

**SOCIETY AND GENDER IN TRANSGENDER
AUTOBIOGRAPHIES: A STUDY ON THE BASIS OF A
REVATHI AND MANOBI**

Dissertation

*Submitted to the University of Calicut in partial fulfilment of the requirement for
The award of Degree of Master of Arts in English Language and Literature*

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I hereby declare that this dissertation entitled **Society and Gender in Transender Autobiographies: A Study on the Basis of A Revathy And Manobi** is a bonafide record of research done by SUMAYYA PS(Register NumberAIAVMEG020), has not previously formed the basis for the award of any Degree, Diploma, Fellowship or other similar title.

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Place: P.Vemballur

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Chapter-1

Introduction

Gender refers to the socially conditioned character of women, men, girls and boys. It includes norms, behaviors and rules for women, men, girls or boys. Gender is a socially constructed phenomenon. Society strongly believes and relies on the idea that there are only two genders in the world, male and female. Society is not ready to accept other sexual orientations.

Society considers people of different sexual orientations to be sinners or cheaters. Society does not accept them as one of them, not even as human beings. Male and female are two fixed genders and there is equality between these two genders. Men are the first sex, women are the second sex. Many societies use gender binaries. Gender is divided into masculine and feminine. Indian society is one with a binary gender system. The harsh truth that society cannot tolerate the existence of the opposite sex who is neither male nor female. Society calls them “hijra”. Transgender community. The society considers them a third sex. “Marginal” “subordinate” of society as a whole. Society sees transgender people as very weird or strange. Since Indian society believes in the concept of binary gender, accepting and living as transgender people is very difficult and miserable. Transgender people in South India suffer the most. Society was very cruel to them. Transgender people are primarily harassed by their families because they are part of a society where families consider being transgender a bad sign. The society has changed a lot now but the problem is that the so called normal people only sympathize with the transgender community. Society does not feel empathy for them. Society now also treats transgender people as separate persons. Society sees transgender people as a group with a disability or mental illness that can be cured through psychological counseling.

Transgender person is referred to as trans person for short. Transgender is a person whose personality or gender expression does not match their gender assigned at birth. Most trans people undergo a gender non-conformation process. Which they try to unite by transforming themselves. For this transformation they adopt new names for themselves and undergo sex reassignment surgeries, therapies such as hormone treatments, breast implants etc. connect their primary and secondary sexual orientations. What supports their sexual identity. Any transgender person who is not interested in these therapies or treatments. Some of them want to change because of the treatments, but there financial or medical condition prevents them from getting the change.

Transgender people who wish to change their gender through medical procedures such as sex reassignment surgery or hormone therapy. Transgender is a term that refers to sexuality far from the center. It's a common term used to classify people as trans men, trans women, genderqueer, or non-binary people. Gender identity and sexual orientation are two different forms, not the same. Transgender people are of different genders, have different genders, and have different sexual orientations than their assigned gender. Cisgender is the opposite of transgender. Cisgender people are those who have the same gender identity assigned to them at birth. The term cisgender is not known as transgender at all because in society cisgender is at the center and transgender is eccentric. Transgender people face discrimination in all areas of their lives, including workplaces, hospitals, health centers and public places. E. Transgender people have no legal assistance or protection from discrimination.

The term transgender was coined by John. F. Oliven, a psychiatrist at Columbia University, said in his book *Sexual Hygiene and Pathology*. Previously, the term

“transsexual” was used. He says this is a misleading view of reality. Transgender matters because sexuality is not the primary factor in the first cross-dressing. The term “transgender” is widespread among various transgender, transsexuals and drag queens. Mid 1990’s to early 2000’s. The original terminology used to refer to people in the transgender community was female-to-male for men who transitioned from female to male, and male-to-female for women who transitioned from male to female. The addressing of males and trans females has changed respectively.

Hijras have always been a part of Indian culture and society. Although the hijra is never specifically mentioned in early texts, there are several references to gender dispersal, androgynous behavior, perversions, and trithiya prakriti in Indian mythology and ancient texts. Over time, they have been stigmatized, marginalized, and forced to live low and invisible lives without social, economic, or emotional stability. This thesis explores the social status and selfstruggle in the lives of Levasi and Manobi in a patriarchal society where casteism and sexism are prevalent. Hijras are marginalized from society for many reasons, the most important being the intersection of class, caste and gender. Hijra’s situation is doubly dangerous. This is because their gender identity is constantly questioned and their low caste status puts them on the fringes of society. Hijra’s life story clearly speaks to the lived experience of gender inequality.

Gender identity, gender and being a transgender, these are different notion from sexual orientation. Sexual orientation of an individual is the definite pattern of appeal to others such as heterosexuals, bisexuals, lesbian, gay, asexual etc. gender identity is a person’s inborn awareness of their own gender examples are bisexual, gay, woman, man etc. transgender people have different sex orientation and they generally address them as corresponding to their gender rather than assigned sex at the birth.

In India transgender people are called as hijras. The word root of the word hijra is from Arabic. Hijra is an Urdu word. The word hijra means migration from one's tribe. There are many more names for hijras in India such as Hijada, Moorat, hijra, Sira etc. Different states and different cultures of India have their own unique terms to address hijras. In Tamil Nadu culture they have several terms to address trans people such as Tirunambi (trans man) and Thirunanga (trans woman), Ali, Aravani, pottai, in Kerala the term used to call trans people as Shikandi and Napumsaka. In Bengali culture the terms such as Hijla, Hijra, Hizer are used to address trans people. Napumsakundu, Kojja, Maada are terms used in Telugu culture. Hinjida in Odisha, Kusra and Jankha in Punjabi culture, and Paaviyaa in gujrathi culture. There are some common name all over south India to address Transgender that is Kothi. Hijra is a word commonly used in South India to address a feminine male who is sexually receptive in a intercross or a sexual relation with a man. Hijras are people who born with male sex organ and they are feminine in behavior. They speak, walk and dress up like females. Hijras usually wore female attires like saree, salwar, etc. with feminine ornaments and feminine make up using foundation, lipstick, bindi, and kajal, in an over amount to make sure their femininity in public.

In Indian context hijras are not welcomed in every place especially in South Indian states such as Kerala, Tamil Nadu and Karnataka. The most difficult place for transgender people is South India. The main function of transgender people in Indian society is to bring good luck and warding off evil spirit. Hijras are called to come for wedding and child birth for give blessings.

Hijras get this privilege only in the northern part of India. In South India people are not willing to accept transgender people as a part of the society. The current situation was also same now also they are using abusive words on them such as 9, chaandupottu, pottai, shikhandi etc.

Transgender people face challenges and discrimination in society. They can't get help from anyone because people are afraid of them and society tries to look down on transgender people. Society views transgender people as a mental disorder or illness. Society is willing to accept the fact that transgender is born and involuntarily transgender without opening their eyes to the science behind it, believing it to be their own psychological aberration. The biological reasoning for being a transgender is the change in the number of chromosomes in a pair. A straight person has 23 pairs of chromosomes that means 46 number of chromosomes they are X and Y chromosomes. For a transgender they have 23 pairs of chromosomes but there is a change in the number of chromosomes they have. They have 47 number of chromosomes in their DNA. They have an extra chromosome in the 23 rd. pair of chromosomes. They have XXY pattern of chromosome. X chromosome represent the female and Y chromosome represent the male. Due to the excess of X chromosome the transgender people are mostly like physically male and their sexual orientation was like a female so they possess a dominant feminine character rather than being a man.

