Research on Stigma towards Gender Diverse Population in Educational Institutions

Prepared for
Bandhu Social Welfare Society (Bandhu)

Prepared by
Inspira Advisory and Consulting Ltd.

For Methodological Clarification
Contact: Labiba Mahmood
Email: labiba.mahmood@inspira-bd.com
Acronyms

FGD- Focus Group Discussion

KBPA- Knowledge Behavior Perception Attitude

NGO- Non-Governmental Organization

CSO- Civil Society Organization

NCTB- National Curriculum and Textbook Board

NHRC- National Human Rights Commission of Bangladesh

SOGIE- Sexual Orientation and Gender Identity and Expression
Definitions

**Transgender** - is an umbrella term used to describe people with a wide range of identities—including transsexual people, people who identify as third gender, and others whose appearance and characteristics are perceived as gender atypical and whose sense of their own gender is different to the sex that they were assigned at birth. Trans women identify as women but were assigned as males when they were born. Trans men identify as men but were assigned female when they were born. Some transgender people seek surgery or take hormones to bring their body into alignment with their gender identity; others do not.

**Hijra** - People who identify and/or feel to or prefer to present themselves in a different gender than the expectations associated with the gender role assigned to them at birth—whether by clothing, accessories, cosmetics or body modification. The term should be understood as a political umbrella term, which encompasses many different and culturally specific experiences of embodiment, identity and expression.

**Transphobia** - is the negative devaluing and discriminatory treatment of individuals who do not conform in presentation and or identity to conventional conceptions of gender and/or those who do not identify with, or express their assigned sex.

**Homophobia** - is the term often used to describe discrimination on the basis of sexual orientation or gender identity and may include verbal and physical abuse. However, some use the more inclusive term, heterosexism, to describe all forms of discrimination against people who encompass lesbian, gay, or bisexual sexual orientations.

**Gay** - gay men are attracted to individuals of the same sex and/or gender identity as themselves. Gay men were once commonly grouped as homosexual, but this term is no longer used as it has a history in the wrongful pathologization of people with non-heterosexual orientations as a mental health disorder.

**Bisexual** - people may be attracted to individuals of the same or different sex and/or gender identity.

**Lesbian** - women are attracted to individuals of the same sex and/or gender identity as themselves. Lesbian women were once commonly grouped as homosexual, but this term is no longer used as it has a history in the wrongful pathologization of people with non-heterosexual orientations as a mental health disorder.

**Heteronormative framing** - is the assumption that everyone is heterosexual, and that heterosexuality is “the norm”. Among both individuals and institutions, this can lead to invisibility and stigmatization of other sexualities and gender identities. Often included in this concept is a level of gender normativity and gender roles, the assumption that individuals should identify as men and women, and be masculine men and feminine women.

---

Contents

Acronyms ........................................................................................................................................... i
Definitions ........................................................................................................................................... ii
Disclaimer ........................................................................................................................................... 2
Executive Summary .............................................................................................................................. 3
Introduction .......................................................................................................................................... 4
Scope of Work ...................................................................................................................................... 6
Methodology: Data Collection and Analysis ......................................................................................... 6
    In-depth Interviews ........................................................................................................................ 8
    Key Informant Interview ................................................................................................................ 8
    Focus Group Discussion .................................................................................................................. 9
Findings ................................................................................................................................................ 10
    Individual level: ............................................................................................................................ 11
    Social Level: .................................................................................................................................. 13
        Micro-component of Society: Family ......................................................................................... 13
        Macro-component of Society .................................................................................................. 17
    Public Harassments: ...................................................................................................................... 17
        Infrastructure Facilities ............................................................................................................. 17
        Workplace Discrimination: ...................................................................................................... 18
    System Level Discrimination: ........................................................................................................ 19
Underlying Causes of Stigma & Discrimination .................................................................................. 19
Our Observations from Policy Review: ............................................................................................... 21
Research Limitations: .......................................................................................................................... 22
Critical Suggestions .............................................................................................................................. 23
Annex A: List of the Participants ......................................................................................................... 25
Annex B: Some Snapshots of the Research Activities ......................................................................... 30
References ........................................................................................................................................... 32
List of Figures

Figure 1 Probable number of Hijra in Bangladesh................................................................. 4
Figure 2 Comparison between past and present stipends/allowances ............................. 5
Figure 3 Year-specific amount of fund distributed and number of Transgender beneficiaries .......... 6
Figure 4 Types & Proportion of Gender Diverse Participants .............................................. 7
Figure 5 Level of Education of the Gender Diverse Population ........................................... 10
Figure 6 Level of Discrimination: 3-layered-model............................................................. 11
Figure 7 Self-gender Identification ..................................................................................... 12
Figure 8 No. of Participants shared their feelings ................................................................. 13
Disclaimer

Due to the deeply rooted fear and cultural nausea towards the transgender individuals amongst the general mass of Bangladeshi societal fabrics, whenever we tried to approach different actors most of them denied participating. In this regard, a comment of a teacher of a renowned English medium school can be quoted, “Dekhen ei jinish e joto hawa diben totoi barbe”; the close interpretation of his comment can be: **The more you tease the topic the more this will transmit like a plague**. The outcome of this typical uptight and backward mindset of people has generated non-response; which has cost us greatly within the limited timeframe of 30 working days.

Historically in our country, people are unaware of the concept of trans-community education. The majority of the respondents who eventually accepted our invitation and participated have never encountered this issue before. To be specific, some studies have been conducted on transgender health earlier but education rights of this marginalized group were never noted or enunciated in Bangladesh.

Considering the fact that the people from different strata fall under the broad umbrella term “Transgender” and individuals from one stratum might not feel comfortable in opening up to another and to minimize the risk of losing information of private insider dynamics, we conducted in-depth interviews instead of FGDs.

Given the nature of the project and to respect the confidentiality of the conversations we decided to put the comments of the respondents’ anonymous; meaning, the name of the insiders have been attached in the annexure but who contributed what insight kept cloaked under pseudonyms.
Executive Summary
To comply with the vow: “leaving no one behind” taken in the Sustainable Development Goal 2030, it is imperative that we should go for a bottom-up approach; take the most marginalized people- Gender Diverse Community, into consideration. And education is the main catalyst for empowerment as education and earning opportunities go hand-in-hand, meaning if an individual is excluded from one of these dimensions, this has knock-on effects regarding that person’s experiences in all other social dimensions of his/her life. Thus, this research is on time and the right approach to be initiated by Bandhu Social Welfare Society nationwide. The aim of this research was to explore; what is barring the Gender Diverse Population to avail education services and at the same time what is barring the society to accept these people in the educational institutions.

Upon realizing the fact that stigma is a term; which means collective unfair/negative feelings about something and feelings cannot be described in numbers, we have conducted qualitative research. Participants are selected using purposive sampling tool. While claiming a statement, we have tried to validate the statement with citations or personal experience of the informants. Hence, the report comes with short stories and life experiences to truly reflect the stigma and underlying causes of it.

To get a Panoramic view of the underlying societal stigma we have collected information from different informant cohorts: Gender Diverse community, mainstream students, parents of the students, teachers, psychologist, Ministries and state agencies, faith communities, organizations working in similar context area and police.

