

TRANSGENDER DEVELOPMENT ACADEMY



Submitted By

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Department of Architecture

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Abstract

The project aims to accept the Transgender or third gender people and giving them their rights to live like other men and women. There are three parts of the building, public, semi public and private. These all spaces are connected with a spiritual centralized space which derived from a tree. There are vocational training spaces and educational spaces design for aiming better life to transgender people.

Acknowledgement

Current situation of the society about Transgender grow interest and select as topic of thesis. It is with passion for the issues of Transgender or Third gender helps me to reach this place.

More time and effort should rightfully have been given to this project, with respect to the people it concerns. Unfortunately, due to time and space constraints, the research needed to come to an end. Nevertheless, it is with pride that I announce that this project has been finalized.

First of all thanks to **Almighty Allah** for his special blessing upon me. My **parents** and my respected **teachers** who guided me to complete these 5 years. Special thanks to **Ar. Abul Fazal Mahmudun Nobi, Sajid Bin Doza, Rubaiya Sultana, Nandiani Zaman, Tanzina, Saad M Kaikobad.**

Finally, I would like to acknowledge those people without whom this thesis project would not have been possible. My friends, seniors and juniors helped me a lot, give fulfill support by mentally and physically. I would like to thank **Ankur Roy, Tanjila Islam, Saiful Islam Shuvo, Tahseen Reza Anika** and the last moment savior **Adnan Shrif**. Then thanks to my beloved junior, my warrior who stays always beside of me through the thesis. They are, **Shatabdi Tapadar, Samia Ahmed, Trisha Akter, Naimun Naher, Abrar Ehsan Nihal, Effat Nijhum**. Furthermore my cousins helped me a lot. Thanks to **Tanzila Jemin Irany** and **Taposhi Rukaiya**

Chapter 1: Introduction

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1.INTRODUCTION

1.1 NAME OF THE PROJECT

সিঁড়ি

Transgender Development Academy

1.2 LOCATION

Konabari, Gajipur

1.3 SITE AREA

8 acres

1.4 CLINT

Ministry of Social Welfare

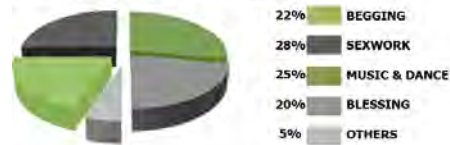
1.5 PROJECT BRIEF

Transgender Development Academy project which will work for Transgender or third gender of our society. In Indian sub-continent they are known as hijra. In our country there are more than ten thousand (bdnews, 2016) Transgender live.

POPULATION OF TRANSGENDERS



SOURCES OF INCOME OF TRANSGENDERS



LITERACY RATE AMONG DIFFERENT GENDERS



HARDSHIP OF THE TRANSGENDERS



Fig 01: Ration between male-female and Transgender. source: Author

Most of them are much neglected and living their lives underprivileged. The concept of third gender or Transgender group is not widely spread and not discussed in Bangladesh. Though they are neglected, they do not have any job or any other earning source. They are deprived from identity, equal rights, health facility, social supports etc. Because of economic condition, they are now doing much unethical work such as sex worker, begging, harassment etc. Transgender Development academy will help them to improve their ethics, self-respect, education and earning source. They like to do cooking, parlor work, dancing, singing, sewing and other feminist work. The academy will create a work place where they can get training and create products. These products will sell on the market and money will give to those Transgender group.

Some of Transgender are highly educated but they do not have any job. In that case they can run an educational institution by this organization where other uneducated Transgender can be educated. Transgender Development Academy will have some communication with other organization who can give job to these educated Transgender community.

There are many orphaned children in our country who are living miserably. On the other hand Transgender people are like to take care of children as mother. If there Transgender take at least one child and play role as their mother, both will be benefitted. At the old stage this child can take care of that Transgender mother. So some dorm will be provided from this organization too.

1.6 PROBLEM STATEMENT

Transgender people belong to a much marginalized population, who are deprived of their human and health rights, family rejection and social rejection along with joblessness push them to do crime, begging and other unwanted work.

Now a day's Transgender people are seen begging on road and harasses people. General people use to afraid of them. Most of them are working as sex worker which is very harmful for them. The government has largely overlooked the discrimination against Transgender community. Very few NGO are working for them which is not enough for the large population of Transgender. They do not have any right to rent a house, get medical facility, proper education and other social facility from the society.

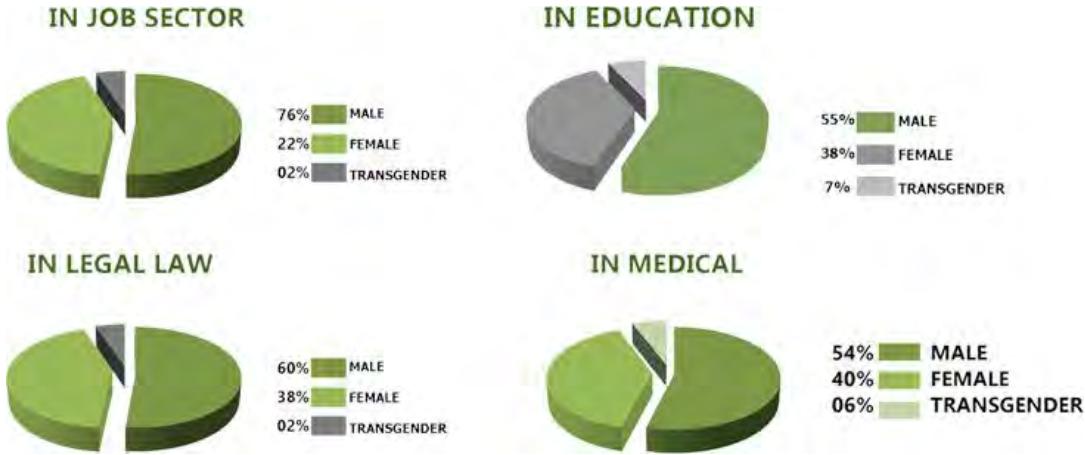


Fig 02: Ration between male-female and Transgender in different sector source: Author

They are totally negated and deprived from their basic rights. So for these they involved in many criminal work. Though people use to afraid them, there is no one to stop them from doing crime. Day by day these problem are getting huger and society became effected

PROBLEM CHART

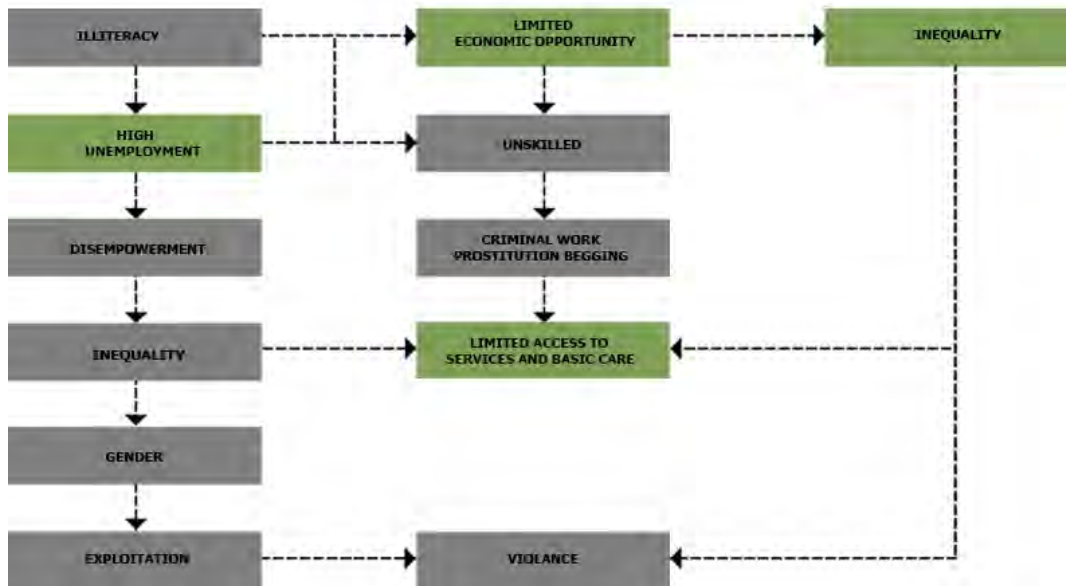
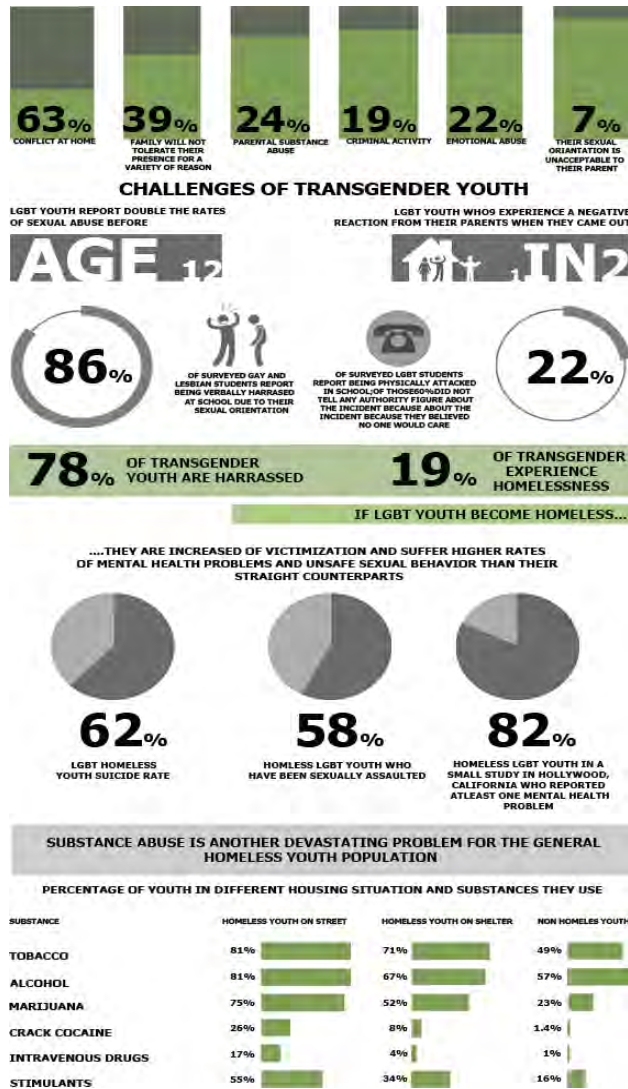


Fig 03: Problem chart

source: Author

1.7 PROJECT RATIONALE

As a developing country with a large population, Bangladesh often faces diverse political, economic and social problems. Along with poverty and natural disasters, some problems people in this context face on a daily basis concern for example: malnutrition, illiteracy, unemployment, corruption, political instability, violence against gender minority people and so on. While the country has always been coping to overcome poverty and other problems; the prevention of gender discrimination regarding women has also been received as a major initiative by the state, however, the marginalized situation of the Transgender community has consistently been ignored in the development sector, compared to other social problems. The government has largely overlooked the discrimination against Transgender community. Begging on the road, working as sex worker, involving in many other crimes is increasing by them. Lack of education they do not have any ethical issues such as they do not have any manners, any shyness, any self-respect or dignity. They can do anything in any place.