The project deals with the real-life experience of transgender people in India. Through the autobiography of A Revathi and Manobi Bandyopadhyay we can understand the struggle they faced in the society for their survival as a transgender. In the project A Revathi and Manobi as the representatives of lakhs of transgender people in India. We only know about the hard story of well-known transgender peoples. The fact is that heart tearing story of lakhs of transgender were behind the curtain. Trans people struggles a lot to survive in the society which believes in the system of gender binary.

The society doesn't what the actual matter or what are the factors that make them trans sexual. Here we can see a suppression, this situation is very much similar to the time of colonization. In that time the colonizers try to implement their culture to the

colonized and they declared that the culture of colonized is barbarian. As like colonizers the so-called normal society tries to suppress the sexuality of transgender and the society thinks that transgender people are abnormal.

The first challenge of transgender, after realizing their sexuality is the fear of acceptance. They are in a trauma during that stage. They don't have any courage to open up about their sexuality to the world. They try to hide their sexuality in front of their family and friends who are representatives of the society in their life who lives and believes in a society it paves its root firmly on the gender binary.

Acceptance in the society is the most complicated thing rather than understanding themselves. The family is the first place from where they experience alienation and neglect. First from their own father and mother they get abused physically and mentally. Parents see them as a curse to the family. They try to hide the child's sexuality in front of the society. Transgender become marginalized in the society. It is because of the narrow mindedness of the society but the society think that transgender have the problem but the reality is in that the problem is on the thought of the so-called normal people.

Another challenge they face in their life is sexual exploitations. The so-called normal genders take advantages on trans people and they satisfy their sexual thirst on this poor humans. The most traumatic situation they face is the sexual exploitation from their family members. We know the fact that most of the hijras are sex workers, In India sex work is not legally protected. So automatically sex workers are rule violators.

Yes, most of the hijras are doing sex work, why it is like that? Do we think about it before? The answer is nooo. But the society is claiming the trans people as sex workers, uncultured, and carriers of STI (Sexually Transmitted Infection). For all these claims hijras have their own reason. The main reason is the society, transgender doesn't

get any job anywhere. People just drag them away from the work places like shops factories etc. for transgender people education was also a barrier to climb on. Most of them are low educated or illiterate because on the hurry of attaining their dream sex and dream life which they longed to live they doesn't get time to focus on the education so they don't have a hope of getting good jobs by their education.

Money is the basic factor which decides the standard of living. All living beings need food and shelter as their primary need. For human beings' money is needed for having food and shelter. In the case of transgender people, they don't have any money with them because they doesn't have any job or the didn't get their ancestral wealth because they are transgender. So, for living they need money, for making money they need some job but they didn't get any good jobs because of their sexuality. So, they automatically forced to do sex work as their source of income. The second factor that push them to do work or to gain money more than the need of food and shelter is the sex re assignment surgery through which they can live the life they are longing for years.

In the autobiographical novels *The Truth About Me* and *A Gift of Goddess Lakshmi* we could see the real circumstance one should go through in order to change to a desired one and lead a good life. By knowing the facts about them, now it is our responsibility to eradicate the prejudices and provide them with a better societal atmosphere. We have to change our attitude towards them because they are also real humans with flesh and blood, they have their own feelings and emotion.

Human life is like a magic it is very mysterious it is waiting for us with a hand full of surprises and twists, one can have a happy moment but in the other hand a traumatic moment is waiting for him. In the hetero sexual normative society who follows the patriarchal social set up, the statistics of the gender always resembles a circular shape because the center of the circle was assigned by the male and the female were on the

periphery. The feminist questioned this structure of defining the gender structure. By the emergence of the Gay, Lesbian, Queer and Transgender studies, this circular set up of study get questioned.

In the novels we can see different levels of life of transgender and the challenges they faced to attain their goal. To be a complete woman is the ultimate goal of transgender people. They struggle mentally and physically to attain their goal. In the novel the exact life of transgender people is portrayed, their hardships and efforts to continue their life is clearly depicted in the novel, the real life experience of transgender people in the hetero sexual normative society which follows the stubborn patriarchal nations will wet the eyes of the reader. Their pain and gains are portrayed by themselves in the novel, because it is a autobiographical novel it tells us the real story of their life.

One of the most suppressed community is transgender. They are actually walking through fire furnace from the realization of their sexual identity to the fulfillment of it. Even after surgery people doesn't give any respect. While reading through the text we can understand their sacrifice and difficulties they faced in their life to lead a life they like. They suffered a lot to survive as a transgender in the society. They faced many discrimination they get discriminated from education, employment after all they cant even use a public toilet. We can see many instances like in these novels.

The governmental bodies were also showed reluctance to give priority to the third gender in governmental documents. Sex is a important factor to fill but for transgender it is difficult to answer because they are neither man nor woman but the forms only show two options man and woman. There is no column for the third gender. This shows that the society admits only the existence of male and female they are not ready to admit the presence of a third gender who is neither man nor woman.

However, the society is developing day by day but the situation of transgender community remains the same. They don't have any position in the front row of the society. Now also they are on the border of marginalized. No one had dealt with the actual and real suffering of transgender people in the society on the basis of gender. It is in this context that study of the crisis and sufferings faced by transgender people in the society on the name of gender gain validity. Under this light the study purposed to analyses the work Truth About Me by A Revathi and A Gift of Goddess Lakshmi by Manobi Bandyopadhyay. Truth About ME was published in 2010 and A Gift of Goddess Lakshmi was published in 2017. Both books are transgender autobiographies which says about their life from boy to realization of identity and their transformation from a boy a transgender and a transgender to a woman.

The dissertation is divided into 5 chapters including Introduction and Conclusion. Chapter 1 is introduction and second chapter deals with the biography of the author and analysis of the work Truth About Me and A Gift of Goddess Lakshmi. Third chapter deals with the condition of transgender in Indian society and the fourth chapter deals with the exploration of transgender life portrayed in the autobiographies A Gift of Goddess Lakshmi and Truth About Me the study of gender and society in transgender autobiography under the light of queer theory. The final chapter is conclusion which includes the findings of the study.

Chapter 2

The phenomenal writers

The study is dealing with two autobiographical novels written by two transgender writers who fight a lot with their society and challenges to achieve their goal. These writers are two prominent figures in the transgender community. They are the survivors so they are really relevant to study. They are two among many bold and courageous transgender people who fight with the society and who win the challenges thrown by the society and their own body. The project is dealing with two mainstream autobiographies of last 10 years. *Truth*

About Me written by A. Revathi and *A Gift of Goddess Lakshmi* written by Manobi Bandyopadhyay are the two books the project speaks about. under the light of Queer theory.

Truth about me: A Hijra life story is the unflinchingly courageous and moving autobiography of A. Revathi, a Hijra who fought against ridicule and violence both within her home and outside to find a life of dignity. There's a note of *Truth about me: A Hijra life story* is the unflinchingly courageous and moving autobiography of A. Revathi, a Hijra who fought against ridicule and violence both within her home and outside to find a life of dignity. There's a note of ruthless practicality throughout her memoir that testifies to the affirmation of life, of being alive and whole, that she must make every day to be the person she wants to be. It was translated by the help of V. Geetha, an Indian feminist activist.

A. Revathi is a Bengaluru based writer and an activist working for the rights of sexual minorities. She is also a trans woman and belongs to the Hijra community. Revathi was born as Doraisamy in the district of Namakkal in the Indian state of Tamil

Nadu, and was assigned a male gender based on physiology. As a child, Revathi experienced violence in her school and within her family for her feminine ways. After so many problems she underwent a gender changing surgery with the help of a Hijra community. After her operation she was rechristened as Revathi, by the Guru of her household. After that discovered the harsh realities of the life as a Hijra, where social exclusion, violence and sexual assault were all too common. Later after some years she got a job at Sangama, an NGO working for the rights of sexual minorities. There she was exposed to activist meetings and learnt more about her rights. While she started off as a peon in the organisation, she rose in the ranks and finally ended up as the director.

