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TRANSGENDER IN THE TAMIL COMMUNITY

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Abstract

Transgender in the Tamil community one among the recorded thus in the Tamil literature is the fact about the world or life of Transgender who are neither male nor female make and as such called third-genders. In such a Tamil literature, we can also find facts about Transgender descriptions how these Transgender are being forced and engaged them willfully. We can also find facts about homosexual and lesbian acts done by both males and females in such a Tamil literature. About these people above said there are numerous concepts are being put forward from various quarters. In this context it is all important to know that our ancient Tamils were pondering seriously about these concepts ever since the long ages past. This is the main subject matter this research centering on and thus explains the title. Aravanis or Thirunangaigal are now called Transgender. These people who are neither males nor females are named as Ali, Pedi, Pedu, Kosa, Nabunjagan, Annagan and such like in the ancient Tamil literatures Keeravadai, vonbadhu, Potta, Pottaiyan, and Pombala Satti are some names the today's colloquial language calls them by. The research we are undertaking explains the differences between these two categories quite explicitly indeed. Clause 377 of the Indian penal code provides that, "If any one enjoys intercourse of his own volition and in a loved manner with either one of men or women or any least's he or she is liable to either serving a life sentence or to serving as long a period as ten years imprisonment with the probable fine imposed by the court. The social activities linked to the transgender are also taken into account. The importance of the Research there are innumerable researches and their results we find now and again in the world of Tamil literatures. Announcing a new truth after a discovery is what we call research. Such a discovery should be useful for the social development. By this reason alone, we can believe that our research is as much important in its merit of dealing with the transgender as they are posing serious social problems today. By this Research work we become able to understand the similarity and disparity between the activities these one groups called as the Transgender rights are granted while the denied their rights. And in such a way this Research is of great importance as it helps us to rightly understand the Transgender in our society.

Index Terms -Transgender, Tamilnadu, Aravani, Thayamma Nirvana, Koothandavar, ipc 377

Introduction

A group of people living together is called a community. The dictionary defines it as "a group of people living in a particular area with common characteristics and norms" (1). It is a system that operates due to the social-economic-political involvements and interactions of the human race. A group of people who understand each other's feelings of pleasure and pain and live together is called a society. Feelings of pleasure, pain and honor are the pulses of society. No one born on this earth is treated as a burden or discriminated against. But, man excludes and oppresses his fellow man in the name of caste, in the name of color, in the name of economic poverty, because he is transgender, for various reasons.

Transgender, when born and raised as a male son, realizes his female nature and suffers a female mind inside a male body. When Thirunambi is born and grows up as a woman, he realizes his masculinity and the masculinity within his body suffers. The situation of both of them is the state of nesting and nesting. It's more that the family doesn't understand that mentality; it's that they don't make any effort to understand. This article aims to Transgender in detail the living conditions of these people living with us in Tamil Nadu.

Tamil Nadu

Tamil Nadu is one of the 28 states of India. Its capital is Chennai. Tamil Nadu is located at the southern tip of the Indian subcontinent. Its territorial boundaries are the states of Kerala, Karnataka and Andhra Pradesh in the west and north. Tamil Nadu has borders around Puducherry and Karaikal regions. The name Madras State was changed to Tamil Nadu in 1969. Tamil Nadu is the tenth largest state in India by area and the sixth largest state with a population of 83,697,770. Tamilnadu has 38 districts. This article describes the social condition of the people living here.

Gender wart words

It is natural that human beings in the world are divided into two sexes, male and female. Apart from this, there is closeness, diversity and human nature. It can be called Gender wart or organ wart. Prof. Annithamasu says that intellectual disability is a mental disability, and gender disability is a physical disability. And he is "Annakan, Annalan, Alli, Ali, Azhithoo, aanpen allathavan, Anali, Idabi, Ippanti, Kilipam, Kilipam, Kilivam, Gosha, Chandam, Chandan, Sikandi, Thuvaran, Nabunkisham, Nabunjagam, Nabunjagan, Nabunjam, Nabumsagam, Namartha, Bandagan, Pettaiyan, Pentagam, Pentagar, Pentagan, Pendar, Pendu, Pennali, Pennaivayan, Pader, Padergal, Pedan, Pedi, Pediyar, Pedu, Pedugal, Pedai, Maganma, Marul, Vasankettawan, Vandaran, Varudavaran, Varadan"(2) etc. He also identifies words. Such people are called Transgender in modern times.