From the collected information, we have classified the dimensions of exclusion in three intersectional layers: individual level, family level, school/social level, and system level. The findings have been showcased in this report in the form of personal experiences of violence of the people with non-conforming SOGIE which restricts their access to education; which have deep implications for this community to later access livelihood options. From the collected information, we have classified the dimensions of exclusion in four intersectional layers: individual level, family level, school/social level, and system level.

Some highlights from the Findings: Educational environments are not free from Homophobia/Transphobia, the Gender Diverse children are often seen to be bullied by their classmates, friends and, even teachers and to escape the regular humiliations and assaults they give up on education. Around 50% of the Gender Diverse Population have identified their gender/sexual orientation between the ages of 10 to 13 years. Those who have expressed themselves or been exposed their feelings to their peers/family could not continue their study after primary level. At the critical phase of Gender Ambivalence, they cannot count their family either. Rejected and molested by family, these people are forced to leave their homes and take refuge in their immediate community; where they can explore their desired orientation, without the fright of embarrassment. Their destitution leads to further discrimination, making them more vulnerable to physical violence and sexual abuse. The existing laws of the country, use ambiguous language and are challenging to implement. And these laws, policies, and practices are the seed for the discrimination, reinforcing deleterious social attitudes and provoke criticism against these communities by deliberately excluding them. The study leaves horrible evidence of agonies, the gender and sexual minority people of this country encounters. They cannot seek help from the legal systems as the authority figures, such as police, often aggravate the situation by inflicting insults and physical/sexual assaults.

Turning a blind eye towards the existence of the Gender Diverse population will never be justified for Humankind. Heteronormative framings must thus broadly be addressed across legal spheres, policymaking
spheres, and private social spheres, to ensure that all persons, regardless of SOGIE, may access the benefits of development and the first step to development is education².

Introduction

When we look through gender lenses, we often ignore the existence of anything beyond male and female stratification. Where social identification is absent for transgender community, how they are going to get basic human rights in this society. Due to practice of equal treatment, we have portrayed “Women Empowerment” as the synonym of gender inclusive development which proclaims the vulnerability of gender diverse population in our country. From a very long time, specifically in our nation, gender diverse population is not even getting basic human rights like education, health, ownership status, legal and social identity, and fair participation opportunity in workforce etc. We can point towards some government and private initiatives to include them in social mainstream such as legal identification, educational stipends, small scale health and financial support, job facilities etc. but this is only one side of the story.

Bangladesh government has recognized 3rd gender population in 2013 which has opened the door for them to participate in education, health service, voting rights and other national programs. But such recognition does not enforce any rules or special facilities to ensure their access in basic services. Also, by the term 3rd Gender, policy makers have recognized “Hijra” only. Hijra is a community of transgender people who practiced a specific cultural.

Currently in Bangladesh, there is no official census (both govt. and non-govt.) which can identify the number of gender diverse population. So, researchers or govt. officials who are working with gender diverse population do not have any clear picture. From different sources, we have collected the guesstimated figures that have been used by government and activists. According to government official announcement, number of current “Hijra” is 10,000 where activists claim the actual figure is 1,00,000³. But the actual population of other categories which come under the umbrella term of “gender diverse population” is completely unknown.

At present, the number of gender diverse students who are enrolled in mainstream education is unknown. Neither, we know the actual dropout rates of this particular group. However, the stories that have been published in different literatures indicate toward poor educational environment for gender diverse population. Research identified that one in five children drop out of school last year due to high

---


levels of poverty, child marriage, social insecurity and marginalization. And undoubtedly, gender diverse population is the most marginalized group of this society.

In FY 2012-13, GoB has launched a project in 7 districts through Department of Social Welfare under the Ministry of Social Welfare known as “The Livelihood Development Programme of Hijra”. Currently under this program govt. is providing 4 educational stipends, one special allowance (for equal to 50 or 50 + aged Hijra), one training allowances (BDT 300 per day for up to 50 days of training) and one rehabilitation aid (BDT 10,000 for one time after complication of training) in 64 districts. Recently, govt. has revised the stipends/allowances which have given below:

![Figure 2 Comparison between past and present stipends/allowances](source: Department of Social Welfare (Unit in BDT/Per Month))

In FY 2017-18, BDT 11, 40, 00,000 has been distributed among 7,650 beneficiaries under the Livelihood Development Programme of Hijra. In the first year of the programme, the department has distributed BDT 7,217,000 among 485 beneficiaries. If we look into figure 3, illustration in the right side shows the number of beneficiaries including their category under which they have received stipends/allowances and illustration in the left side shows the amount of money distributed by year.

After analyzing the distribution pattern of the stipends/allowances, we have found that in the beginning, the number of beneficiaries who have received educational stipends was higher compare to non-educational stipends but over the time it has changed. Number of beneficiaries, who have received training allowances and one-time rehabilitation aid is rising over the time. Currently, 1350 hijra students are

---

receiving educational stipends among whom 876 students are from primary level, 306 students are from secondary level, 113 students are from higher secondary level and 55 students are from higher study level.

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount (BDT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2012-13</td>
<td>1,217,000</td>
</tr>
<tr>
<td>2013-14</td>
<td>40,731,600</td>
</tr>
<tr>
<td>2014-15</td>
<td>45,872,000</td>
</tr>
<tr>
<td>2015-16</td>
<td>80,000,000</td>
</tr>
<tr>
<td>2016-17</td>
<td>90,000,000</td>
</tr>
<tr>
<td>2017-18</td>
<td>114,000,000</td>
</tr>
</tbody>
</table>

Unit in BDT

![Graph showing year-specific amount of fund distributed and number of Transgender beneficiaries](image)

*Figure 3 Year-specific amount of fund distributed and number of Transgender beneficiaries*

Source: Department of Social Welfare.

Under non-financial intervention, to include Hijras under mainstream education, NCTB has started a pilot project in which they have distributed 660 co-curricula text books in 5 institutes.

**Scope of Work**

This report has been prepared to recognize the stigma towards gender diverse population in educational institutions. The key focus points of this report are given below:

- To identify the KBPA of the society towards Gender Diverse Population and how these attitude and behavior is gradually resulting in exclusion from education.
- To generate an avenue of work that can be undertaken to ensure education rights of this population.

**Methodology: Data Collection and Analysis**

To undertake the research, we have collected data from both primary and secondary sources. To collect primary data, we have conducted several In-depth interviews, Key Informant Interviews (KII) and Focus Group Discussions (FGDs) with related stakeholders from different cohorts like activists group, researchers, bureaucrats, community representatives and others. In the secondary/desk research, we have collected information from different sources about current stipend programs, policies, projects etc. which have been imposed by government and non-government bodies to protect the rights of gender diverse population.

