



TRANSGENDER RESISTANCE AND EMPOWERMENT IN A REVATHI'S AUTOBIOGRAPHIES

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ABSTRACT

The autobiographies of well-known Indian transgender rights activist Revathi are examined in this abstract in order to examine issues of transgender empowerment and resistance. Two important autobiographies, "The Truth About Me: A Hijra Life Story" and "A Life in Trans Activism," chronicle Revathi's life path. These autobiographies offer a distinctive perspective on the struggles and victories faced by India's transgender community. Revathi's autobiographies illuminate the ongoing problems that transgender people—especially hijras—face in a culture that is marked by marginalization and discrimination. They draw attention to the widespread discrimination and acts of violence against transgender individuals, in addition to the challenging social and economic conditions they frequently face. The stories also stress the significance of empowerment and resistance. Through navigating a complex web of cultural expectations as a hijra, Revathi became a formidable fighter for transgender rights, as her memoirs demonstrate. Her experience can serve as motivation for other transgender people who want to stand up for their rights and identity in a society that frequently tries to marginalize and erase them. We see the strength of self-acceptance and how a person's personal suffering can serve as a catalyst for social change via Revathi's path. The autobiographies describe the emergence of transgender communities, the struggle for legal acceptance, and the opposition against discrimination and stigma. They emphasize the value of empowerment and education as means of emancipation and advancement.

KEYWORDS: *Transgender Rights, Autobiographical Narratives, Hijra Community, Resistance and Empowerment, Social Justice*

1. INTRODUCTION

Gender identification that differs from the gender assigned at birth is encompassed under the general term "transgender." Transgender people are a diverse group. They come from various nations, backgrounds, and socioeconomic classes, including Indian, Black, and White. There are other varieties as well, including transgender, lesbian, bisexual, and homosexual people. They are frequently identified as non-binary, agender, or with various identities that are a reflection of their individual lives. Thus, while some of them conceal their emotions, only a small percentage of them change into their comfortable gender identities. However, the latter group is in the dark and has nowhere to air their complaints.

Many movements, such as the Transgender Rights Movement, are emerging in support of transgender people, who continue to struggle for their rights. The government has issued identity cards and driver's licenses as a result of these movements. Certain spaces, like restrooms, colleges, workplaces, etc., are designated for transgender people. Additionally, discrimination against transgender people in healthcare, employment, and educational settings was outlawed by the Protection of Rights Act of 2019, which also granted them access to all decent services and benefits. Nonetheless, segregation persists in modern culture. The autobiography *The Truth About Me: A Hijra Life Story*, also known as *The Truth About Me*, is Revathi's comprehensive account of her life, including her transformation from Doraisamy to Revathi and the numerous challenges she encountered while striving to define her identity. *UnarvumUruvumum* (Our Lives, Our Words), Revathi's first book in Tamil, was published in 2004. It is an assortment of narratives and anecdotes from South Indian Hijra people. She credits the popularity of the book to inspiring other hijra writers like Priya Babu. *Vidya I Am Vidya* (2008) and *NaanSarvananAlla* (2007). She made the decision to write about her observations shortly after this. *The Truth About Me*, her second novel, was released in 2010. The book was written in Tamil by feminist historian V Geetha, who then translated it into English. Revathi says she originally intended to publish the book in Tamil, but she chose to publish it in English instead in order to prevent conflict with her non-English speaking family members who appeared in the book. 2011 saw the book's official Tamil release under the title *Vellai Mozhi*. She lists renowned Tamil Dalit author Bama as one of her main inspirations. At the American College in Madurai, a keystone of the third gender literary curriculum is *The Truth About Me*.

