

**Social World of Transgender (TG) and Men who have sex with Men (MSM)
in context of Varanasi UP**

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Abstract

Social world is a term by which we frequently used to 'universes of discourse' through common symbols, organizations, and activities and also involve cultural areas which need not be physically bounded. The TG and MSM Community is self-conscious in their social world. The concept has a long but vague history in symbolic interactionism and is discussed most clearly by Anselm Strauss (in Norman Denzin's edited Studies in Symbolic Interaction, 1978). Transgender and Men who have sex with men (MSM) is a population of at-risk due to their social environment. These population is marginalized in social group and also targeted for mistreatment and discrimination by other group of people. These people (MSM & TG) have an own community and they create a different way of living environment for their lives. They are used a different language and symbols for interaction to each other. In the social world of TG & MSM is very special for other because other community people did not understand of their symbols, signs and way of language. TG & MSM person may not be want recognized by other people. So they are used a different way of interaction. Culture of MSM and TG is also different from another people and community. The society of other people did not know the norms and culture of MSM & TG Community. The exchange of meaning through the language and symbols is a way by which people make sense of their own social world.

Key Word: Socialworld, symbols, MSM, TG, language, interaction, culture, norms.

Introduction

• About Varanasi

Varanasi is an ancient city of Uttar Pradesh in India. Varanasi district is situated in south east part of Uttar Pradesh. It is situated on the bank of the Ganga that is known as Holy River in India the city of Varanasi is located in the middle part of the Ganges valley of north India. Varanasi city is also known as Banaras and Kashi. This city is one of the oldest city in the world. Mark Twain, the English author and literature, who wrote that “Banaras is older than history, older than tradition, older even than legend and looks twice as old as all of them put together.”

Varanasi city is the ultimate pilgrimage spot for Hindus for ages. Hindus believe that one who is to die in the Varanasi city they would attain salvation and freedom from the cycle of birth and re-birth. The followers of the Hindus religion believe that the Ganga River in Varanasi is to have the special power to wash away the sins of mortals. The city is also a center of learning and civilization for over 3000 years. Sarnath, where Buddha preached his first sermon after enlightenment is just 10 km away from Varanasi railway station. The Banaras has been a symbol of Hindu renaissance, Knowledge, philosophy, culture, devotion to Gods, Indian arts and crafts have all flourished here for centuries. The Banaras is also a pilgrimage place for Jains. Varanasi is also known as city of temples and Ghats. Mrs. Annie Besant had chosen Varanasi as the home for her ‘Theosophical Society’ and Pandit Madan Mohan Malviya, established in 1916 ‘Banaras Hindu University, the biggest residential University in Asia. Varanasi is also a center of learning for ages. Varanasi is associated with promotion of spiritualism, mysticism, Sanskrit. We all know that Varanasi is the cultural capital of India. Varanasi has provided the right platform for all cultural activities to flourish. The cultural background of Varanasi city is very old and in present time in strong position.

• About Population of TG and MSM in Varanasi

The population of TG & MSM is not clear. Census of India is not calculated the population of these people for Varanasi. Census of India in 2011 was collected these population is around of 4.88 lakh with details related to their employment, literacy and caste. We all know that Uttar Pradesh is the most populated state in India and population density of Uttar Pradesh is 829. So in the state of Uttar Pradesh the population of these community people is 137,465. But

not clear population or exact population has been identified of these community people in Varanasi. The population of these community people in Varanasi is near around 650 to 700. The population of TG and MSM live together with their own community people in Varanasi. Their hot-spot is near railway stations Manduadih, Varanasi junction and Varanasi city railway station, interstate bus stand and truck parking area in Varanasi city.

Discussion

• About MSM and TG Social world

Social world is a term by which we frequently used to 'universes of discourse' through common symbols, organizations, and activities and also involve cultural areas which need not be physically bounded. We all live in 21 century and 20th century was began to recede into a historical memory of the globalization. My endeavor is to look into how the framework of the dubbing culture provide a way to conceptualise the relationship between Men who have sex with men (MSM) and transgender (TG), and the cultural logics through which they come to occupy subject position under contemporary discourses. Sociologist, psychologist and others have taken different approaches to identifying the causes of men's involvement in sexual activity. The Early contribution of the social scientists tended to view MSM and TG as pathological and identified predisposing psychological factors including lower intelligences, learning difficulties, emotional disturbance, sex role confusion etc. Men who have sex with men (MSM) & Transgender (TG) has also a characteristic of human differences which is also responsible for origin of stigma. The cultural condition creates social constructions and categorization of the groups. Foucault (1979), in the history of the sexuality, traces out how sexuality has been produced in a specific historical moment through social meaning and discourses. Goffman also argues in the same vein and trace the process of social stigma to the construction of the 'faulty person'. MSM and TG has a feeling of felt identity. MSM and TG also causes others to be ill at ease with their own working behavior. The male sex industry is large and diverse, and men enter sex work in different ways. Some men enter opportunistically through exchanging sex in public sex environments (PSEs); some make an independent and informed choice to sell sex; some take advice from friends; some reply to adverts in the paper and on the internet; some realize the money making potential of

