

randi khana

randi khana: An In-Depth Exploration of a Controversial Term and Its Cultural Contexts

Understanding the term "randi khana" requires delving into its linguistic, cultural, social, and historical layers. The phrase, often loaded with negative connotations and social stigma, is rooted in South Asian languages, notably Hindi and Urdu. This article aims to explore the origins, cultural perceptions, societal implications, and the broader discourse surrounding the term "randi khana," providing a comprehensive overview for readers seeking clarity and insight.

Origin and Etymology of "Randi Khana"

Meaning of the Term

The phrase "randi khana" is a compound term in Urdu and Hindi, where:

- "Randi" refers to a woman who is involved in sex work, often used derogatorily.
- "Khana" translates to "house" or "place."

Together, "randi khana" colloquially means "brothel" or "house of prostitutes." It is a slang term that has historically been used to describe places where sex work is conducted clandestinely or openly.

Historical Roots

The concept of designated spaces for sex work has existed in various cultures for centuries, often associated with social marginalization. The term "randi khana" emerged in South Asian societies as a colloquial way to refer to such establishments, often carrying pejorative undertones. Historically, these places were clandestine, and societal attitudes largely stigmatized the women and establishments involved.

Cultural and Social Perceptions

Stigma and Social Stigma

In South Asian societies, the term "randi khana" is heavily stigmatized. It is used to shame, demean, or marginalize women involved in sex work, reflecting broader societal attitudes that view such work as immoral or shameful. The stigma extends to the families and communities associated with these women, often leading to social ostracization.

The social perception of "randi khana" is intertwined with issues of morality, legality, and gender norms. Women associated with such places are often portrayed negatively in media, literature, and popular discourse, reinforcing stereotypes and social exclusion.

Legal and Moral Perspectives

Legally, sex work is a complex issue in countries like India, Pakistan, and Bangladesh, with varying degrees of regulation and criminalization. Despite some legal frameworks allowing certain aspects of sex work, establishments like "randi khana" are typically considered illegal.

Moral perspectives often equate "randi khana" with vice, corruption, and societal decay. These perspectives influence law enforcement, policymaking, and social attitudes, which tend to criminalize or suppress such establishments rather than address underlying issues.

Economic Factors and the Role of Poverty

Many women involved in sex work, and by extension those associated with "randi khana," do so due to economic necessity. Poverty, lack of education, and social marginalization often push women into this line of work.

Understanding the socio-economic factors is crucial to framing the issue beyond mere morality and stigma. It highlights the need for social support systems, education, and economic empowerment to address the root causes.

Broader Discourse and Contemporary Issues

Human Rights and Sex Work

The global debate around sex work revolves around issues of human rights, autonomy, and safety. While some advocate for the decriminalization and regulation of sex work to protect workers' rights, others push for abolition, citing moral concerns.

In this context, "randi khana" is often discussed as a symbol of systemic issues—exploitation, trafficking, and violence. Recognizing the rights of sex workers, including those working in or associated with "randi khana," is essential for framing policies that prioritize safety and dignity.

Modern Perspectives and Change

Recent years have seen a shift toward more nuanced understandings of sex work. Movements advocating for sex workers' rights emphasize:

- Decriminalization
- Access to healthcare
- Protection from violence and exploitation
- Social acceptance

This shift challenges traditional stigmas attached to "randi khana" and encourages society to see sex work through a lens of human rights rather than morality alone.

Legal and Social Interventions

Legal Frameworks

Different countries have varied approaches:

1. **India:** Sex work is not illegal per se, but activities like brothel-keeping and pimping are criminalized.
2. **Pakistan:** Sex work is illegal, and establishments like "randi khana" are considered criminal enterprises.
3. **Bangladesh:** Similar to Pakistan, with ongoing debates about regulation and rights.