Revathi published the firstly in her mother language Tamil,

‘Unarvum Uruvamum’ in 2004. It is a collection of real-life stories of people belonging to the Hijra community in South India. Following this book, she published her second book; ‘The truth about me: A Hijra life story’ in 2010. The book was firstly written in Tamil and then it is translated into English by feminist historian V. Geetha. She initially released the book in English and not in Tamil to avoid conflict with her family. The book was eventually published in to Tamil as ‘Vellai Mozhi’ in 2011. Revathi also made history in 2008 by making her acting debut in Tamil film ‘Thenavattu’ which had two transgender lead actors.

V. Geetha, the English translator of the book is an Indian feminist activist who writes on issues related to caste, gender, education and civil rights. She operates from Chennai and has carried out research on the nature and proliferation of NGOs operating in Tamil Nadu. She has been consistently engaged in writing and translation work and has been actively contributing to various magazines and news portals.

The Truth about me is a nonfictional writing. The non-fiction literature encompasses a wide variety of writing. It can be defined as the branch of literature

comprising works of narrative prose dealing with or offering opinions or conjectures upon facts and reality. It comprises any document or media content that intends, in good faith, to present only truth and accuracy regarding information, events, or people.

Nonfictional content may be presented either objectively or subjectively. Sometimes taking the form of a story, nonfiction is one of the fundamental divisions of narrative writing in contrast to fiction, which offers information, events, or characters expected to be partly or largely imaginary, or else leaves open if and how the work refers to reality

In the autobiographical novel *'The Truth About Me'* we could see the real circumstances one should go through in order to change their gender to a desired one and lead a good life. An autobiographical novel is a form of novel using auto fiction techniques, or the merging of autobiographical and fictive elements. The literary technique is distinguished from an autobiography or memoir by the stipulation of being fiction. Because an autobiographical novel is partially fiction, the author does not ask the reader to expect the text to fulfil the "autobiographical pact". Names and locations are often changed and events are recreated to make them more dramatic but the story still bears a close resemblance to that of the author's life. While the events of the author's life are recounted, there is no pretence of exact truth. Events may be exaggerated or altered for artistic or thematic purposes.

This is not only for people like Revathi but also for the majority section of the society who subordinate them. Very heart touching and praiseworthy efforts of dared A. Revathi to open her heart in her true-life story gives the reader an eye-opening reading time. All her agonies and mistakes are bravely presented in the book .By knowing the facts about them, now it is our duty to eradicate the prejudices and to provide them with a better societal atmosphere. We have to change our attitude towards them because they are also real flesh and blood human beings with their own feelings and emotions. The book is

really a wonderful piece of work. The real portrayal of their life and the struggles in simple language helps the reader to get the stark reality of their living. The book includes her journey to find her true being. As the American philosopher Judith Butler said Gender is performative. It is not something a kid is born with. Society imposes such and such traits which is expected to be performed by the people. There is Gender typing in the society. Revathi's struggle to live in her true being is vividly portrayed in this novel.

A Gift of Goddess Lakshmi is an autobiographical novel by Manobi Bandyopadhyay. The unflatteringly fearless opening up of Manobi's real life. The novel tells the life of a Hijra who courageously fight against the heterosexual normative society to gain her identity as a woman. The novel is an extra ordinary journey of a transgender to define her identity and set a new standard of achievement. Through the novel she is recollecting her life experiences and the turmoil's of the live she swam up. With unflinching honesty and deep understanding, Manobi Bandyopadhyay tells the moving story of her transformation from man into woman with the association of journalist Jhimli Mukherjee.

Manobi Bandyopadhyay is the first transgender principal at Krishnagar Women's College in Nadia district. In West Bengal on 9 June 2015. She got the post purely through the meritorious way. She was born on 23 September 1664 at her grandparents' home in Chandernagore Hooghly. She is the third child in her family. Her father is so happy on her birth because finally, after two daughters he had been able give birth to a boy child and her father Chittaranjan Bandyopadhyay name the child as Somnath on his belief that the baby was God Shiva's blessing for him. Somnath is a child male only on his physiology but psychologically he is a woman who like to wear women's attire and loves to lead a life like the normal women lives. After her sex reassignment surgery, she took the name Manobi Bandyopadhyay and people called her Manabi. She holds PhD in

Bengali literature and she was as associate professor of Bengali at the Vivekananda Satavarshiki Mahavidyalaya in Jhargram. In 1995, she started the first Bengali transgender magazine, Abomanob. The book tells us about the story of Manobi who was born as a boy and loved to wear the cloths for his elder sisters. Manobi faced many humiliations from her student life to her teaching life. she faced love failures during her life, at last she gets a perfect match unfortunately that relation ship soon come to toxic and intolerant and soon the relation ended. She continued her life with her strong ambition and will power, she won in her life she become a PhD holder and she was the first transgender principal. she has written two books the first book was Ontohin Ontorin Prositovorika and the second book is Third Gender in Bengal Literature, now she is the vice chairperson of West Bengal, and she is an executive council member of Kalyani University. The book A Gift of Goddess Lakshmi is her autobiography which was published in 2017 with Jhimli Mukharjee Pandey the journalist.

Jhimli Mukharjee Pandey is a journalist who worked for long 21 years of career as a journalist and she worked with the *Stateman* and *Times of India* she is not only a journalist but also a writer she wrote both fiction and non-fiction in English and Bengali and also translates in these two languages, Jhimli Pandey translated the work of Sunil Gangopadyay and Shrishendu Mukhopadhyay from Bengali language to English and Shashi Tharoor from English to Bengali, Pandey's other interested region was reading, Travelling and cooking . she is the resident of West Bengal.

A Gift of Goddess Lakshmi is a non-fictional work of Manobi Bandyopadhyay. The non-fictional writing encompasses the wide variety writing. It is a branch of literature which deals with the opinions or speculations up on realty and facts. It is any type of literary form in which doesn't relay up on guesses or speculations it relays on the

reality or facts. Non-fictional works aim to present the content in an objective way based on historical and scientific facts and materials.

In the autobiography of Manobi we can see the struggles she had faced during her life. Her birth was really welcomed by her parents but times pass away she grows and the femininity inside her grows according to her growth. She was very good in studying especially in language. We can see her childhood in the novel. In the portrayal of the novel, we can see that the childhood of Manobi was packed with intuitions on the struggle she has to face for her lifelong. Beneath her colourful exterior lies a curled up, bruised individual that yearns for freedom to live a life of her own terms and freedom to come across as the person she is. We can see her as a person who is seeking for attention. She is considered and named as boy Lakshmi because after her birth her father got good luck in his life, the people around her family said that normally a girl child brings luck to a father but here for Chittaranjan the male child brings luck and the people called her 'Boy Lakshmi'.

Being raped by her cousin in class fifth to being physically assaulted by boys at school. She has a relationship with a boy whose name is Shweth. It is not the real name; people's names are changed to keep their privacy in front of the world. All the characters present in the novel is noted in their real name the names are changed because now they have their own family and social status so Manobi doesn't want to open up about their real name because she respects their privacy. Her school life and adolescent period was not that so easy. She faced many sexual assaults during this school period from her cousin and senior boys. On her college days also, she got some good life moments. She moved from her home town Rishi Bankim Chandra College to Jadavpur University to study Bengali Literature, Shanka Ghosh and Pabitra Sarkar are the teachers who supported her and accepted her as what she is. Under the tutorial of these good teachers

as well as good humans she got a wide view about the world. She also has some students as friends who have same intellectual stimulation as like her.