their home web cams; and some exchange services to meet basic needs, such as a bed for the night. There are many entry routes into the sex industry. But, some choose it as an occupation by dislocating gender. The transition to modernity in Europe from the seventeenth to the nineteenth centuries – in particular the second half of the so-called Victorian era – is the most extensively scrutinized (Foucault 1980). The reshaping of gender and sexuality in colonial and post-colonial non-Western contexts has also been extensively studied, as in the case of Gupta's study of 1930s Uttar Pradesh, India, Rao's (1991) analysis of prostitution in Brazil in the early twentieth century, and in Delaney's (1995) account of the transformation of the gender imaginary at the birth of the modern Turkish nation-state. Historical studies describe the control and punishment of 'loose' female sexuality and homosexuality in Europe long before the transitions to modernity in Europe and Asia (Crompton 2003; Van der Meer 2004), including of the part played by the Catholic Inquisition (Castañeda 1998; Mott 1992). Parallels can, therefore, be drawn between what we are experiencing today and other historical realities. Practically all progressive political and social thinkers devoted to analyses of 'globalization' or 'late capitalism' identify shifts in gender and sex orders as one main feature of great transformations under way, even when their conclusions about the direction these shifts may take differ (Giddens 1991). To define MSM and TG in the context of it is necessary to understand the meaning of the concept. The body is the first and most natural tool of man (Marcel Mauss, 1979).

Men who have sex with men (MSM) is the concept used to categorize males who engage in sexual activity with other males, regardless of how they identify themselves. The term came into limelight after the 1990s and the term was used by epidemiologists as a surveillance tool to better identify. The term "MSM" instead focuses on behaviour rather than cultural or social self-identification. The word 'MSM' is a new medical and social discourse and terminology. It came after the ending of historical silence. In early era, "Men who have sex with other men is called MSM". Majority of the MSM activities are underground i.e. people don't want to get as MSM. Mental and emotional level can be quite enormous as a result of leading a double life. In India it's have different categories. These are:-

- **Hijras:** Hijras belong to a distinct socio-religious and cultural group, a third gender (apart from male and female). They may dress in feminine attire (cross dress). Among the hijras there are emasculated (castrated, nirvana) men, non-emasculated men (not

castrated, akva/akka) and inter-sexed persons (hermaphrodites). They are often referred to as transgender.

- **Kothi:** The other one is referred as Kothi. This term is used to describe males who show varying degrees of “femininity” (which may be situational), they take the “female” role in their sexual relationships with other men, and are involved mainly though often not exclusively – in receptive anal/ oral sex with men. Some proportion of kothis has bisexual behavior and many may marry a woman.
- **Double Deckers:** Kothis and hijras label those males who both insert and receive during penetrative sexual encounters (anal or oral sex) with other men as Double Deckers. These days, some proportions of such persons also self-identify as Double Deckers.
- **Panthis:** The term panthis is used by Kothi and Hijras to refer as “masculine” insertive male partners or anyone who is masculine and seems to be a potential sexual partner.

Men have sex with other men for many different reasons. In every society a minority of men are sexually attracted to other men. Many have wives or girlfriends and children, but they prefer sex with men. Some are single and only occasionally have sex with women. Some never have sex with women. Some men have sex with other men for money or gifts. They may prefer men or they may prefer women, but need or want the material reward that other men give them for sex. Some men have sex with men because no men are available – because girls have to protect their virginity until marriage and women’s sexuality is socially policed. Teen age boys in boarding school or adult men in single – sex institutions like prisons or the armed forces may seek other men for sexual release. Most sexual acts between men are consensual. However, some men are raped or otherwise forced into sex by other men for sexual release, especially if there is power difference. This is common in prisons, but can occur anywhere. Some men use psychological rather than physical coercion to oblige other men to have sex with them. When two men have sex, they need not always be doing so for the same reason. In a commercial exchange, for example, the client probably prefers men, while the man he is paying prefers women but is forced by economic need to perform sexual favours, other men may sell their body to gratify a sexual desire to be penetrated. Why do men sex with men? There are many reasons for this. These are, desire for specific sexual acts, for pleasure and enjoyment, for play and curiosity, wife will not perform anal / oral sex or husband is ashamed to ask, men are easier

to access but men are socially policed, for money, employment, favours, rewards, no one suspicious when men mix with other men, anus is tighter than vagina and gives more pleasure, no commitment to marriage and it is not considered “real sex”. Our society is not supporting this group and hate them and saw with a narrow thinking that was the matter of solicitude.