Legal interventions focus on:

- Raids and shutdowns of illegal establishments
- Providing rehabilitation and social support
- Protecting victims of trafficking

Social and Policy Initiatives

Efforts to address issues surrounding "randi khana" include:

- Awareness campaigns to reduce stigma
- Support programs for women seeking alternative livelihoods
- Legal reforms aimed at protecting sex workers' rights
- Community-based programs to prevent trafficking and exploitation

Addressing the Root Causes and Moving Forward

Socio-Economic Development

Addressing poverty and lack of education is key to reducing dependence on sex work. Strategies include:

- Improving access to quality education
- Providing vocational training
- Implementing social safety nets
- Empowering women economically

Changing Societal Attitudes

Reducing stigma and promoting acceptance involves:

1. Educational campaigns about human rights and dignity
2. Media representation that humanizes sex workers
3. Community dialogues to challenge prejudiced views

Legal Reforms and Policy Development

Progress requires:

- Clear and humane legal frameworks
- Decriminalization where appropriate
- Implementation of protective laws
- Ensuring access to healthcare and justice

Conclusion

The term "randi khana" encapsulates complex social, cultural, and legal issues that extend beyond its literal meaning. It is a reflection of societal attitudes towards sex work, morality, gender roles, and economic disparity. While historically associated with stigma and marginalization, contemporary discourse increasingly recognizes the importance of safeguarding human rights, providing social support, and addressing systemic root causes.

Moving forward, a compassionate and pragmatic approach—focused on empowerment, legal reform, and societal acceptance—can help transform perceptions and improve the lives of those involved in or associated with such establishments. Recognizing the multifaceted nature of "randi khana" encourages a nuanced understanding and fosters informed dialogue aimed at social justice and human dignity.

Frequently Asked Questions

What is the meaning of 'randi khana' in colloquial terms?

'Randi khana' is a derogatory term in some South Asian languages, often used to refer to a place associated with prostitution or illicit activities. It is considered offensive and disrespectful.

Is 'randi khana' a legal establishment in any country?

No, establishments involved in prostitution are illegal in many countries, and using or promoting terms like 'randi khana' is associated with illegal activities and is socially unacceptable.

What are the social implications of using the term 'randi khana'?

Using the term 'randi khana' can perpetuate stigmas against sex workers and marginalized communities, and it is considered disrespectful and offensive in respectful conversation.

How can one discuss issues related to sex work respectfully?

Discussions about sex work should be approached with sensitivity and respect, using appropriate and non-offensive terminology, and focusing on human rights, safety, and legal aspects rather than derogatory slang.

Are there any legal repercussions for using the term 'randi khana' publicly?

While the term itself may not be illegal, using it publicly can be considered offensive or defamatory, potentially leading to social backlash or legal issues if it incites hatred or defamation.

What are the safer and more respectful ways to refer to establishments involved in sex work?

Terms like 'escort services' or 'sex work establishments' are more neutral and respectful, acknowledging the human rights and dignity of individuals involved.

How can awareness about the harms of stigmatizing language like 'randi khana' be increased?

Educational campaigns, promoting respectful dialogue, and raising awareness about the human rights of sex workers can help reduce stigma and encourage respectful language.

Additional Resources

Randi Khana: An In-Depth Exploration of Its Cultural, Social, and Legal Dimensions

The term "randi khana" is a colloquial Urdu phrase that translates roughly to "brothel" or "house of prostitutes" in English. It is a term rooted in South Asian socio-cultural contexts, particularly in Pakistan and India, and often carries a heavy connotation linked to morality, legality, and social stigma. This review aims to provide a comprehensive understanding of the concept, history, societal implications, legal stance, and ongoing debates surrounding randi khana.

Understanding the Term: Origins and Etymology

Historical Roots

- The phrase "randi khana" historically refers to establishments where sex work is conducted.
- Its usage dates back centuries in South Asian societies, often intertwined with the complex social fabric involving caste, class, and gender dynamics.
- In traditional contexts, such establishments were sometimes linked to royal courts or aristocratic households, although secrecy shrouded much of their history.

