

Existence cataclysm in A. Revathi's Autobiography *The Truth About Me: A Hijras Life Story*

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Abstract:

The main aim of the paper is to analysis the third -gender identity in Revathi's novel *The Truth About Me: A Hijras Life Story*. In this story the author reveals her thought and emotion through the writing. This novel is like a mirror reflexing every transgender pain and sorrows. She is first transgender writer who raise her voice for heteronormative people in the society. Through her autobiographical novel the author exposition how the cis-gender people are dispossessed from the society. And what are the hurdled are facing in day and day out.

Key words: Colonization, Marginalized, Queer, Gender identity, Transgender

Introduction:

Identity crisis is one of the most prominent topics in the literary treatise. Every individual his/her position in the society is the essential part in the life cycle. In the following days the uttermost argument in the contemporary novel is quest for identity. But it is not that much easy to making once own identity in the particular community. Everyone is constantly active to generate the specific status in the society. If man and woman trying to make individual slot in the society it will comes under the common dispute. Many people in the society will put a word only for man and women identity crisis but it will be considered as a gender construction. Beyond the feminine and masculine identity, they are other few social norm and social orders for the third -gender people. Because of the mainstream pattern we failed to notice this transgender identity.

The term third-gender or cis-gender are refer to the people those who belong to either a man nor a woman and also called as sexual minorities. They have their own set of law and order in the heteronormative norms. They are born and brought up like other common individuals. Because of some slight change in the body and the mind they are represent as a

transgender. Being a transgender, they could not find the proper identity construction. In the different part of the culture the term transgender is represent as swap gender.

The word hijras are taken from the Urdu hijri it means “leaving one tribe” in the Hindi. The old term to represent hijras is kinner. This was used by the formal transgender people. In Indian society both male and female are to be considered as hijras. They were almost neglected from every social order. And they were also illustrated in different names in the other part of the state. The Tamil Nadu people examine in the case study of the transgender people in the Indian health care system. They did not have any testimony about them. They use to contempt with other male pronoun like Aravani, Pottai, Alli, and number 9 also with some offensive words. For the first time in Indian population the third gender people are also consider in the enumeration process. But it is impossible to count the hijras presented in India. Because in the large-scale city like Mumbai and Delhi the hijras are presented more than 5000 in the different localities. In the world-wide the censusing process was held on 2011. They have three categories in the sex. Indian had collected a data include the sexual minorities. All transgenders have a right to led a dignified life like other normal human being. A people those who born in the vial have an equal right in the social orders.

This chapter focus on the third gender identity in the novel *The Truth About Me: A Hijra Life Story* his autobiography (originally written by her in Tamil as *Unarvum Uruvamum* and translated into English as *The Truth About Me: A Hijra Life Story* by V. Geetha) which revealing the hidden part of transgender difficulties in Indian community. The author has examined every facet of transgender association and what are the hurdles overthrown by hijras. Revathi mention the social background of her hometown in the novel and also, she explores her dream and desire in their writing. In the preface of the novel author started with question. “In our society, and we speak the language of rights louds and often, but do the marginalized really have access to these rights?”. She pushed towards marginalized because she was a belong to sexual minorities.

The story begins with a wide range of author's homeland Nammakal town, Salem district, Tamil Nadu. Revathi was born and brought up by her parents in the name of Doraiswamy with the feminine qualities. As a youngest son in the family, he was so affectionate towards his parents. In her early school days, Doraiswamy showed more interest to play only girl's games. Once he was back from the school, he disguised himself as girls by rapping his sisters skirt around his skip. At the age of ten, Doraiswamy started to experiences the gender troubles. But family and society are too initiated to ignores a feminine from male gesture.

Shortly the village people started to talk the informal things about Doraiswamy. Even the friends and neighbors begin to use the foul language to represent Doraiswamy like

Number Nine and all other female things. But he could not make any change in his natural behaviors of feminine. While studying seventh standard Doraiswamy was happily enacted like a girl character called Chandramathi. He was truly over enjoying the frame. Overall, the author indirectly mentions her crises for identity from beginning of the novel and it was noticeable by the researcher from her narrative. When he was in tenth standard. Doraiswamy could able to sense the change of effeminates nature in his body and mind. Doraiswamy was surprised and fascinated for his gender identity.