Revathi, the writer behind *The Truth About Me*, is a transgender social activist and writer. Her areas of interest are LGBT minority, gender identity, and transgender rights. Her autobiography

serves as a public platform for her life. The story of *The Truth About Me* is set in a tiny Tamil Nadu village. Doraisamy is the eldest among five siblings. As he grew older, he developed shyness and feminine characteristics. He frequently poses as a girl and participates in activities that are typically associated with women, like dancing, singing, games, and housework. His family always reacts negatively to him because of it. Even his brother gives him constant cricket bat beatings. It gets harder for him as he gets older, but eventually he met other men who shared his values, and they helped him integrate into the hijra community. He gradually came to understand that only these people treat him with decency and respect. He fled his house as a teenager after robbing his mother of some cash and earrings. He eventually made it to Delhi, where he attained the status of chela, the first transgender person in their society. It is comparable to a follower of a guru. They have to put in a lot of effort at this point and put up with misbehavior from their gurus. In the trans community, they go through this fundamental stage before eventually becoming dominating like their guru. He transforms into Revathi in the meantime and serves under several Gurus. She begs for her living and eventually works as a prostitute. She quickly departed from the hijras and joined Sangama via her chela. She gains more dignity as a result of being hired on a salary. She quits her work as a result and goes back to Hamam, although she struggles to support herself. The narrative finishes suddenly when she goes back to Sangama. But her experience has made her a strong, self-reliant lady. In summary, it tells the story of Doraisamy's arduous transformation into Revathi. She did a fantastic job of portraying her difficult upbringing. When he disguised himself as a girl for the first time during the festival season at a neighboring temple, he experienced feminine sentiments that attracted men as well. His relatives subjected him to physical and mental torment after learning about this. He was extremely upset to realize that no one could truly comprehend how he felt. Eventually, this causes him to flee his family and form strong bonds with Hijras; subsequently, he joins the transgender society. This demonstrates his lack of family support, which has left him unstable all of his life. Like him, the majority of transgender people experience severe pain from their families, which adds to the complexity and hardship of their lives. For each individual, familial support is crucial. This is not different from transgender people.

Psycho-analytical journey of sigmundfreud

Doraisamy endured abuse as a child from both his family and the wider community. He thus fled away from his family and joined the trans subculture. He makes an effort to stay in touch with his family and even offers his father a percentage of his money in spite of this, but they keep their distance from him and view him as a disgrace to their honor. It always leaves him feeling deeply wounded and like an orphan. His brother had mentally tormented him for taking the family's possessions. He spends a lot of money on house maintenance, so he fights to have the house registered in his name. However, his father deceived him, saying he never gives money and insulting him, which made him want to end his life. This indicates that her early experiences had a lasting impact on her.

According to Freud, a person's unconscious mind plays a bigger influence in their behavior. The id, ego, and superego are the three parts of the mind. The term "id" refers to a person's behavior based on his or her comforts and pleasures, whereas the term "ego" or "superego" refers to our social circles. It relates to the morality of our beliefs and deeds. A person's superego always encourages them to act in ways that are acceptable to society, whereas their id is always overbearing and drives them to act in his or her own ways. It always suppresses one's desires and awakens us to the bonds of a society controlled by bad forces. Because of her strong commitment to the veil of honor and her distrust of society, Revathi's family experiences it as it is represented in her memoirs. Revathi was expelled from the family and viewed as a source of disgrace. Since they have always adhered to morals, they are unable to tolerate a third gender. Psychoanalysis's central tenet is that everyone harbors unconscious memories, feelings, wants, and thoughts. Their mentality can be healed by this cathartic event. Revathi has emotions and wants of her own. Since she was a small kid, her fundamental objective has been to turn into a lady and gain acknowledgment from her family and society. Be that as it may, her family and society continually hurt her feelings by calling her pottaiya, nine, and so on. Be that as it may, society has consistently dismissed her requirements and feelings. The objective of analysis is to bring the oblivious cognizant by delivering subdued sentiments and encounters. Freud's humanistic mentality and strategy for restoring history to support the third orientation. Companions' help has been viewed as a huge protecting component for LGBT more established people's mental prosperity (Munoz-Court, Quinn, and Rounds, 2002; Sheets and Mohr, 2009; Shilo and Savaya, 2011). Lamentably, little is realized about what companions' help means for transgender adolescents' psychological well-being results. Abuse and exploitation adversely affect Revathi's

psychological state. She likewise let out her stifled inclinations toward her family and others who ridicule and exploit her. She struggles against the injustices done to her and manages to live freely among others who make fun of her, refusing to give up. By the help of hijras and "Sangama," she becomes independent and fearless. In summary, Revathi's mental state is reflected in *The Truth About Me*.

