

Transvestism in modern world

Literature, Russian Literature



Travestis Travestis are biological males who act and fashion themselves as highly feminine. This paper suggests a dis on how travestis think.

Particularly, the following paragraphs delve on what they may cogitate regarding charity girls, yellow cabs, U. S. teenagers, lesbians who have sex with men, and straight white men who have sex with men. Since travestis generally deride women, they may empathize with the misery of charity girls and misunderstood teenagers, as well as other vague sexual relationships; nonetheless, they ultimately view themselves as superior as compared to the opposite gender such as yellow cabs. According to American history, charity girls were young females who had sex with men who were mostly soldiers in exchange for food or money (Smith: “ In a Teenager’s Plight, the Forgotten History of the “ Charity Girls’). In addition, they were rounded up for their suspected venereal diseases and isolated in detention camps and clinics and were subjected to unsure as well as embarrassing medical procedures and manual labor. Many travestis are working as prostitutes (Kulick). Like the charity girls, survival is a result of having sex with men. Also, a number of travestis suffer from social stigma due to sexually transmitted diseases. Moreover, “ the military regime had made it difficult for travestis to appear openly on the street in female clothing- males who did so risked being arrested and subjected to prolonged humiliation and torture” (Kulick 142). Hence, the sorrowful experience of charity girls in the early 20th century of New York is something that can be related with. As for Japanese yellow cabs, they are somehow more privileged with their luxury to travel or to have upper-class clients. With this perspective, travestis think that they are more skilled and attractive to foreigners as compared to the

Japanese prostitutes. With more almost-perfect bodies, the travestis are certainly more attractive to nostalgic tourists. Moreover, their ability to be sensitive to the male physiological reactions equip them with expertise to satisfy pleasure seeking customers. As a whole, the pursuit of prostitution of the charity girls and yellow cabs are relatable; however, they are mostly seen as lower classes due to their gender. In her book, Sinikka Elliot talks about what parents think about the sex lives of their teens. “ For the parents I interviewed, teenagers are asexual until at least college or some other adult milestone, or until proven otherwise...” (Elliot 27). Clearly, a number of American parents do not have accurate information regarding their children’s sexuality. Through a travesti’s eyes, it is highly probable that a lot of the youth in the United States are very much misunderstood by their fretful, over-protective, imprudent, or in-denial folks. Moreover, the socio-cultural construct that needs to be changed in the U. S. is also essential to happen in many other countries such as where countless of travestis live like Brazil and certain European countries. Like the misjudged adolescents, travestis are most often misconstrued and unrecognized. A significant advocacy for the travestis must be initiated and upheld especially in the sectors of legislation and education. Vis-a-vis how men and women are depicted in popular magazines, the sensual models are mainly being emulated by travestis. The high-fashion and suggestive outfits enhance one’s attractiveness. In addition, the models bodies are frequently used as standards when they inject silicone and take estrogen pills. However the picture perfect physiques may be sources of insecurities. Some may not get diffident while others may not want to admit their self-doubts. This is

supported by the book, *Travesti: Sex, Gender, and Culture among Brazilian Transgendered Prostitutes*: “Travestis must employ artifice to achieve the appearance of naturalness...travestis remain insecure about their appearance” (Kulick 202). Concerning people who engage in sexual activities that do not reconcile with their gender identities, travestis may point out that this is understandable. “American literary theorist Marjorie Garber, who in her book *Vested Interests* lavishly argues that the very essence of transvestism is its refusal to be contained by binary thinking or social structures” (Kulick 226). Hence, some individuals have sexual partners who do not line up with their stereotypes since it is utterly ineffective. However, travestis would also add that this happens because the other genders are just pretentious. “In the eyes of travestis, however, all these individuals—whether they be limp-wristed queens, straight acting “butches”... are viados, homosexuals just like themselves. But they are viados who disguise their true nature and pretend to be something that they are not” (Kulick 225). Furthermore, since travestis see themselves as the ultimate desired result of homosexuality, they may advise lesbians who have sex with men and straight dudes who have sex with men to stop denying the Ur-incarnation. The aforementioned discussions touch some of the elements on how gender expectations have been construed. Countless mind sets have a hard time comprehending the concept of being a travesti since it is not a part of their known ethos. There is a culture lag that is happening in different countries regarding this gender issue. Since time in memorial, social agents have commonly acknowledged two kinds of sexes (male and female), thus only two kinds of genders (masculine and feminine). Churches, schools, and

homes have edified that women and men are different and that they should behave respectively or else suffer from various sanctions. The meaning of travesti is quite challenging to be assumed since the majority of the masses cannot exactly place it in how they conceptualize their world. Therefore, under the present circumstances, the acquiescence of trasvestism for most peoples' social constructs still remains to be pessimistic. Works Cited Elliot, Sinikka. *Not My Kid: What Parents Believe about the Sex Lives of Their Teen agers*. New York: New York University Press, 2012. Print. Smith, Dinitia. In a Teenager's Plight, the Forgotten History of the " Charity Girls'. *The New York Times*, 20, Jan. 2007. Web. 5 May 2013. Kulick, Don. *Travesti: Sex, Gender, and Culture among Brazilian Transgendered Prostitutes*. Chicago: University of Chicago Press, 1998. Print.