Etymology and Linguistic Breakdown

- "Randi" is a colloquial Urdu term for a prostitute, with roots in older regional dialects.
- "Khana" means "house" or "place."
- Combined, "randi khana" literally translates to "house of prostitutes," a term that is often viewed as derogatory or pejorative.

Legal Status and Regulation

Legality in Pakistan and India

- In Pakistan:
 - Sex work is illegal under the Pakistan Penal Code (PPC), but enforcement varies.
 - Many establishments function clandestinely, often operating under the guise of other businesses.
 - There are occasional crackdowns, but due to socio-economic factors, many continue to operate covertly.
- In India:
 - Sex work itself is not illegal if conducted consensually and privately.
 - However, operating a brothel, pimping, and soliciting are criminal offenses under the Immoral Traffic (Prevention) Act, 1956.
 - Many randi khanas operate in a legal gray zone, often facing raids and shutdowns.

Legal Challenges and Human Rights Concerns

- Human rights organizations emphasize the importance of safeguarding sex workers' rights, health, and safety.
- Crackdowns often lead to increased vulnerability, stigma, and violence.
- There are ongoing debates about decriminalization and regulation to improve the lives of sex workers.

Socio-Cultural Aspects of Randi Khanas

Societal Stigma and Moral Debates

- The existence of randi khanas is often viewed through a lens of moral judgment rooted in conservative cultural values.
- Sex work is stigmatized, often leading to social ostracism for those involved.
- This stigma affects access to healthcare, legal protection, and social acceptance.

Economic Dimensions

- Many women, men, and transgender individuals turn to sex work due to poverty, lack of employment opportunities, or coercion.
- Randi khanas often serve as economic hubs, providing livelihoods amid limited options.
- Some argue that criminalization exacerbates poverty and marginalization.

Gender Dynamics and Power Structures

- Women and transgender individuals are disproportionately represented in these establishments.
- Power imbalances, exploitation, and violence are prevalent issues.
- Efforts to empower sex workers often focus on rights-based approaches rather than punitive measures.

Operating Structures and Environments

Physical Settings

- Randi khanas can range from clandestine apartments to larger, more organized establishments.
- They are often located in urban areas with high foot traffic, such as near red-light districts or marginalized neighborhoods.
- Some are heavily guarded or hidden to evade law enforcement.

Management and Pimps

- Many establishments are run by pimps or mafia figures.
- Pimps often control the women and men, impose fees, and enforce strict rules.
- Power dynamics can lead to abuse, trafficking, and forced labor.

Clientele and Social Interaction

- Clients come from diverse socio-economic backgrounds.
- Transactions may involve regular clients or occasional visitors.
- The social interactions are often transactional, with limited personal engagement beyond the act.

Health, Safety, and Well-being of Sex Workers

Health Risks and Challenges

- Sex workers face high risks of sexually transmitted infections (STIs), HIV/AIDS, and other health issues.
- Lack of access to healthcare and social stigma hinders regular health check-ups.
- Many establishments lack proper sanitation and health protocols.

Violence and Exploitation

- Physical and emotional abuse from clients, pimps, or law enforcement is common.
- Women and transgender sex workers often lack legal protection.
- Cases of kidnapping, trafficking, and forced labor are reported in some regions.

Efforts for Support and Rights

- NGOs and human rights groups work to provide health services, legal aid, and awareness.
- Peer-led initiatives empower sex workers to advocate for their rights.
- Decriminalization and regulation are seen as pathways to improve safety and health outcomes.

Ethical and Moral Debates Surrounding Randi Khanas

Arguments for Decriminalization and Regulation

- Advocates argue that regulation can:
- Improve health and safety standards.
- Protect sex workers from exploitation.
- Reduce crime associated with illegal establishments.
- Recognize sex work as a legitimate profession.

