

TRANSGENDER PEOPLE IN TAMIL LITERATURE AND EPICS

Arunkumar.A*¹ and S. Thanigaivelan²

¹Research Scholar, Department of Philosophy, Annamalai University-608002.Tamilnadu, India

²Assistant Professor, Department of Philosophy, Annamalai University-608002.Tamilnadu, India

Abstract

In this world the human begin born is miracle in that that human begin must be born as without physical body. In the way the person was as full men or fully women in the way Transgender also born. It was happen by the change of chromosome. It was naturally happen. By the change of the chromosome the Transgender people facing many problem in the society, living without family, no food,jobless homelessness etc. Even though the Transgender is not new one to the society, many Tamil literature says about transgender in the Tamil epics. So the people were living in ancient period itself, so they are not new one to the world, and facing problem till now also. This paper focus about transgender life in the Tamil epics literature and the Tamilnadu Government take's the necessary action of their life.

Keywords: Transgender, Development, Tamil literature, Human begin.

Introduction

The word Transgender is normally used to describe these who transgress social gender norms. Transgender id often used as an umbrella term to signify one person who out brave, rigid binary gender constructions includes pre-operative and non-operative transsexual people who strongly identify with gender opposite to their biological sex.The life of transgender individuals is an everyday fight as there is no acknowledgment anyplace and they are shunned from the general public and furthermore disparaged (Arunkumar and Selvakumar,2018).

Transgender people

Transgender People are individuals of any age or sex whose appearance, personal characteristics or behavioral differ from stereotype about how men and women are supposed to be. The modern term transgender arose in the mid 1990 from the grass roots community of gender different people. In contemporary usage transgender has become an umbrella term that is used to describe to wide range of identities and experiences, including but not limited to transsexual people female and male cross dressing intersexes individuals and women and men regardless ofsexual orientation whose appearance or charactericls are perceived to be gender atypical. Transgender encompasses anyone who identity or behavior fall outside of stereotypical gender norms. That includes people who do not self identify as

transgender but who are perceived as such by other and thus are subject to the same social oppression and physical violence as those who actually with any of these categories and other meaning for Transgender include gender variant gender different and gender non-conforming.

History of Transgender in Tamil literatures

The origin of Tamil literatures can be traced even before 2000 years ago. Tholkapoair write Tholkappium as identified as the most traditional grammar book. In that Tholkappium, Tholkaipar mention about Transgender identity in the chapter of sol and the Tholkapoair mentioned in the chapter 12 people who surrendered their masculinity should not be mentioned as men. It can be understood that according to the author that people who surrender masculinities shall needed to be seen as women. In this passage, it can be understood that even those days Tholkapoair existence about Transgender community and discuss about their body language, gender identity and sexual identities. It may be identities by the many poets and writers. Later period of Tholkapiar the word pedu was mention about the word of pedu was existence in the Tamil literature refer about transgender community. It can be traced in the poem of Avaiyar. The poetess says about the gender transformation as biological flow. Manimagalai literature says about transgender. In the Tamil mythology the famous of legend book Silappathikarm and Manimekalai. These epics were description about 12 different types of dances of madhavi. One among those was pedi koothu, the meaning of pedi koothu in literally means impotence dance.

In The Hindu Religion about the Transgender Community

Some of the books describe to Hindu religion mentions about thirunangai community. Special there were specification about thirungai are as Ali. The name ali was few year ago the Transgender people were called as Ali, later it was changed as Thirungai/Transgender. Besides events of male god, changed the form of female noted in Hindu mythology. God Vishnu took the form of Mohini, Lord Vishnu took the form of female and save birth of god Ayyapan and while sacrificing arvan for the sake of success in war again lord Vishnu took the form of female. These even can be noted in Hindu mythology that gender Tran's formation was always supported by god. It was seen as equivalent to the status of supreme power.