Aravani- Transgender

"The name Aravani has been given since 12-05-1997. Named by R. Ravi was the then Villupuram District Superintendent of Police. The name Tirunangai was introduced by Narthaki Nataraj, a transgender, in the year 2006."(3) In a political context, then the Chief Minister of Tamil Nadu, Kalainar, symbolized the word Thirunangai in the society.

Transgender

Currently, a male-born and more feminine Pediyar is called a Thirunangai, and a female-born and more masculine Pedan is called a Thirunambi. Both Transgender and Thirunambi are referred to by the same word Thirunar. This term has been used since 2010-2011. "Transgenders are those who feel different from their birth gender and sexuality. Male to Female Transgender (MTF) is someone who identifies as male at birth and mentally female, and has undergone surgery or hormone therapy to change this difference. They are a sect of Thirunars. Female to Male Transgender (FTM) is someone who identifies as female at birth and mentally male, and has undergone surgery or hormone therapy to change this difference. It is possible to know that they are another section of Thirunar" (4) through the website Orinam. Also, websites like Wikipedia, Srishti Madurai also talk about Thirunar.

Methodology

This study examines descriptively the literary records of Transgender living in Tamil Nadu, their ritual practices, occupation, education, employment and their status in society. It has been used in this study as a sociological research because it is a social perspective.

Literature Review

Some research publications have been published on the life of the people living in Tamil Nadu. Among them, S. Samuthram's novel Vadamalli (1994) is a notable one. Transgender Revathi's Unarvum Uruvumum(2005), Transgender Priya Babu's Aravanigal Ina varaiviyal(2007), Maharasan's Aravanigal (2007), Dr. K. Iyyappan's Aravanigal Andrum Indrum(2011) and Aravanियam (2012). Also, Dr. M. Arunachalam's Aravanigal Sangakalam Muthal Navena Ilakkiyangal Varai (2016), Munish's Aravanigalin Panmuga Adaiyalngal(2010), Dr. Chandrikasuresh's Sadhanai Pookkalana Thirunangaigal (2022) etc. All the published books deal with transsexuals who are born male and transition to female. But Dr. K. Iyyappan deals with Tamizh Sevviyal Noolgalil Thirunar (2017), with male-to-female transmigration and female-to-male transmigration.

Transgenders in Tamil literature

Since it is not possible to include transgenders as men and women, the need to call them third gender has arisen. In this situation, it can be seen that many people are fighting for their rights, getting special reservation and doing many government jobs.

Literature from the Sangam period to the 19th century identified transgender people with the terms ali and pedi. In the Sangha literature, in the Agananuru "Pedip Penkondu" (5), the action of the headman in the guise of a transgender is shown as a despicable parable. In Thirukkural, the word "Pedigai" (6) means that the sword in the hand of a transsexual is of no use. Thiruvalluvar says in another Kural, "Pagaiyagathu pedigai Ovvaal" (7), a person who oppresses the congregation is like a knife in the hand of a transgender on the battlefield, and all the education learned will be useless in the congregation. According to Naladiyar, "aliyagi adi unpar" (8) means, those who go to other wives due to their strength in three births, are born as transsexuals in this birth. Naladiyar says about births that people who are born in this way live on the streets to survive. Muthumozhikanchi "Kazhi tharukanmai pedyir ruvvadhu" (9) speaks of the great heroism of Tirunambi who changed from a woman to a man.