Opposing Perspectives

- Critics contend that:
- Randi khanas perpetuate gender inequality.
- They are associated with human trafficking and organized crime.
- Moral and cultural values oppose any form of prostitution.
- Decriminalization may lead to increased exploitation if not properly regulated.

Balancing Morality with Human Rights

- Many experts suggest a nuanced approach that:
- Recognizes sex work as a reality.
- Focuses on safeguarding human rights.
- Implements legal frameworks that protect sex workers and communities.

Contemporary Challenges and Future Outlook

Urbanization and Changing Social Norms

- Rapid urbanization has led to the proliferation of clandestine randi khanas.
- Younger generations are increasingly exposed to diverse perspectives, but stigma remains.

Legal Reforms and Policy Initiatives

- Discussions about legal reforms are ongoing in many countries.
- Proposals include decriminalization, licensing, and welfare programs.

Technology and Its Impact

- Online platforms and social media have changed how clients and sex workers connect.
- Digital anonymity offers both safety and new challenges, including cyber exploitation.

Public Health Campaigns

- Governments and NGOs are working to:
- Promote safe sex practices.
- Increase access to healthcare.
- Reduce stigma through education.

Community-Led Solutions

- Empowering sex worker communities to advocate for their rights.
- Establishing safe spaces and peer networks.
- Collaborating with law enforcement to reduce violence and trafficking.

Conclusion: Navigating Complexities

The phenomenon of randi khanas embodies a complex interplay of cultural history, socio-economic realities, legal frameworks, and moral debates. While often stigmatized and criminalized, the underlying issues—poverty, lack of opportunities, gender inequality—drive many individuals into these establishments. Recognizing the human rights and safety of sex workers is crucial in shaping policies and societal attitudes.

Progressive approaches advocate for decriminalization, regulation, and social support systems that empower sex workers and minimize exploitation. Ultimately, understanding the multifaceted nature of randi khanas requires empathy, nuanced policy-making, and a commitment to upholding human dignity amid diverse societal values.

Note: This comprehensive overview aims to shed light on the multifarious aspects of randi khanas without endorsing or promoting illegal or exploitative activities. It emphasizes awareness, rights-based perspectives, and the importance of societal dialogue.

Randi Khana

randi khana: Gender and Popular Visual Culture in India Francis Philip Barclay, Kaifia Ancer Laskar, 2023-11-03 Perhaps, male-mindedness seems to have adapted to changing-contemporary circumstances to become more covert and conspiratorial. Sexist suggestions—through objectification and substantiated subordination—for instance, may have been explicit in Indian media a decade earlier. But in the contemporary times of online social media and vociferous feminism, such openness of unfairness against women in the media will, more often than not, be met with strife and unpalatable backlash - fearing which blatant prejudice is prudently steered clear of. It is, hence, understandable that patriarchy, to sustain itself as a culture, has adapted to become more benevolent in an increasingly hostile environment. To identify such sly and stealthy sexism embedded in media content, one may need a reconfigured grasp of contemporary feminist issues and an altered nuance for isolation and identification of discriminatory depictions. This book exposes redefined and hidden sexism that predominates the popular visual culture of India - particularly investigating mass and new media representations that are a prime part of and have a domineering effect on the ensemble of popular visual culture - and characterises contemporary feminist movements. It binds a collection of contemporary Indian case studies of sexism and feminism encompassing communication media such as print, cinema, television, Web series and social media. There is a lack of book titles that study media sexism in the present times, and the proposed book aims to explore an unexplored area that is of social and scholarly importance. This book highlights

the duality of media platforms: while media is a critical tool associated with fourth-wave feminism, they still remain to be a deterrent to the development of women engendering inherent and age-old patriarchal notions. This book will be an eye-opener to the general readers about benevolent sexism and train them to identify sexism hidden in seemingly pro-women media representations.