The total numbers of in-depth interviews, KII and FGDs that we have conducted have given below:
In-depth interviews | Key Informant Interviews | Focus Group Discussions
---|---|---
24 | 6 | 13

<table>
<thead>
<tr>
<th>Number of Person who have Joined in Interview or Discussion under</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-Government Organizations</td>
<td>5</td>
</tr>
<tr>
<td>Government Bodies</td>
<td>3</td>
</tr>
<tr>
<td>Religious Speaker</td>
<td>2</td>
</tr>
<tr>
<td>Community Representative</td>
<td>40</td>
</tr>
<tr>
<td>Psychologist</td>
<td>1</td>
</tr>
<tr>
<td>Teacher/Administrator</td>
<td>44</td>
</tr>
<tr>
<td>Students</td>
<td>28</td>
</tr>
<tr>
<td>Parents of the mainstream students</td>
<td>8</td>
</tr>
</tbody>
</table>

Illustration below represents the proportion of participants who have joined in our study:

(Gender Diverse Population: N=40)
In-depth Interviews
We have conducted 21 in-depth interviews to understand present status of gender diverse population. While conducting in-depth interviews, we have learnt about their life and hurdles from different perspectives. The outcome of such interviews has helped us to design specific questions to conduct KII. It has also guided us to establish FGD tools and discussion points. Through in-depth interviews, we have covered 4 organizations and 15 professionals.

| Number of In-depth Interviews | 24 |

List of Organizations

<table>
<thead>
<tr>
<th>Name of Organization</th>
<th>Person Interviewed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Campaign for Popular Education</td>
<td>3</td>
</tr>
<tr>
<td>2. Bangladesh Legal Aid And Services Trust</td>
<td>1</td>
</tr>
<tr>
<td>3. Manusher Jonno Foundation</td>
<td>1</td>
</tr>
<tr>
<td>4. Bandhu Social Welfare Society</td>
<td>4</td>
</tr>
<tr>
<td>5. ActionAid</td>
<td>1</td>
</tr>
<tr>
<td>6. Badhon Hijra Shongo</td>
<td>1</td>
</tr>
</tbody>
</table>

List of Professional Cohorts

<table>
<thead>
<tr>
<th>Name of Professional Cohorts</th>
<th>Person Interviewed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Religious Speaker</td>
<td>1</td>
</tr>
<tr>
<td>2. Community Representatives</td>
<td>9</td>
</tr>
<tr>
<td>(Dhaka 3, Shirajgonj 3, Rajshahi 3)</td>
<td></td>
</tr>
<tr>
<td>3. Psychologist</td>
<td>1</td>
</tr>
<tr>
<td>4. Teachers/Administrators</td>
<td>6</td>
</tr>
<tr>
<td>5. Police/Legal</td>
<td>1</td>
</tr>
</tbody>
</table>

Key Informant Interview
We have conducted 6 KII with the officials of National Curriculum and Textbook Board (NCTB), Social Welfare Ministry and Bandhu Social Welfare Society. For each of the KII, we have prepared separate set of questionnaires and each of the components of these questionnaires were aligned with our core research objective.

| Number of Key Informant Interviews | 6 |

## Organizations that we have covered

<table>
<thead>
<tr>
<th>Organization</th>
<th>Person Interviewed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. National Human Rights Commission</td>
<td>1</td>
</tr>
<tr>
<td>2. National Curriculum and Textbook Board</td>
<td>1</td>
</tr>
<tr>
<td>3. Ministry of Social Welfare</td>
<td>1</td>
</tr>
</tbody>
</table>

## Focus Group Discussion

Under this project, we have conducted 13 FGDs in different institutions and organizations among whom we have conducted 5 FGDs with students, 4 FGDs with community representatives and 4 FGDs with teachers. Total number of participants was 98.

### Total Number of FGD

<table>
<thead>
<tr>
<th>Groups</th>
<th>Sub-Groups</th>
<th>Name of the Institutions/Organization</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>FGD with Student</td>
<td>Class 1-10 (Male)</td>
<td>Khilgaon Ideal School and College</td>
<td>7 participants</td>
</tr>
<tr>
<td></td>
<td>Class 1-10 (Female)</td>
<td></td>
<td>7 participants</td>
</tr>
<tr>
<td></td>
<td>Class 11-12 (Male)</td>
<td></td>
<td>3 participants</td>
</tr>
<tr>
<td></td>
<td>Class 11-12 (Female)</td>
<td></td>
<td>3 participants</td>
</tr>
<tr>
<td></td>
<td>University Student Season</td>
<td>East West University</td>
<td>8 participants</td>
</tr>
<tr>
<td>FGD with Community Representatives</td>
<td>FGD Season 1 (Hijra)</td>
<td>Padda Kuri Hijra Sangha</td>
<td>8 participants</td>
</tr>
<tr>
<td></td>
<td>FGD Season 2 (Hijra)</td>
<td>Sangha</td>
<td>8 participants</td>
</tr>
<tr>
<td></td>
<td>FGD Season 3 (Bisexual &amp; Gay)</td>
<td>HIM</td>
<td>8 Participants (Gay:7, Bisexual:1)</td>
</tr>
<tr>
<td></td>
<td>FGD Season 4 (Bisexual &amp; Gay)</td>
<td></td>
<td>8 Participants (Hijra:3, Bisexual:1, Gay:4)</td>
</tr>
<tr>
<td>FGD with Teacher</td>
<td>School Teacher Season 1</td>
<td>Shampur High School</td>
<td>5 Participants (Male:3, Female:2)</td>
</tr>
<tr>
<td></td>
<td>School Teacher Season 2</td>
<td>Khilgaon Ideal School and College</td>
<td>5 Participants (Male:3, Female:2)</td>
</tr>
<tr>
<td></td>
<td>College Teacher Season 1</td>
<td></td>
<td>5 Participants (Male:3, Female:2)</td>
</tr>
</tbody>
</table>
Findings
To understand their level of education (or how far they have studied), we have asked them to share information about their highest attained education level. The responses have been illustrated below. In the cases of the transgender who practices “Hijra” culture, we have found that none of them crossed Higher Secondary Level.

![Figure 5 Level of Education of the Gender Diverse Population](image)

To reveal the extent of exclusion experienced by the Gender Diverse Populations, we have categorized the level of discriminations in 3 dimensions: Individual level, Social Level, and System Level; which has been reflected in the 3-layered-diagram below:
**Individual level:**
Almost 50 percent of the participants, have identified their gender identity at the age of 10 to 13 years. We have also found that 27 percent of participants have discovered their identities at the age of 14 to 16 years. Rest of the 24 percent have identified their gender identity at the age of 5 to 10 years.
Throughout this time, they have experienced severe crisis and started exploring themselves: some browsed on the internet, some tried to change their voices, and some cross-dressed, whereas others sought consultation from their friends, teachers, and relatives; who have not actually comforted the unique identity of these people.

To reflect the exact feelings of some gender diverse people, experiences from their lives have been cited below:

“I attempted suicide out of depression as to why my soul does not resonate with my body? To take my life, I consumed a whole bottle of Vitamin A capsules, not knowing that Vitamin A capsules were unable to serve the purpose.”

“At first, I thought there is no one who feels like the way I do. I could not share my feelings with my family either, thinking that they would not understand.”

“I could not make sense of my feminine behavior. For the time being, I made myself understand that maybe I got some extra X chromosome in my hormone.”

