



TRANSGENDER TO THIRD ZENDER: A SHORT HISTORY OF THE JOURNEY

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ABSTRACT

Transgender is having a sexual orientation (character) which is unique in relation to the sex one was appointed during childbirth, for example, being allotted male during childbirth however having a female sex or bad habit versa. 1Kinnar (fanciful), Hijra (in North India), Hinjida (east India), Ranga (west Odisha), Chhaka (costal Odisha), Kliba (in Bhagbat Gita) Kothi, Aravani, and so forth are the distinctive terms utilized for third sex or third sex by various districts of India. Hijras are a social gathering, incompletely religious faction and halfway standing. They are socially characterized either as "neither men nor ladies" or as men who progress toward becoming ladies by receiving ladies' dress and conduct. These individuals are an ethnic gathering found in Indian, Indonesian, Burmese, Cambodian, Thai, and Tibetan and Filipino societies. Their quality is found in Hindu Sanskrit Literatures and Purans, Buddhist Jataka stories, Jain sacred texts and models of previously mentioned societies. They are a gathering of individuals love to move and sing being belittled by the imperial elites.

At the point when the third sex is distinguished, he/she is routinely kept isolated from any standard regions, for example, schools, office, shopping centers, and so on as they are not quite the same as the Cisgender. Most of them are avoided by their relatives and the sentiment of disliked led over them as a devastating power. The intense isolation from the standard constrained them to discover a space for them just in their very own locale.

They procure their business by singing and moving in certain upbeat events, for example, when a kid is conceived and in wedding services, asking for cash in rush hour gridlock signals, trains transports and some of the time as sex workers. 2Sometimes Hijras move in noncritical jobs, for example, at stag parties, for school capacities, or in movies. Few hijras likewise serve the goddess Bahuchara Mata at her real sanctuary in Gujarat, favoring guests to the sanctuary and revealing to them the tales of the goddess in return for a couple of coins. Hijras can likewise be found as lodging young men, family workers and cooks, and in a few urban areas in India they run open bathhouses. Hijras are for the most part called eunuchs, and sexual barrenness is vital to the meaning of a hijra and a noteworthy rule for commencement into the gathering. It is difficult to state with sureness what numbers of Hijras there are in India. Vast urban communities like Mumbai or Delhi may have 5,000 Hijras living in twenty or thirty territories; the national gauge might be as high as 50,000 however another source assessed their number around 3 million in India.

KEYWORDS : Transgender, Kinnear, Hijra, HInjada, Kliba, Ranga, Chhaka, Cisgender, Eunuch.

INTRODUCTION

"Kinnar" is an old one. It shows up in a Mesopotamian tablet that rundowns exchange things from 'Meluhha' aka the Indus Valley. Sanskrit and Indus content researcher contends that the word 'Kinnar' originates from the proto Dravidian action word, signifying 'to strum' or "to 'cull' (the way one culls a string instrument). Another verifiable association of the hijras seems, by all accounts, to be with the Magna Mata factions in old Greece whose aficionados likewise dresses in ladies' attire and once in a while mutilated

themselves. In India a large portion of the aficionados of Lord Krishna dresses them in ladies attire and attempts to show up before Krishna as Sriradha, the never-ending admirer of Lord Krishna. Indian sagas have given the names of some old essential species, for example, Nara, Banar, Yakshya, Rakshyas, Gandharva, Kinnear, Sura, Asura and so on introduced on the planet. OdiaAdikabiSarala Das in his bookthe "Mahabharat" has given a depiction of a few animal categories as: -

**"KandhaMallharKiratnrupati
GandharvaKinnar Chandra Surya sama gotri"³
(Sarala Mahabharat (Odia), Adyaparva, fifteenth century)**

Adiparva of the Mahabharat says in the language of Kinnars as "we are everlasting sweetheart and dearest. We never discrete as we are unceasing spouse and wifeand never do we move toward becoming mother and father. No posterity is found in our lap. We are darling and dearest regularly grasping. We never enable anyone to come in the middle of us and request love. Our life is an actual existence of never-ending joy." In the SankhyaYogoofSrimadBhagvatGitait has been advised by Srikrishna to Arjuna that:-