randi khana: Run and Hide Pankaj Mishra, 2022-03-01 Pankaj Mishra transforms a visceral, intimate story of one man's humble origins into a kaleidoscopic portrait of a society bedazzled by power and wealth—what it means on a human level, and what it costs. *Run and Hide* is a spectacular, illuminating work of fiction. —Jennifer Egan, author of *Manhattan Beach* Growing up in a small railway town, Arun always dreamed of escape. His acceptance to the prestigious Indian Institute of Technology, enabled through great sacrifice by his low-caste parents, is seemingly his golden ticket out of a life plagued by everyday cruelties and deprivations. At the predominantly male campus, he meets two students from similar backgrounds. Unlike Arun—scarred by his childhood, and an uneasy interloper among go-getters—they possess the sheer will and confidence to break through merciless social barriers. The alumni of IIT eventually go on to become the financial wizards of their generation, working hard and playing hard from East Hampton to Tuscany—the beneficiaries of unprecedented financial and sexual freedom. But while his friends play out Gatsby-style fantasies, Arun fails to leverage his elite education for social capital. He decides to pursue the writerly life, retreating to a small village in the Himalayas with his aging mother. Arun's modest idyll is one day disrupted by the arrival of a young woman named Alia, who is writing an exposé of his former classmates. Alia, beautiful and sophisticated, draws Arun back to the prospering world where he must be someone else if he is to belong. When he is implicated in a terrible act of violence committed by his closest friend from IIT, Arun will have to reckon with the person he has become. *Run and Hide* is Pankaj Mishra's powerful story of achieving material progress at great moral and emotional cost. It is also the story of a changing country and global order, and the inequities of class and gender that map onto our most intimate relationships.

randi khana: The Sindh Story K. R. Malkani, 1984

randi khana: Encyclopaedia on Jinnah Prakash K. Singh, 2009 Muhammad Ali Jinnah, 1876-1948, Statesman and founder of Pakistan.

randi khana: Heenkomen Pankaj Mishra, 2023-01-17 Over de verhoudingen tussen man en vrouw, het Westen en India, moeder en zoon, ambitie en het lot. 'Heenkomen' van Pankaj Mishra is een scherpe roman over eigentijdse thema's als ongelijkheid en #MeToo. Hoofdpersoon Arun droomt ervan te ontsnappen aan zijn familie, het leven in een kleine stad en zijn lage kaste. Aan het prestigieuze Indian Institute of Technology in Delhi ontmoet hij vrienden die bereid zijn tot het uiterste te gaan om te slagen. Arun zelf wordt vertaler in een klein dorpje in de Himalaya. Daar wordt hij bezocht door Alia, een schrijfster en influencer, die onderzoek doet voor een groot verhaal over een mondiaal financieel schandaal. Pankaj Mishra is een van de belangrijkste schrijvers en intellectuelen van onze tijd. Zijn 'Tijd van woede' geldt als een moderne klassieker.

randi khana: *Pious Peripheries* Sonia Ahsan-Tirmizi, 2021-05-18 The Taliban made piety a business of the state, and thereby intervened in the daily lives and social interactions of Afghan women. *Pious Peripheries* examines women's resistance through groundbreaking fieldwork at a women's shelter in Kabul, home to runaway wives, daughters, mothers, and sisters of the Taliban. Whether running to seek marriage or divorce, enduring or escaping abuse, or even accused of singing sexually explicit songs in public, promiscuous women challenge the status quo—and once marked as promiscuous, women have few resources. This book provides a window into the everyday struggles of Afghan women as they develop new ways to challenge historical patriarchal practices. Sonia Ahsan-Tirmizi explores how women negotiate gendered power mechanisms, notably those of Islam and Pashtunwali. Sometimes defined as an honor code, Pashtunwali is a discursive and material practice that women embody through praying, fasting, oral and written poetry, and participation in rituals of hospitality and refuge. In taking ownership of Pashtunwali and Islamic knowledge, in both textual and oral forms, women create a new supportive community, finding friendship and solidarity in the margins of Afghan society. So doing, these women redefine the

meanings of equality, honor, piety, and promiscuity in Afghanistan.