Transgender (TG): Men or Women can also Transgender and they are known as Transgender (TG). TG is a term for people whose gender identity, expression or behavior is different from those typically associated with their assigned sex at birth. Transgender is a broad term and is good for non-transgender people to use. “Trans” is shorthand for “transgender.” (Note: Transgender is correctly used as an adjective, not a noun, thus “transgender people” is appropriate but “transgender” is often viewed as disrespectful. Transgender category have also in two types. These are:

- **MTF:** MTF means a male person has been converted his sexual identity into a female, so that those men, who have been assigned the gender of male at birth but after some years they know their reality of feelings and behavior that their true identity is really female then they transited as a female.
- **FTM:** FTM means a female has been converted her sexual identity into a male, so that those women who have been assigned at birth as a female but after some times or years they know their true identity is that they are not a female then they have transitioned into a male.

In the 1990, a study had multiple sex partners of different genders and the motivating factor in becoming a sex worker seemed to be economic. What we, however, failed to do in this project was to situate the sexual orientation, sex work and sexual practices within the totality of their personhood. The shaping of a character or an identity is manifested in your self-actuations, personal motivations, ambitions and realizations. Social or cultural norms and values, which can be found in education, family life, media, religion, contribute to this identity. The identity of the sex worker in this sense is internally shaped and externally constructed by a person. Identity is a result of a self-hood and as it refers to the integration of the self, or the person, as a whole. Identity may emphasize on self-perception, sometimes on classification by outsiders; it may

mean a well-integrated personality or one element of a multiplicity of identities. The concept of self-hood provides an opportunity to highlight how the male sex workers see themselves. Second, it draws attention to their different identities (homosexual, heterosexual, bisexual, worker and male gender) to maintain the general perspective of their whole personality. Applying these term in relation to the male sex workers, study will be going to explore the relationship between who they are and what they do. Questions like “What motivates them to become a sex worker?” “What is “work” for them?” “What does sexuality mean for them?” will be asked. However, it is an inevitable that in the course of this thesis, the question of the identity of the MSM and TG would surface whether they are homosexuals, heterosexuals, or bisexuals. The present situation will demarcate into the subject matter of MSM and TG journey to pleasure and personal goals in life. The situation will also tries to document the life histories of the male sex worker. There is a need to understand the MSM and TG, whose identity or a label is consciously attaches to an individual, at the same time, a reflection of what they do with regard to their body (i.e., making body more commercial to clients) and perceptions about the work. Thus, the character identity and the work style of the MSM and TG will explored on the basis of their perceptions of their sexualities, identities and work.

These population is marginalized in social group and also targeted for mistreatment and discrimination by other group of people. These people (MSM & TG) have an own community and they create a different way of living environment for their lives. They are used a different language and symbols for interaction to each other. A general activity is being adopted by MSM & TG that they are clapping by hands always while interacting with other. The culture of this community is that they live among in “**Dera, guru and Chela**”. The all life cycle is around in these three. MSM and TG are lived there that is called **Dera**, in which under security and protection that is called **Guru** and Guru is belonging their own community. All permissions and regards is first and last for Guru in this community. That is a special for their culture, and those are lived with them is called Chela. Their culture is very different from the other culture. There gesture and posture is always looks like a female and they act just like a female. They have special language and behavior. All have a special behavior in way of speaking, asking and all is different from another people. So they look different from other. In the social world of TG & MSM is very special for other because other community people did not understand of their

symbols, signs and way of language. TG & MSM person may not be want recognized by other people. So they are used a different way of interaction. Culture of MSM and TG is also different from another people and community. The culture of MSM and TG is that they live in a community which the society of other people did not know the norms and culture of MSM & TG Community. So we can say that the exchange of meaning through the language and symbols is a way by which people make sense of their own social world.

Conclusion

Life world of TG and MSM are mainly determined through the politics of contextuality and indexicality. Indexicality is mainly a semiotic agents (language and appearance) that also determine interactional pattern of the MSM and TG. It is central to the realm of micro contextual world from where they get meaning. They used different gesture and language for their domination in others world which is varied from the different social reality. This also identified several factors that played an important role in life-world of TG and MSM. The identified factors are transitioning, fulfillment of pseudo and erotic desire whereas their life-world is also a kind of trans-community solidarity. It also helps them to coping with the stigma and other discrimination. Organizing feast, consuming alcohol and drugs are the constructive part of the cultural life of the TG and MSM. Stigma, deviance, faulty identity is the thick as thieves of their life-world. The behavioral patterns of the TG and MSM are mainly determined by the culture and life organization of the community.

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