So people use to afraid of them and cannot say them anything. This is high time that we neglect and try to overlook on them. These days' global networks have influenced the government sector as well as the NGOs/CBOs to address all the aspects of human rights for the Third gender or Transgender community to develop their quality of life. This Project is important for them to improve their ethics and stop discrimination from the society.

BUT THERE'S HOPE FOR THE FUTURE

Research showed that five key elements can improve the quality of a transgender life.

Anti- bullying policies

Anti- discrimination policies

Higher proportion of transgender educational institution

Higher proportion of democrats in th country

How Acceptancy can grow

- Speak out when someone harass or bully you.
- Know about rules of the human rights.
- Continue study
- Good Behaviour
- Working with transgender and consider as peers.
- General people should know about being transgender.
- Introduce Trans Inclusive policy
- Need central controlling system



Fig 05: Growing Acceptancy

source: Author



Fig 06: Methods for Intervening

source: Author

1.8 SCOPE OF THE PROJECT

Transgender issue has become a big issue all over the world. Many of developed countries have providing respectful job, health facility and every basic human rights. They have also provided special laws, rules and regulation for better life of them. In our county we cannot grand them as human like men and women. It has become a national problem for us. Our social context, local mentality and believe do not help them to get their rights. It will be a long process for changing those stereo type mentalities, involving them into many social work. Our government has taken some steps for them such as, providing monthly payment 600 taka, training, health facility etc. These are not enough for more than ten thousand transgender people. If these transgender people improve their life, our county will progress a lot and play an important role for our country. They are engaged in many crimes for their need. Providing them higher education, job, working space and accept them as human as male and female, they will lead their happily and become self-dependent.

1.9 AIMS AND OBJECTIVES OF THE PROJECT

These thesis will help to find out the problems of transgender people and identify Transgender Development Academy Will provide ethical training , craftsmanship training, education, health, housing, meditation etc. support.

1. To find out the problems of Transgender or Third gender people.
2. To improving economic condition of Transgender community.
3. To help them for becoming self-dependent.
4. To Increasing ethical issues by education.
5. To help them getting all the basic facilities.

6. To communicating with other organization for jobs and other facilities.

1.10 PROGRAMS

- Admin office
- Market complex or showrooms or display area
- Multipurpose hall
- Community center
- Meditation Space
- Educational program section
 - Class 5 to 12
- Dorm
 - Accommodation room
 - Dining area
 - Kitchen
 - Health center
 - Entertainment room
 - Guest room
 - Prayed Room
 - Gym
 - Wash room

- Library
- E-Library
- Storage
- Control room
- Training room
 - Beauty work
 - Cooking
 - IT
 - Hand Sewing
 - Block
 - Batik
 - Handloom
 - Toy making
 - Jewellery making
 - Karchupi work

Chapter 2: Literature Review

- 2.1 Who are called transgender?
- 2.2 Social condition in developed countries
- 2.3 Social condition in Bangladesh
- 2.4 Developments
 - 2.4.1 National reorganization
 - 2.4.2 Recent development
 - 2.4.3 Role of NGO's
- 2.5 Development academy

2. LITERATURE REVIEW

Transgender people are leading their life under miserable condition. In Bangladesh society do not give them the opportunities for job, education, health facility etc. Lack of those facilities, now a day transgender people doing much unethical work. For improving their life style and economic condition they need training for improving economic condition and ethical values. In Bangladesh some NGO providing them training facility. But this is not in a big range and not well spreaded in Bangladesh. This study aims to unfold many concepts concerning the transgender phenomenon in Bangladesh. Therefore, it is necessary to take a look at the previous research of other scholars that are touching upon the concepts of relevance for this study. Definition, Present condition,

2.1 WHO ARE CALLED TRANSGENDER?

In south Asian counties transgender people known as Hijras or hermaphrodites. There are many definition many people explain:

According to Chakrapani (2010), hijra are biologically males but refuse their masculine identity in due course of time to identify as 'women' or 'not men'. As hijra usually identify themselves as 'not men' and prefer to have sex with men, thus, they are perceived by the society as homosexual.



Fig 07: Figure of Transgender

source: Author

Expressed by Hahm (2010), hijra are those who are by birth intersexed and can live as both male and female. On the other hand, hijra could be male who have undergone emasculation or wish to undergo emasculation and live as women.

Chakrapani (2010) again stated that hijra also found as heterosexual identity; prefer to live as both men and women which could be considered as 'kothi'. Kothi are then heterogeneous group who can be born as male and show feminine role in a specific situation. Some proportions of kothi have bisexual behavior and marry women.

According to previous definition it can be mentioned that, transgender people are considering themselves neither male nor female. Their body structure is like a boy but they behave like a girl. Scientifically hijra was said to those people who have penis like men and breasts like women to indicate that they are neither males nor females but a mix of both (J Health PopulHYPERLINK "https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2928103/"ationHYPERLINK "https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2928103/" Nutrition, 2009) or inner organ is male organ but outer is like female or inner organ is female but outer organ is male. One hijra described with metaphor, "Uportolainayeekaarnichertolainayok" (actress at the top and actor at the bottom) (J Health PopulHYPERLINK "https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2928103/"ationHYPERLINK "https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2928103/" Nutrition, 2009). Some of them are not physically transgender. Their body is like fully men but they act like women. On the basis of them now r days the definition has changed that those person who things that they are woman but their physical condition is male is called transgender or hirja.

2.2 SOCIAL CONDITION IN DEVELOPED COUNTRIES

In many developed countries the condition of transgender are very good. They are leading their life normally, getting jobs in any sector, getting higher education, improved health facility like other male and female. They also have different law for legal gender designation without restriction. (BuzzFeed News,2016)

Many developed and developing country give recognition them as third gender so that they can have their basic rights such as NID card (national identity), passport, housing facility etc. These countries are: Nepal, Pakistan, India, Australia, New Zealand, Germany etc. In Thailand trans gender people working as bus contractor, sells man, businessman job holder etc.

2.3 SOCIAL CONDITION IN BANGLADESH

The Bangladeshi society remains a conservative society where traditional values, relationship to the rest of the family, social circle and social expectations form an

individual. Therefore, emancipation of individual traits is almost impossible. Additionally, concepts such as shame and honor play an important role in all contexts above and social obligations in order to protect the family's honor also include gender performance. In other words, someone that is perceived by the masses as a traditional male should act in a manly manner in order to not bring shame on the rest of the family (Bondyopadhyay& Ahmed 2010, p. 22-23). The stigma of being a hijra in the Bangladeshi society starts within the family constellation. It has been shown that the reason many hijras seeks a life outside of the normative constellations, is to protect their families from further societal stigmatization. This has proven to be more visible as siblings enter into the institution of marriage, where the one sibling whom does not get married is then perceived as conspicuous (Nanda 1999, p. 116). With this said, every culture has different expectations for individuals at different ages. The predominant norms present in the Bangladeshi society have more or less always forced the hijras to give up their families, as discrimination and abuse are common factors in an adolescent hijra's life. In some instances, feminine males are often considered as creating societal problems starting from a damaged reputation of the family (Islam Khan et al. 2009, p. 444). Due to the reasons mentioned above, the hijra community has been the sexual minority group that has been neglected than any other group in Bangladesh. Bangladeshi society have refused to develop any social relation with someone included in the hijra community. The hijra have also long been excluded from accessing social institutions and social services, such as schooling, housing and basic health care services.

In their schooling stage, they often experienced loneliness and abusive treatment; for example, they were not allowed to share with classmates, extending from the classroom to the playground. Feminine attitudes of the informants were matters of jokes and humiliation, as one hijra stated:



Fig 08: Condition in School

source: Author

When I went to school, the classmates used to criticize me. They pointed me by saying, “he is a maigyapola (effeminate boy). He will end up as hijra. He cannot play with us. He cannot sit with us.” They used to throw me out of the class. When I went to play with the boys, they did not accept me, and even the girls also did not want to play with me. Often I found myself sitting in a corner in the class or playground.

Most informants failed to find a safe space at school. Unable to adapt within hostile school environments, most became reluctant to continue schooling. Teachers abused them, shouting for change in their feminine behaviors (J Health Population Nutrition, 2009).