randi khana: *Shankar's Weekly*, 1971-05

randi khana: A Free Man: A True Story of Life and Death in Delhi Aman Sethi, 2012-10-22 A deeply moving, funny, and brilliantly written account from one of India's most original new voices. —Katherine Boo Like Dave Eggers's *Zeitoun* and Alexander Masters's *Stuart*, this is a tour de force of narrative reportage. Mohammed Ashraf studied biology, became a butcher, a tailor, and an electrician's apprentice; now he is a homeless day laborer in the heart of old Delhi. How did he end up this way? In an astonishing debut, Aman Sethi brings him and his indelible group of friends to life through their adventures and misfortunes in the Old Delhi Railway Station, the harrowing wards of a tuberculosis hospital, an illegal bar made of cardboard and plywood, and into Beggars Court and back onto the streets. In a time of global economic strain, this is an unforgettable evocation of persistence in the face of poverty in one of the world's largest cities. Sethi recounts Ashraf's surprising life story with wit, candor, and verve, and *A Free Man* becomes a moving story of the many ways a man can be free.

randi khana: Beautiful Thing Sonia Faleiro, 2012-03-06 "Both a tragic monument to the abused bar girls of Bombay and a celebration of their amazing resilience and spirit."—William Dalrymple, bestselling author of *The Anarchy* Published in India to great acclaim and named a Time Out Subcontinental Book of the Year and an Observer Book of the Year, *Beautiful Thing* is a stunning piece of journalism that offers a rare firsthand glimpse into Bombay's notorious sex industry. Sonia Faleiro was a reporter in search of a story when she met nineteen-year-old Leela, a charismatic exotic dancer with a story to tell. Leela introduced Sonia to the underworld of Bombay's dance bars: a world of glamorous women; of fierce love, sex, and violence; of gangsters, police, prostitutes, and pimps. When an ambitious politician cashed in on a tide of false morality and had Bombay's dance bars wiped out, Leela's proud independence faced its greatest test. In a city where almost everyone is certain that someone, somewhere, is worse off than them, she fights to survive—and to win. In *Beautiful Thing*, Sonia Faleiro has crafted one of the most original works about India in years, an "intimate and valuable book of literary reportage . . . [that] will break your heart several times over" (*The New York Times*). "Reporting at its best."—Junot Díaz, *The Rumpus* "A glimpse into a frightening subculture . . . In lesser hands, these young people could have come off as clichés, but the author makes sure we care for them and root for them to survive a life that most will never understand. Gritty, gripping, and often heartbreaking—an impressive piece of narrative nonfiction."—Kirkus Reviews (starred review)

randi khana: Violence, Martyrdom and Partition Nonica Datta, 2009-02-18 This book presents the oral testimony of Subhashini (1914–2003), the woman head of a well-known Arya Samaj institution devoted to women's education in rural north India. Subhashini's narrative unfolds a story, within a sea of stories, which has remained silent in the dominant historical discourse. Her memory evokes contrasting images of violence, martyrdom and Partition. Not 1947 but 1942—the year of her father's 'martyrdom'—is recalled as a violent rupture in her memory. Partition is a moment of celebration, revenge, divine retribution, empathy, remorse, tragedy and fear. Translating Subhashini's oral testimony, Nonica Datta recreates the memory of a colonial subject, living in postcolonial times, as a historical narrative. Moving beyond a historical event and well-established historical facts, *Violence, Martyrdom and Partition* is a parallel history of events and non-events, memory and history, testimony and experience. Breaking the silence of an oral testimony and presenting memory as history, this work opens up the historians' territory. This testimony defies the opposition between subject and agent, victim and victimizer, witness and survivor, aggressor and spectator, perpetrator and bystander. Subhashini's candid, repetitive narrative suggests a remarkable interplay of individual and collective remembrance, and reveals the shifts, ambiguities, silences and contradictions in an individual memory.