When he was young, he had a habit of visiting a temple at every Saturday. From there he got chance to meet a group of hijras with that he came to knew about the people also like me living and dressed up with a female costume. Once he meets those people, he was so friendly with them and he started a drop of some quality hours with the hijras. After a weak Doraiswamy was so glad started getting affectionate towards to the people. Those people given a small depiction about Amma [who has a living Dindugal. whom they went for an operation. After listening to all these information Doraiswamy started getting fascinated to be a woman. He and his friend planned to meet that lady called Amma. And this is a time Doraiswamy change his name into Revathi.

As per the title of the novel the story revealing the true life of Hijras. Doraiswamy secretly met those Pottai hiding the truth from his parents. [sari clad feminine men]. In Tamil they used to call Hijras as a Pottai. Now Doraiswamy has transmuted into Revathi by performing some stereotypical practice. It was temple festival time. Revathi existing herself as female. After a month Revathi back to his hometown to visit her parents. In Indian social order the transgender as always treated as oppressive race. The author was reflexive to the charges. Revathi was really happy for her sister's marriage and she wants to take part in the marriage ceremony. But her new identity as Revathi is the massive pitfall in the patriarchal world. She was brutishly attached by her family members. So, he wants to get back to her guru. Unfortunately, her guru went to Delhi. It was very challenging situation for her. At last, with the help of her friends she reached his guru place in Delhi.

One of the most important things in the identical *construction* is accepting the things. Wearing the woman customs disgusting himself as women are not to be a consider as transgender. The society has to obtain as women. In the Indian novels they are character set as example for transgender. Like Kushuwant Singh's Delhi: A Novel, Leslie Forbes' *Bombay Force*. But this Revathi's autobiography novel was totally different from other such novels. It reveals every bit of transgender pains and sorrows.

In Indian spiritual notion Lord shiva was to be consider as Arthanarishwara. In the aspect of half Shiva and half Parvathi. Indian people believing that the transgenders have an auspicious power of a change things like neither a bless nor a curse. Those people are known

to take part in the new born ceremonies and the marriage ceremonies to bless them. But it is not a supernatural power to enhance the societal range.

The novel is actually about how the trans people were constantly meet with the problem to make daily wage. The author explaining the predominant way to make money is to plead or intending in sex work. Revathi elaborated the cultural norms followed by hijras and how the guru chela relationship was endeavoring all over India. In every state they are specified with their own traditional rules. Here, Revathi felt so complicated to attain south Indian hijras' phrase and diction. Like jamaat [the group of elder guru and chela], Ghoriemoorthan[the person who became first chela], Pamapaduthi[inviting], Reeth [deity]. The hijras tormented by their guru even during the household times.

Revathi detailed her friends traumatically incident. Her friends Shakuntala were belonging to chachan house. She was brutally attacked by her guru for money. So, she leaves her guru house and she fell in love with a man. He also started ill-treated her and rush for cash. In the routine life sunrise and sunset leading happy life is toughest task. Not only for Revathi but for every transgender facing challenging in day in day out. As a result, there were protecting for their identity. Also being a victimized in every stage of life in the civilizational world. Hence, they were not only disdained by their society but by their family and friends. When Revathi back to his parents she was neglected by her kith and kins, here, Revathi was helpless imponent to defended foe herself in the family. She could not bear the continual agony of her brothers. So, she determined to get back to her guru place. Also, she planned to associate with hijras community through the protocol of nirvana. Once Revathi went for operation she felt "finally female in me would be a free from her male body".

Her earnest thirst has paved way to be a woman through transaction. Though she associates with transgender community she could not find her identity. As transgender she forced to follow basis of the hijra's federation. But the norms of transgender did not permit Revathi to be a woman. Once again Revathi back to his home. In the time of occurrence Revathi was not gratified as a prostitute. She doesn't want to be this status. During that time the family members, the regional people, treat her with the feminine respect greet her as Revathi! Sister! Daughter! Revathi felt so surprised for the invite.

However, Revathi indulge with land issue among the family members. So, she no longer be with them. Once she detached from the community, she did not confess her to back for filthy lifestyle. She needs to live a dignified entity. When she was upgrade to guru three of the hijra's requested to accept a chela. As gurus, what are the dreadful condition and obstacles which she went through was hitting back the head. So, she does not want to do this the chela. As a result, Revathi obtained Mayuri, Famila, and Revathi as a chela.

Revathi gave right and freedom according to their wish. She set aside for them to live in the same place. Revathi felt blessed to be as a mother for these three. And she exposition to the world that they as a gentleman. Actually, people those who belong to hijra's community are not qualified. But these three chelae are well educated. Her a good number of educated friends. They introduced Revathi to these Sangma [sexual minority's organization]. As their own mom. In this change for Revathi maintain the decorum is the life. So, the sex work and join as an office assistance in Sangma. After joining in the Sangma leaves the gurus place started to live in the apartment. The main objective of the Sangma approach in sexual minorities.