Transgender in Kappayangal

Kappaiyangals like Silapathikaram and Manimekalai are played as pedikoothu. Silapathikaram says "kaman Aadiya pedyadalum" (10). It is a reference to the kaman, the male-turned-female kaman, who performed a dance to rescue his son Anirudhan from the city of Vanasura. The Manimegalai says "pediyar anro pertriyin ninridin" (11). This means that transgenders become less masculine and more feminine and therefore do not like women. Hailed as the first philosophical treatise in Tamil, Nilakesi Kapiyam says "Pedi vedhanai" (12). Also, it says, "kizha aligal" (13). It also records Transgenders as one of those born in the seventh hell of the infernal world from which there is no chance of recovery. Soolamani Kappiyam says "ali petra azhaku polam" (14). It means that the masculinity of the one who sees other beings suffering and does not get rid of that suffering is similar to the beauty of the Transgender.

Saiva and Vaishnava devotional literature suggests that the Lord is seen in three genders: male, female, and Transgender. Emphasizing this, Thiruvassam says, "Pen Aan Ali enum petriyan kaanga" (15). In Thirumandra it is recorded as "kuzhavi Aliyakum Kontakkal Okile" (16). That is, if both the breathing and breathing are coming through the right nostril at the same time, the baby born is male. If it is coming through the left nostril, it is female. If both the noses are congruent, the birth is Transgender.

Many such literary records are found in the old Tamil literature. Transgender people who are neither male nor female have existed since the dawn of life. It is clear from the literary records that in ancient literature in Tamil, transgender were seen by the society as unheroic, disabled and despicable.

In Saiva literature, one of the devotional literatures, the Lord is worshiped as Arthanarisvara. Worshiped in the form of Ali. Since deities like Tirumal have been in transsexual form, it is clear that transsexuals have been revered as equivalent to divinity.

Often in the tradition of Tamil new poetry, the poets did not use the word Ali and the word pedi as a way to lead to the rights and livelihood of transgender people. But I don't know the word Ali. Kamarasan, samuthiram and others have registered as supportive voices. It was only after the name Aravani came into existence in the Tamil literary world that refers to transgenders, Tamil authors have played a major role in making the society realize that they are also human beings.

Family and Social Organizational Patterns of Transgender People

When they do not get the warmth of their family, they abandon their family honor, money, property, home and relationship and join the transgender community. There they get a chance to live like a woman, wearing women's clothes as they wish. But they are forced to beg or engage in sex work to earn money.

The social organization of transgender is different from the society which functions as an amalgamation of family, caste, culture and religion and is based on Thayamma, Jamaat, Gurubai, Aravan, Matha deity worship. The rules, restrictions, language they have in this society create many thoughts. They face it together as a community as they are marginalized by the majority community. Transgender society is seen to be free of caste and religious distinctions. They also observe the necessary relationship with family and society.

In the struggle between transgender feelings and society's values, feelings win. But people in the society resort to low-level activities to exploit, cheat and absorb the labor of transgender. In a short story about the mathi enum oru manithanin maranam kurithu, "We, your alternate bodies, do not hate you. Even if you use us as a condom to be used as abominations and throw them away, even if you send us to be humiliated until our bodies

are aching and our hearts are broken, we cannot give up our love for you.” (17) No matter how much we are hated and shunned by the transgender community, we still have love for you. It expresses the feeling of transgender that you are not keeping at least a little of it on us. All families deny property rights to transgender.

Transgender Rituals

Nirvana ceremony is considered as an important event in transgender rituals. They are done in two ways Thayamma Nirvana and Doctor Nirvana.

Thayamma Nirvana

Nirvana is performed at the discretion of the transsexuals who perform nirvana. Nirvana is the cutting off of the penis. If Thayamma gets naked, she can become like a puppet. There is a belief among transgender that they will lose all hair on their hands and feet. Thayamma is an elderly transgender woman.

Before Thayamma attains Nirvana, the Guru should do the Mata Pooja at the guru's house, fall at the feet of the elders and take blessings. Then, on the first day of nirvana, they are given all the necessary food to eat. At 2 o'clock in the night, the mother tied the transgender penis with thread and asked the transgender to sleep. Then, at 4 o'clock, they take the transgender woman to a private room where she can perform nirvana. Asking her to lick naked in front of the Mata deity, biting her hair in her mouth or biting her cloth, then asking Thayamma to hold both hands behind her back and pray to Mata, Tayamma cuts off the penis with a sharp knife. He takes the blood and rubs it all over his face, hands, feet and body. This is the belief of transgender that all the hair on the body will fall out. Next, well-boiled oil is poured hot and the naked transsexual is given try ginger and milk-free tea to keep her from sleeping. After 4 hours, tell her to sleep for a while, and after dawn bathe the transsexual, mother will tell you that you have become a complete transsexual. This method is mother nirvana.