The tells about her real life, her relationships with many peoples, her love affairs and their pathetic endings, the trauma she faced because of this. We can see the longlisting denial of her trans identity by her family. Her close friend ship another transgender Jagdish, Jagdish's life had a pathetic end she was caught by AIDS due to her careless sexual life style.

In the novel we can see many differences between Jagdish and Manobi's life more than their friendship. We can understand the contrast in their life and can understand the importance of education and social relationship which can make a difference in an individual's life. She started a new magazine for trans people which give a chance to exchange the talks and ides between the transgender community and the hetero normative society. She started this magazine soon after her first presentation of PhD programme at Jhargram.

She was very conscious about her sex re assignment surgery, she doesn't want to be categorised as a homosexual so she started her transition by taking hormone treatments in 1999, and she under goes surgery in 2003. she appointed as a principal of Krishnagar Women's College at 2015.

The theory which I used to treat the books are queer theory, The Queer theory itself Queer theory itself originates from Teresa de Loret's 1990 work, Queer Theory: Lesbian and Gay Sexualities, published in the Journal of Feminist Cultural Studies. Queer theory offers a new perspective on a new critical approach to sexuality, gender and more. In the past, people were divided into two types: men and women. Other people with different identities were considered the psychic part. Their lives were not taken seriously.

Queer theory emerged as a victim of this sexism.

Queer theory has primarily focused on the gay community, but has also provided opportunities for other gender binaries. It is a critical discourse developed in the 1990s to dismantle sexuality and gender in the wake of gay identity politics that was based on strategic essentialism.

In contrast to gender essentialism, queer theorists see sexuality as a discursive, fluid, plural, and constantly negotiated social construct rather than a fixed, natural core identity. "The expression of gender is its structure," explains Italian-American feminist theorist Teresa de Laurites, who coined the term "queen theory" in 1990. Butler introduced the key concept of perspectivism in an attempt to destabilize binary oppositions such as gay/straight.

Queer theorists prioritize those who do not fit into conventional categories, such as bisexual, transsexual, transgender, and transsexual. Important influential movements are feminism and poststructuralism (especially the methodology of deconstruction). Foucault's influence was also central, particularly his claim that homosexuality (and indeed heterosexuality) as an identity did not emerge until the late 19th century.

Queer theory itself has had a significant impact on cultural and literary theory, postcolonialism, sociology, and is now being applied to the "borders" of queer academics. Emerging in the 90s, queer theory saw several influential theorists shape the movement from the ground up. These early queer theorists were integral to the foundation of this work, but they belonged to a single demographic: highly educated, cisgender white intellectuals. Since the 1990s, the scope of her work has expanded to include many theorists of colour, transgender and non-binary writers, and people of diverse backgrounds, all of whom have made extraordinary advances and contributions to race theory and worked to combat the historical situation. the absence of intersectionality.

In queer theory. theory. Queer theory is not only used to fight for sexuality and gender rights. It also asks questions about basic discrimination, social and economic attitudes prevailing in the society. Queer theory is like a defence against all the big problems we see all around us. However, the word queer is commonly used to refer to homosexuals.

The origins of queer theory can be found in LGBT studies focused on sexuality and gender. Queer theory emerges from the focus of gay/lesbian studies on the social construction of normative and deviant categories of sexual behaviour. However, while gay/lesbian studies, as the name suggests, focuses more on homosexual issues, queer theory broadens its scope of inquiry. Queer theory scrutinizes, scrutinizes, and politically critiques anything that falls within the normative and deviant categories, especially sexual behaviour and identity. Found in dictionaries, the word "queer" has the basic meaning of "odd", "strange" and "exceptional".

Queer theory is concerned with all forms of sexuality that are "queer" in this sense, and by extension with the normative behaviours and identities that define "queer" (as opposed to the binomial). Queer theory thus extends its analysis to all forms of behaviour, including gender bias and non-normative "queer" forms of sexuality. Queer theory holds that all sexual behaviour, all concepts that link sexual behaviour to gender identity, and all categories of sexual behaviour, both normative and deviant, are social constructs, sets of symbols that generate some kind of social meaning.

Queer theory, which follows feminist theory and gay/lesbian studies, rejects the idea that sexuality is an essential category defined by biology or judged by eternal norms of morality and truth. For Queer theorists, sexuality is a complex form of social norms and forces, individual institutions, and institutional powers that interact to shape ideas about what is normative and what is deviant at a given moment, and to act accordingly.

"Natural", "Essential", "Organic" or "Gift of God".

LGBT is an abbreviation used to refer to lesbian, gay, bisexual and transgender people. The six-striped rainbow flag is used to represent LGBT. This does not only apply to lesbian, gay, bisexual or transgender people, but to everyone who is not straight or cisgender. To acknowledge this inclusion, the popular variant LGBTQ adds a Q for those who identify as queer or question their gender identity. People who include or organize intersex people into LGBT groups may sometimes use expanded initials to form the terms LGBTIQ or LGBT+ to cover the spectrum of sex and gender.

Queer theory is also a response to the feminist school of the 1970s. Girls are born, boys are spontaneous and passionate. Queer theorists have objected to this because feminists and other members of society have reason to ignore other non-binary people, believing that they always think of men and women. These questions have pitted queer theorists against feminists and other related thinkers. Queer theorists often question what is wrongly distributed in society. A key motto of Queer theorists is always to ask questions.

The most commonly used definition of queer is someone who moves between an identity defined by patriarchy and an essential category of femininity. A person who is always asking questions and judging which facts are in which evidence. From the late 1980s to the 1990s, the method that emerged in queer theory and was used as a way to challenge heteronormativity by analysing the place of texts that use heterosexuality or dichotomous identity is called queering, that is, queer reading.

Queering is a technique that can be used to assess issues such as gender, sexuality, masculinity and femininity in literary fields such as film. They can be critically evaluated and questioned through queer theory. At first, queering focused strictly on gender and sexuality, but soon came to address identity as well as various systems of oppression and

identity politics. The term queer itself can also be queer. Because much of queer theory involves struggles with normalization, even within the field itself.

Chapter 3

The Transgender Community in India

Being transgender is an identity marker for some people and a useful political stigma for others. An umbrella term for people of the opposite sex: trans men and trans women. It can only include people who are neither male nor female, that is. non-binary or genderqueer, including bigender, pangender, gender fluid or genderqueer. The entire gender community, excluding men and women, is considered the third gender in society.

Transgender people are not treated well in Indian society. They are tried and feared as untouchables in Indian society. It was only in 2019 that the Constitution of India allowed people to change their legal gender through sex reassignment surgery and gave them the constitutional right to register as a third gender. In India, hijras can now identify themselves as eunuchs ("E") in passports and some government documents. However, they are not fully placed; For example, in order to vote, citizens must be considered a man or woman. Justice said that justice must be seen constantly with the law to other minorities by law, they must be seen by law. He established the problem that one of the human rights and said: "Although he is consciously aware, they are still people still have the right to enjoy their human rights."

In addition to Hijras, Yunhras, binary genes, is considered the "third gene" to protect the rights of our Constitution in III, Parliament and state legislation. The right of transgender people to determine their own gender is also guaranteed, and central and state governments aim to legally recognize their gender identity as male, female or third gender. A cross-party bill has been introduced in the Indian Parliament to ensure that

transgender people enjoy the same benefits as protected communities such as SC/ST and take steps to ensure that they are enrolled in schools with protection from sexual. And get a government job.

However, even after they put out all this law, civil servants, including civil servants, ignore it. They didn't want to help the transgender community. They don't want to be part of the rise of the trans community. Also, the Indian census did not recognize the third gender while collecting census data during the enemy. However, in the 2011 census, it was included in the other category. Then, in April 2014, the Supreme Court of India issued a unique judgment classifying a person's sexual orientation as an integral part of their identity, dignity and freedom and defining transgender as a third gender.