Fig 09: Condition in Housing

source: Author

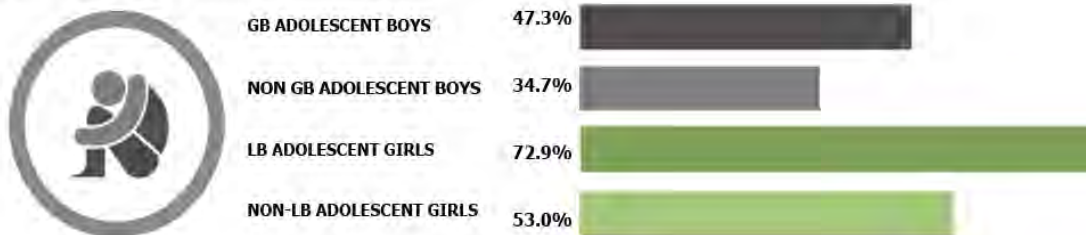
In addition to the social discrimination, members of the hijra community are also facing daily accounts of domination, acts of violence and abuse from other Bangladeshi citizens not accepting their existence (Khan, 2009, p. 448). Human rights violations have often been reported by civil society movements lobbying for the rights of the hijra community. Violations occur in forms of abduction, arbitrary arrests, detention, beatings and gang rape by law enforcement agencies and others. There have also been reports of molestation, both on physical and psychological levels, of people with non-heteronormative gender expressions and attributes. Left with very few options, many hijras turn to occupation within prostitution and drugs (Sexual Rights Initiative 2009, p. 4). One hijra depicted ‘her’ condition when ‘she’ attempted work in a garment factory:

I have worked in a garment factory for about a year. I could not even go to the toilet, as I was scared that the boys would go there to see me. They always tried to have sex with me. When there was a night shift, the threat was higher. Once my supervisor forced me to have sex with him, and I had no choice to but to do it. But when it became public, my job was dismissed, as if it was my fault.

So they safely choose unethical work for lead their life. (J Health Population Nutrition, 2009). Even they are not safe in sex trade. Hijras are also more vulnerable in sex trade situations. One of them told that:

We are forced to have unprotected sex with clients, local influential persons, and police free of charge. Like my friends, now I also think that I should leave sex trade but where should I work, how to earn, and how to survive? I am so unfortunate; we, the hijra, better die but then after our death, our bodies will create problem in my family! How unfortunate! (J Health Population Nutrition, 2009).

THOUGHT ABOUT SUICIDE



ATTEMPTED SUICIDE

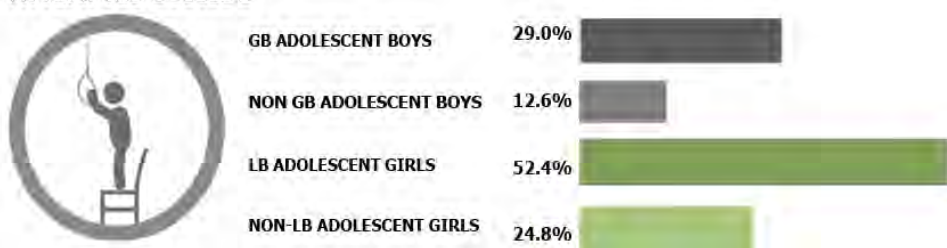


Fig 10: Mental condition

source: Author

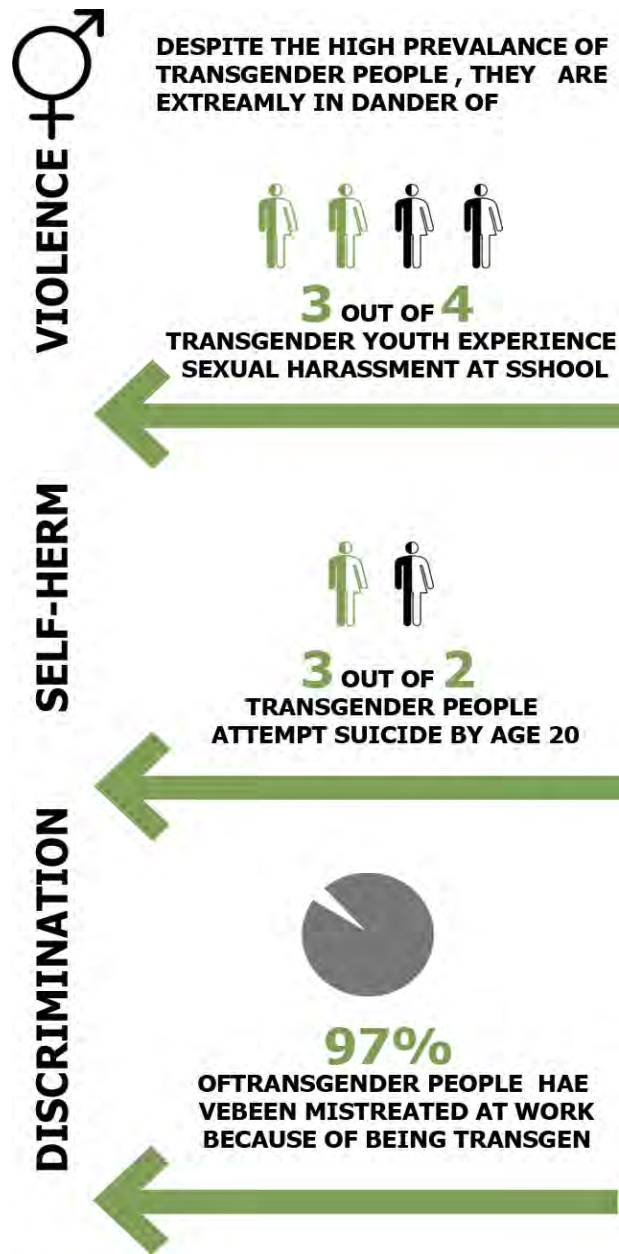


Fig 11: Rate of suicide

source: Author

They pass through many mental problem. There have been reported incidents by the NGO Bandhu Welfare Society, where the law enforcement agencies most often are the abusers (Godwin 2010, p. 25). It has been explained as following:

“The hijra sex workers were exploited by clients, mugged, and beaten by hooligans but never received any police support. They hardly reported any incidents to police because of fear of further harassments. The law enforcing agents either raped a hijra sex worker and/ or burglarized earnings from sex trade.... hijra are not safe in sex trade. They are

forced to have unprotected sex with clients, local influential persons, and police free of charge." (Islam Khan 2009, p. 446)

They are not allowed to get any job, any health facility, education etc. they are leading their life miserably in our country.

2.4 DEVELOPMENTS

Though transgender people conditions are miserable in Bangladesh, besides of government many NGO's taking many development programs for them. These programs will help them to develop economic condition, living condition, ethical values etc.

2.4.1 NATIONAL RECOGNIZATION

The most recent change in the legal structure of Bangladesh is that it now officially recognizes hijra as a third gender next to the traditional male and female gender. The implication is that any official document will be issued stating one of these three types of genders. This is considered as a landmark decision, and it is said that under the new government policy the rights of all hijras will now be secured. The new legislation will, first and foremost, enable them to identify their gender in official documents, such as passports. The approval came in the weekly cabinet meeting at Bangladesh Secretariat. The hijra community welcomed the cabinet's decision, saying that it will be helpful to achieve other societal rights, as the community expresses hope for the future (The Daily Star 2013). Government has also taken some steps for establishing them in society. Ethical training, hand work of sewing or stitch, cooking, parlor etc. are providing them.

2.4.2 RECENT DEVELOPMENT

After recognition of being third gender, Bank loan Facilities for Hijra Community on 10th June 2015 (Bondhu, 2016)

- Hijras and ethnic groups of Bangladesh will receive bank loans for setting up their own business.
- The central bank issued a notice to all scheduled banks notifying them to take steps to bring these underprivileged sections within the SME activities.
- Hijra/TG community will be eligible to take the loans directly or via a non-government (NGO) linkage inside the SME loan activities of the apex bank.
- The circular was forwarded to chiefs of all scheduled banks and financial institutions.
- The cabinet has decided to recruit Hijra populace in Traffic Police from the next fiscal year.

2.4.3 ROLE OF NGOS

Beside of government many NGOs forward their hand to help transgender people for being normal human like men and woman. There are many organization who are working for them such as Bondhu, Bandhan, HijraUnnayan Foundation, ShiriSomajKallaysSogostha, BRAC, SusthoJibon etc.

They provide allowances for older Hijra's under social safety net program. Scholarship on education for Hijra community. Livelihood training programs which includes Cooking, handicrafts making, sewing, Beautification and small grant for starting their own business. They also help them to get medical facility from ICDDR, Marie Stopes etc. Now a days they became a bridge connection between many organizations for giving job to those trained hijra people. Transgender people can take load by NGO from bank also.

2.5 DEVELOPMENT ACADEMY

In many develop country NGOs and government are working together for giving better life and rights for transgender people. Developing country as Bangladesh having many problems will be difficult for it to look forward for very marginal group of transgender community.

Even their fund for hijra communities is very low. Government did not have any special working place and research institute for them dedicatively which Bangladesh need badly.

Chapter 3: Site Appraisal

3.1 Geographical

3.2 Socio-Cultural

3.3 Historical

3.4 Site at a glance

3.5 Site images

3. Site Appraisal

3.1 Geographical

Gazipur District is located at just north of capital city of Dhaka, Bangladesh. Area is 1741.53 sq km. The Geo position of Gazipur District is between 23°53' and 24°21' north latitudes and in between 90°09' and 92°39' east longitudes. It is bounded by Mymensingh and Kishoreganj districts on the north, Dhaka, Narayanganj and Narsingdi districts on the south, Narsingdi district on the east, Dhaka and Tangail districts on the west. Brahmaputra, Shitalakshya, Turag, Bangshi, Balu, Banar re the main rivers that flows into the Gajipur district. Except that there are canal 84, dighi 12, beel 413, lake 3 (artificial) situated.

3.2 Socio-Cultural

The total population of Gazipur district is 34,03,912. Within this population Male- 17,75,310 and Female- 16,28,602 live here. Population dencity is 1884/ sq Km and annual growth rate is 5.21%. Hindu 137678, Buddhist 20124, Christian 235 and others 911. Indigenous communities such as rajbangshi (Koach), garo, santal, Mandi, Bhangor and Nunia belong to this upazila. Though it is just beside of Dhaka city this place is very important for industrial development. Most of the people come here for working in garments mainly.