At present, most of the transplant surgeries are done in Tamil Nadu Government Hospitals. Transplantation of Thayamma organs is now rarely performed.

Milk Pouring Rituals

A transgender should not step out of the house for 40 days from the date of nirvana. Men should not look at their faces. For the first 5 days out of forty days, the transgender should not be bathed, and after 5 days, the body should be cleaned with hot water. On the 11th day, 20th day and 30th day they pour water on the head. Goat head curry should be served with Colombo on these days. On the 40th day, the hair growing on the face is uprooted. At 2 o'clock that night they put a board and tie only the skirt. They apply turmeric, rub henna, put sugar in their mouths and take aarati. Then they pour water and make them wear green sari, green jacket and green skirt. After that, take milk in a jug, pour it into the sea, come home and worship Goddess Mata. Then they ask him to look at his face in the mirror. This ritual is called milk pouring ritual.

Transgender people do not eat pork in their diet. The code language spoken among them is called kaudi language. They talk among themselves in the kaudi language.

Koovagam Koothandavar worship

In the story of Mahabharata, Archuna, who disguised himself as a transgender, Manmadha, who is said to be the son of Thirumal, and Thirumal who fulfilled Aravan's wish for marriage, have been disguised as transgender, lived in disguise, and became transgendered, according to historical records.

A small town called Koovagam is 200 km away from Chennai. This small village is near Ulundurpet in Kallakurichi district. In this small town of few hundred people, lakhs of people gather every year only during Chitra Pournami festival. Thousands of transgender people from all over India participate in this festival. The only temple we visit is Koothandavar Temple. The only deity we worship is Koodandavar. The only festival we celebrate is Koothandavar festival, transgenders say with right and pride. Aravan, the son of Aruchuna, is standing here as a messenger and is giving grace. Transgenders have accepted Aravan as their spiritual husband and not just as a god. Transgenders say to their community that "Chitra Pournami festival is coming and we are going to see our husband". They see it as a celebration in their home.

Transgender people are of different races, religions, languages and castes, crossing different religions like Hindus, Christians, Muslims, and Sikhs. However, they worship Koothandavar regardless of caste and religion. The only reason for this is the belief that if one worships God, one's wish will be fulfilled. Koothandavar stands in a state of integration with the lives of transgenders and people living in Koovagam area. Koothandavar festival is held on Chitra Pournami and is a festival that unites transgender people from all corners of India.

Transgender thali cutting event

On the first night of the Koovagam festival, they tie a thali and sing and dance in front of the Aravan. The next day they are deeply saddened. It is obligatory for them to cut the thali the next day. They meet both sides of life in subsequent days. The ritual of thali cutting by transgenders was already planned. However, they consider it as a real event. Even though this ritual is performed every year like Oranga Natak, the cry of transgender people is not false. These people, who are mentally married to Aravan, when Aravan is sacrificed, the scene where they gather with each other's hands on each other's shoulders and cry and compare, leaves all the viewers in awe.

Aravan leaves for Kalapali the next day after the transgender party ends. The place will be known as 'Azhukalam'. Transgenders follow Aravan, who carries away the filth, dancing and holding opari. All the trials, agonies, longings and humiliations they have faced throughout the year burst into tears in Abdals.

Transgender occupations

Neighbor's derogatory remarks on transgenders. Complaints from school teachers, different views seen in public, and thus neglect by family, acquaintances, acquaintances. There are also those who lost their hearts and ended their lives without knowing their condition. Or a journey in search of love, warmth, renouncing family, forgetting education and ending up with a bare-handed journey with transsexuals of his own race.

Denied education at a young age, they resort to begging for sustenance. This is in their parlance 'asking the shop'. And society as a whole marginalizes transgender people for sex work. A fulfilling life is a question mark for most people.