The Government of India has taken measures for them and introduced various social policies and initiatives which are big steps towards their future. But others aren't too happy about it all. They act as if they are not ready or do not want a third gender to enter the existing social structure.

However, things are changing. A lot of changes are happening around us right now. The transgender community is gaining ground now at least in some places. Their presence is noticeable. Now they have their own milestone Transgender people in India have a history of over 4,000 years documented in ancient Indian texts such as the Mahabharata, the Ramayana and the Kama Sutra.

The ancient Kama Sutra mentions the performance of female fellatio by the third sex. This passage has been variously interpreted as referring to so-called eunuchs, or men who desire two types of biological men: one feminine and the other male disguised as the other. In the 1650s, Franciscan travelers noted the presence of "boys dressed in men's and women's clothing" roaming the streets of Tata in present-day Pakistan. The presence of these figures was seen as a sign of the city's degeneration.

During the British Raj, the authorities tried to eliminate hijras, who were considered "moral violations". However, the law against castration, which is the heart of the Hijra community, remained unchanged, although little was enforced. Additionally, during British rule in India, they were designated as "Criminal Tribes" under the Crime Tribes Act 1871, subject to forced registration, close scrutiny and long-standing stigma.

However, although it was designated in 1952 after independence, the old stigma remains. Hijras were considered the guardians of the harem during the Mughal period and were highly respected, but after the start of the British Raj they were criminalized and denied citizenship to the extent that local laws persisted even after India's independence. Always negative attitude towards them.

As they are still considered social outcasts in modern India, the most common means of livelihood for modern hijras are mainly begging and prostitution, as well as the solemn duty of blessing auspicious occasions. Almost half a century after independence, the Indian government granted Hijra basic citizenship rights for all citizens, but voting was not yet fully possible.

State governments also introduced social policies and transgender people were eventually declared a socially and economically backward class with reservations and nondiscrimination rights. Interestingly, homosexuality is still an offense under Section 377 of the Indian Penal Code of 1860. Kalki Subramanian, the first transgender woman to play a leading role in a film; Padmini Prakash, India's first transgender citizenship granted and Manobi Bandyopadhyay, India's first transgender university principal, are still struggling to overcome the social stigma imposed by society.

Hijra culture is prevalent in the transgender community in India. Transgender people are often abandoned by their birth families after they have been honest with their

inner feelings, that is, after they have decided to become transgender. A Hijra community that would later give them life. The Hijra community in India prefers to call it Kinnar or Kinner, referring to a mythical creature featured in song and dance. People from the Hijra community often have a close relationship that feels like a family. They have to have sex, bless, beg, do whatever it takes to survive, but their true existence as whole men (transmen) or women (transwomen) makes them happy.

There are several steps to becoming transgender. If a person wants to become a member of the hijra community and go through the process of nirvana (sex reassignment surgery), he must find a guru who will accept him as a chela. At the heart of Hijra culture is the Guru-Chela or Teacher-Daughter relationship. Relationships have an authoritarian and abusive style that protects interpersonal relationships and friendships between Hijra and others. When the "Chela" seeks refuge from the "Guru" when the amount is settled to adopt a new member, after an assessment is made on the Chela, the "Jamat" cannot leave the community until the amount is settled. they have gathered Each daughter that is. Chela is required to donate a certain amount to the Guru every day irrespective of her work. They have sex, beg or bless people. These are the three main options available to transgender people in India. The transgender community was completely ignored in early Indian society. Indian texts give importance to it but people do not.

They are intolerant to accept anything new or different. They believed in the curse and blessings of being transgender, considered part of God, but people did not want to associate with them. They don't see trans people as flesh and blood. Transgender people in India suffer much more than transgender people in other countries. Even now, when I walk around the village, the elders look at me and curse me for being transgender, and my juniors (not all of them) make funny jokes. Nobody cares how he feels. They don't

even think about their position. They are considered untouchable by society because of things related to sexuality. Same with people opening their mouths when watching adult movies and such.

Marginalization is the basis of exclusion from full and complete social life on a personal, interpersonal and social level. TG people may experience many forms of marginalization, such as racism, sexism, poverty or factors other than homophobia or transphobia that have a negative impact on mental health. Stigma related to sexual orientation and gender identity or the expected representation of heterosexual, nontransgender norms alienate many transgender people. This marginalization often excludes transgender people from many support structures, including their own families, denying them access to services that many others take for granted, such as health care, court and legal services, and education.

Marginalization and prejudice related to sexual orientation, gender identity and expression continue to prevent transgender people from accessing basic public services, such as health care and housing, and contribute to significant health disparities. The marginalization of transgender people often begins in the families into which they were born. Discrimination against transgender people remains a major concern for human rights activists in India. The stigma faced by the trans community leads to a lack of opportunity and periodic forms of discounting and exclusion. The result is a lack of proper education in schools, bullying. So this leads to a scenario where begging and sex work are the only options to earn money and survive. When transgender people are forced to have sex, they risk contracting sexually transmitted diseases, being physically controlled and having their basic rights violated. Transgender people still belong to a marginalized segment of society. This is where inclusion becomes one of the biggest challenges.

Transgender people face many challenges in accessing healthcare and there have been many incidents of inappropriate behavior and discrimination. Being denied treatment just because you are transgender is a big deal today. Harassment and violence, including physical assaults, beatings, and intimidation of EDs, also prevent adequate medical care. Also, hospitals and health workers do not know how to treat transgender people and meet their needs. This is because there is not enough information about the treatment. Health vulnerabilities include HIV, rectal gonorrhoea, syphilis, rectal chlamydia and many types of sexually transmitted diseases.

Major barriers stemming from discrimination are pervasive and present even in transitional care. Defining transgender based on surgical status should not be encouraged and it is the responsibility of all healthcare professionals to prevent such behavior. In India, trans or hijra women are often considered a bad omen and are forced into a life of prostitution and begging. Lucky for these hijras, a small village called Villipurgam in Tamil Nadu turns into 'Koovagam' every year. For 18 days, it will be a space to celebrate and build friendships and community in a supportive environment free of worldly aggression. It is considered the largest gathering of transgender women in Asia.

India is a country full of diversity, embracing people belonging to different cultures, ethnicities, languages and religions. However, when it comes to the transgender community, India lags behind in accommodating them. The hijra or transgender community in India is still marginalized by society. Votes without specifying whether they are male or female will not be accepted. The Government of India has so far taken no active steps to provide education, employment, health care or voting rights to these marginalized communities. The question is how these minorities will make a living without access to education or jobs. So, with no other alternative, they beg, have sex and dance in nightclubs. A colonial-era law known as Section 377 was used to criminalize

gay sex in India and target the Hijra community. Hijras in India are routinely exploited, sexually harassed and mistreated by the police.

In our country, there are transgender socio-cultural groups including Hijras, Joghtas, Jogappas, Sakhis and Aradhis. They all face extreme discrimination and sexual harassment every day, everywhere in this country. This community did not appear in the last century, but if you look at its history, it has a record of almost 4000 years. Including the mythological age, Napusaka is also mentioned in Vedic texts. Jain literature gives them the name "psychological sex". So how did this concept of inequality arise in Korea? During the British rule, in 1871, they passed a law called "Criminal Tribal Act", treating them as criminals, after which the whole situation in the country changed. Although the law was repealed in 1949, discrimination against the transgender community continued.