randi khana: The Making of Colonial Lucknow, 1856-1877 Veena Talwar Oldenburg, 2014-07-14 Examining the history of Lucknow, Veena Talwar Oldenburg shows how the results of its transformation after the Mutiny of 1857 continue to pervade the city even today. Originally

published in 1984. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

randi khana: My sister arina Gautam soni, 2019-06-06 This story is an emotional journey and about pure relation of a boy Gautam who is orphan and suffering from borderline personality disorder and anxiety compulsion disorder ,but serving as an ACP in Mumbai crime branch meets a girl who is from Bangladesh and also a Muslim named arina,certain situation made them live together and arina helped gautam to minimise his suffering and loneliness they bounded by a relation of brother and sister ,but then arina get missing from her home in Bangladesh ,and guatam then goes to Bangladesh and start searching for her and while searching for her ,he gets to know that this not something small ,but biggest conspiracy is being done against peace of asia's most of countries ,which leads to terrorism and trafficking of females and girl child ,who are also being used for suicide bombing which also includes rohingiyas ,after lots of struggles and conducting impossible and life taking mission ,how. Gautam rescue arina from Bangladesh and what are the serious problems people suffering in both the countries are elaborated in stories but the main emotion is that relation doesn't consider any boundary ,any religion ,language or any DNA realtion it's just need love ,respect and intention to serve the realtion with full loyalty and honesty

randi khana: Speaking of the Self Anshu Malhotra, Siobhan Lambert-Hurley, 2015-10-23 Many consider the autobiography to be a Western genre that represents the self as fully autonomous. The contributors to *Speaking of the Self* challenge this presumption by examining a wide range of women's autobiographical writing from South Asia. Expanding the definition of what kinds of writing can be considered autobiographical, the contributors analyze everything from poetry, songs, mystical experiences, and diaries to prose, fiction, architecture, and religious treatises. The authors they study are just as diverse: a Mughal princess, an eighteenth-century courtesan from Hyderabad, a nineteenth-century Muslim prostitute in Punjab, a housewife in colonial Bengal, a Muslim Gandhian devotee of Krishna, several female Indian and Pakistani novelists, and two male actors who worked as female impersonators. The contributors find that in these autobiographies the authors construct their gendered selves in relational terms. Throughout, they show how autobiographical writing—in whatever form it takes—provides the means toward more fully understanding the historical, social, and cultural milieu in which the author performs herself and creates her subjectivity. Contributors: Asiya Alam, Afshan Bokhari, Uma Chakravarti, Kathryn Hansen, Siobhan Lambert-Hurley, Anshu Malhotra, Ritu Menon, Shubhra Ray, Shweta Sachdeva Jha, Sylvia Vatuk

randi khana: Indian Antiquary , 1908 At a time when each Society had its own medium of propagation of its researches ... in the form of Transactions, Proceedings, Journals, etc., a need was strongly felt for bringing out a journal devoted exclusively to the study and advancement of Indian culture in all its aspects. [This] encouraged Jas Burgess to launch the 'Indian antiquary' in 1872. The scope ... was in his own words 'as wide as possible' incorporating manners and customs, arts, mythology, feasts, festivals and rites, antiquities and the history of India ... Another laudable aim was to present the readers abstracts of the most recent researches of scholars in India and the West ... 'Indian antiquary' also dealt with local legends, folklore, proverbs, etc. In short 'Indian antiquary' was ...entirely devoted to the study of MAN - the Indian - in all spheres ... -- introduction to facsimile volumes, published 1985.

