

# Tansvestment of inner self. indulging themselves in

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Tansvestism is defined as practice of dressing up or acting in such a manner, that it shows your association to opposite sex. Some religion also exercise this as their religious practice e.

g. in India man dress up like woman to please their goddess radha , in Italy man wear wedding dresses and walk in street etc. Third gender people are often named by society as eunuchs but it also comprises of transsexual, hermaphrodites and transvestites (Imre, 2011). They also hold the same right as every Pakistani but are never treated equally. Or as a member of society their rights are not protected.

Deviance is state of diverging from the set standard of society or simply it is violation of social norms. It is hard to define deviant behavior because not everyone agrees what should be considered as deviant. Tansvestism can also be seen under the view point of sexual deviance.

It can be taken as a medical condition which can be cured psychologically by carefully looking at the hidden reason. Cross-dressing may not be socially accepted this habit also forms by negative attitude. It might be source of inner satisfaction (Woodhouse, 1989). It is reported that Pakistan has more than half million active transvestites (Redding, 2016). The phenomenon of dressing up like other gender or acting like other gender has a close link with satisfaction of inner self.

Indulging themselves in a practice of dressing up like opposite gender has a close link with their contentment. They usually pose, walk and even talk in such a way that they belong to other gender. The origin of Tansvestism is to be found in the personality of a person, and is founded on early childhood

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experience that is open interpretation of theory of Sigmund Freud. For him Transvestism to highly occur in passive men who have low sexual urge (King & Ekins, 2007). The Royal College of Psychiatrists (RCPs 1998) observed that the outcome of gender disorder can be pacified and require careful attention to emotional and developmental needs.

Young boys can experience congruency between sex and gender. This behavior is usually not on purpose or to tease other people but these people are not comfortable in their body. They perceive the events differently.

It can be due to gene mutation. However transvestites are more comfortable in gay community (Ekins & King, 2005). There is movement in European society for transvestites to establish their own position they don't expect themselves to be categorized as man or women. This is especially true from legal perspective (O'donovan, 1985).

However, contemporary Transvestism may be a new way for a person to express different forms of identity and sensibility (Evans, 2007) even though it is susceptible to judicial impediments. This biological determination of gender also affects a person's position with regard to the regulations of sexuality by the criminal law, employment law, social security law, family law, sex discrimination and even capacity to marry (Coleman, 1996). Hence, laws encode the widely held assumptions that gender is dichotomous and resides within the individual. A person can be classified as masculine or feminine but not both the social construction of gender identity is used to maintain structural patterns of male dominance and female subordination. The categorization is not only a way of seeing differences, but also a way of

creating differences (Crawford & Mendelson, 1995). Gender is thus a self-fulfilling social creation, which creates difference between the sexes (Crawford & Mendelson, 1995). Sociologists take the approach of Tansvestism as an expression of personal identity. The labeling of their behavior has pushed themselves with certain pathology.

As they do not want to be considered deviant, they enact a masculine image and, try to normalize their cross-dressing by presenting it as another hobby. So, many transvestites tend to stay secret in order to avoid being labeled as deviant. To avoid guilt and secrecy, they have also created groups and formed sub-cultures that reflect their ideology of femininity. This identification has also generated sub-cultures of people sharing the same behavior. Cross-dressing has been studied from the perspective of cultural and media studies, but the focus has been on sexually ambiguity in the theatre and entertainment industries (Dean, 1993). Very little research has treated cross-dressing within everyday life.