The official (mis)recognition of hijras:
authenticating third gender persons through forensic medicine in Bangladesh

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Figure 1. Hijras dancing in Dhaka's first-ever hijra pride parade in 2014
Figure 2. Hijras in a government sponsored computer-training program

Photo retrieved from archive.thedailystar.net/magazine/2011/10/03/special.htm
Figure 3. Map of Bangladesh
Photo retrieved from kids.britannica.com/kids/article/Dhaka/345900
Introducing Hijras

Figure 4. Hijras blessing a newborn child
Photo retrieved from www.pinterest.com/pin/21251429465395646/
The Medical Examination
Figure 5. Dhaka Medical College Building
Photo taken by Daniel Ng
Figure 6. Dhaka Medical College Forensic Department
Photo taken by Daniel Ng
“They told me to open my dress after I entered. I opened my top and when my breasts were open they asked me if these were original or fake. I asked them, ‘What do you mean if these are original or fake? Do you guys know anything about hijras?’ Then they said, ‘But you guys look so manly.’ I told them, ‘My identity is not determined by my physique, but by my heart… I identify myself as hijra.’ Then they told us to undress fully. Almost all of us had some kind of breast or penis and they were touching those and telling all those people that they are male. We closed our eyes because of shyness. Even after that we thought that if we can get the job then this humiliation will be nothing.”

~Shapna
Forensic Constructions of Hijra Authenticity
Limits and Possibilities of Liberal Recognition:

✔ Politics of Translation and the “As” of Recognition
Limits and Possibilities of Liberal Recognition:

- Politics of Translation and the “As” of Recognition
- Gap between policy and implementation
Concluding Remarks