3.3 Historical

During the rule of emperor Ashok, around 250 B.C., the region was a prosperous locality. Before emperor Ashok, Dobak and Dhol sea's coastal areas were ruled by Pal, Das, Chandal and Chedi's clan, and afterwards by the Gazi's. Gazipur is famous for historical relics such as 'Sakersor stagnation' (Kaliakair) constructed by emperor Ashok, 'Dol Samudra', sign of Dakura temple (Kaliakair), 'Pukur Ghat' (a slope or a flight of steps leading down to the water level of a pond) at Indrakpur made by Pal regime, interred ruins of Rajbari, interred columns or post at Singardighi, garden city of shishu Pal at Shailat, Tongi Bridge constructed during Muslim regime (Mir Jumla), Tok Mosque (Kapasasia), sanctuary of Ishakha at Buktarpur (Kaligonj), Razbari, Sasahan Ghat, 17th century's Panjora Antony's church (Kaligonj) etc. Sufi Karforma's descendant Bhawal Gazi (during the rule of Sher Shaha) renamed the area Bhawal after his own name. Shaha Karforma, Islam's great preacher, reached ancient Bhawal's eastern region Kaligonj by boat to spread Islam. During this period Bhawal was ruled by Chedi and Bhawal Gazi was his ideal successor. Bhawal Gazi imposed his kingship in all the petty territories one after another. During this time Bhawal was a raised ground surrounded by dense forests situated directly north of the capital. In the year 1580 Todar Mal came to Bihar and Bangladesh to collect revenue and he divided East Bengal in 24 different government and 700 quarter (part of a town) or district which is renowned in history as 'Oasil-Jumal-Jum'. In 1738 Bal-Ram-Roy removed all Muslim rulers from the Gazi's clan and established lordship over the entire administrative regions of

Bhawal. After his death his son Krishno-Roy became lord and according to his intent the capital was transferred to PiraBari from Chandona. In 1743, son of Sri-Krishna lord Jodev-Roy renamed PiraBari to Joydevpur after his own name. Presently Joydevpur is positioned in Gazipur district's administrative region. The name of the police station for Gazipur Sadar is Joydevpur. Our great liberation war commenced first from this Gazipur District. On 19th March, 1971, Hurmat, Niamat, Kanu and Monu Miah achieved martyrdom during the first armed resistance of the liberation war and on 14th December 1971, the ultimate and largest face-to-face battle took place at Chaidana in Gazipur district. On 18th December, 1978, during the presidency of martyr president Ziaur Rahman (Bir Uttom), Gazipur was elevated to subdivision status and renamed Gazipur in recognition of the Gazi rulers. On 1st March, 1984 Gazipur was granted full district status.

3.4 SITE AT A GLANCE

Location of the Site

konabari, Gazipur.

Site is just beside of Konabari Reshom Garden area. Main road named Dhaka –Tongi Highway pass through just beside of the site. There are a channel of Bongshai river behind of it.



Fig 1: Site view

Source: Google Earth

3.5 Size of the Site

Site Area: 5, 06,102.11 sq ft/ 47,018.42 sqm

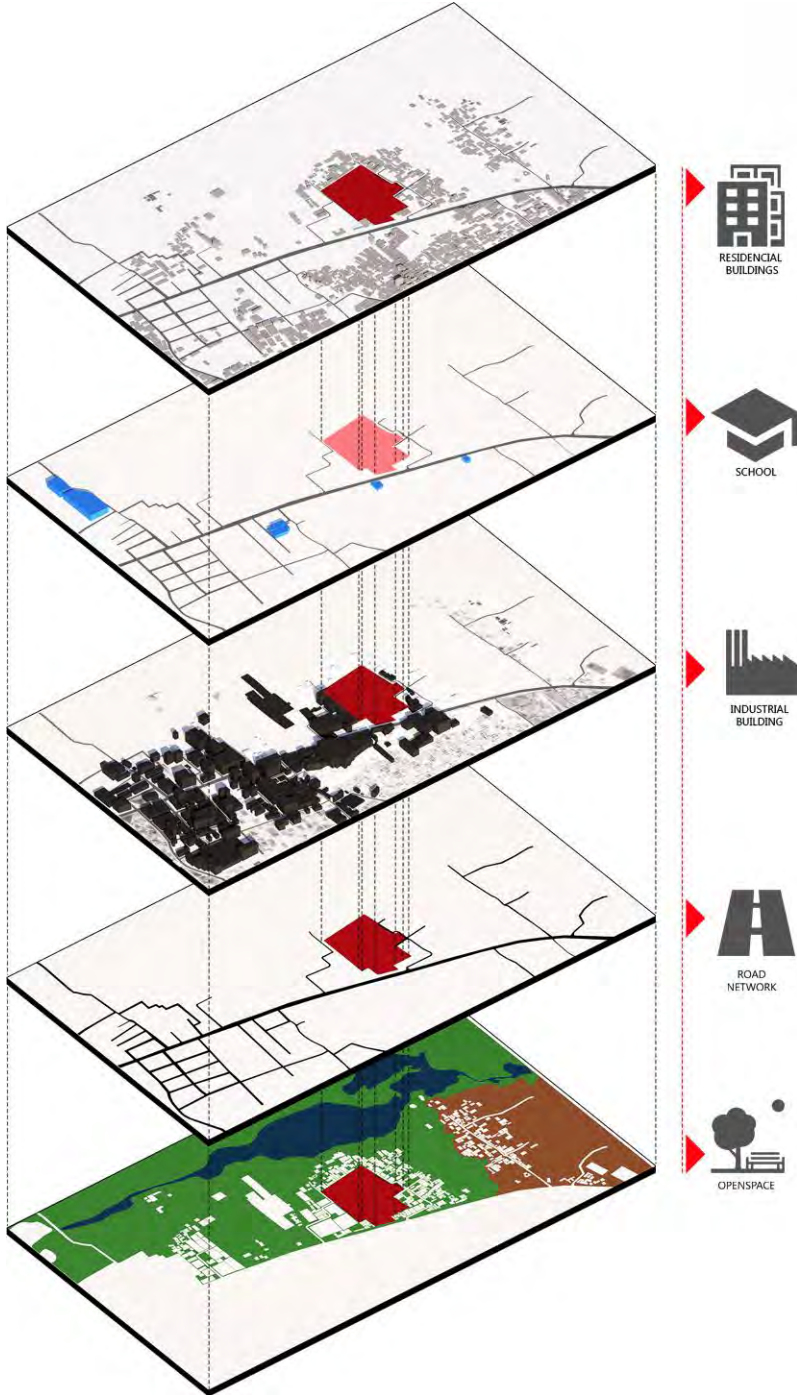


Fig 12: Site survey

source: Author

Site Surroundings

The site is surrounded by residential area and industrial area. The site is very vibrant for its location and elements. Tongi- Dhaka high way makes it more important.



