



HEALTH DISPARITIES OF TRANSGNDERS IN KOLHAPUR CITY

Dr. Deepak M. Bhosale

*Associate Professor,
Department of Social Work,
CSIBER College, Kolhapur*

INTRODUCTION:

In every society there are expectations that people will look and act a certain way depending on whether they are male or female. For many people this is just not the case, what you gender you identify with? They many not necessarily be as the same as the biological gender you were born with. The transgender is one of them. Transgender is a board term that refers to people whose gender identify an expression are different to social expectation of gender. There are nearly 15 million transgender in the word. They may see themes as male, female, gender not confirmed or other category of gender. A Transgender in south Asia is known A "Hijra", a person who have rejected his own assigned one gender (usually at birth on the basis of Their sex), but identifies as belonging to another gender, or does not conform with the Gender role their respective society prescribes to them.

DEMOGRAPHY AND STATISTICS:

The census of India does not list Hijras separately; they are usually counted as men, but upon request they may be counted as women. It is thus impossible to say with certainty how many Hijras there are in India. Large cities like Bombay or Delhi may have 5,000 Hijras living in twenty or thirty localities; the national estimate may be as high as 50,000.

Table No. 1: Number of Transgenders in Major States in India

State	No .of Third gender person(000s)
Uttar Pradesh	137
Andhra Pradesh	44
Maharashtra	41
Bihar	41
West Bengal	30
Madhya Pradesh	30
Tamil Nadu	22
Odessa	20
Karnataka	20
Rajasthan	17
India	488

LINGUISTIC AFFILIATION:

Hijras speak the language of the regions of India in which they were born and lived before joining the community. There is no separate Hijra language, although there is a feminize dintonation and use of slang that characterizes their talk. Hijras come from all over India and those from south India who move to the north learn Hindi as well as the regional languages.

KINSHIP AND DESCENT:

The major principle of social organization among the Hijras is the relation between gurus (teachers) and their chelas (disciples). This relationship is modeled both on the Hindu joint family and on the relationship of spiritual leader and disciple in Hinduism. The guru or senior person in the relationship is alternately conceived of as a father, a mother, or a husband, while the chela is regarded as a dependent. In guru, like an elder in a family, is expected to take care of the chela's material need and the chela is expected to show respect and obedience to the guru and give the guru "her" earnings. Through the relationship of guru and chela, the chelas or are like sisters. Every Hijra joins the community

Dr. Deepak M. Bhosale

under the sponsorship of a guru, wnoguru an ideally her guru for life. Hijras express the view that a Hijras could no more live without a guru than an ordinary person could live without a mother. Gurus also provide the umbrella under which Hijras earn a living, as economic territories among Hijras all come under the control of a particular guru and are oft-limits to the chelas of any other guru without explicit permission. Changing gurus, which involves a small ritual and an escalating fee, is possible, though frowned upon. In addition to the guru chela relationship, there are other fictive kinship relations of whom the guru is the centre: a guru's "sisters" are called aunt, and guru's guru is called "grandmother"(mother's mother). A guru passes down her wealth and possessions to one or more of her chelas, Usually the senior chela. Gurus and chelas belong to the same "house," a non localized symbolic descent group similar to a clan.

DOMESTIC UNITE:

The most relevant group in daily life is the hijra household. These are communally Organized, and usually contain five to fifteen people, under the direction of a guru or house manager. Hijra households are structured around a core or relative permanent members, plus visitors or short-term guests, often Hijras from another City, who Stay For variable periods of and Every Hijra in the household must contribute to its economic well-being by working and is given the basic necessities of life and perhaps a few luxuries. Older Hijras are no longer able or do not wish to work outside the house do domestic chores. Member so a household may have different gurus and belong to different houses

SOCIAL CONTROL:

The Hijra community has developed effective mechanisms of social control over its members, mainly through the near monopoly Hijra elders have over the opportunities for work. When a Hijra joins the community, she pays a "fee" which gives her the right to earn a living in the particular territory "owned" by her guru. Any Hijra who is thrown out of the community by her guru forfeits her

Dr. Deepak M. Bhosale

right to work as part of the group. Since all Hijra performances are arranged by a guru, a Hijra without a guru will not be invited to perform, nor can she beg for alms in anyplace already assigned to another Hijra group. A Hijra suspended from the community may attempt to form her own work group, but this is difficult as it requires finding an area not claimed by another Hijra group.