An accomplished transgender

Padma Shri Narthaki Nataraj, First Engineering Graduate Greshpanu, First Tamil TV Host Rose, Social Activist Alga, Kalaimamani Sudha, Dr. Selvi Santosham, Sathyasree Sarmila, Writer Priyababu, India's First Sub-Inspector of Police Prithika Yasini, Writer Revathi, Social Activist Bharti Kannamma, Nameetha, Newsreader Padmini, Painter Kalki Subramaniam, Journalist Living Smile Vidya, Social Activist Suvetha, Human Resource Officer Madhumita, Police Constable Madhumita, Social Activist Sonia, Village Artist Meenakshi, Saathum Chanavi in Modeling, Anbu Ruby as Nurse. As many are achieving in many fields.

377 of the Indian Penal Code

Section 377 of the Indian Penal Code, enacted in 1860, is a section of the law that does not punish those who engage in unnatural sexual relations. This section of the law makes gays, transsexuals and bisexuals criminal and tainted before the law and society. On July 2, 2009, the Delhi High Court gave its verdict in the case filed by Naz Foundation after several attempts. The judgment gave that 'physical intercourse between two adult (major) persons in private without disturbing anyone is not a punishable offense in any way'. However, in the appeal of the same case, the Supreme Court on December 11, 2013 ruled that it is the duty of the Parliament to enact the law and the duty of the court on that day, so their situation is like a trident heaven. Only time will tell.

Bill of Rights in the Parliament of India

On July 19, 2019, the Women's Protection Bill was introduced in the Indian Parliament. It was brought by Member of Parliament Rajya Sabha Trichy Siva. The bill was passed by voice vote on August 5, 2019. "The Men's Protection Bill contains various features including prohibition of criminalization of begging by men, prohibition of self-determination of gender identity, prohibition of neglect and ill-treatment, provision of accommodation in rehabilitation centers and provision of non-discriminatory welfare assistance."18

Tamil Nadu Government Third Gender Welfare Board

Apart from both male and female, the government has classified the third gender, Transgender, Thirunambi, Gothi etc. as third gender. Transgenders face various problems without being noticed in the society. Concerned about the welfare of the third gender, various welfare schemes are being implemented by the government to give them due recognition. In order to solve the problems of third genders, create opportunities for livelihood, provide educational assistance, social security and give them recognition in the society, Tamil Nadu Government has set up a welfare board for third genders in the year 2008-2009.

Aids offered

They provide assistance like identity card, ration card, voter ID card, housing cards, medical facilities, free housing, educational assistance, skill development training, support to self help groups, support to economic activity, establishment of short term shelters etc.

Welfare schemes

In order to improve their livelihood by doing business with dignity and integrity, third genders have been provided with subsidy and provided with opportunities to carry out businesses such as grocery store, dairy cow rearing, snack restaurant, cloth, rope, rice, vegetable trading, auto driving and cargo auto driving.

Also, monthly pension is being provided to destitute third gender above 40 years of age. Funds have been earmarked to develop an app as a special initiative for all third genders to register their profiles and work is underway. Funds have been earmarked by the Tamil Nadu Third Gender Welfare Board for survey and collection of data on third gender.

Third Gender Day

From 2020 onwards, the "Third Gender Award", a check and a certificate, will be given to a third gender who has studied on their own initiative and progressed in various fields in this society on the fifteenth day of April, the day of the third gender.

Sexual assaults

Transgender people suffer as much as women from sexual violence. Last year, the People's Civil Liberties Union released a report on the heinous rights violations against them, especially sexual violence. The report filed in the Delhi High Court in the Naz Foundation case shows the brutality of the violence. Based on that, the judgment given by the Delhi High Court and the subsequent recommendations given by the Justice Varma Committee are of historical significance. The Justice Varma Committee made some useful recommendations to include transgender persons with women in the list of victims of sexual violence. However, the subsequent criminal law reform did not take these constructive suggestions into account. It was the patriarchal, land-grant thinking that saw sexual violence only in a nostalgic retrospect that came out in those who came up with the Criminal Law Amendment.