Fig 13: Road connection

Source: Google Earth

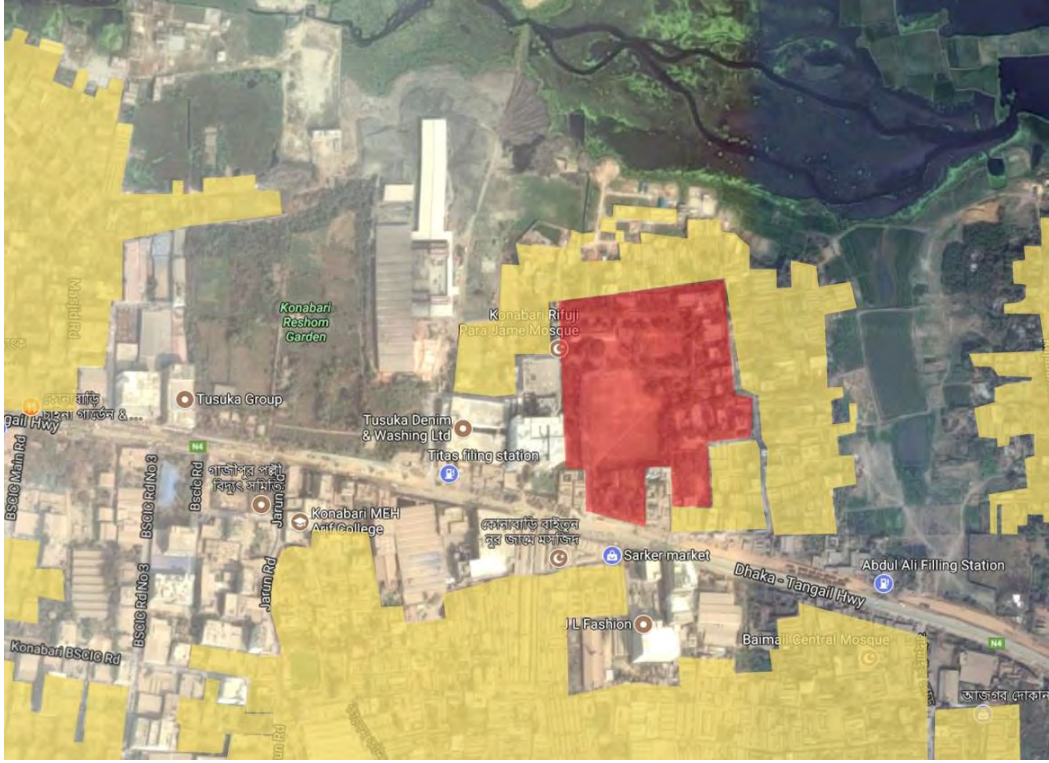


Fig 14: Residential area

Source: Google Earth

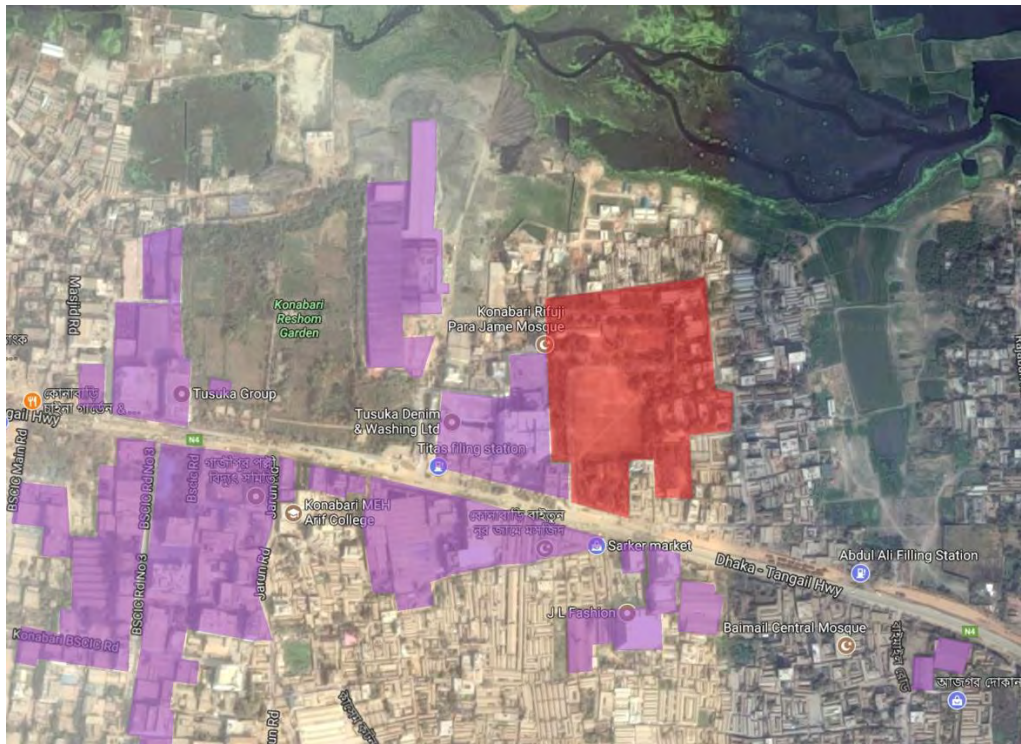


Fig 15: Industrial area

Source: Google Earth



Fig 16: Educational institution

Source: Google Earth



Fig 17: religious institution

Source: Google Earth



Fig 18: Low land area and water channel

Source: Google Earth



Fig 19: Open space

Source: Google Earth

SITE IMAGES



Fig 19: view from the road side

Source: Author



Fig 20: Inside of the site area

Source: Author



Fig 21: Inside of the site area

Source: Author



Fig 22: Inside of the site area

Source: Author



Fig 23: Inside of the site area

Source: Author



Fig 24: Existing pond

Source: Author

Chapter 4: Case study

4.1 Laws and rules

4.1.1 Discrimination against transgender people

4.1.2 Employment

4.1.3 Housing

4.1.4 Transgender students' right to participate in high school and college education, sports etc.

4.1.5 Parental rights

4.1.6 Insurance and medical treatments

4.1.7 Restroom Facilities

4.2 Architecture

4.2.1 Friendship Center

4. CASE STUDY

Condition of Transgender in Indian subcontinent is very poor. As we discussed is before they are leading their life bellow marginal level with miseries and sorrows. If we look in develop counties it is shown that they are very developed and they are leading their life like other men and women which is not possible in Indian subcontinent.

So the Transgender Development Academy is much needed in Bangladesh more than other developed counties. Realizing the present situation of them this project is self made thesis project. That's why any existing structure for transgender or academy is not yet built in Bangladesh or Indian subcontinent. But there are laws and regulation for transgender people.

4.1 Laws and Rules

4.1.1 Discrimination against transgender people

California, Colorado, Connecticut, Delaware, Hawaii, Illinois, Iowa, Maine, Maryland, Massachusetts, Minnesota, Nevada, New Jersey, New Mexico, Oregon, Rhode Island, Vermont, Washington, and the District of Columbia all have such laws. Their protections vary. For example, Nevada's law bans discrimination in employment, housing, and public accommodations like restaurants, hospitals, and retail stores; Maine's law covers those categories plus access to credit and education. At least 200 cities and counties have banned gender identity discrimination, including Atlanta, Austin, Boise, Buffalo, Cincinnati, Dallas, El Paso, Indianapolis, Kansas City, Louisville, Milwaukee, New Orleans, New York City, Philadelphia, Phoenix, Pittsburgh, and San Antonio, as well as many smaller towns. The governors of Indiana, Kentucky, Michigan, New York, and Pennsylvania have issued executive orders banning discrimination against transgender state workers. Some cities and counties have also protected their transgender public employees through local ordinances, charter provisions, or other means. People discriminated against by public entities on the basis of gender identity might also be able to argue that the government's action was unconstitutional.

4.1.2 Employment

Title VII of the 1964 Civil Rights Act prohibits discrimination on the basis of sex (among other characteristics) by an employer with 15 or more employees. Although there are some court decisions, mostly older ones, saying that Title VII does not prohibit gender identity discrimination, several federal appeals courts that have considered the issue recently have found some protections in the Civil Rights Act for transgender people. In addition, a federal district court in Washington, D.C. ruled that employment discrimination for transitioning from one gender to another is illegal sex discrimination under the Civil Rights Act. In 2014, U.S.

Attorney General Eric Holder announced that his office agrees with this position and going forward the U.S. Department of Justice will consider discrimination against transgender people to be discrimination “because of sex” in violation of federal employment law.

Transgender people anywhere in the country who feel they have experienced employment discrimination can file complaints with the U.S. Equal Employment Opportunity Commission (EEOC). In a 2012 decision, the EEOC ruled that discriminating against someone because that person is transgender is discrimination based on sex, which violates Title VII. The EEOC investigates the reports of discrimination it receives, and can arrange mediation, broker a settlement between an employer and an employee, sue an employer, or give the person complaining permission to bring her own lawsuit.

4.1.3 Housing

Similarly, the U.S. Department of Housing and Urban Development (HUD) has stated that discrimination against transgender tenants or home buyers based on their gender identity or gender nonconformity may be illegal sex discrimination under the federal Fair Housing Act. More information is available [here](#). HUD has also told homeless shelters around the country that where shelter housing is segregated by gender, they must allow transgender people access based on their gender identity. In addition, transgender people can't be discriminated against in shelters, or other programs for survivors of violence, that receive federal funding under the Violence against Women Act.

4.1.4 Transgender students' right to participate in high school and college education, sports etc.

Nondiscrimination laws that cover gender identity should protect student athletes who want to participate in gender-segregated sports consistent with their gender identity. Several states' education agencies or school sports associations have adopted policies on this issue. For example, California, Connecticut, and Washington allow transgender students to participate in sports consistent with their gender identity regardless of the sex they were assigned at birth. A few states have more complicated procedures for deciding a student's eligibility for gender-specific school activities, including sports, by evaluating things like the students' school records, their medical history, and the “advantages of their participation.” Several states have no clear policy on this issue, leaving school districts to establish their own policies to determine which team a transgender athlete will compete on and which locker room they will use. The National Collegiate Athletic Association, which oversees competitive sports at over 1,000 colleges and universities, allows transgender students to participate in sex-segregated sports consistent with their gender identity as long as they're receiving hormone therapy. Under NCAA rules, a transgender woman must take testosterone suppression medication for at least a year before

competing on a female team. For various reasons, this type of policy works better at the college level than it would in a K-12 school context.

4.1.5 Parental rights

Many parents who come out as transgender are able to maintain a close relationship with their children, including some who divorce but work out an amicable custody arrangement with their ex-spouse.

But other people who transition after having children may see their gender transition used against them by an ex-spouse in child custody fights. There is little custody case law concerning transgender parents and what exists is mixed. In some cases, transgender parents have fared well, with courts appropriately rejecting claims that transgender people can't be good parents and fairly considering what would be in the best interest of the child (e.g., looking at the nature of the child's relationship with each parent and each parent's ability to provide for the child's physical, emotional, and educational needs). In other cases, parents have been denied custody or visitation solely based on the court's conclusion that being in the care of a transgender parent would be harmful to the child. In some of these cases, the courts improperly based their decisions on imagined harm, rather than evidence. In others, the transgender parent didn't (perhaps for financial reasons) present testimony from expert witnesses such as psychologists, and the courts relied on the other side's experts' negative characterization of transgender parents. It is very important in any contested child custody case to submit evidence disproving the negative claims the other side may make about transgender parents. Again, more information is available here. There have also been cases where the child's gender nonconforming or transgender identity became an issue in a custody battle. This usually happens when one parent accepts and supports the child's gender identity, but the other parent doesn't and argues that affirming the child's gender identity is harming the child. Here, too, refuting negative claims about the consequences of affirming a child's gender identity, preferably with expert testimony, is very important.

4.1.6 Insurance and medical treatments

Sometimes insurance companies refuse any coverage once they find out that the policy holder has been diagnosed with gender dysphoria. This is happening less often, in part because it would be improper denial of coverage based on a preexisting condition under the federal Affordable Care Act. Another issue arises when insurance companies ask people to state their gender and then limit coverage to treatment that the insurer thinks matches that gender (aka "gender congruent" care). This obviously causes problems for transgender people who need screenings or treatment the insurer sees as inconsistent with their gender (e.g., Pap smears for a transgender man). Although some transgender people have tried to avoid this problem by leaving their "old" gender marker on medical records, that approach can also make it harder to

receive appropriate care and respect in health care settings. Sometimes, transgender people and their health care providers have been able to fix these problems by simply explaining the situation to an insurer and getting a human to override a computer-based denial. The ACLU believes that state laws against insurance discrimination based on gender identity and/or sex, as well as nondiscrimination provisions in the federal Affordable Care Act, generally ban denial of coverage for “gender incongruent” health care. There have been few court decisions on this so far. Laws that prohibit hate or bias crimes against transgender people. Since 2009, the federal hate crimes law has covered gender identity, which means that the federal government assists local law enforcement in investigating and prosecuting crimes where the victim was targeted because of their gender identity, and people who commit such crimes may be subject to tougher penalties. Similarly, more than a dozen states have hate crime laws that clearly protect transgender people. In several states, transgender people are also sometimes protected when hate crime laws cover perceived sexual orientation, or under laws covering hate crimes based on “sex.”

4.1.7 Restroom Facilities

Employers are now required to provide equal access to facilities regardless of the sex of the employee. Employees must be permitted to use facilities that correspond to the employee’s gender identity or gender expression. Employers must use gender-neutral signage for single-occupancy facilities under their control. They cannot require any proof of sex or gender for an employee to use a particular facility.