“No one was ready to accept the actual version of me. To fit into my gender profile, I gave my best shot acting manly; but sigh! I could not.”
During the facilitation of FGDs with gender diverse population, we have asked some basic questions to participants. One of the question was whether the participants have shared their feelings with closed ones or not. In response to this question, 15 among 29 participants (52 percent), mostly “Hijra”, have claimed that without their expression, their gender identity has been recognized by others because of their expressions or attitudes. 6 out of 29 participants (21 percent) have disclosed their identity with family and closed person. 5 out of 29 participants (17 percent) have disclosed their identities to friends (including gay friends). 3 out of 29 participants (10 percent) have disclosed their identities to community members (persons who are like them) only.

Social Level:

**Micro-component of Society: Family**

The amount sufferings of a Gender Conforming children increase, when his or her family does not support them and penalize them for a crime which they did not commit. While inspecting the core reasons for Gender Diverse students for dropping out of school, lack of parental and family support was one of the major contributing factors.

When the family gets the hint that their children/sibling’s gender non-conformity, they feel instant tremor, confusion, and betrayal. This stress provokes different reactions: verbal abuse, beating, confinement etc. to restrict and discipline out of order behavior. When every trial seems futile the family goes for negotiations such as- “if you want to live with us, live on our terms and act like the way you should.” Finding no other way out, these people leave their homes and join the Hijra tribe or take shelters elsewhere; where they are accepted for who they are.
Some snapshots of the familial mistreatment are given below:

Case Study 1: “I was getting raped by my 18-year-old cousin”

“At the age of 12, I visited my uncle living countryside. That day, due to the heavy storm I got drenched and caught the fever. In the midnight, I suddenly felt acute pain and realized I was getting raped by my 18-year-old cousin. I started to bleed heavily and went unconscious. I was so afraid and sick that I could not share the incident with anybody. The next day, my entire body swelled up, fever rose, and I was admitted to a hospital. Both my family and doctor assumed my sickness was from getting drenched by the storm. As an aftermath of the incident, I suffered from extreme depression and could not attend school for at least 2 years.

I remember spattering on that cousin’s face out of hatred when he visited us after a few years. However, I was slapped by my father for behaving improperly with my elders.”

Case Study 2: “I was regularly punched by my brother whenever he saw me”

“I liked to put on makeup and my mother’s clothes. One day I forgot to wash out my makeup before going outside, one of my brother’s friend recognized me and complained to my brother about my appearance. After that, I was regularly punched by my brother whenever he saw me.”

Case Study 3: “My sister was repeatedly being rejected for marriage”

“My sister was repeatedly being rejected for marriage by the prospective grooms; they rejected her based on the fact that her brother is a Hijra. My family started blaming me for putting my sister into this state. I was so upset by the situation that I left home forever and joined the Hijra community.”

Case Study 4: “My father always asked me to wear loose clothes, spread legs while walking”

“To make my attitudes right, my father always asked me to wear loose clothes, spread legs while walking and go out with him. My mother bought me a phone; which was snatched by my younger brother claiming that as I do not go outside much, I do not need to call anyone.”

Case Study 5: “woke up from a deep sleep, from a hard kick of my mother”

One day I woke up from a deep sleep from a hard kick of my mother. Out of the blue, she started accusing me, saying, “She is embarrassed in front of society only because of me.”

One of the participants from the discussion showed us a demo of a conversation, she and her mother had:

“Parents warn us: Son, do not become like them (Hijras).

- Okay, we would not become like them or join their community. But would you let us be ourselves? Would you let us drape Sharee, Salwar Kameez (female clothing), and earrings, whenever we want? If you give us that liberty, we would not join them.”

Teachers:
Teachers play the most significant role in a child’s development, after parents. But the teachers, being part of the conventional society, are not free from parallel gender stereotyping either. As a reflection of their
knowledge, they put the students in a criminal frame; who do not fit into the socially defined sex profile. Most of the teachers are the instigators of the classroom bullies a gender diverse student face. Few teachers; who do not restrict other students to oppress the gender diverse child, passively contributing to the sufferings of the child. Some teachers do not even deserve to play this decent role as they did not spare the children to fulfill their filthy intentions. Whereas, the only participant has some positive experience from his teacher.

Some of the real-life experience aligning our findings has been given below:

Case Study 6: “he used to feed me with very spicy food as a form of punishment”

“Although I had an interest in classical dancing, my father admitted me into a modern dancing training institute. My dance instructor often beat me and used aggressive tantrums since I was unable to make body gestures as a normal boy; he used to feed me with very spicy food as a form of punishment. I cried and complained about this to my mother and stopped visiting that institute.”

Case Study 7: You are treated, the way you deserved

My classmates often harassed me by calling ‘half ladies’; when I complained this to my teacher, he said: “You are treated, the way you deserved.”

Case Study 8: “he showed interested to be romantically involved with me”

“I was taking tuitions from a teacher. One day he knocked me in Facebook asking me about how gay people feel. I understood that he was just poking me just for fun. I suggested him to browse the internet if he wants to know more about us (Gays). A few days later, he showed interested to be romantically involved with me; I accepted the proposal. We kept continuing our relationship for some days. At one point, I realized that he is nothing but a sex addict as he wanted to see me every alternative day for this only reason. Upon realizing the fact, I stopped taking tuitions from him and blocked him from my Facebook account.”

Case Study 9: “My feminine attitudes revealed; the school authority stopped providing wheat to me.”

“I studied in a village school till 5th grade. Students there used to get wheat every day; being a part of the school I received wheat as well. As soon as my feminine attitudes revealed, the school authority stopped providing wheat to me.”

Case Study 10: “Knowing my gender identity, the head professor of the department, helped me a lot with my studies”

“I was interested to receive higher education in Sociology and Anthropology. And so, I started to study at a private university. Knowing my gender identity, the head professor of the department, helped me a lot with my studies. He always warned me not to express myself as it might create a lot of pressure for the university. He also told me that once, he tried to teach the students on the same-sex relationship and when the university authority came to know about it, they did not take it positively.”

Case Study 11: “You have a male name but why do you look like a female?”
Some of my community members do not attend regular classes at their respective colleges but sit for exams only. When they appear for exams, teachers often raise questions like “you have a male name but why do you look like a female?” “Are you a Hijra?” etc.

**Comparative Analysis of the Perception of Male Teachers and that of Female Teachers:**

While collecting information from the teachers, we have identified that most of the teachers frame their students with gender norms. Male teachers are seen to be strict towards gender diverse students and in some cases, they physically and sexually harassed these students (as described above). Female teachers, on the other hand, are less strict than the male teachers and in a few cases are sympathetic towards these students.

*Classmates, friends, and seniors:*

The most important socialization agents along with the family are the school and the friends for a child. In the environment of the schools, students are inclined to establish relations with only the children of the same gender. The children who are biologically male but identifies themselves as female are comfortable to be friends with a female, but unfortunately, the female students are not comfortable to be their friends-sometimes for their male appearance and sometimes for their out-of-ordinary attitude. Female students are afraid of them, whereas male students are more disruptive and aggressive than females. The extent of their bullying starts with verbal abuse and ends with rape and physical harassments. To avoid these harassments every day, this gender diverse people avoid going to schools and eventually drops out. And those who could somehow continue their schooling did not ever express themselves in public. One of the Gay participants said, “I have never expressed myself in public because I know they are not ready to accept it yet. Hence, I used to hang out with boys but never let them get a hint of my gender identity.”