Revathi share her cherishing love life in her writings. The fondness of the companion makes her life so accomplished. Revathi felt so happy for her fantasy world came to truth. She married to the man who working as a senior assistance in the Sangam with the great blessing of the gurus, followed by stereotypical marriage ceremony. It was a tremendous occasion. Revathi yearned to have husband finally she was thrilled that the society, friends' family are contemplating her identity and her marriage in the positive notion.

However, Revathi happy for a marriage life but the journey did not long last. It's came to end. It was tough time for Revathi were her husband leaves, her daughter Famila committed suicide. Unfortunately, another tragic scene was happened it was her guru was stabbed by the street rowdies. Though Revathi was wrapped with awful incident. She did not give back even though she was bundled up with anguish, discomfort, difficulties. She never failed to finish her book *Unarvum Uruvamum*.

Revathi want back to stay with her parents for a while but she was messed up with the trouble, tribulation, failures. Meanwhile her mother's false sick and she was admitted in the hospital. Revathi should take care for her mother. Revathi look for sufficient money and the same time she does not want back to sex work. she felt so hopeless, she pushed towards to the edges to the life. At the last she back to work in Sangama.

This chapter analysis how the protagonist decorticates from the society the novel Revathi *The Truth About Me. A hijras life story*. The tale is not only about single character. But it was an untold story of every transgender in the social order. The status of respective soul determines for space in the public. But the notion of the people may differ. So, the transgender had to handle the pivotal pressure. In feminine qualities from the masculine gesture is the immense bias in the creation. The author is the best example for it. The fictional story of Revathi exploring the selfdom through the narrative technique. In the end of the novel [Title] reveal the hostile life in her own community. She failed get receive and respect from the chela. She was alienated when the society she needs a support.

The main aim of the thesis is to examine the novel in the queer lens. In the book "An Introduction" written by Annamarie Jagose explore the theme of dissimilarities of sex, gender and desire. Here, Revathi novel also sustained the same concept. Most importantly the main topic in the queer studies is analysis the gender concept. The concept of the identical crisis is to prove and figure out the gender and sexual norms.

"The question of the identical crisis plays an important role in queer studies since indemnity is bound with mutually dependent and undefined social construction,"

Like this, they are hundreds of questions raising in the mind of Doraiswamy why do I love men? Do I am mad? Why should I have felt like this? Is there is a person in the world with the same feeling. Doraiswamy want to be a woman he felt women inside.

Queer theory specifying that the people belong to sexual minorities are fail to fit into the social norms. Those humankinds are felt so distressing in the cultural perception. Here, Revathi also sense the same belief. Her family member wants Revathi should lead a normal life like other men. But she could not fit into the socio-cultural rules. Revathi went for gender transaction and she gave the detailed account in her autobiography. Revathi yearn to be a woman that made her different from the society. Doraiswamy love to be [sarie-clad] masculine member in the town. His own desire strengthens his mind and body to be a woman. Though the hijras association Doraiswamy change over Revathi not only the hijras helps her. Though Revathi fascinated to be a woman in the biggest immense bound.

In the hijras community they would like to follow some stereotypical traditional. Revathi Nani grandmother reveals the guideline which was following in the hijras community. And she asks Revathi to follow the regulation. Revathi forced to pursue the cultural practice. like how the real women process in her life. Revathi want to make move she felt discomfort with hijras norms.

Queer theory analysis the gender issues and sexual minorities. In the novel *The Truth About Me: A Hijras Life Story* narrates the gender identity in her story. Revathi was born boy but as a day past his gender doesn't fit into the gesture. He could not assign himself to be a masculine. Being a male with feminine habitual is a recreation of sin in the Indian society. Revathi decide and found to be a woman. So, she modulated himself to be transgender with a general dissimilarity.

Revathi love to be house hold work for his mother like cleaning the front yard, helping in the kitchen etc. even in the school she used to play only girls game hide and seek, five stones. During the school time she was badly forwards her to became to transgender. In

the construction of law in sexual minorities the person can have genitive attraction towards either with the same sex nor with a opposite sex called homosexual heterosexual and bisexual.