RELIGIOUS BELIEFS:

The power of the Hijras as a sexually ambiguous category can only be understood in the religious context of Hinduism. In Hindu mythology, ritual, and art, the power of the combined man/woman, or androgyne, is a frequent and significant theme. Bahuchara Mata, the main object of Hijra veneration, is specifically associated with transvestism and transgenderism. All Hijra households contain a shrine to the goddess that is used in daily prayer. Hijras also identify with Shiva, a central, sexually ambivalent figure in Hinduism, who combines in himself, as do the Hijras, both eroticism and asceticism. One of the most popular forms of Shiva is Ardhanarisvara, or halfman/half-woman, which represents Shiva united with his shakti (female creative power). The Hijras identify with this form of Shiva and often worship at Shiva temples. The religious meaning of the Hijra role is expressed in stories linking Hijras with the major figures of the Hindu Great Tradition, such as Arjuna (who lives for a year as a eunuch in the epic, the Mahabharata), Shiva, Bahuchara Mata (the mother goddess), and Krishna, all of whom are associated with sexual ambivalence.

CEREMONIES:-

The central ceremony of Hijra life-and the one that defines them as a group is the emasculation operation in which all or part of the male genitals are removed. This operation is viewed as a rebirth; the new Hijra created by it is called a nirvana. For the Hijras, emasculation completes the transformation from impotent male to potent Hijra. Emasculation links the Hijras to both Shiva and the mother goddess and sanctions their performances at births and Weddings, in which they are regarded as vehicles of the goddess's creative power.

Dr. Deepak M. Bhosale

Bahuchara has a special connection with the Hijras as emasculated, impotent men. Hijras believe that any impotent man who resists a call from the goddess to emasculate himself will be born impotent for seven future Births, Emasculation increases the identification of the Hjrns With their goddess, and it is in her name that the operation is ritually performed. A Hijras, called a "midwife," performs The operation after receiving sanction from the goddess. The ritual or the surgery and many of the postoperative restrictions involving special diet and seclusion imitate those of a woman who has just given birth. At the end of the forty-day isolation period, the nirvana is dressed as a bride just given birth taken in procession to a body of water and subsequently to a ritual involving fertility symbol is mrelatingting to marriage and childbirth, becomes a Hijra, and is then invested with the power of the goddess. In the Hijra emasculation ritual, we have Culmination of the paradoxes and contradiction characteristic of Hinduism: impotent, emasculated man, transformed by female generative power into creative ascetics, becomes able to bless others with fertility and fortune.

ART AND PERFORMANCE:

Hijras are performers at points in the life cycle related to reproduction, and thus much of their expressive culture employs fertility symbolism. Hijra performances are burlesques offer male behavior. Much of the comedy of their performances derives from the in congruities between their behavior and that of ordinary women, restrained by norms of propriety. Hijras use coarse speech and gestures and make sexual innuendos, teasing the male children present and also making fun of various family members and family relationships. There are some songs and comedic routines that are a traditional part of Hijra performances, most notably one in which a Hijra acts as a pregnant woman commenting on the difficulties at each state of the pregnancy. In all the performances blessing the newborn male, the Hijras inspect the infant's genitals. It is believed that any child born a hermaphrodite will be claimed by the Hijras for their own. In addition to traditional elements Hijras performances also include popular songs and dances from current favorite films.