"Klaibyanmaasmagamahpartha naitatwajyupapadyate"⁴

Signifying, "O Partha, don't be a Kliba (eunuch), it isn't beneficial for you and it ought not be in this time". So Kliba is a term utilized against the eunuch character of a man.Indian folklore and Buddhist folklore depicts Kinnars as divine artists, paradigmatic sweetheart with a kind character, an element of half human and half fowl with a ladylike marvel dwelling in Himalaya. However, Southeast Asian folklore has a trust that they were dwelling in Himayanta Mountain..Kalidasa in his Kumara Sambhava portrays them as abiding in the Himalayas. Kinnaras lived additionally over the slopes of Pandaraka, Trikutaka, Mallangiri, Candapabbata, and Gandhamandana (Jataka No. 485).Lotus sutra of Buddhism names an antiquated string instrument as "KinnariVeena".Burmese Buddhists trust that out of the 136 past creature lives of Buddha, four were Kinnara. The kinnari is likewise one of the 108 images on the impression of Buddha. The Kinnar and Kinnari couple is considered as a consecrated image of the Karenni individuals of Burma. The statue introduced as honor to the victor of "Myanmar Academy Award" is of a Kinnari.The old figures of Sanchi, Barhut, Amaravati, Nagarjunakonda, Mathura, and the canvases of Ajanta portray Kinnaras invariably.⁵

The character of joined man and ladies or hermaphrodism is a regular and critical subject in Hindu mythology.Bahuchara Mata, the fundamental object of Hijra reverence is explicitly connected with transvestism and transgenderism.'Ardhanariswar' (half male and half female) manifestation of Lord Siva is extraordinarily respected by the Hijras as they recognized themselves with this type of Lord Siva. In the Mahabharata, Shikhandi is the most critical hijra character who principally in charge of the demise of BhismaandArjuna, the third Pandav went through a year as an eunuch for the sake of 'Brihanala' in the royal residence of Biratnagra. A few researchers place Lord Srikrishna and Vishnu in the class of eunuch as he had changed himself a few times into female structure. In any case, no Kinnar character is portrayed in the Ramayana.In Medieval India it was seen that Hijras or eunuchs served in the collections of mistresses of the Mughal rulers.⁶

Engineering and Depiction on Kinnar is additionally found in Burma, Cambodia, Indonesia, Thailand, Tibet and Greek. In BurmaKinnear's are called 'Keinnaya' or 'Kinnay' its female structure is Kinnayi or Kirnayi. The banners of Karenni state (Kayah state) incorporate a figure of the Kinnar. Kinnaris of Burma were designed with secured bosom. In Cambodia the figure of Kinnaries are considered as the image of magnificence and gifted artists. Kinnaris are delineated more than that of the Kinnaras in Cambodia yet in Indonesia the pictures of both Kinnara and Kinnaris (coupled figure) are portrayed an extensive in the sanctuaries of Borbudur, Mendut, Pawon, Sewo, Sari and Prambanan. They are figured as half human and half feathered creature, comparative toa the picture of holy messengers (Human head with lower

appendages of Birds). In Thailand same to the Indonesian Kinnari figures are portrayed. The most celebrated Kinnari figure of this nation is Manora (manohara), the heroin character of the story book "PannasJatak" by Chingmai, the Buddhist priest (1450-1470). In Tibetan language Kinnar is known as 'Miamchi' or Shang-Shang and delineated as a winged man and a heavenly performer. In NyingmaMantrayan customs of MahayogaBuddharma Shang-Shang is symbolizes "Illuminated activity". Harppy and Siren are the two Mythological characters of Greek Mythology look like the Kinnar.⁷

RITUALS AND TRADITIONS

Social association of hijras has dependent on solid standards. The senior individual of the association is viewed as a Guru (instructor) and different individuals as Chelas (pupils). The Guru in the association with the pupils is much the same as a dad, mother, spouse or a gatekeeper where as others are the wards. The master deals with the chelas and satisfies all the material needs or essential necessities, for example, the sustenance, haven, wellbeing and security of them consequently the chela needs to pay regard, demonstrate his acquiescence and give a bit of her income. Co-chelas resemble the sisters in connection. At the point when a hijra joins the network, she pays an "expense" which gives her the directly to acquire a living in the specific domain "claimed" by her master. After a Hijra participates in an association under a specific Guru she was permitted to win her occupation in the financial region of the Guru. Master's sisters are called Auntie and's Guru is called Grandmother. A master goes down her riches and assets to at least one of her chelas, ordinarily the senior chela. The Guru and the Chelas of a similar association is viewed as plunges assemble like a faction. There are number of tribe associations exist in a specific city, town or a geological territory. Furthermore, the leader of all these tribe associations, who takes real choices, is called 'Jamat'. At the point when a hijra bites the dust, it is the individuals from her home who organize the burial service. Suspension from a tribe is the outcome just of extreme mischief, for example, assaulting one's master. For lesser offenses hijras might be cautioned, fined, or have their hair style by the jamat. A residential unit of hijra for the most part contains five to fifteen individuals, under the course of a master or house director. Hijra families are organized around a center of moderately perpetual individuals, in addition to guests or momentary visitors, regularly hijras from another city, who remain for variable times of time.⁸