Some Examples of the harassments of the peer group of Gender Diverse Population is given below:

**Case Study 12:** “he started to touch me inappropriately”

Most often, my college classmates teased me by calling ‘darling’, ‘saia’ etc. No one wanted to sit next to me; at one point I asked my teacher “where should I sit?” My Teacher convinced the students and managed a seat for me in the front row. I felt relieved for a few days. One day that teacher invited me to his home, I accepted his invitation and visited him. But when I got there, I realized there was no one but him in that house and that made me feel uncomfortable. After a while, he started to touch me inappropriately. I escaped from that house and to avoid any further confrontation I did not go to that college anymore.

**Case Study 13:** “I did not attend half of my classes only to avoid harassments.”

While playing a game, one of my male classmates kissed me in front of the class. Upon realizing his core intention which was to make fun of me, I did not react a bit for his behavior. My classmates used to make fun of me by calling ‘Hijra! Hijra!’ Initially, I got really upset and cried in the washroom. Eventually, these mockeries became an integral part of my regular life.

**Case Study 14:** “they did not allow me to sit beside them”

I was a regular student until all those teasing started. I was often got mocked around and the students hated me. Nobody wanted to be friends with me, even they did not allow me to sit beside them. I used to sit alone in a corner bench. I could not continue my classes for that constant harassment.
Case Study 15: “I would prefer to die in a country where I am accepted than survive 24x7 insults in Bangladesh.”

“One Transgender student was about to drop out of school when she could not take the insults from her teacher and classmates anymore. As soon as I got the news from one of my community members, I gave her shelter and managed a scholarship from the Department of Social Services. After completing her primary and secondary education, she wished to leave the country and moved to America. He said that “I would prefer to die in a country where I am accepted than survive 24x7 insults in Bangladesh.” – By a Transgender Rights Activist

Case Study 17: “I was not a girl but could not comprehend why they did this to me?”

Some of the seniors of my school took me to the rooftop forcefully and touched me in a wrong way; I felt terrible. I had no idea about genders and sexuality back; I was not a girl but could not comprehend why they did this to me? After the incident, I had trouble to concentrate and keep up with my studies and started skipping school.

Macro-component of Society
Public Harassments:
Some highlights of the street abuse faced by the Gender Diverse Population (especially Hijras), are given below:

Case 24: “He pretended as if he does not know me at all; and turned away.”

Upon seeing a boy in a bus counter, I recognized him from recalling that he visited me. He recognized me as well but when I waved and smiled at him, to give him a gesture of courteousness. He pretended as if he does not know me at all; and turned away.

Case 25: “I got physically harassed and threatened by some local goons”

Once I got physically harassed and threatened by some local goons, who carried sharp weapons. Listening to the incident my mother became afraid and felt insecure about my movement outside the home. As a result, most often I was confined to home and accompanied by my brother-in-law whenever I am out for school.

Case 26: “a group of thug entered into my house forcefully to smoke Yaba”

Once, a group of thug entered into my house forcefully to smoke Yaba. I could not complain against them to the police with the fear that they might harm me in the future.

Infrastructure Facilities
Washroom
90% of the participants said that they feel vulnerable to attack in the male washrooms and wanted to use separate washroom facilities or female washrooms. The reason for their insecurities can be identified from the following evidence:

Case 21: My male classmates often used to peek through the washroom whenever I am inside
My male classmates often used to peek through the washroom whenever I am inside. One day, four other boys followed me to the washroom. When I went inside the washroom, two of them jumped inside from the walls, locked the doors and started kissing me forcefully.

**Transportation:**
Transportation serves two purposes: mobility and approachability; and these are very important factors to assess while addressing the problems regarding accessibility of the gender diverse students. Mostly the Hijras; who use public transports face discrimination there as well.

Some of them claimed, “Even if the entire bus is loaded with passengers the seat beside me remains empty.”

**Case 18:** “The buses do not even stop for us”

*When members from our wait for the bus in the stoppage, the buses do not even stop for them. Even if they stop, they do not let the Hijras go in, saying there are no vacant seats.*

**Case 19:** I was returning from Cox’s Bazar by bus, not a usual case but one passenger sat beside me without getting uncomfortable. At one checkpoint, some police officers checked our bus and started harassing the passenger sitting next to me, assuming that he must be with me. The police officers wanted to search my body and I allowed them to do so. While searching, one male officer touched me very inappropriately. I was so disgusted that I shouted on him saying, “Are you searching my body or doing something else?”

**Workplace Discrimination:**
Our research team found some of the evidence concerning the experiences of the Gender Diverse Population. Most of them are not hired because they are less qualified than required, to perform the job. Even if some of the gender diverse individuals are enough qualified and hired, after finding out their identities the employer (out of transphobia/homophobia) fires them.

**Case 22:** “You can fire me if the taste of the food is not good. My gender identity should not be your concern.”

That was the first time when I first heard that term.

“Are you Hijra?” they asked. Not knowing the actual meaning of it, I told them that I am not. They replied that “There are no jobs for Hijras. You are one of them and so we cannot keep you here.” By then, they made me understood it’s about my girlish behavior despite being a boy. I tried to save my job by saying

“You can fire me if the taste of the food is not good. My gender identity should not be your concern”; my effort was futile.

**Case 23:** “the authority did not confirm my job as I was a Hijra.”

I wanted to work as a Registrar at Dhaka University. One of my relatives helped me to get into there. Even after working at the Register office for 3 years, without any salary, the authority did not confirm my job as I was a Hijra.
System Level Discrimination:
The problem is not confined here, gender diverse population (especially) the Hijras have been humiliated by the system level:

Even when the Ministry of Social Welfare invited Hijras to apply for governmental jobs the applicants were harassed severely by the process. With the name of the physical examinations (to check whether they are ‘authentic’ Hijras) physicians along with non-medical hospital staff touched the applicant’s genitals while some of the other hospital staffs and patients observed and jeered-sometimes in private rooms, sometimes in public spaces. After this harassment, the physicians and media claimed that the applicants were real men and they were faked themselves to be Hijra to attain government jobs

Police:
Gender Diverse People of Bangladesh, face discrimination everywhere: at home, school, and street; by not only normal people but also the protectors of public and law. This population has a general lack of trust in the legal system as their experience with the police is horrible.

Case 20: “The policeman slapped me and snatched 500 taka from my wallet.”

One afternoon, I was hanging out with one of my online friends in Ramna Park. We did not realize when we lost track of time. Suddenly, 3 police officers came and pointed their torchlight on the zipper of my pant. Unfortunately, my zipper was open. Although I and my friend sat on different benches, the police officers made a negative meaning out of this. They humiliated us with offensive private questions. When we denied answering this question, they asked for my father’s number and took away my phone. Out of anger, I confessed, “Yes, I am a Gay;” One policeman slapped me and snatched 500 taka from my wallet.

