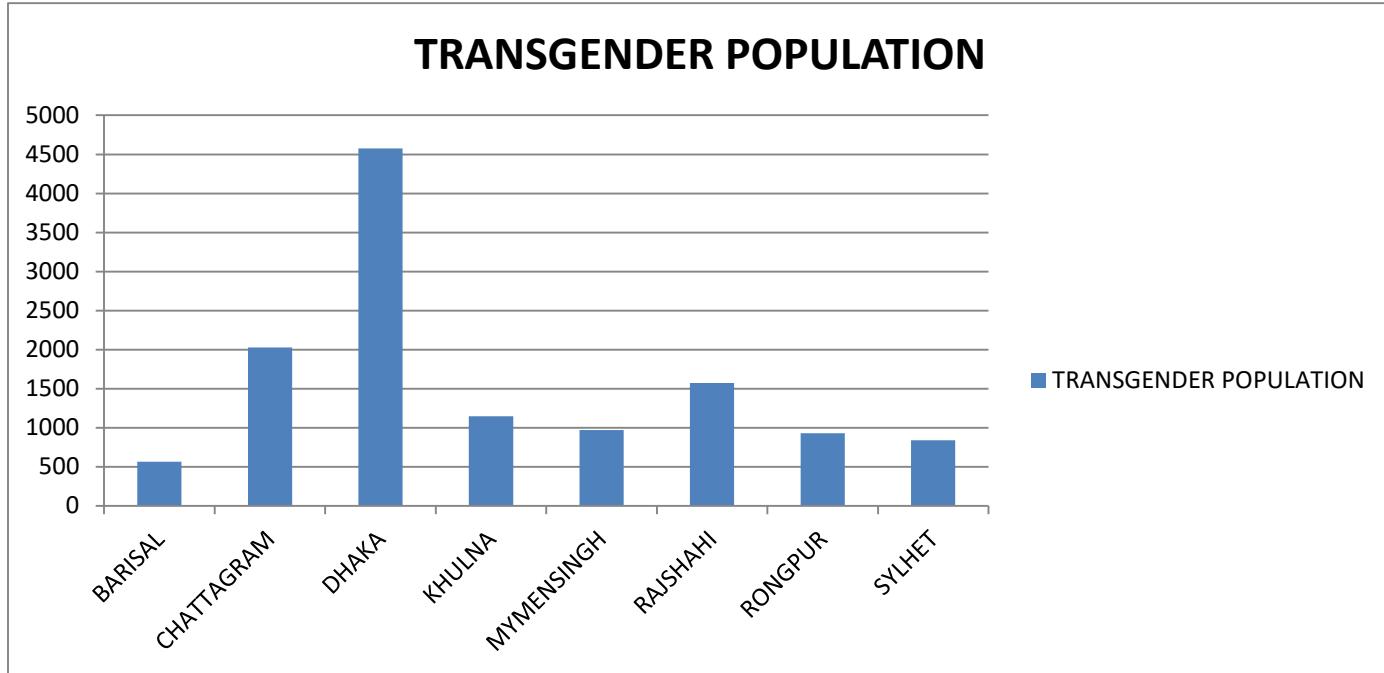


Source : Population and Housing census of Bangladesh, 2022 .

Table : 6 : Indicates transgender population in rural and urban areas of Bangladesh in 2022 . According to population and Housing census of Bangladesh, 2022, the number of transgender population belongs to urban areas are (6346) whereas in rural areas these number is decreased by (6283).

Table : 7

Transgender population by location in Bangladesh, 2022 .