Hijras venerate Bahuchara Mata. The essential sanctuary of Bahuchara Mata is situated in Bechraji town in Mehsana area of Gujarat, India. They additionally love Lord Siva and perform move on Sitalsasthi (the 6th day of splendid fortnight of Odia month Jyestha, May-June), the wedding service of Lord Siva and Goddess Parvati with a confidence to get the gift (liberation from hijra life) of Lord Siva and Parvati. Most of the hijras of Odisha visit the celebrated Sitalsasthi Yatra of Sambalpur, Odisha to perform move. They additionally watch Sabitri Brata like the wedded ladies of Odisha for husband's long life.

The hijra weakening custom is the focal service of hijra life. It is medical procedure or task in which all male genital parts are expelled and changed from weak male to a strong hijra. It is viewed as resurrection or Nirvan. This procedure joins hijra with Arddhanariswar picture and intensity of Lord Siva and Bahuchara Mata, their central Goddess. A hijra birthing specialist plays out the custom. It needs 40 days to finish the procedure of Nirvan with post weakening limitation like the disengagement time of a tyke birth. At the finish of the forty-day disconnection period, the nirvan is dressed as a lady, is taken in parade to a waterway and in this way to a custom including richness imagery identifying with marriage and labor, turns into a hijra, and is then contributed with the influence of the goddess to favor and curse.⁹

STRUGGLE FOR EXISTANCE AND LEGAL PROTECTION

The historical backdrop of transgender in India follows back to the Mahabharata Age but they were stay disregarded socially, monetarily, politically and legitimately since that time. They have been confronting a great deal of separations even in the emergency clinics also. No endeavor was made to convey them to the standard. They were left to battle with their destiny. The economic wellbeing of the transgender in India had not lifted up much till date but rather in 2012 an appeal was recorded by National Legal Services Authority in

the zenith court of India to give them fundamental lawful insurance. Noteworthy court said it's anything but a social or restorative issue yet a human right issue. They are likewise subjects of India. So the soul of the constitution of India is to give break even with chance to each subject to develop and achieve their potential, regardless of station, religion, and sex. A seat of Justices K.S.RadheKrishnan and A.K.Skirl in discrete however simultaneous decisions said eunuchs separated from the paired sexual orientation be treated as third sex with the end goal of safe guarding their rights under our constitutions and the laws made by parliament and the state lawmaking body. On 15th April 2014 fair Supreme Court perceives transgender as third sexual orientation and on 22nd October 2018 of every a land mark administering on Tuesday the Supreme Court of India made the third sex status for them.¹⁰

The seat guided the inside and the states to find a way to regard them as socially and instructively in reverse classes and expand booking for affirmation in instructive foundations and for open arrangements.

The transgender network being perceived in India by the request of preeminent court as third sexual orientation, and the ongoing race of a hijramayor (MadhuBaiKinnear won race of the Raigarh civil company of Chhatisgarh by 4357 votes, overcoming BJP hopeful MahaveerGuru on fourth January 2015), things appears to be encouraging and we appear to move towards a progressively comprehensive future but gradually and not without setbacks. PadminiPrakas is additionally delegated as India's first anchorperson. On July-eighth 2018, multi-year old Mondal became the primary transgender judge of a LokaAdalat, Islampur of North Dinajpur, westBengal, on fourth July 2018 Sathyasri Sharmila, 36 turned into the principal transgender attorney, on first July 2016 AishwaryaRutuparnaPradhan turned into the main transgender government employee. K PrithikaYasini is the principal transgender police Sub-reviewer in Tamilnadu, India. India's first transgender school "Sahaj International" has begun at Thrikkara in Ernakulam District of Kerela and was introduced by Transgender lobbyist, essayist, and on-screen character Kalki Subramnyam.¹¹ Laxmi Narayana Tripathy, Transgender rights extremist is assuming a noteworthy job for inspire of the third sex network. With all we appear to walk forward a correct way for Third gender.

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