4.2 Architecture

4.2.1 Friendship Center

Location:

Gaibandha, Bangladesh

Client:

Friendship NGO

Architect:

Kashef Mahboob Chowdhury/Urbana

Design:

2008-2010

Size:

Site area: 9'210 m²; Built area: 2'897 m²

Completed:

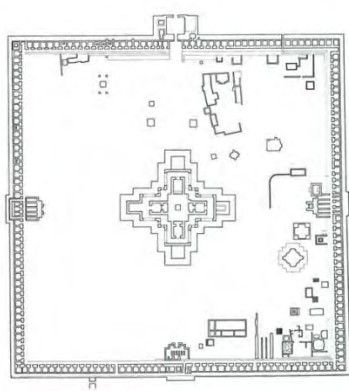
2011

A rural training centre inspired by one of the country's oldest urban archaeological sites. The Centre was created to train staff of an NGO working with people inhabiting nearby chars, or riverine islands. Offices, a library, meeting rooms, and prayer and tea rooms are included in pavilion-like buildings surrounded by courts and pools. The Centre is also rented out for meetings, training, and conferences for income generation. The local hand-made brick construction has been inspired by the monastic aesthetic of the 3rd century BC ruins of Mahasthangahr, the earliest urban archaeological site yet found in Bangladesh. Structural elements are of reinforced concrete and finishes also include timber and stone. The naturally ventilated structures have green roofs. The Centre is located in an agricultural area susceptible to flooding and earthquakes, and whose low-bearing soil has a low bearing capacity. As a result, an embankment has been constructed with a water run-off pumping facility. Constructed and finished primarily of one material - local hand-made bricks - the spaces are woven out of pavilions, courtyards, pools and greens, corridors and shadows. The Friendship Centre is divided into two sections, the outer *Ka* block for the offices, library and training classrooms and the inner *Kha* block for the residential section. At a time, 80 people can be trained here in four separate classrooms. Simplicity is the intent, monastic is the feel. (arch daily, 2013)



Fig 23: Top View of Friendship Center

Source: archdaily



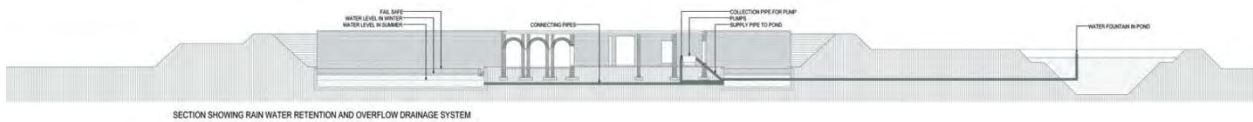
Plan of Paharpur Monastery, Naogaon, 770-810 AD (85 Km From Site)



Plan of Friendship Centre

Fig 24: Plan

Source: archdaily



SECTION SHOWING RAIN WATER RETENTION AND OVERFLOW DRAINAGE SYSTEM

Fig 25: Section

Source: archdaily

Chapter 5: Design Development

5.1 Concept

5.1.1 Large Tree

5.1.2 In Between space

5.1.3 Heterotopia Space

5.2 Form Derivation

5.3 Functional Zoning

5.4 Plans, section and elevation

5.5 3D views

5.6 Model Making

5. DESIGN DEVELOPMENT

5.1 CONCEPT

Before starting design concept was built from many ideas and combined them together to create one figure called Transgender Development Academy.

5.1.1 LARGE TREE

The life of a transgender was compared with a life of tree. One tree needs three basic elements to grow properly. Light, water and soil or Ground. If we gave these three elements properly a tree can grow large and can be beautiful with good fruits or flowers. Same as a Transgender life. If our society provide them light as knowledge, water as basic needs and soil or ground as standing platform she can play ideal role and can provide some good elements in our society.

Therefore keeping that tree in central position, some punches on roof where water can flow down from up and light can enter in that centralized space. Other functions were connected with this central platform and working as core of building.



Fig 26: Conceptual Drawing (Core Space)



Fig 27: Conceptual Drawing (water side view)



Fig 28: Conceptual Drawing (court yard view)

5.1.2 IN BETWEEN SPACE

Transgender human means neither women nor men. They are staying in between space. For showing the reflection of in-between space the architecture will stay in between position. Neither top of the ground nor full submerged. It will also reflect the pressure of society for being minority group.

Biased on growing acceptance, it will design more publically. People will visit here and understand and know about their struggled life in society. Core space of the architecture will contain photos of the transgender people and the floor will contain reflecting material. When a person look them self and then can see him or herself they will realize if he or she was in their position, how the life would be. By this way people will accept them.

5.1.3 HETEROTOPIA SPACE

PLACES THAT FUNCTION IN NON-HEGEMONIC CONDITIONS SPACE WHICH ARE NEITHER HERE NOR THERE.

REAL LIFE- MIRROR

LIGHT- DARK

TRANSPARENT- HAZY

UNREAL OR IMAGINARY SPACE

SITENCES IN TIME

THESE SPACES ARE ALSO CALLET THIRD SPACE. IN HUMAN LIFE THERE ARE THREE TYPES OF SPACE.

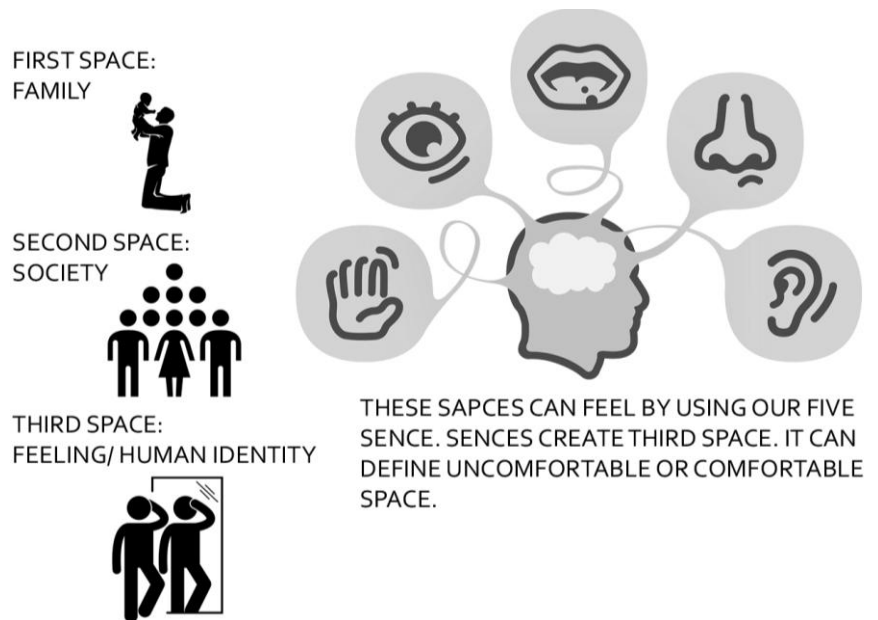
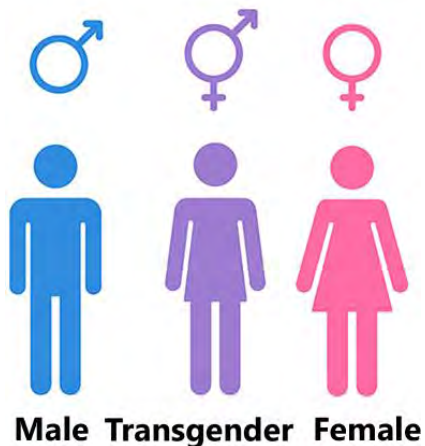


Fig 29: Heteropia Space s

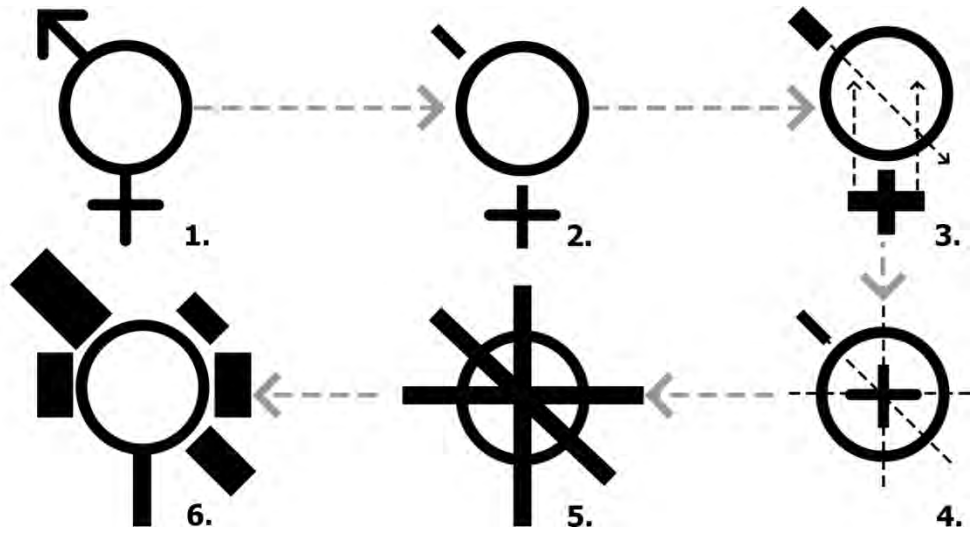
Giving some comfortable and uncomfortable feeling shallow dome was used in core space that can give audience some fear feeling and 1:30 ratio slanted floor will give some uncomfortable feeling. On the other side large tree will give some comfortable feeling.