Most of the people in these communities are illiterate or poorly educated, so they do not participate much in the educational side of society. According to the 2011 census, there were 4.9 million transgender people, and only 46% were literate, which is very low compared to the general population, which had an illiteracy rate of 74%. They are classified as 'vulnerable classes' under the Right to Education Act and 25% of them are reserved as economically weak. Reasons for low levels of education include poverty, estrangement from family and friends, and psychological problems. They cannot get a job because they are not given the opportunity to learn, and those who continue their education do not enjoy the same respect and value in the workplace.

Compared to those who identify as straight, the transgender community faces a lot of harassment, discrimination and intolerance from society. Moral, religious and social beliefs lead many people to loathe transgender people, leading to bullying, infidelity and workplace harassment. For all the reasons mentioned above, they face many mental health problems due to the society, which even lead them to self-harm, suicidal thoughts,

etc. Because the transgender community, like other communities, is not protected by the law, they are victims of crimes they did not commit. They endure a lot of violence and become victims of hate crimes. Many police departments are apathetic towards these communities and do not even register the complaints they make. They are oppressed by the police, which shows how incompetent we are as citizens.

Being a transgender in India can be difficult due to social stigma and discrimination. Transgender people face significant challenges in accessing education, employment, healthcare and basic human rights. They are often ostracized by their families and society, and many are forced to resort to begging or sex work to make a living.

For transgender individuals, their gender identity is a deeply personal and individual experience that may not align with society's expectations, norms, or standards. It is important to remember that every person's experience of gender identity is unique, and that everyone deserves to be treated with respect and dignity, regardless of their gender identity.

Discrimination and violence against them are prevalent, and many struggle to find acceptance among their families and communities. Many are forced to leave their homes and support themselves through sex work or begging.

However, there are also many individuals and organizations in India working to support and champion the rights of transgender people. The movement for transgender rights in India is growing, and there are now more opportunities than ever before for transgender individuals to advocate for themselves and their communities.

In recent years, there have been some positive developments for the transgender community in India. In 2014, the Supreme Court recognized transgender people as a third gender and directed the government to provide them with legal and social protections. In

2019, the government also passed a Transgender Persons (Protection of Rights) Act, which provides transgender people with more legal protections and recognizes their right to self-identification.

However, activists and members of the transgender community have criticized this law for being inadequate and not addressing the discrimination and violence that transgender people face. Discrimination and lack of acceptance for transgender people still remain a big issue in India and there is still a long way to go in terms of achieving equality and inclusion for transgender people.

However, despite these legislative changes, transgender in India continue to face discrimination and violence. They struggle to find work, get access to healthcare, and are often subjected to harassment and abuse. Many are forced into begging, sex work, or dancing at weddings to make a living.

The social stigma and lack of awareness about transgender issues in India are some of the main factors that contribute to their marginalization. It is, therefore, crucial for society to become aware of their rights and needs and work towards creating a more inclusive and accepting environment for transgender.

Chapter 4

Transgender Agony in Life

Hijras are transgender individuals who have been a part of Indian society for centuries. They are considered as the third gender, distinct from male and female genders. Hijras are known for performing certain religious and cultural ceremonies and for their alternative gender identity.

In Indian society, hijras have always been present, but their status and acceptance have varied throughout history. Traditionally, hijras were revered for their supposed spiritual powers, which they believed to be connected to their gender identity. They were often invited to bless newborns, weddings or inaugurations, and their blessings were considered auspicious.

However, In modern times, hijras face discrimination and marginalization. They often prejudice, violence, social exclusion and lack of employment opportunities. social stigma and discrimination towards transgender individuals is deeply ingrained in Indian society.

Transgender individuals are often ostracized and excluded from their families and communities, and face discrimination in education, employment. Transgender individuals also face discrimination in employment, as many employers refuses to hire them or subject them to harassment and mistreatment. This can lead to financial insecurity and a lack of economic opportunities. Transgender individuals lack representation in Indian politics and media, which can perpetuate negative stereotypes and contribute to their invisibility and marginalization in society. Transgender individuals are not recognized as a separate gender under Indian law, which means they do not have access to many basic rights and privilege.

The paper deals with two autobiographies of two famous personalities among transgender community. The two autobiographical accounts, A Revathy's "*Truth About Me*" and Manobi Bandyopadhyay's *A Gift of Goddess Lakshmi* offer unique perspectives on the intersection of gender and society in India. Both accounts centers around the experience as transgender women navigating a society that often violently rejects them.

In the *Truth About Me* Revathy recounts her journey from being born male in a conservative family and he under goes through gender re assignment surgery and living as a woman. Her story highlights the immense barriers that transgender people face in accessing healthcare, education, and employment. Revathy also shows how gender roles are rigidly enforced in Indian society, which women expected to conform to traditional norms of femininity and men to be strong and dominant.

Bandyopadhyay's *A Gift of Goddess Lakshmi* sheds light on the struggles that transgender people face in India, as well as the discrimination they face from the society as a whole. The author highlights the importance of community support and the role that religions plays in shaping attitudes toward LGBTQ+ individuals. Manobi Bandyopadhyay's autobiography "*A Gift of Goddess Lakshmi*", offers an insightful portrayal of society and gender in contemporary Indian. Written as a personal narrative, the book chronicles the authors life from her child hood in rural

Bengal to her journey as a transgender activist, teacher and a government officer. Through her story she explores the complexities of society, where gender and sexuality often operate as barriers for those who do not fit into norm. the most central theme of the book is the portrayal of society's attitude towards the transgender community. In the book manobi narrates how she faced discrimination and violence from her family, teachers, and peers due to her nontraditional gender identity "When I walked in to the classroom,

some boys, bigger in size and mostly bullies, came running towards me, tugged at my scarf and called me a girl.”

(Bandyopadhyay 7)

They would pinch me, pull my hair, box my ears and punch my face at the slightest provocation. I was the quite sort who just wept but never complained. No one took pity on me. This left a deep scar on my mind. I remember who those boys would get me into trouble and have fun at the cost of harassing me. Once they tore up another boy’s hat and blamed me for it and got his mother to publicly insult me. I just could not explain to her that I was innocent. I was deeply hurt. I started realizing that I wasn’t accepted by most in this world. (Bandyopadhyay 8)

However, there were many times in her life when Manobi struggled to understand her gender identity. She was very depressed and sometimes could not understand what was happening to her. She questioned her inner feelings and thoughts.

I was very confused; my life seemed like a never ending maze each time I arrived at the same bend. Who was I? Why was my body different from my soul or was I mistaking my identity? Why was I born this way? was it some past karma for which I was being made to pay so dearly? What could I do to escape this trap? (Bandyopadhyay 31)

There were times in my life when I doubted myself and the path I took. In such instances, my mind would go into the state of flux and the turmoil would sear me within. Am I really a woman trapped in a male body or are these just delirious thoughts? Why is it that the whole world thinks of me as a man who is nothing more than a sissy? My soul and sexuality did not

match the image I saw in the mirror. I would look at that otherwise perfect reflection and weep for hours

(Bandyopadhyay 109)

The lines above given are from the autobiography of Manobi Bandyopadhyay *A Gift of Goddess Lakshmi* the above lines describes manobi's struggle to define her gender identity. It shows the stress of transgender life. Psychological stress and pain some times it is intolerable in their life. In addition to these psychological pressure experiences shows that transgender people face physical and psychological stress from this heretro normative society which fix its root in a patriarchal system.

As life manobi's autobiography *Truth About Me A Hijra Life Story* describes the transition of Doraisamy who renamed himself after the sex re assignment surgery as Revathi. A boy who born and brought up in the relatively marginalized and backward strata of the Gounder cast in Nmakkal taluk Tamil Nadu. Revathi is an activist and naturally she is a feminist. She experiences a sense of alienation from the body she was born in. "I longed to be known as a woman and felt pain at being considered a man" (Revathi 15). Her life completely turned upside down when her family discovers her femininity. relatives try to improve her life and limit her sexual expression using a regulatory approach in the form of restrictions and the physical and verbal abuse.