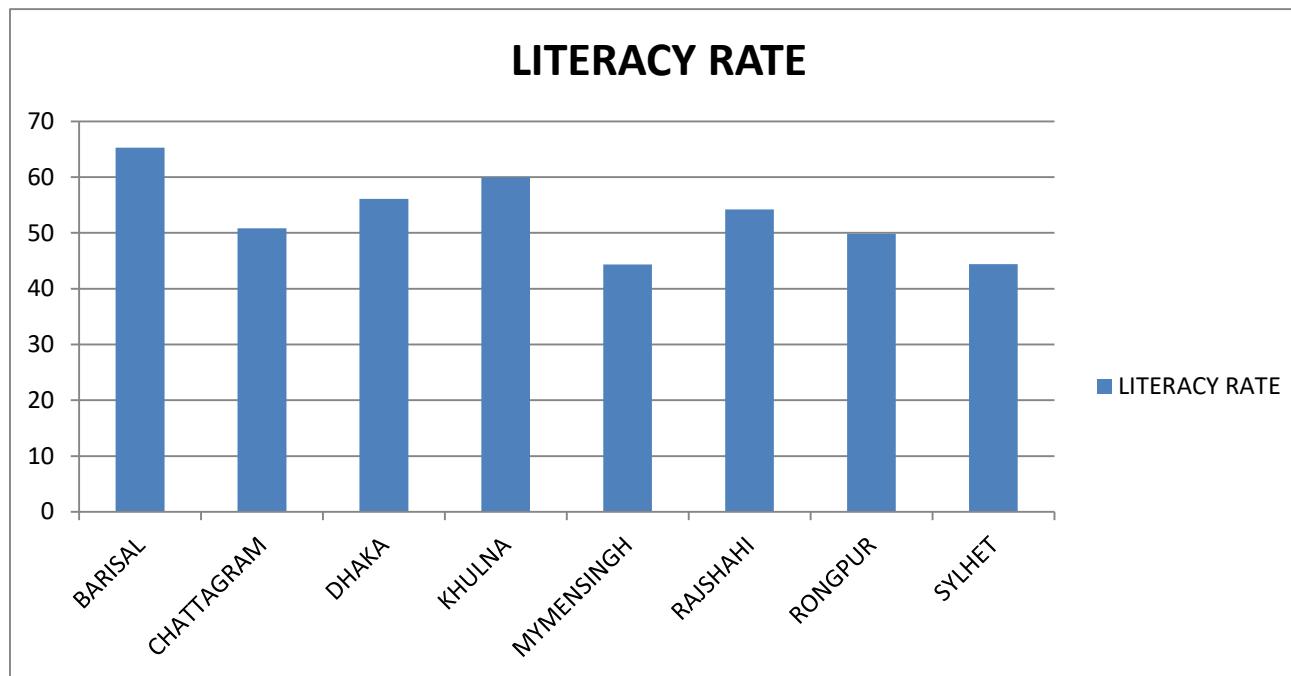


Source : Population and Housing census of Bangladesh, 2022.

Table : 7 : Indicates transgender population by different locations in Bangladesh, 2022 . The highest transgender population is located in Dhaka (4577) and the lowest transgender population is located in Barisal (563) followed by Chattogram (2026), Rajshahi (1574), Khulna (1148), Mymensingh (972), Rongpur (929) and Sylhet (840) according to population and housing census of Bangladesh, 2022.

Table : 8

Literacy rate of transgender community in Bangladesh, 2022



Source : Population and Housing census of Bangladesh, 2022.

Table : 8 : Shows literacy rate of transgender people from different locations in Bangladesh, 2022 . The results shows that the highest literacy rate is located in Barisal (65.30) while the lowest literacy rate is located in Mymensingh (44.36) in 2022. The overall literacy rate of transgender people in Bangladesh is 53.65 in the year of 2022.

Conclusion

In Indian subcontinent, besides the common people, transgender people are also an integral part of the Indian society. From Vedic to modern 21st century, transgender people have drawn significant impact on Indian culture. The transgender people are also an integral part of Bangladeshi culture. Transgender people have been enjoying the rights of freedom, rights of education, religious rights etc. The rights and reservations policy has evolved in a crucial way from Vedic period to modern 21st century. In Vedic period of India, transgender community is known as 'Tritiya Prakriti' by the Hindu mythological literatures. 'Tritiya prakriti' had a special honour for giving blessings to the people in ancient period of India. In Indian subcontinent, during the epic period Lord Rama empowered them for giving blessings to the people on their special occasions such as child birth, marriage, opening ceremonies etc. The concept of transgender community is also mentioned in Jain religious literature. In medieval period of India, during the time period of Mughal era (1526 - 1857), transgender people are known as hijra and they have placed in a prestigious position in Mughal harems and religious institutions. In Mughal period, the rights and reservations of hijra community took attraction. They have enjoyed the full rights in Mughal period of India. In Mughal period of India, transgender people also enjoyed the prestigious roles in different kinds of occasions and political advisors, religious responsibilities, guardian of Mughal harems etc. After Mughal period from 1858 to 1947, these era is known as British colonial period of India. In British period, the transgender people enjoyed the rights of land and food. During British colonial period, the situations of transgender community started deteriorating. In that time period, the British administrator introduced some laws to criminalize the rights of transgender people such as section 377 IPC, Indian Penal Code Act 1864, criminal tribes

act 1871 etc which harmed their fundamental rights and reservations. In 21st century, transgender people had the fundamental rights such as right to education, right to freedom, employment rights etc in India and Bangladesh. In India, transgender people have achieved the voting rights and also there are few provisions have enacted to ensure their rights such as Transgender Protection Rights Act 2019 , Transgender Person (Protection of Right) Bill 2024 , NALSA judgement, National Council For Transgender Person (NCTP) 2020 etc. In India , according to Election Commission Of India, 2019 the number of transgender voters torn out in 2019 Lok Sabha Election is fall in 14.58%. The research findings also mentioned that the highest number of transgender voters are located in Tamilnadu states (1112) . In Bangladesh, the transgender people or third gender were achieved the rights of voting in 2019 . According to Population and Housing Census of Bangladesh, 2022 there are highest number of transgender population is located in urban areas (6346) of Bangladesh. In Bangladesh, the literacy rate of transgender people is located in Barisal (65.30) district , 2022 . In Bangladesh ,the rights of transgender people are not fully achieved and also the common people has not accepted them as third gender. In 21st century, the rights and reservations have not fully achieved to the transgender community in Bangladesh.

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