

**'BEYOND THE BINARY: A LOOK AT
GENDER DIVERSITY'**

March 1-2, 2019

REGISTRATION FORM

Name _____

Designation _____

Organization _____

Sex Male Female Transgender

Postal Address _____

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Please tick in the appropriate box:

Participation only

Paper/Poster Presentation

Title of the Paper _____

Author(s) _____

Registration Fee Details*

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Departure Date and Time: _____

Date: _____ Signature _____

Place: _____

* Note: Delegates are requested to make their own arrangements for accommodation.

**National Seminar
On
'BEYOND THE BINARY: A LOOK AT GENDER
DIVERSITY'**

March 1 - 2, 2019

Gender and social identities have long been issues of contention within human society. Until the 1960's the term 'Gender' was primarily used for either feminine or masculine references. In 1968, Robert Stoller, while writing on trans-sexuality began using the term 'Sex' to refer specifically to the biological traits and the term 'Gender' to refer specifically to the degree of femininity or masculinity exhibited by a person. While a lot has been written and said about the masculine and the feminine, a rather large group of people who lie somewhere between those two extremes are often left out of such discussions. The transgender defy all such easy categorizations.

Transgender includes binary trans-men and women, non-binary people, gender-queer persons and gender non-conforming persons. It refers to someone whose gender doesn't match with the gender that was assigned to them at birth.

The transgender have existed in every culture, race, class and religions since the inception of human life. In India, this non-binary category is divided into many groups like-Hijras, Kinnars, Eunuchs, Aravanis/Thirunangi, Kothis and Shiv Shaktis. However, the culturally and socially powerful binary group has largely ignored this heterogeneity and continues to cloak it under convenient labels. The different identities are often put aside or clubbed under simplistic terms like LGBTIQ (lesbian, gays, bisexual, transgender, intersex and queers). These generalizations conceal the fact that a definitive LGBTIQ identity does not exist. It is shocking that being a part of society, transgender is treated as ignored or zero population.

The lack of empathy and visibility for the non-binary contributes to the perpetuation of systemic injustices meted out to them. Prejudices and stereotypes negatively affect social perception and attitude towards the transgender. At the same time, the social exclusion also tarnishes their self-perception and scars them psychologically.

Denied the full rights and protections of citizenship, they endure shaming and assault; exclusion from the rights and privileges of marriage and parenthood; curbs on their rights of expression and association; the absence of sexual autonomy; demeaning stereotypical depictions in the media; harassment and disparagement in everyday life; and exclusion or marginalization in public spheres and deliberative bodies, all of which are injustices of recognition.

For their inclusion in the society the Supreme Court has directed Central and State Governments to grant legal recognition of gender identity whether it is a male, female or third gender. A part from this, they are also directed to legally recognize for people who are transitioning within male/female binary. Proper health and sanitary facilities to Transgender must be ensured by Centre and State.

On 24th April 2016, a private member's bill entitled "The Rights of Transgender Persons Bills, 2014", was passed by the Rajya Sabha and introduced in the Lok Sabha. The Bill deals with the different aspects like Social inclusion of Transgender, their rights and entitlements, financial and legal aids, education and skill development and prevention of abuse, violence and exploitation of Transgender.

Despite an increase in social awareness about and legal resources afforded to the transgender, our society has a long way to go in ensuring

safety, dignity and freedom for transgender so that younger generation of trans people who are yet to come out or are still questioning their gender identity don't have to suffer due to prejudices and ignorance. This seminar has been organized to provide an opportunity to delve in the myriad of aspects that must be addressed in our quest towards an equal space for all genders.

Sub theme of seminar includes:

1. Anatomical changes and role of Hormones in Transgender
2. History and Mythology of Transgender
3. Transgender: Problems in Parenting and Socialization
4. Sexuality: LGBTIQ
5. Kinnar Society in literature and their Autobiographies
6. Psychological Issues related to Gender Diversity
7. Ignorance at Public and Private Level
8. Exclusion and Inclusion – Economy, Politics, Education, Health, Social Welfare, Policies and Population studies
9. Media – Role and Reflection
10. Life and livelihood
11. Human rights and legislation

Note: Sub themes are only suggestive.

SUBMISSION OF ABSTRACT AND FULL PAPER

Kindly send your abstract through email at bblgdb2019@gmail.com (not more than 250 words) latest on or before **15.12.2018**. For English text use font Times New Roman and for Hindi text use Font Kruti Dev 010. For further queries you may contact convener of the seminar.

DEADLINES

Last date for submission of Abstract - **10.02.2019**
Submission of Full Paper for publication - **15.02.2019**

REGISTRATION FEE

Teachers - Rs. 1000/-
Research Scholars - Rs. 800/-

Registration Fee can be paid online on the following details:

Name of Bank:	Bank of Baroda
Name of Branch:	BHU Branch, Varanasi
A/c No.:	2779020000684
Name of A/C:	INR 2779 BEYOND THE BINARY A LOOK AT GENDER DIVERSITY
IFSC Code:	BARB0BHUVAR

ADDRESS FOR CORRESPONDENCE

Principal, Mahila Mahavidyalaya, Banaras Hindu University, Varanasi-221005.

FOR QUERIES KINDLY CONTACT

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Venue: Mahila Mahavidyalaya, BHU, Varanasi-221005.

BANARAS HINDU UNIVERSITY

Banaras Hindu University, the capital of knowledge was established in 1916 by Mahamana Pt. Madan Mohan Malaviya Ji. It is perhaps one of the few universities in the world where courses ranging from primary school to higher research are taught and pursued at one place. Spread over 550 hectares the picturesque main campus houses most of the academic units including IIT (BHU), institutes of Medical Sciences, Agricultural Sciences, Environment and Sustainable Development; fifteen Faculties, Mahila Mahavidyalaya and three schools. The south campus at Barkaccha spread over 1104 hectares is emerging as a new hub of knowledge and technology dissemination in the region.

MAHILA MAHAVIDYALAYA

Mahila Mahavidyalaya established in 1929, originally named Women's College) of the Banaras Hindu University is a landmark in the history of women's education in India. MMV is one of the first institutions to champion the cause of women empowerment through education.

It currently runs UG programmes in Arts, Education, Performing arts, Visual Arts, Science and Social Sciences as well as PG programmes in Bioinformatics, Home Sciences and Education. Mahila Mahavidyalaya plays an important role in the safeguarding and promotion of women's rights.

ABOUT THE CWSD

Established in 1988 the CWSD is now an integral part of Banaras Hindu University. It is consistently working towards making gender friendly and egalitarian social order as stated by the University Grants Commission. Due to the Centre's performance and achievements, the UGC Standing Committee on Women's Studies assigned it the status of a Resource or Nodal Centre in 1997, i.e. under Phase III with special mandate for promotion of Women's Studies with strong academic and action-oriented thrust in the region.

VARANASI

Varanasi, popularly known as Kashi or Banaras is one of the oldest living cities in the world. Besides being a cultural and religious centre of India, it occupied a preeminent place from ancient times as a great seat of learning. The glorious tradition of education and erudition of Varanasi is being kept alive by Banaras Hindu University founded by Mahamana Pt. Madan Mohan Malaviyajji.

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MAHILA MAHAVIDYALAYA
&
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