Festival for Transgender community in Tamilnadu

Koovagam festival is the one of the most famous festival celebration for god Aravan. In the state of Tamilnadu in the place koovagam near Villupuram district in this place they celebrate this festival as very famous Lord Aravan was scarified to goddess kali in Mahabharata battle field for the sale of the success of Pandavas in the war. Based of this the last wish expressed by Aravan before death one night

family relationship with a girl friend after marriage Pandavas searched for a bride as none came forward to marry Aravan who would die soon after the marriage, Lord Krishna took form of Mohini and married Aravan. After one night relationship Aravan was sacrificed to Kali as decided and Mohini based on the story, Thirunangai communities who change themselves like Krishna from man to woman come together to marry Aravan in night and next morning would assume the form of widow.

Many Transgender communities across the globe can be seen in these festivals celebrated since many years. Just like some mainstream festivals such as Diwali and Pongal, Thirunangai communities would wear new dress and celebrate this festival with other peers. On the eve of this festival, rallies, book release, documentary film festivals, and HIV prevention –related events are organized. In these festivals, in addition to Thirunangais coming together it can be seen that they also adequately focus on their livelihood rights community development and social recognition.

Recognition of Transgender in Tamilnadu

Tamilnadu Government took steps to recognize transgender as a separate gender for the first time in the country. In Tamilnadu, a remarkable group of aravani activists have, through legal and advocacy measures, been able to get the Tamilnadu government to constitute an Aravani Welfare Board, meant especially to look after the welfare of the aravani community. The Board has ten aravani representatives who act in an unofficial advisory capacity. The welfare board is empowered to look into the various problems, difficulties and inconveniences faced by the transgender and based on these inputs, formulate and execute welfare schemes for their betterment. The government also announced to create a special database of transgenders that would help deal with their problems and demands. The database would be created by a non-governmental organization and would map the population of transgender in the state and find out their detailed demands such as ration cards, voter identity cards and health facilities etc.

It is the responsibility of the Government to ensure wide publicity through the print and visual media, of the fact that aravanis are entitled to get registered in electoral rolls and that transgender individuals could choose either male or female as their gender when applying for official identity documents. The state education department issued a G.O creating a third gender category for admission in educational institutions. As per this order educational institutions have to issue application form for undergraduate courses that will include transgender as a separate category. This will permit transgender to join any college of their choice whether co-educational, men or women colleges. Further, the government has issued guidelines for schools to provide for counseling of transgender students, counseling for families of transgender students to ensure they don't disown them, and ensuring disciplinary action against schools and colleges who refused to admit aravanis. Transgender are in need of equality and security, they are being shunned by the society, suffer offences and crimes and are

deprived of basic housing facilities. The transgender is not an age old phenomena. In ancient and medieval times they had some respect in the society recorded history says that transgender were used as palace guards. They were entrusted with the responsibility to look after the security of the female chamber of the Royal Place. However, with the advent of Victorian sense of, morality imposed by the British rule the transgender feel out of the mainstream, in India. The Indian society now sees them as evil and immoral. It is very heartening that very laudable efforts are being taken by the Government of Tamilnadu, mainly after the conference was organized in Chennai, to rehabilitate the transgender and to achieve quality for them in the community.

Conclusion

We are in 21st century, but some part of our society is deprived of the rays of 21st century. It can be said we are just developed in mechanics and technologies but as a person from within we are far from development. We are afraid of saying so because in previous centuries also some justice and attention was paid to them. We are just living longer life and not a quality life. We are treating some people of the society in a way where the word human can be questioned. It is not her quality of life, more important than its quality even for people marginalized by the mainstream as the lowest of society where the word human is under question the systematic violence that hijras face is reinforced by institution such as the family, media and the medical establishment, and is given legitimacy by the legal system. The discrimination and violence that hijras face shows that it is high time that both the government and the human rights movement in the country begin to take this issue with the seriousness it deserves.

ACKNOWLEDGMENT

The authors express sincere thanks to the Head of the Department of Philosophy, Annamalai University for the facilities provided to carry out this research work and also thanks to funding provide ICPR, New Delhi, India.

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