5.2 FORM DERIVATION

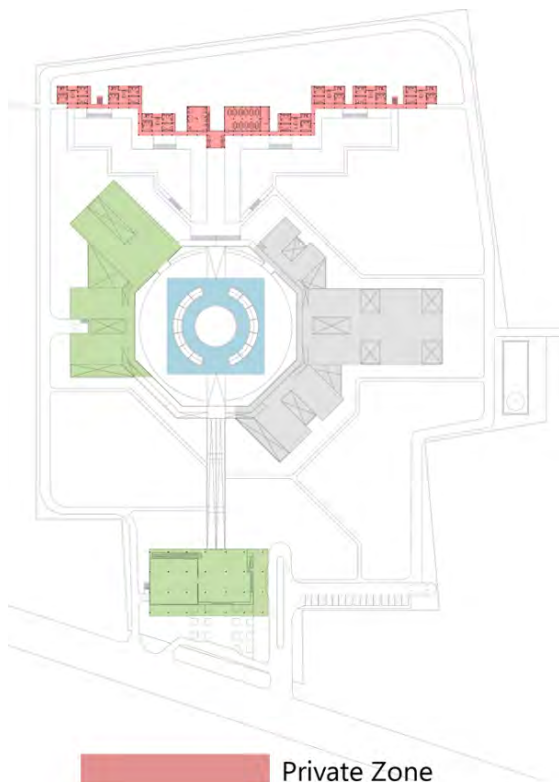
The form was derived from a sign of Transgender.



There are three types of sex exist in world. Male, Female and transgender. Every sign of gender is different and Combinedly transgender sign derived. so from was derived from the transgender sign.

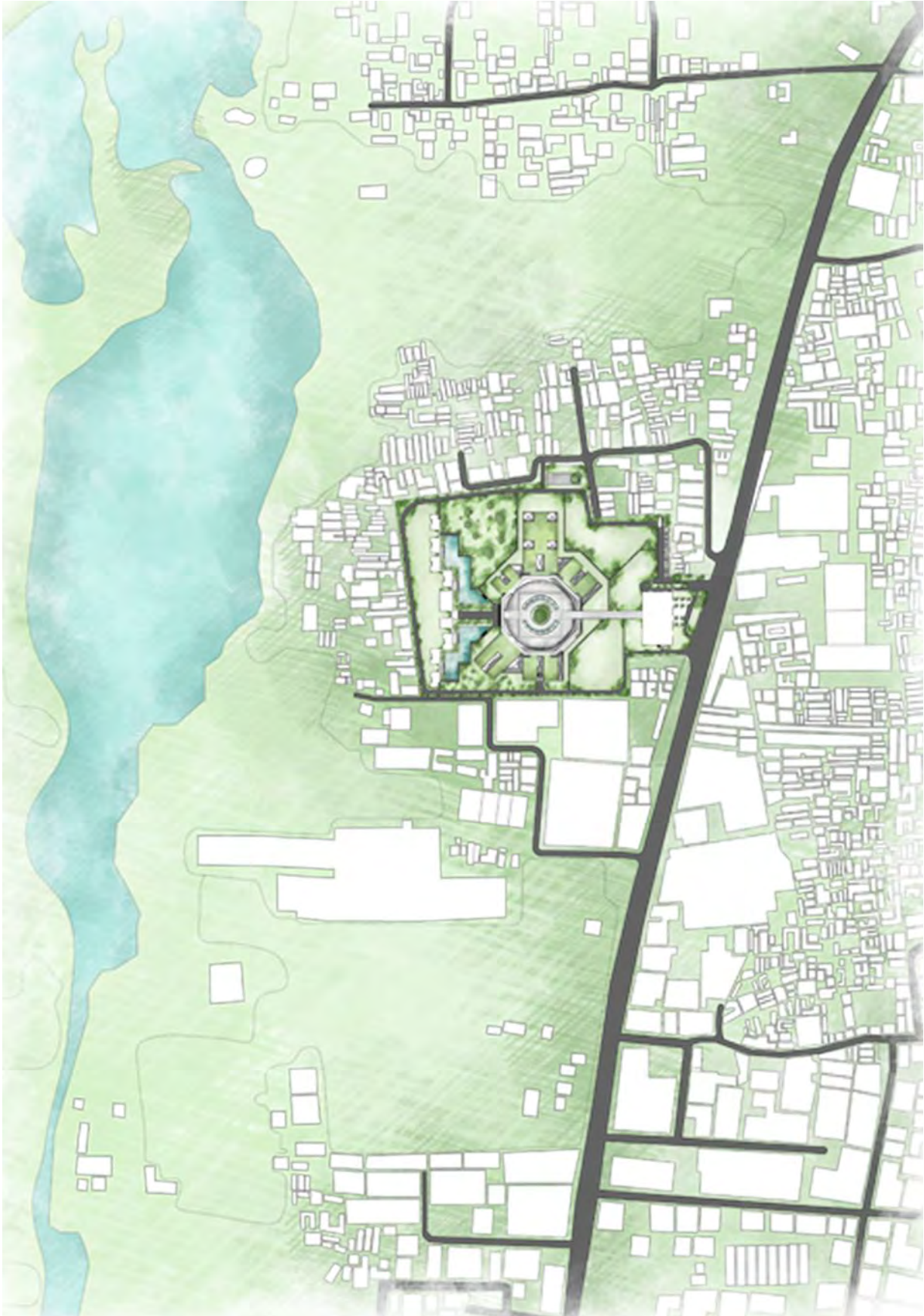


5.3 FUNCTIONAL ZONING



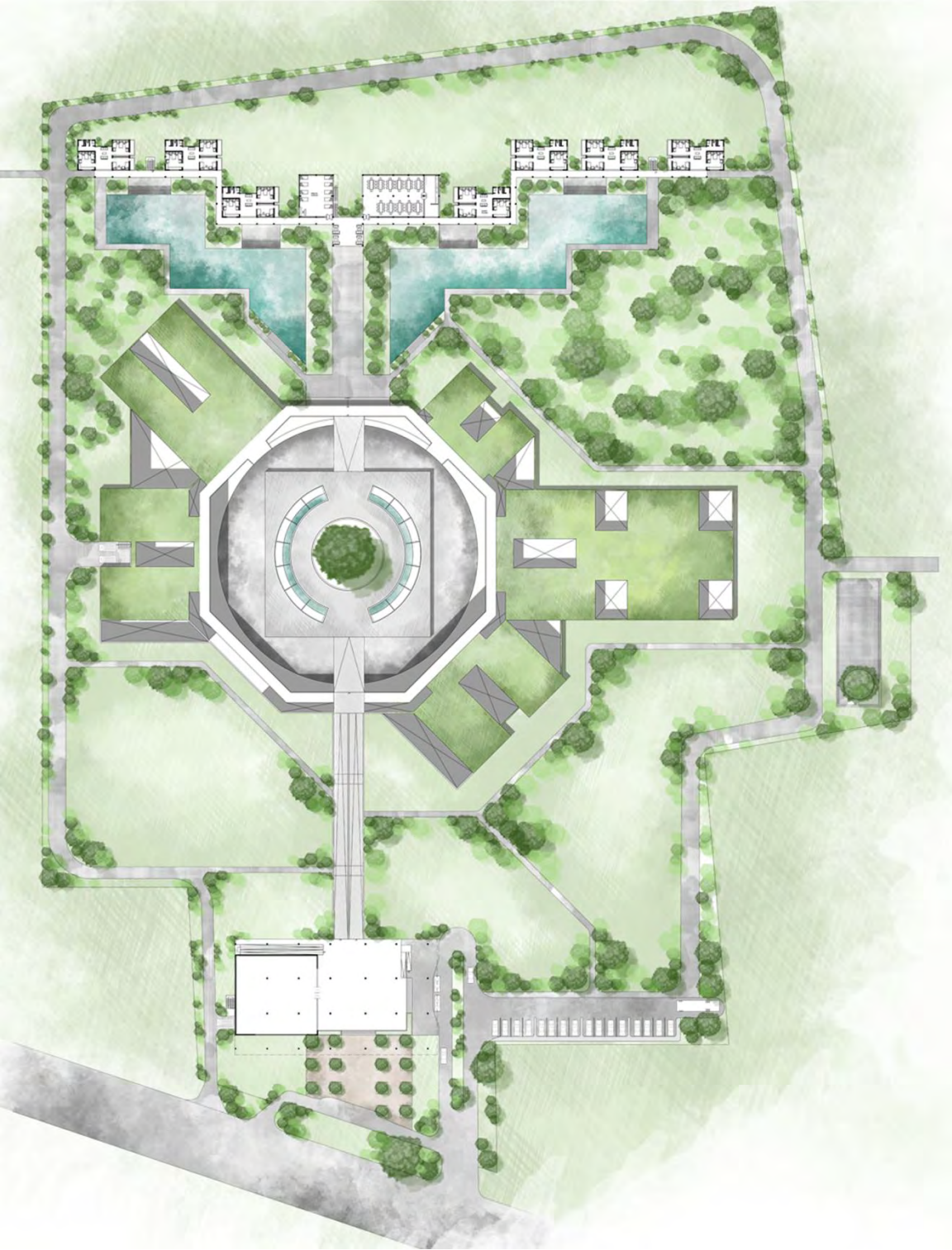
- Private Zone
- Semi-Public Zone
- Public Zone
- Core Zone

The all over site was divided into three parts. Public, semipublic and private. Core space, it, library, multipurpose, beauty parlor, restaurant are public functions. All the class rooms are semi public and dorm part is private.