"A woman trapped in a man's body was how I thought of myself. But how could that be? Would the world accept me thus? I longed to be known as a woman and felt pain at being considered a man." As time goes on the unstoppable the feelings of femininity grows stronger but she was afraid to disclose her identity to the family and the society. She is well aware that her family will never accept her as a trainperson. we can see a pathetic and pitiful instance in the biography on the scenario of her gender revealing to

her family. At first she went to the panchayat to become a chela and she went back to the house her brothers treated her brutally.

On seeing me, my mother wept and demanded to know where I had been for the past month. My elder brother brought a cricket bat down on my shoulders and asked, what happened to you? Did you go mad? We've been searching for you all over. Had you no thought of us? He hit me again and tried to get an answer out of me. you wanted to go to tuition class and we sent you. (Revathi 30)

She secondly came back to her Namakkal after having the sex re assignment surgery the response of the family and the society was same. They are not willing to accept her as herself they need that boy Doraisami but the reality was no that. The reality is once she was Doraisami but now she changed her sex and she became Revathi.

My brother who was sleeping inside, came out on hearing her. 'You pottai motherfucker! so you are not content with casting our honour to the winds!

You've come now dressed as a woman. What guts! He rushed towards me with a stick.'

Look! I have had an operation and I'm woman now. From now on, I 'll live as I wish. You cant beat me as before, you have no right to.(Revathi 113) Undeterred, he raised his stick, think you 're a woman? (Revathi 113). Think you are a woman, just because you've cut your bud off?

(Ravathi 113) The

above lines are written in her autobiography it is the word of her family and the family is a part of this hetero normative society who doesn't accept the existence of third gender.

Thus, the hijra community in India is mired in linguistic, sartorial and economic

colonization. For the first time in her autobiography Revathi makes a courageous attempt to challenge and disrupt the cyclic process of gender colonization and hetero normative discourse. Revathi said that after the publication of this autobiography, the Hijra become

Hijra and no longer “saw” and “sneered”, but seemed rather as human.

Men and even women started at us and laughed, and heckled us. I realized what a burden a hijra’s daily life is. Do people harass those who are men and women when they go out with their families? Why, a crippled person, a blind person even they attract pity and people help them. If someone has experience physical hurt, they are cared for both by family and by outsiders who come to know of it. But we – we are not considered human.

(Revathi 83)

Marginalization is a factor of social stratification. inequality and discrimination are always of marginalizing race, caste or gender. Society plays an important role in each person’s life in understanding identity and relationships with other individuals.

Marginalization is most painful situation a Hijra faces in her life the most of the situations they get marginalized from the society, from family and everywhere they go. In “A Gift of Goddess Lakshmi” we can see many such instances that she faces marginalization. Marginalize or alienate trans people everywhere in the society. “A few people, ignoring the decorum expected within the college, started catcalling ‘arre dhekho, dhekho! Beta na beti, e ke go bote?’”(Bandyopadhyay 91). Educated sector the professors were also teasing her and they fight against her on the argument that a hijra cannot be a professor. “They were naturally stunned by my presence and openly declared war against me, threatening to ruin my career since no hijra had right to become a professor” (Bandyopadhyay 92).

Surya and Chandresh had managed to convince the other teachers that I was an aberration and they collectively needed to force me out of the college. No one as lowly as a hijra should be allowed to teach in a college, share the same staffroom, toilet and facilities. Initially they thought that if they made me feel miserable, I would leave of my own volition.

(Bandhyopadyay 93)

The society was very rude towards transgender people they don't even consider them as human beings. The so-called society push the trans people from the main strata of the society. The so-called society alienates the trans people on the argument that they are noncivilized, mad and sex workers who is insult for the heritage and culture of the land. It is easy to blame the Hijra community for choosing to live a life of a beggar or sex worker. But accept the fact that hijras should never enter the mainstream economy in any form? The social stigma is such that the hijras can never be placed in an economic independence. "I can do nothing but beg and prostitute", but the differentiation is due to the third gender! Normative heterosexual societies are polite enough to perpetuate hegemonic gender discourse. Why can't we find a shop where the Hijra is the master, or at least a servant if not the master? Have we ever met a hijra taxi/car/bus driver? unfortunately the answer is NO!

Society blame them as sex workers and the people in the society tries to take advantages on them from the child hood itself. We can see many instances in these autobiographies of the transgender people. Most of the time they are raped by the socalled patriarchal man who show disgust on the sun light and shows sexual desire on the moon light:

The odd rowdy did come up the hill and we saw them come in a group, we fled. One evening though, two rowdies caught hold of one of my thozhis

and marched her off, further up the hill. We could not fight with them, but neither did we want to leave until she was back with us. After about half an hour, and much to our relief, she returned. She looked exhausted. Sweat ran down her face and she could barely walk. I asked her what happened, and she said that they had done danda her. She told me that they forced her to have sex through her mouth and her backside, 'near where you shit,'.

(Revathi 18-19) In

these lines we can have a sight that how brutally the society uses trans people to full fill their sexual desires. Form the lines or Revathi we can understand that how much painful it is. In the autobiography she explains her own situation as like her friend faces here.

I held on to his legs and pleaded when he wanted me to do things that I don't like doing. He spat abuse at me and forced me into the act. When I screamed in pain and yelled for my guru he shut my mouth with one of his hands, whipped out a knife with the other and threatened to take it to my throat. I was hurting all over, and yet had to give in and do as he tell me. The skin down their felt abraded and I was bleeding. unmindful, he left, but only after he had snatched my purse.

(Revathi 108) In

these lines we can understand how the life of trans people and how they are getting exploits physically, sexually and economically. People exploit hijras in all the cost but the blame was on hijras.

In manobi's life also there is such instance it is by her cousin who used her for the fulfilment of his sexual desires, when manobi was at her tender age, she was only 10 years old , studying in 5th standard.

There was an older cousin, a well-built twenty -one -year -old who was secretly lusting after me to give vent to his perversion. I didn't realise it till one day, seeing that I was alone, he took me to an abandoned room on the secluded ground floor of the hug house and hand sex with me. Till he pierced me from behind, I had no idea what was going to happen. I think I did not mind the foreplay and the way he caressed me all over. But then he entered my anus and kept thrusting till I screamed in excruciating pain; he put his hand on my mouth to suppress my cries.

(Bandyopadhyay 8-9) The society treat the trans people as a sex toy and use them according to their wish and blame them as sex worker. Hijras are often subject to sexual harassment in public spaces, including on the street, in public transportation, and at work. They are also at risk for sexual violence, including rape and sexual assault. Many hijaras are afraid to report these incidents to authorities , as they fear further discrimination and violence. the discrimination against hijras is rooted in social and cultural attitudes of Indian society, towards gender and sexuality.

Hijaras are often seen as a threat to traditional gender roles, and are ostracized for their perceived sexual deviance. The lack of legal protection for hijras also contributes to their vulnerability to sexual harassment and violence. Revathy's story shows the struggles that emerge when some one doesn't fit into the strict gender roles. She tells about she experienced aggressive abuse and violence from her family, the police and the strangers.

I screamed that I did not want to go into the cell. I fell at that policeman's feet. He kicked me with his boots. He then asked me to take my cloths off Right there, while the prisoner was watching. I pleaded with him and

wept, but he forcibly stripped me. When I was standing naked, he struck his lathi where I'd my operation and demanded that I stand with my legs apart, like a woman would. He repeatedly struck at that part with his lathi and said, so can it go in there? Or is it a field one can't enter? How do you have sex then?

