

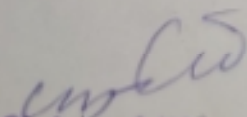
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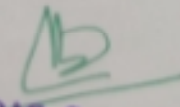
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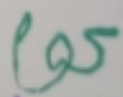
DEPARTMENT OF SOCIAL WORK

TED--TALK

2018-19

  
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Dept. of Social Work

  
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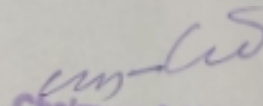


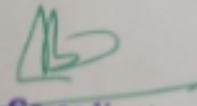
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## Notice

It is here by informed to all the students of B.A all Semester that the Department of Social wor is conducting Ted-Talk So students are asked to attend the on date 20-03-2019. At 10:30am in the Room No.10

  
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**Dept of Social Work**

**Ted - talk**

**"Transgenders"**

**History**

The ancient Kama Sutra mentions the performance of fellatio by feminine people of a third sex (tritiya prakriti).<sup>(45)</sup> This passage has been variously interpreted as referring to men who desired other men, so-called eunuchs ("those disguised as males, and those that are disguised as females",<sup>(46)</sup> male and female trans people ("the male takes on the appearance of a female and the female takes on the appearance of the male"),<sup>(47)</sup> Or two kinds of biological males, one dressed as a woman, the other as a man.<sup>(48)</sup>

Franciscan travelers in the 1650s noted the presence of "Men and boys who dress like women" roaming the streets of Thatta, in modern Pakistan. The presence of these individuals was taken to be a sign of the city's depravity.<sup>(49)</sup> During the era of the British Raj, authorities attempted to eradicate hijras, whom they saw as "a breach of public decency."<sup>(50)</sup> Anti-hijra laws were repealed; but a law outlawing castration, a central part of the hijra community, was left intact, though rarely enforced. Also during British rule in India they were placed under the Criminal Tribes Act 1871 and labelled a "criminal tribe", hence subjected to compulsory registration, strict monitoring and stigmatized for a long time; after independence however they were denotified in 1952, though the centuries-old stigma continues.<sup>(51)</sup>

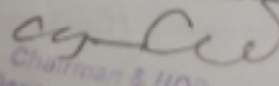
**Religion**

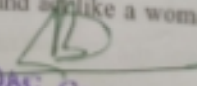
Many practice a form of syncretism that draws on multiple religions; seeing themselves to be neither men nor women, hijras practice rituals for both men and women.

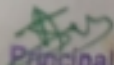
Hijras belong to a special caste. They are usually devotees of the mother goddess Bahuchara Mata, Lord Shiva, or both.

**Bahuchara Mata**

Bahuchara Mata is a Hindu goddess with two unrelated stories both associated with transgender behavior. One story is that she appeared in the avatar of a princess who castrated her husband because he would run in the woods and ~~and~~ like a woman rather than have sex

  
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with her. Another story is that a man who was cursed to be a woman. When the man begged her forgiveness to have the curse removed, she relented only after he agreed to run in the woods and act like a woman. The primary temple to this goddess is located in Gujarat<sup>(52)</sup> and it is a place of pilgrimage for hijras, who see Bahuchara Mata as a patroness.

### **Lord Shiva**

One of the forms of Lord Shiva is a merging with Parvati where together they are Ardhanari, a god that is half Shiva and half Parvati. Ardhanari has special significance as a patron of hijras, who identify with the gender ambiguity.<sup>(52)</sup>

### **In the Ramayana**

In some versions of the Ramayana,<sup>(53)</sup> when Rama leaves Ayodhya for his 14-year exile, a crowd of his subjects follow him into the forest because of their devotion to him. Soon Rama notices this, and gathers them to tell them not to mourn, and that all the "men and women" of his kingdom should return to their places in Ayodhya. Rama then leaves and has adventures for 14 years. When he returns to Ayodhya, he finds that the hijras, being neither men nor women, have not moved from the place where he gave his speech. Impressed with their devotion, Rama grants hijras the boon to confer blessings on people during auspicious inaugural occasions like childbirth and weddings. This boon is the origin of badhai in which hijras sing, dance, and give blessings.<sup>(54)</sup>

### **In the Mahabharata**

Mahabharata includes an episode in which Arjuna, a hero of the epic, is sent into an exile. There he assumes an identity of a eunuch-transvestite and performs rituals during weddings and childbirths that are now performed by hijras.<sup>(52)</sup>

In the Mahabharata, before the Kurukshetra War, Iravan offers his lifeblood to goddess Kali to ensure the victory of the Pandavas, and Kali agrees to grant him power. On the night before the battle, Iravan expresses a desire to get married before he dies. No woman was willing to marry a man doomed to die in a few hours, so Arjuna as Brihinala marries him. In South India, hijras claim Iravan as their progenitor and call themselves "aravanis".<sup>(54)</sup>

Each year in Tamil Nadu, during April and May, hijras celebrate an eighteen-day religious festival. The aravani temple is located in the village Koovagam in the Ulundurpet taluk in Villupuram district, and is devoted to the deity Koothandavar, who is identified with Aravan. During the festival, the aravanis reenact a story of the wedding of Lord Krishna and

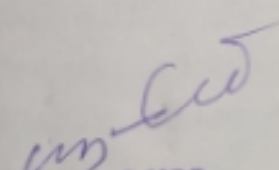


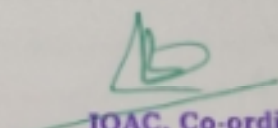
Lord Aravan, followed by Aravan's subsequent sacrifice. They then mourn Aravan's death through ritualistic dances and by breaking their bangles. An annual beauty pageant is also held, as well as various health and HIV or AIDS seminars. Hijras from all over the country travel to this festival. A personal experience of the hijras in this festival is shown in the BBC Three documentary India's Ladyboys and also in the National Geographic Channel television series Taboo.

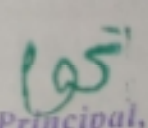
### **In Islam**

There is evidence that Indian hijras identifying as Muslim also incorporate aspects of Hinduism. Still, despite this syncretism, Reddy (2010) notes that a hijra does not practice Islam differently from other Muslims and argues that their syncretism does not make them any less Muslim. Reddy (2003) also documents an example of how this syncretism manifests: in Hyderabad, India, a group of Muslim converts were circumcised, something seen as the quintessential marker of male Muslim identity.

YouTube :- <https://youtu.be/TPNK1LGmVYk>

  
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