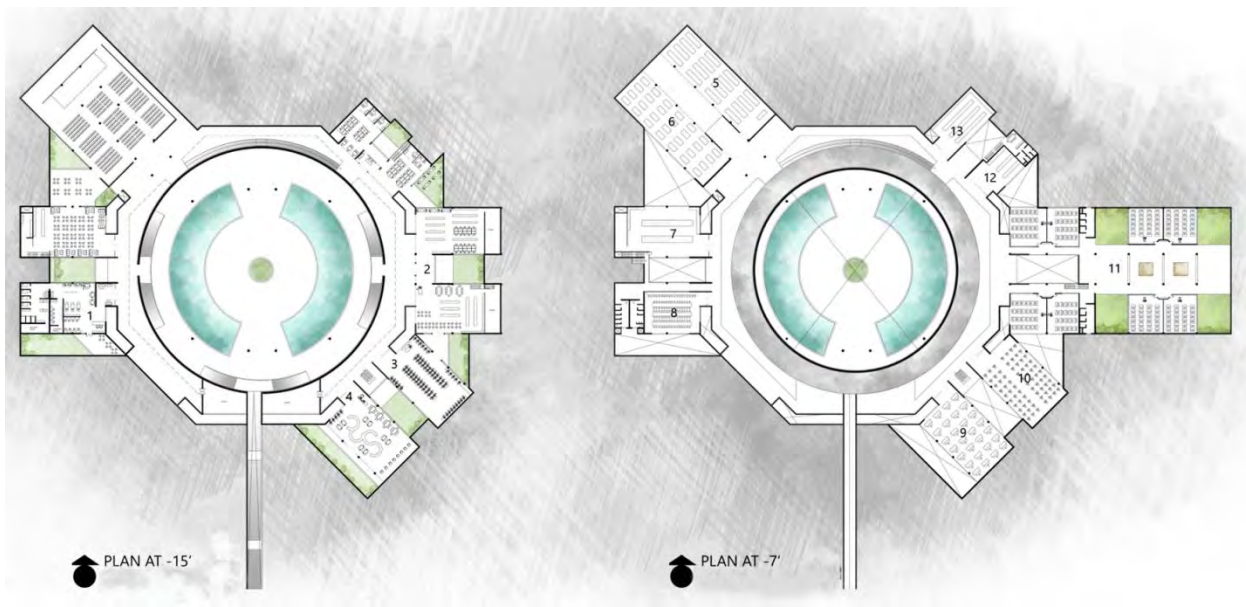


 SITE PLAN

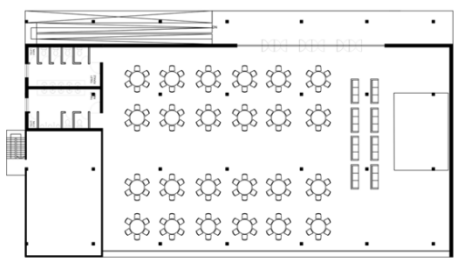
5.4 PLANS , SECTION AND ELEVATION



PLAN AT + 3'



1ST FLOOR PLAN (DORM UNIT)

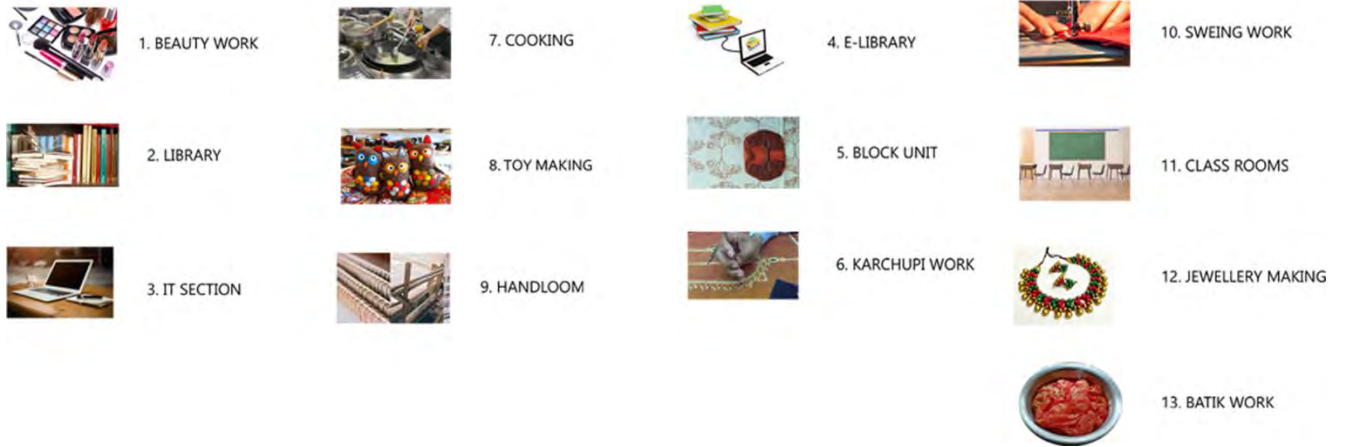


COMMUNITY CENTER

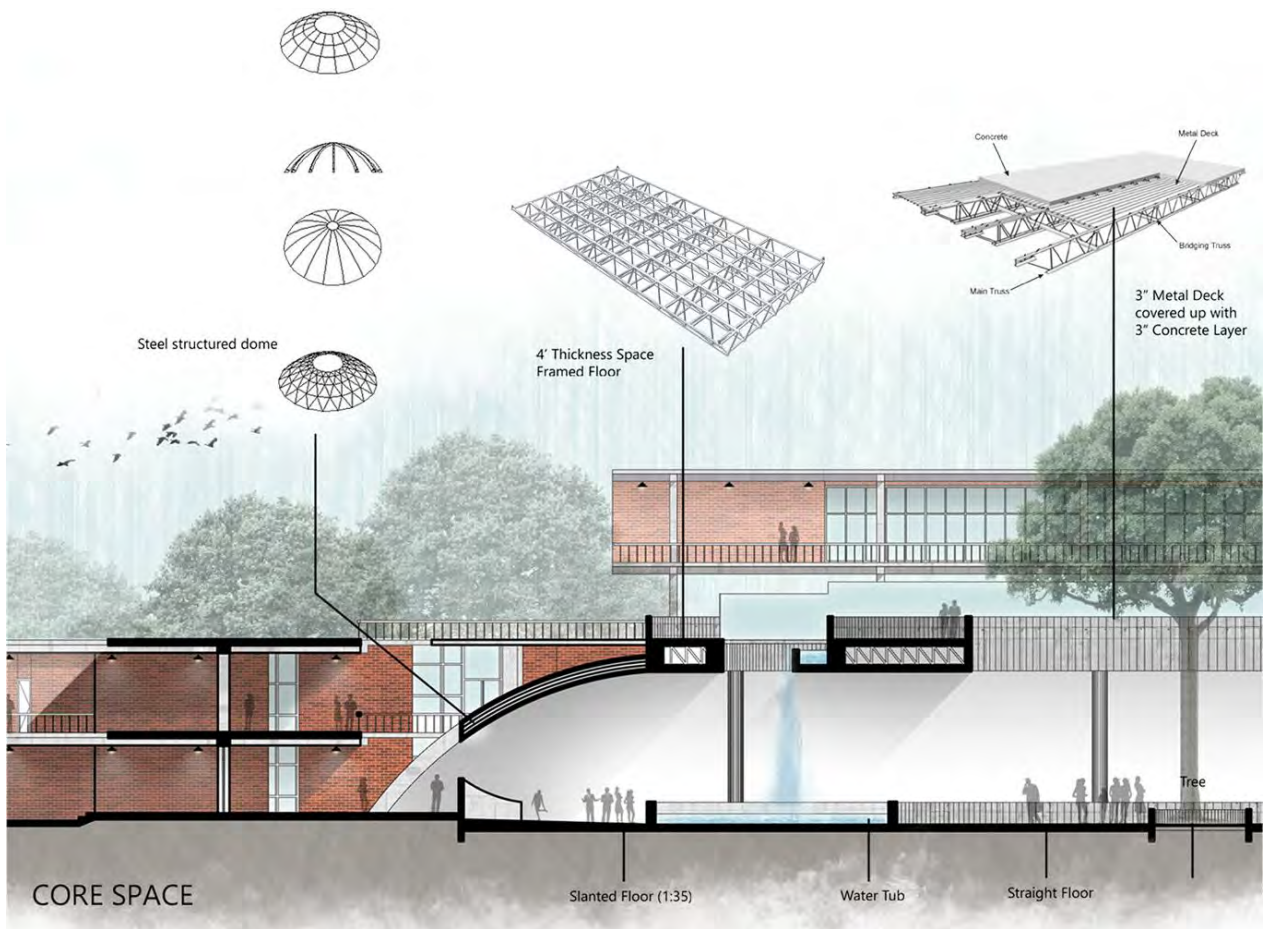


DORM UNIT

Program of the training



Sectional analysis of dome





NORTH ELEVATION



SECTION AA'



SECTION BB'

5.5 3D VIEWS



CORE SPACE



BIRDS EYE VIEW



ENTRY GATE



DORM AREA

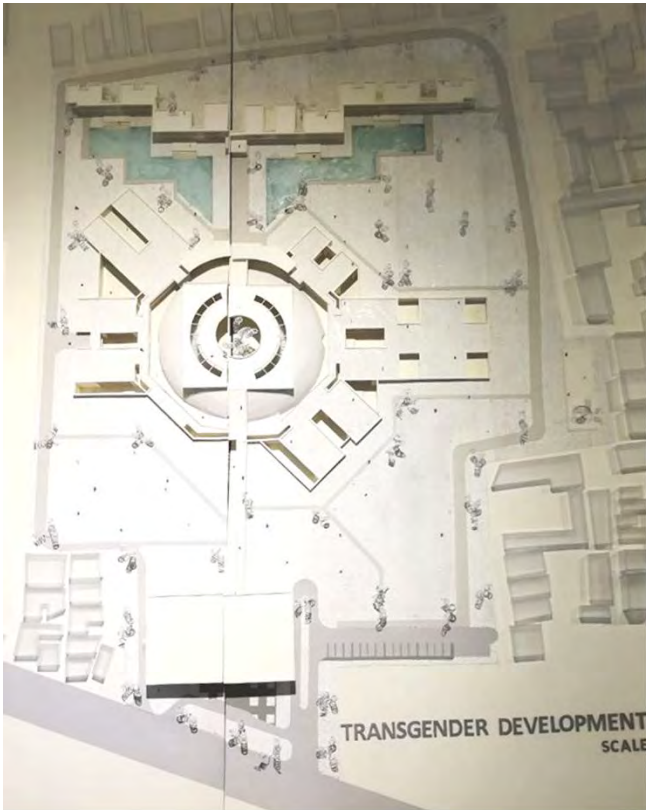


LIBRARY



CLASS ROOM

5.6 MODEL MAKING



Chapter 6

Conclusion

Transgender Development Academy is become a basic need for our country. In Indian sub-continent academy like this can play an important role to connect people and remove differences from our society.

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