These lines show how much they are insecure in this society. The guards of people the police itself, the one who is responsible for the security of the people harass the trans people in such a way and they are teasing them on the basis of their gender.

In the book a gift of goddess Lakshmi she exposes the harsh reality faced by the transgender community and highlights the need for societies acceptance, tolerance and inclusion. She presents an honest and authentic portrayal of the challenges, struggles and achievements of individuals who belong to trans community. Through her experience she demonstrate the need for more conversation around sexuality and gender identity especially in India.

They would lurk in every nook and corner and pull my hair, cloths, saying they wanted to see if my hair was real or if I was wearing a wig. Once, two of them pinned me to the wall and groped me, trying to find out what was beneath my clothes. They hissed at me and warned me to keep my mouth shut while they did this. They pressed my nipples so hard that I screamed out loud. "keep shut you hijra, don't act smart. We will find out exactly where you stand. We will open your pants and take a look, stand with your legs apart and let us see your size."

These shows the dirty mind set of the society to towards hijra. For them hijras are just a amusement thing which they wish to explore and have fun. The major question of the society they have to face is that what is under their dress? And what is the shape of

the sex organ? If they have both male and female organ? Is their breast are original or fake? Another major question in societies mind is how they have sex? Society is just thinking about the structure of the human which determine the gender they are not interest to know about the inner self.

In the both books, it is clear that societal expectations and attitudes towards gender norms have a profound impact on the lives of transgender individuals. These autobiographies are important sources of insight and serve to raise awareness about the experience of a marginalized community that is too often ignored or overlooked by mainstream society

Chapter 5

Conclusion

Gender identity is generally thought of as people's sense of being male or female and has to do with whether people live as men or women. However, the existence of a third gender, i.e. transgender, is rarely acknowledged. Society as a whole recognizes only two polarities or genders based on genitalia at birth, male and female through the process of gender assignment.

However, there are some differences that make live births not easily identifiable as male or female. In these cases, the sex chromosomes, external genitalia, and internal reproductive system are not linked as male and female, and this is called intersex. These intersex people are considered the third gender and do not belong to any gender.

Gender is a complex and multi faced concept in society, it plays a vital role in our life and it affects our perception of ourselves and how we are treated by others. It is not A strange sight to see groups dressed in brightly colored saris banging on car windows singing silly songs on the streets of India. They are said to have the power to bless and curse. Behind them are often tragic stories of exploitation, prostitution, brutal and dangerous castration and relentless abuse.

They are bullied, harassed and openly bullied.

Traumatic experiences are seen as an individual's response to a very painful and frightening situation, resulting in a loss of ability to cope with the situation with a sense of victimhood, By not conforming to gender diversity and the gender binary that society has constructed, transgender people face the risk of discrimination, verbal attacks, rejection, internalized transphobia or homophobia, and even physical harm. In addition, socioeconomic status is closely related to discrimination, such as low education and low

income, and access to and use of existing facilities is often cited as an important issue that can cause internal trauma for transgender people.

All transgender conversations are about the body. By collecting memories of abuse and humiliation and reproducing them through aesthetic writing, they attempt to reconstruct or reconstruct their identity. The story focuses on psychoanalytic research .On self-reflection and the fears that the individual mind endures. All transgender conversations are about the body. By collecting memories of abuse and humiliation and reproducing them through aesthetic writing, they attempt to reconstruct or reconstruct their identity. The story focuses on psychoanalytic research. On self-reflection and the fears that the Traumatic experiences are seen as an individual's response to a very painful and frightening situation, resulting in a loss of ability to cope with the situation with a sense of victimhood, By not conforming to gender diversity and the gender binary that society has constructed, transgender people face the risk of discrimination, verbal attacks, rejection, internalized transphobia or homophobia, and even physical harm. In addition, socioeconomic status is closely related to discrimination, such as low education and low income, and access to and use of existing facilities is often cited as an important issue that can cause internal trauma for transgender people. Mind endures.

Hijras have always been a part of Indian culture and society. Although the hijra is never specifically mentioned in early texts, there are several references to gender dispersal, androgynous behavior, perversions, and trithiya prakriti in Indian mythology and ancient texts. Over time, they have been stigmatized, marginalized, and forced to live low and invisible lives without social, economic, or emotional stability. This thesis explores the treatment of society towards transgender people on the basis of their gender of A Revathi and Manobi in a patriarchal society where casteism and sexism and gender

binary are prevalent. Hijras are marginalized from society for many reasons, the most important being the intersection of class, caste and gender.

Hijra's situation is doubly dangerous. This is because their gender identity is constantly questioned and their low caste status puts them on the fringes of society. Hijra's life story clearly speaks to the lived experience of gender inequality

Thus, when observed, gender identity is nothing more than a "repetitive set of behaviors" that appear realistic and natural over time. In all societies, some people do not identify with some or all aspects of the gender assigned to their biological sex, and these people are referred to as genderqueer or transgender. For such people, gender identity is a crisis, when the gender assigned to them designates them as one gender, their psychological state designates them as another, and when such a conflict occurs, they begin to behave strangely in comparison with such their so-called "natural". behavior'. Calling such people transgender and criticizing them severely Excluded from society.

Social stigma and discrimination towards transgender individuals is deeply ingrained in Indian society. Transgender individuals are often ostracized and excluded from their families and communities, and face discrimination in education, employment, and housing. This can lead to a lack of economic opportunities, poverty, and social isolation.

Finally, transgender individuals lack representation in Indian politics and media, which can perpetuate negative stereotypes and contribute to their invisibility and marginalization in society. Transgender individuals are not recognized as a separate gender under Indian law, which means they do not have access to many basic rights and privileges.

For A Revathi in "The Truth About Me", being transgender meant facing significant discrimination and violence from society. As a child, she experienced rejection

from her family and peers, and later in life, she was subjected to harassment and violence from police and local gangs. Throughout her book, Revathi highlights the ways in which societal norms and gender roles impact not only the lives of transgender individuals, but also those who do not conform to traditional gender expectations.

Similarly, Manobi's "A Gift of Goddess Lakshmi" offers a powerful account of the struggles and challenges faced by transgender persons in India. Through her story, we learn about the experiences of social stigma, marginalization, and discrimination that she and others in the transgender community face on a regular basis. Manobi's book also touches on the ways in which patriarchy and patriarchal norms impact and shape gender identity and behavior in Indian society.

Both books offer insight to the complex cultural and social forces that shape gender identity and expression in India. Through personal narrative they demonstrate the difficulties that may transgender individuals face in achieving social acceptance and equality. At the same times, however they also point towards the power of community to support and possibility of change for a more inclusive and accepting society.

The autobiographies are powerful accounts of the lived experiences of transgender individuals. These narratives shed light on the systemic discrimination and violence faced by the transgender community in India, and the resilience and bravery of those who navigate these challenges. Both works demonstrate the importance of creating spaces for marginalized voices to be heard, acknowledged and respected. It challenge their own assumptions and biases in order to promote greater understanding, compassion and justice for all individuals, regardless of gender identity. Ultimately, the stories told in these works remind us of the power of personal testimony in creating social change and building a more inclusive society. It offer insight into the daily lives of Hijra people, including their struggles with societal discrimination and the ongoing process of creating

and sharing their narratives as a tool for creating more visibility and acceptance. The narratives illustrate the hope that is evident in the language of resistance, the power of love, and the courage to keep pushing against all odds. provide insight into the struggles and the strength of Hijra people, giving a voice to a community that has been pushed to the margins in India. In society, it is essential that all individuals come together urgently to acknowledge and support the Hijra community in their advocacy for their rights and acceptance, fighting the violence and stigma.

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