randi khana: The Parcel Anosh Irani, 2016-09-06 Finalist for the Writers' Trust Fiction Prize and for the Governor General's Literary Award, this powerful new work, about a transgender sex worker in the red-light district of Bombay who is given an unexpected task, is a gripping literary page-turner--difficult and moving, surprising and tender. Anosh Irani's best novel yet, and his first with Knopf Canada. The Parcel's astonishing heart, soul and unforgettable voice is Madhu--born a

boy, but a eunuch by choice--who has spent most of her life in a close-knit clan of transgender sex workers in Kamathipura, the notorious red-light district of Bombay. Madhu identifies herself as a hijra--a person belonging to the third sex, neither here nor there, man nor woman. Now, at 40, she has moved away from prostitution, her trade since her teens, and is forced to beg to support the charismatic head of the hijra clan, Gurumai. One day Madhu receives a call from Padma Madam, the most feared brothel owner in the district: a parcel has arrived--a young girl from the provinces, betrayed and trafficked by her aunt--and Madhu must prepare it for its fate. Despite Madhu's reluctance, she is forced to take the job by Gurumai. As Madhu's emotions spiral out of control, her past comes back to haunt her, threatening to unravel a lifetime's work and identity. This is a dark, devastating but ultimately redemptive novel that promises to be one of the most talked-about publications of the year.

randi khana: Enlightenment Is the Secret to Fly Devinder Sharma, 2011-10-28 Each one of us is confronted with the same question at sometime or the other, Who am I? There is no one person within struggling with a monkey on their shoulders. Either we tame this monkey and experience true happiness, joy and enlightenment or surrender which take us on the road to disillusionment, surrender to the meandering mind and a wasted life. Search for one's soul is a difficult road but there is light at the end. The path whether religious, humanistic, mystic or scholarly or work centered releases energy within and creates opportunity to break out of our shackles. Sincere effort is rewarded with direction, provoked by unfathomable forces. As one traverses the path of self discovery milestones have no meaning, but what matters is to find wings to fly. Enlightenment is the Secret to Fly, wrestles with Who am I? The novel a fictional story takes the reader on a tour of beliefs, thoughts, customs and sensibilities of Indian spiritual and religious thought and explores concepts of happiness, joy and enlightenment. The protagonist is a middle aged company executive who wants to opt out from the rat race and his efforts brings him to a sadhu who has achieved enlightenment at a young age and the novel follows the life of this sadhu from childhood, schooling, his tragedies, training in a hermitage and his eventual enlightenment, his leaving the hermitage and his travels. As he travels in the Himalayas he encounters people from many parts of the world seeking peace, happiness, tranquility and a meaning in their sufferings and life. Life outside his hermitage is very different and he is saddened with the injustice, insensitivity and the unhappy lives of people. He seeks a different enlightenment and believes that institutions including hermitages where he spent many years, temples, organized religion or governments unable to provide the means for peace and happiness in spite of the many organized entities intruding in peoples lives individual unhappiness and disillusionment were increasing. Since what men seek lie within hence solutions to ones discontent is personal. He finds a simple solution at the end of his travels that will end mans misery and brings joy back in their lives.

randi khana: Comic Performance in Pakistan Claire Pamment, 2017-05-24 This book explores comic performance in Pakistan through the vibrant Indo-Muslim tradition of the Punjabi bhānd which now holds a marginal space in contemporary weddings. With irreverent repartee, genealogical prowess, a topsy-turvy play with hierarchies and shape shifting, the low-status bhānd jostles space in otherwise rigid class and caste hierarchies. Tracing these negotiations in both historical and contemporary sites, the author unfolds a dynamic performance mode that travels from the Sanskrit jester and Sufi wise fool, into Muslim royal courts and households, weddings, contemporary carnivalesque and erotic popular Punjabi theatre and satellite television news. Through original historical and ethnographic research, this book brings to life hitherto unexplored territories of Pakistani popular culture and Indo-Muslim performance histories.

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work, examines asylum seeking in a Mandarin-speaking Californian community and discuss the failure of the United States' quasi-judicial immigration system, highlighting asylum lawfare in courtroom dramas and arguing for an anthropological advantage in asylum preparation. This book is an essential text for policy makers, students, lawyers, activists, and those engaged with migration studies seeking a more just asylum outcome.

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