Underlying Causes of Stigma & Discrimination
➢ In general people have limited knowledge of transgender individuals. They consider all the transgender only as Hijra, and by Hijra, they mean intersex; whereas Hijra is a culture, not a gender identity and whoever believes in that culture can claim themselves as one of them. People think Transgender individuals are sexually disabled. Even the Trans women who have gone through castration; are assumed that they are like this from birth. People cannot conceptualize that some humans can be born with a male body and feel like female inside and the vice versa.

Examples of two contradictory thoughts are can be drawn here:

While conducting interviews:

A teacher claimed:

“The proportion of ‘authentic’ Hijras is very low in our country. As some men visit India to undergo surgeries and become Hijra so that they can join the Hijra community and collect money from streets.”

Refuting the allegation, a Transwoman said:

“People often think that we are men and disguise ourselves as Hijras. It is not true; like if you ask a man to shave his beards, wear a wig, put on lipstick, will he do that? No. In our society, being born as a man is automatic promotion, why would anybody purposefully demote themselves just for money?”
Some people have another line of opinion that Gender Diverse Population (except intersex/hermaphrodite) have some psychological disorder or sexual perversion because these people were born with a body of a perfect male/female and can contribute successfully in the reproduction. And according to them these Gender Diverse people can be cured.

When we asked a Gay with his experience with his classmates, He said:

“Once, a friend told me that he will make me normal and change my ladylike behavior into manly one; at any cost. They think that we do this willingly and can change our feelings ‘just like that’. If it was so easy, why would we bear humiliations at every phase of our lives?”

A similar experience from a gender fluid person:

“After observing my feminine gestures, my brother thought that if he can involve me in some heavy work (jobs that needed extensive physical strength and generally done by men), my womanlike gestures might be changed into masculine one. And so, he arranged me a job at a construction site. I could not work there as that job was too hard for me. I enjoyed helping my mother in domestic chores; for which I was insulted by my family multiple times.”

By definition: Third gender/Hijra are the individuals who are neither completely male nor female; more specifically, the Hijra community comprises of Male to Female (M2F) Transgender. Yet, local people are often seen to ask questions to the Trans population like, “Are you a Male Hijra or Female Hijra?”

When interviewing a gay, we identified that in spite of having his interest in classical dancing his father admitted him into modern dancing. He said that people stereotype all the male classical dancers are gay, and his assertion was reinforced by other gays present at that discussion.

Parents of the transgender individuals (representing the mass society) embrace the idea that their children have become Hijra/gay/bisexual when they have come across another gender non-conforming person, and their children’s feminine attitude is an infection which has been transmitted by that person.

“I once had a friend; who identified herself just like I did. The only difference was she did not express herself. I liked her company very much. Somehow my family got to know that she is a transgender as well. They started to make an objection about our friendship claiming that I am getting bad habits from her and started saying hurtful things to her. I wanted to protect her from all the mistreatments my family imposed upon her and therefore, stopped contacting her; 3 years of our friendship broke.”

Some made a critical accusation on the Hijra community that normal male child is abducted by the Guru (leader of the community) and forcibly castrated so that, that child can be used to beg. Parents of the Transwomen intimidate their child saying, “If you continue to act like this, Hijras will take you to their tribe and keep you a hostage.”

An experience of a school teacher can be quoted here:

“I had a male student, who was totally fine till 5th grade. But later on, he started to behave like a Saia (insulting term to describe women like behavior). I heard a Hijra Guru, named Shefali kidnapped him and made huge money with him.”
When interviewed a teacher claimed that “Transgender students are less talented than the regular student. They are only physically strong not intellectually. And hence, cannot be a part of mainstream education.”

While conducting FGD with some school teachers, we found that the teachers are ready to accept transgender students in the mainstream education but they also said that, “If their behavior becomes more extremely feminine then we cannot allow him in our school.” By their statements, we implied that they are only fretful about the Transwomen.

A teacher had stated that, that transgender people have a problem in their attitude, they clap loudly in public and do not deserve to obtain reputed designations.

Being Islam the largest religion of Bangladesh, interpretation of Muslim scholars remains an instrumental source for rigidly condemning the Gender Diverse Population. People often seen to invoke the story of Lut in the Quran (analogous to the story of Lot in the Bible) to bar anti-normative behavior. In this regard a gay person shared some of his experience:

“When I was in class 8, I shared my feelings with one of my teachers; who I trusted a lot. After knowing my feelings, my teacher told me, “It is a big sin. Whenever you are caught up with these types of thoughts think about your parents and call the Almighty.”

One of the transgender people negated this by pointing out:

Allah said in the Quran that “One who shapes you in the wombs as He pleases. All shapes and physical traits including sexual characteristics and inclination of a human being, come with the permission of Allah. Hence, every child is equal to the Almighty. Some often claim that homosexuality is a new fashion derived from western culture. History says it existed long before the arrival of the prophet Lut. If the Almighty had destroyed all the homosexual people by crashing the land of Sodom and Gomorrah, then how, after centuries we existed?”

After conducting an FGD session with a group of primary level students; the students started to spread the rumor that Hijras are going to be admitted in the school. As soon as the headteacher heard about this, he called our Research team and said, “If this rumor spread outside the school premise, the school’s reputation will be lost.”

Even after having 200 years old history in South Asia transgender individuals got state recognition as “Hijra” only 6 years ago (in 2013) and regrettably, this recognition is not correct either. The government has been failed to understand that “Hijra” is not a gender but culture or tradition and not all transgender individuals’ fall into this category.

Our Observations from Policy Review:

1. The direct and deliberate use of the word transgender can be found in the 7th National Five-Year Plan and in the Draft Youth Policy, 2015. 5-year plans are drafted by the Planning Ministry and the youth policy was drafted by the Ministry of Youth and Sports.

2. The above only mention transgender people briefly. However, transgender people (including Hijras) are included most positively and in a very comprehensive way in the Draft National Policy on Psychosocial Counselling, 2016. This was drafted by Ministry of Health and Family Planning.

3. Other than transgender, the term Hijra, which is a subset of transgender, is mentioned in the National Social Security Policy, 2017 (NSSP) drafted for the social security program under Ministry of Social
Welfare. This led to a committee which may translate as 'Bede, Dalit, Hijra and other disadvantaged groups welfare committee'. As we may know, they provide many kinds of assistance and vocational training.

4. MSM is mentioned in very negative and derogatory context in the National AIDS policy, 2015.

5. With regards to laws, we should be mindful that transgender people are not directly mentioned in the law. Neither is it mentioned whether choosing a different gender is a punishable offence. There are some laws which criminalize behavior generally associated with Hijras and not necessarily all transgender people. This includes practice of anal sex and public displays of indecency and extortion. I think I should also make the disclaimer that there is no opinionated part in the law. How people present these issues and in what context also plays a huge role.

6. Basically, whether or not seeing a Hijra on the streets is offensive or rude depends on other opinions people have of them and also their idea of what gender is as a concept. Similar goes for other ones like forced prostitution. And there is the other part, that Hijras are affected by laws that are harmful for all citizens anyway.