This theory has scrutinizing the Revathi novel in depth with the gender perception. From the small Revathi affectionate to the opposite gender. Still, she can sense inside as womanized. She was so conscious getting that she felt love with same gender. Though she fascinated to be a woman her guru never allowed her to live like feminine. So, she planned to make a move and joined as chela to another guru called Matunga. There she was happily to do sex work. And she was inclination to do sex worker. Quickly she so disappointed with a work. Where she left sex work and joined in the Sangama. There she found a senior officer. Both of them fell in the love with each other. Finally, she married to each other and started to lead normal life. But the dream is not a compatible the relationship came to an end.

The theory analysis the people these who belong to sexual minorities are called heteronormative. Queer theory exploring ever individual facing difficulties in the society. Bisexual concept played a major role in the story of the Revathi. The author trying to explain hardship of ever transgender life. Some hijras' are not interested in doing sex work. But the man other choice to do for them. The people those who exist the transgender federation are called as sexual minorities. Many of the hijras made of choice of transmutation for the societal acceptances. A transgender means people those who was born male. Later change into the feminine through operating. A hijras are also called eunuchs etc. A transgender are totally different from hermaphrodite. Who are generally born with the male and female organs? But here, Revathi deseed herself as a woman because Revathi urge to be a woman.

Revathi diary is the first stepping stone in the hijras community. Her chronicle of life is the best raising spirited for every transgender. She is the one who put forwards her writing and book. In her autobiography unfold the truth of every sparkle of the life. Mainly her voice and her writing for the upliftment of transgender community in the society. Her first intercourse with people for in koorgam. The main aim of the Revathi's speech in koovagam festival is to get a grab attention from the society towards transgender. Like other women the central idea of the speech to get the equal right for hijras and to get equivalent efficiency like what the genera; public getting. Revathi's courageous voice was so stunning for another official who was present in the congregation. From the occasion there was oppressive against the people who represent trans as an Alli and number 9. This was the primary cause of highlighting in Revathi talk to the change the prejudice against transgender people in the cultural and societal norms.

From the age of twenty Revathi started doing her sex work. Doing sex work is the only way to satisfying her sexual thirst. Yet as a sexual minority, she got a wrong impact from the general public. Revathi precise her happiness as a moment. But she significantly

detailed the drained bit and ferocious, merciless snap in her story. While narrating the story her voice was so tough and the words are struck in her throat. So, she wants the reader should experience the same pain, sorrow and brutal attack what she gone through in her life. She explained every traumatic incident which was hitting back in her life and how the area rowdies, co-worker, policeman, and other public in the road were treated in the public place.

Apart from all these disputes. Revathi came out from the oppressive guru and join in another hijras house. Who had accepted Revathi with the feminine qualities? On the other hand, she got troubles and flimsy exchange with her family. Who put herself in the great troubles in the property issues?

In the Indian society the hijras, the eunuchs, the transgender community is commercial rewarded from the nations. Here, Revathi valorously leading towards her autobiography to break the stereotypical law against the transgender community and heteronormative people. Narrating the transgender story is not so smooth and simple. Every bit of the life was wrapped with uncovered pains and sorrows. Revathi messed up with all these distresses. She overcome those hindrance only after the publication of her first novel [title]. A transgender people are not even considered to be as a human being in the Indian social norms.

Revathi is not so praised for the best book. It is easy to read and understand for the reader. And this book is not to knew how the transgender people. Are dispossessed from the society. And what are the hardship and discomfort they gone through in their life. But it was novel will have mainly talk only about the Revathi and her life journey.

Revathi's life story confesses the traumatic piece of every transgender words. She used writing as a weapon not kills the people but to defend for the same race. The best platform for Revathi to justify herself as women is World Social Forum where she got chance to convince a society to determine as a feminine. As a result, she started her autobiography. Because only through the script she can able to get attention from the audience directly. once she started writing lifeled her to the extreme poverty and push back to the prostitution. But Revathi never give up and she did not back from her writing. Again, she back to Sangama.

Conclusion:

The central idea of the author through the novel is denotative. Revathi wants the secure place in the society as not as transgender as general mainstream. She wants to repair the irreparable interval between sexual minorities and mainstream construction. At the back of every painful story there was a success. Like every incident of Revathi's will change hundreds of Revathi life. As a change in Indian constitution the government made a movement in the year 2005 renew the passport application. In the gender category they join

the third gender or cis-gender [M/F/T] male, female and transgender. This was the first success for every transgender people. In the modern day the third gender people getting familiar with their rights and they are passionately involving in different alignment to protect ourselves from the society and to get the identity of his own.

In the whole world even, the mainstream people are getting struck between the once own identity and the identity of the particular state. Because every state has their own social norms and cultural order. So, every individual is like race horse in the life match. The main agenda of every sexual minority is to lead a dignified life.

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