Gender identity is a fundamental right

The Supreme Court has clearly stated in its judgment that gender identity is one of the fundamental aspects of life. Third gender will now appear on all identity documents like birth certificate, passport, driving license, family member card, voter card etc. All basic rights such as the right to vote, the right to own property, the right to marry legally will now be available to transgender people through this legal identity.

The Election Commission of India announced in 2010 that not only in the classification of male and female, transgender people can participate in elections by specifying their unique identity as "others" (19) as a third gender.

Transgenders in Tamil Nadu

Statistics show that there are approximately 3 lakh transgenders in Tamil Nadu. It can be proudly mentioned here that Tamil Nadu is doing a step better than other states in terms of rights for transgender people. In 2008, the Tamil Nadu government issued an order to include the third gender in the definition of gender in family cards, a decision of historic importance. It can be said that this is the first victory for the continuous struggle for the citizenship of transgenders.

A special committee for transgenders was formed by the Social Welfare Department of Tamil Nadu at that time and the Tamil Nadu government authorized legal sex reassignment surgery.

But these alone are not enough. The government should create many more special welfare schemes to improve their lives. They should be given proper livelihood training to enable them to stand on their own feet, live with self-respect and generate income. Business loans should be provided at very low interest rates. The government should guarantee reservation for transgenders in public and private sector jobs.

Madurai's first transgender library

Priyababhu is a transgender writer and short film director from Madurai's Chinna Chokkikulam. Since 2016, he has been running India's first Transgender/Convert Research and Documentation Center. He also runs a library for the educational development of transgenders and trans-believers in the belief that education can bring about change in the society. The library has more than 200 transgender related books, short films, more than 7000 newspaper and general knowledge books. It is a library for all parties. Many college research students come and study here."(20) Also, they are creating awareness through the publication Trans Publication, the web news Trans News, and the website Trans Media.

Transgenders from female to male

For the first time in Madurai Government Hospital, female to male surgeries have been completed successfully. "Two young graduate girls from Tirunelveli and Madurai have realized that they are thirunambi

since last ten years. Then they decided to do surgery for this. They have met doctors at Madurai Government Rajaji Hospital and sought advice. After this, doctors have been conducting hormonal treatment for them for the past one year along with psychological treatment. Doctors have decided to operate on them. Later, all the departments like Gynecology Department, Urology Department, Anesthesiology Department and Psychiatric Counseling Department worked together and successfully operated on both of them and converted them into believers.”(21)

Transgenders are the most common people who are born male and change to female. Female born to male Selvam and “Premkumaran born female in Erode in 1991,”(22) “Akshayadev from Tiruchendur,”(23) “Thirunambi Siva from Erode district,”(24) “Arunbhash from Vrudunagar district,”(25) “Sonesh” (26) Only a few can be found like this.

It is true that some people who are born female and live with male consciousness are reluctant to present themselves as male. Why is it that transgender people are looked down upon in society. Also, if a person who used to be a woman becomes a man, they have to face many problems on a daily basis. That's why there are many converts in the society but they don't come out. It is only in the last few years that some people in Tamil Nadu have been expressing themselves with the identity of Thirunambi.

Conclusion

In Tamil society, the majority of literary records are about transsexuals who are born male and become female. It is only now that a person who was born as a female is living as a believer with a male character. Literary records about them are very few. The Government of Tamil Nadu is constantly taking creative steps to create more opportunities for transgenders in central education, employment and to change the perception and perspective of transgender people in the society. There is a need for NGOs and especially organizations working on human rights and educational institutions to continue to work to change the perception of transgender rights among people.

By providing proper sex education to school and college students in Tamil Nadu, we can bring the correct view of transgenders to the younger generation. The media should stop portraying transgender people as objects of ridicule and derision. Thirunar's life will be illuminated by the Supreme Court's declaration that they should be given full legal respect and all legal protection as human beings like men and women. The society should accept Thirunar and respect them as common people. Central and state governments should take care of their welfare. All their fundamental rights should be provided.

Family disapproval and economic problems are the main reasons why transgenders go down the wrong path and become a laughing stock. It is not their fault to be transgressors; Creation of nature. Realizing that, parents should kindly accept it. They should be brought up in their course. That is the request of every victim.

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