7. In any case these laws have mentioned some aspects of community behavior that generally is part of transgender women, especially Hijras, are- Section 290, 294, 325, 338 and 377 of penal code, Section 13 (2) of Goonda act 1956, Sections 74, 75 and 77 of Dhaka Metropolitan Police Ordinance. Laws that affect them indirectly - Section 28 of Vagrant and Shelter less Person Rehabilitation Act, 2011, and Section 2 of the Muslim Personal Law Act, 1937. This last one is cause for most complaints by Hijras.

9. National Educational Policy (NEP) has stated “equity in education” irrespective of gender, ethnicity, religion, etc. But in reality, discrimination towards transgender students have been observed everywhere.

Research Limitations:

1. Due to the deeply rooted fear and cultural nausea towards the transgender individuals amongst the general mass of Bangladeshi societal fabrics, whenever we tried to approach different actors most of them denied participating.

2. We have collected information from Primary, secondary level, college and university students but due to scarcity of time we could not reach the people from madrasa.

3. We have not included lesbians as an informant cohort, considering the fact that in general, lesbians do not express their feelings publicly, hence they are not usually harassed and bullied in the educational institutions.

4. We have interviewed the faith leaders of Muslim and Hindu religion because the majority of our population belong from these two religions: 90% is Muslim and 8% is Hindu.
Critical Suggestions

Launch Gender Dysphoria Helpline: A helpline should be established which will offer holistic gender care: confidential, free, and non-judgmental advice, friendship, shared experiences, and family advocacy. To ensure the service a multidisciplinary team should be formed; including psychologists, psychiatrists, counselors, and endocrinologists.

Establishing Gender Detection Centers: There should be a Gender Detection Center in each district; where Gender Diverse Population can get emotional support along with gender diagnosis support. Psychiatrists should have the authority to provide gender certificate to these people as per the diagnosis report. But, visiting psychiatrist is another stigma in our society.

Revoke penal code 377: According to the Penal code section 377 of Unnatural offences: “Whoever voluntarily 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.”—This law implies that only vaginal sex is the right way to have sex. This statement prevents Gender Diverse Population to have basic sexual rights, depriving them of the right to personal liberty. Same-gender relation between two consenting adults’ should be decriminalized and the very first step towards it- repeal penal code 377.

Adoption of Gender Policy: To ensure a positive educational environment for the gender diverse population the Ministry of Education should issue and mandate a comprehensive gender policy and code of conduct and make sure all the educational institutions adopt the policy.

Intervention by the Political Party: Education of the autism children was never an issue in Bangladesh, but the moment Saima Wazed Hossain Putul (daughter of Prime Minister Sheikh Hasina) started taking initiative for these deprived children; their rights to education have been recognized. On the process, the teachers got trained on how to deal and teach with these children. Likewise, if some influential political party undertake the assignment to ensure education to the gender diversified people, then their rights to education can also be developed.

Political Participation: The government should allocate some particular seats in parliament for the transgender individuals so that they can bring in their problems in the law-making house and identify feasible and collective solutions. In this regard, Bangladesh can learn from India and Pakistan as for how these countries ensured transgender representation in their state legislative assembly. But the amendment of the constitution is required as it does not include transgender individuals in the first place.

“I think students should have an understanding of Gender Diversity and Sexual and Reproductive Health. This curriculum can help them form empathy within the mainstream students, towards the Gender Diverse students; only then stigma in the educational institutions can be reduced. We should never underestimate the capability of the students.”

“I don’t think we should add every issue in the curriculum and put the burden on our students. Gender Diversity Education is inappropriate for school level students. Even if it is included in the textbooks, it should not be a part of yearly exams.”

**Religious influence:** Imams (who plays leadership roles) of the mosques should be come forward to spread awareness regarding Gender Diverse Population. In every Jummah/Friday prayer, there are a huge congregation of Muslims and the imams can convey the awareness messages through khutba (public preaching). In this regard, the Ministry of Religious Affairs should provide training to the imams.

**Government Initiative:** The Government should make the Higher Secondary education (until 12th grade) compulsory; after which students can leave the education if they choose to. There should be no gender bias in educational institutions.

**Reservation of Quota:** A percentage of quota, for jobs and higher education, should be reserved for Gender Diverse population.

**Telecasting Video Contents:** Short films and documentaries on the lives of Gender diverse population should be telecasted in education institutions to establish strong awareness and acceptance.

**Counseling for Parents:** There should be counseling arranged for the parents so that they can accept the incongruent identity if their children cannot comply with the gender norms.

The operation team of Bangladesh Police (divisional, metro, and district level), arranges a discussion session with local people on issues related to law and order. It is an open platform; anybody can participate in the discussion. Individuals from Gender Diverse community can join the program and share their feelings and thoughts as it can create a positive image among people.

**Transportation:** Our Government should make bus tickets free for transgender individuals and allocate some seats for them.

**Mending the flawed recognition:** Before taking any initiative towards human rights development of this community, our government must be able to recognize the transgender and gender diverse population first and set a proper definition, understand, and float the knowledge.
## Annex A: List of the Participants