Dr. Deepak M. Bhosale

ECONOMY:

Like every caste in India, Hijras are primarily associated with a few traditional occupations, Foremost among them being ritualized performances at childbirth and marriage. The Hijras Performance consists of dancing and singing, accompanied by a two-sided drum, and the blessings of the child or the married couple in the name of the mother goddess. In return for these blessings the Hijras receive badhai, traditional gifts n cash and goods, always including cloth, and grains.

FINDINGS:

- 1) The majority of respondents have taken Secondary education.
- 2) The majority of respondents became aware about him during 5- 10 years old.
- 3) The majority of respondents have accepted by parents after knowing about them.
- 4) The majority of respondents living in Home with parents.
- 5) The majority of respondents have joint family.
- 6) The majority of respondents have small family and members are below than 5.
- 7) The majority of respondents are living in parka home.
- 8) The fifty percent respondents are living in their own house.
- 9) The majority of respondents get satisfactory treatment from their family.
- 10)The majority of respondents are doing sex work as an occupation. 30 Percent respondents are doing both sex works as well as god worship.
- 11)The majority of respondents give priority of expenditure to food.
- 12)The majority of respondents are suffering from health problems.
- 13)The majority of respondents have not undergone any surgery.
- 14)The majority (100%) of respondents have aware about HIV, and take precautions before sexual activity.
- 15)The majority of respondents feel very painful problems during sex.

SUGGESTIONS:-

- 1) Essential the holistic approach is for their intervention. WHO defines health, "A state of complete physical, mental, and social wellbeing and not merely an absence of disease or infirmity".
- 2) Personal care i.e. Enhancing individual sense of responsibility.
- 3) Social support can be extended by family or significant people in their life, they can be taught good coping skills and life skills those are introduced by WHO.
- 4) Re-socialization is important.
- 5) Orienting transgender to re-modify their behaviour and bring out a desirable change for social adjustment.
- 6) Society needs be sensitized especially social institutions. Awareness in society to extending their support for alleviating the pain of transgender and being with them and create a cohesive social atmosphere. This will enhance "We-feeling" among the transgender which will help them for their social mobility and support them to vanish the stigma.
- 7) Their mental pain is due to the social stigma. This leads to depression, frustration, anxiety, aggression etc. they are the Victims of circumstances. If society and we all can understand their emotional turmoil then we are eligible to be good human being. If we fail to do this, then we are cruel and we cannot claim ourselves we are human being.
- 8) Hormone therapy to diminish unwanted secondary sex characteristics and produce or enhance secondary sex characteristics of the desired gender.
- 9) Helping clients in transition by providing guidance on how to face the process through small steps so as to make adjustment easier for themselves and the people they live and work with.
- 10) Transgender people may opt for surgery to alter breasts, genitalia or other sexual characteristics.
- 11) Some of them may choose a Social Transition that involve only cosmetic changes in

- 12)The marginalization of transgender people from society is having a devastating effect on
- 13)Transgender struggle with depression from stigma, shame and isolation caused by how dress, grooming or name for instance and no medical interventions. their physical and mental health. other treat them.
- 14)Anxiety was a significant problem for them. Therefore family acceptance along with peer support and identify pride are strong predictors resilience for transgender.
- 15)Providing resource and counselling to families to help them understand and accept transgender.

REFERENCES:

- 1) Laxminarayan Tripathi: "Me Hijra... Me Laxmi" translated by Vaishali Rode, fifth edition. Manovikas publication, pune.
- 2) Bindumadhavkhire.: "Saptrang Sampathik Trust, Pune.
- 3) Susan Stryker.: Transgender History Seal Press, Berkeley.
- 4) Martin Mitchell and Charlie Howarth: Trans research review published by Equality and Human Right Commission, Manchester 2008
- 5) Trans Student Educational Resources: "Basic terminology"
- 6) Jay Harcourt: "Current issues in Lesbian, gay, Bisexual, and Transgender health.
- 7) www.who.org.in (World Health Organization)
- 8) www.Naco.Nic.in (National AID's Control Organization)