<table>
<thead>
<tr>
<th>Name, Designation and Organization</th>
<th>Stakeholder Cohorts</th>
<th>Data Collection Process</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tasneem Athar</strong>&lt;br&gt;Director&lt;br&gt;CAMPE&lt;br&gt;Email: <a href="mailto:tasneem@campebd.org">tasneem@campebd.org</a></td>
<td>Civil Society or NGO</td>
<td>In-depth Interview (in Group)</td>
</tr>
<tr>
<td><strong>Tapon Kumar Das</strong>&lt;br&gt;Deputy Director&lt;br&gt;CAMPE&lt;br&gt;Email: <a href="mailto:tapon@campebd.org">tapon@campebd.org</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>K M Enamul Hoque</strong>&lt;br&gt;Deputy Director&lt;br&gt;CAMPE&lt;br&gt;Email: <a href="mailto:enam@campebd.org">enam@campebd.org</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Ahmad Ibrahim</strong>&lt;br&gt;Senior Researcher&lt;br&gt;BLAST&lt;br&gt;Researcher&lt;br&gt;DEVCOM&lt;br&gt;Email: <a href="mailto:ahmad.ibrahim1207@gmail.com">ahmad.ibrahim1207@gmail.com</a></td>
<td>Researcher</td>
<td>In-depth Interview</td>
</tr>
<tr>
<td><strong>A.N.M. Mohiuddin Sirazi</strong>&lt;br&gt;Principal&lt;br&gt;Madrasahe Mohamadia Arabia Fazil</td>
<td>Religious Leader</td>
<td>In-depth Interview</td>
</tr>
<tr>
<td><strong>Mezbah Uddin Ahmed</strong>&lt;br&gt;Focal person of the training unit&lt;br&gt;Bandhu Social Welfare Society</td>
<td>Development Practitioner</td>
<td>Key Informant Interview</td>
</tr>
<tr>
<td><strong>Farida Apa</strong>&lt;br&gt;Development Practitioner</td>
<td>Key Informant Interview</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Title and Role</td>
<td>Interview Type</td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------------------------------------------</td>
<td>-------------------------</td>
</tr>
<tr>
<td>Biraz Bhai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Joya Sikder</td>
<td>Community Representative and Activist</td>
<td>In-depth Interview</td>
</tr>
<tr>
<td>Somporker Noya Setu</td>
<td>President</td>
<td></td>
</tr>
<tr>
<td>Email: <a href="mailto:joyasikder@yahoo.com">joyasikder@yahoo.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Md. Rafiqul Islam (Royal)</td>
<td>Development Practitioner</td>
<td>Key Informant Interview</td>
</tr>
<tr>
<td>Deputy Manager Training and Counseling</td>
<td>Bandhu Social Welfare Society</td>
<td></td>
</tr>
<tr>
<td>Shova Apa</td>
<td>Community Representative and Humanitarian Worker</td>
<td>In-depth Interview</td>
</tr>
<tr>
<td>BLAST</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dr. Mehtab Khanom</td>
<td>Psychologist</td>
<td>In-depth Interview</td>
</tr>
<tr>
<td>Department of Educational and Counseling Psychology</td>
<td>University of Dhaka</td>
<td></td>
</tr>
<tr>
<td>Tanisha Yeasmin Chaity</td>
<td>Community Representative and Humanitarian Worker</td>
<td>In-depth Interview</td>
</tr>
<tr>
<td>National Human Rights Commission</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dil Afroze</td>
<td>Education Professional</td>
<td>In-depth Interview (Individual)</td>
</tr>
<tr>
<td>Deputy Registrar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>East West University</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dr. Syed Abul Bashar</td>
<td>Associate Professor</td>
<td></td>
</tr>
<tr>
<td>Department of Economics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>East West University</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Position</td>
<td>Department/Unit</td>
</tr>
<tr>
<td>-----------------------</td>
<td>---------------------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>Dr. Bijoy P. Barua</td>
<td>Professor</td>
<td>Department of Sociology</td>
</tr>
<tr>
<td></td>
<td></td>
<td>East West University</td>
</tr>
<tr>
<td>Rubayat Kabir</td>
<td>Senior Lecturer</td>
<td>Department of Social Relations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>East West University</td>
</tr>
<tr>
<td>University Student FGD, East West University.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Department of Computer Science and Engineering</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Department of Bachelor of Business Administration</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Department of Electronics and Communication Engineering</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Department of Economics</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Department of Pharmacy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Department of Sociology</td>
</tr>
<tr>
<td>Professor Dr. Ratan Siddique</td>
<td>Government Body</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>National Curriculum and Textbook Board</td>
</tr>
<tr>
<td>Manzoor Alam</td>
<td>Principal &amp; Chairman</td>
<td>Gateway International School</td>
</tr>
<tr>
<td>Email: <a href="mailto:manzoor_gis@yahoo.com">manzoor_gis@yahoo.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Md. Shahed Ali</td>
<td>Principal</td>
<td>Shyampur Model School and College</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interview Type</td>
<td>Participants</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td><strong>Student, Teacher and Parents FGD, Khilgaon Ideal College</strong>&lt;br&gt;→ 2 FGD with Male Students (Class 1-10 &amp; Class 11)&lt;br&gt;→ 2 FGD with Female Students (Class 1-10 &amp; Class 11)&lt;br&gt;→ 2 FGD with Teachers (School Teachers and College Teachers)</td>
<td>Student, Education Professionals and Parents&lt;br&gt;Focus Group Discussion&lt;br&gt;Total: 20 Participants&lt;br&gt;Male Participants: 10&lt;br&gt;Female Participants: 10</td>
<td></td>
</tr>
<tr>
<td><strong>FGD with Hijra, Padda Kuri Hijra Sangha</strong>&lt;br&gt;→ 2 FGD with Hijra</td>
<td>Community Representative&lt;br&gt;Focus Group Discussion</td>
<td></td>
</tr>
<tr>
<td><strong>FGD with Gay, Bisexuals and Hijra</strong>&lt;br&gt;→ Gay, Bisexuals and Hijra</td>
<td>Community Representative&lt;br&gt;Focus Group Discussion</td>
<td></td>
</tr>
</tbody>
</table>
Campaign for Popular Education (CAMPE)

Coordination with Teacher Associations

Venue: CAMPE Training Room

Date: 26 December 2018

Time: 2.30pm-5.30pm

5/14, Humayun Road, Mohammadpur, Dhaka-1207

Organized by: Campaign for Popular Education (CAMPE)

In Cooperation with: Civil Society Education Fund (CSEF)

List of Participants

Md. Abul Basher, Bangladesh Primary Teachers Association
Md. Shamsul Alam, Bangladesh Primary Teachers Association
Md. Mahbubul Alam, Bangladesh Primary Teachers Association
Md. Alamgir Khan, Bangladesh Primary Teachers Association
Md. Abul Kasem, Bangladesh Primary Teachers Association
Rafiquel Islam, Bangladesh Primary Teachers Association
Md. Shari Fuzzaman, Bangladesh Non-MPO Teachers Federation
Principal Rafika Afroze, Bangladesh Teachers Federation
Nasreen Akter, Bangladesh Primary Teachers Association
Md. Serazul Islam, Bangladesh Primary Teachers Association
Mukunda Kumer Sarker, Bangladesh Primary Teachers Association
Mohsin Kabir, Bangladesh Primary School Assistant Teachers Society
Md. Tofazzal Hossain, Bangladesh Teachers Federation
Md. Zahangir Alam, Bangladesh Primary School Assistant Teachers Society
Md. Anamul Hoque, Bangladesh Primary School Assistant Teachers Society
Elias Al-Mahmod, Bangladesh Primary Teachers Association
Umme Sayka, Assistant Program Office, CAMPE
Md. Morshed Sarker, Bangladesh Govt. Secondary Teachers
Md. Din Islam, Bangladesh Primary School Head Teacher Association
Shamson Naher Koli, Program Officer, CAMPE
Joya Sarker, CAMPE
M. Shakhawat Hossain, Bangladesh Primary School Head Teacher Association
Md. Khoshed Alam, Bangladesh Primary School Head Teacher Association
Kahlilur Rahman, Program Officer (AC), CAMPE
Md. Alam Mehedi Hossain, Bangladesh Non-MPO Teachers Federation
Mirza Quamrun Naher, Deputy Program Manager, CAMPE
K M Enamul Hoque, Deputy Director, CAMPE
Md. Rakibul Alam, Program Office (IT), CAMPE
Md. Mostafizur Rahman, Deputy Program Manager, CAMPE
Md. Abdur Rouf, Deputy Program Manager, CAMPE
Ghiasuddin Ahmed, Senior Deputy Program Manager, CAMPE

Annex B: Some Snapshots of the Research Activities
References


http://dspace.bracu.ac.bd/xmlui/bitstream/handle/10361/4012/12263004.pdf?sequence=1&isAllowed=y

http://bsafchild.net/pdf/CPP.pdf

http://www.msw.gov.bd/site/page/a3498c96-c94a-4fba-9518-13497bdff46