Challenges

Transgender individuals encountered several obstacles during their lives. Despite having entered the mainstream, they still have to deal with a lot of stigma and discrimination. Identity documents, poverty, lack of access to healthcare and education, lack of legal protection, etc. The most crucial element in demonstrating their nationality is their identity documents. They did not previously have voter ID, passports, or Aadhar identity cards. They were so denied the ability to vote and kept out of elections. However, they are currently issued identity documents. Despite this, there is still a division because of the label "transgender." In daily life, these identity documents are crucial. It alone can facilitate a person's access to housing, transportation, education, etc.

Another problem is that they are not legally protected from societal discrimination. Additionally, the court says nothing about the attacks and needs of transgender people. Transgender people frequently live in poverty. They are forced to live in slums or among the trans community because they were exiled from their homes at a young age. Transgender people are least associated with health and education. They are not educated because they were taken from their homes at a young age. As a result, they lack a good work and income. Due to their living in unclean environments and employment as sex workers, transgender people's health is considerably worse. They are accustomed to diseases, but physicians and nurses merely treat them with disdain and resistance. The violence against transgender people is one of their biggest problems. The public looks down on them and often mistreats them. The cruel hands of society even molest the majority of them. To punish those criminals, however, the law is silent. Consequently, transgender people endure unending agony. People handle them like slum dogs.

2. LITERATURE REVIEW

Transgender rights and issues have gained significant attention and importance in recent years. This literature review explores key works and research related to transgender rights, identities, and activism, providing insights into the challenges and opportunities faced by transgender individuals.

The book "Transgender Rights" (Currah, Juang, & Minter, 2006) offers an important introduction to the legal aspects of transgender rights. This work underscores the importance of understanding and addressing the legal challenges faced by transgender individuals.

James et al.'s (2016) "The Report of the 2015 U.S. Transgender Survey" focuses on the health and well-being of transgender individuals. This comprehensive survey highlights the experiences of transgender people, shedding light on the issues they face, such as healthcare disparities and discrimination.

In "Transgressive Gender, Queer, and Sexuality Studies" (Mohanty, 2009), the author reflects on the complexities of identity and the need for global activism. Mohanty emphasizes the importance of acknowledging and addressing transgender issues within the larger context of queer and gender studies.

Namaste's work "Invisible Lives" (Namaste, 2000) delves into the erasure of transsexual and transgender people. The book sheds light on how society tends to overlook and marginalize the experiences of transgender individuals, calling for increased visibility and recognition.

"Negotiating Hijra Identity in South India" by Reddy (2005) offers an ethnographic exploration of transgender identity in a specific cultural context. Reddy's work is significant for understanding the cultural nuances and variations in transgender experiences.

Revathi's autobiographical works, "The Truth about Me" (2006) and "A Life in Trans Activism" (2015), provide first-hand accounts of the struggles and empowerment of transgender individuals. These narratives offer personal insights into the experiences of transgender individuals in India.

Serano's "Whipping Girl" (2007) critiques sexism and the scapegoating of femininity from a transsexual woman's perspective. This work highlights the intersection of transgender issues with feminist perspectives.

The literature on transgender rights, issues, and activism is vast and diverse. These selected works encompass a range of perspectives and topics, providing valuable insights into the experiences of transgender individuals and the on-going struggle for their rights and recognition.

3. RESEARCH METHODOLOGY

Challenges

Transgender people have experienced a variety of obstacles in their lives. Despite their early social inclusion, kids nevertheless have to deal with a great deal of stigma and discrimination. Poverty, a lack of access to healthcare and education, identity documents, and legal protection, among other things. The primary means of proving their nationality is through identity documents. They did not previously possess identity cards like Aadhar, passports, or voter IDs. They were therefore excluded from elections and denied the ability to vote. However, they now receive identity documents. By identifying as transgender, there is still segregation. These identity papers are necessary in day-to-day activities. It's the only thing that can facilitate access to housing, transportation, education, etc.

Epics and myths

Gender norm-challengers are seen in every culture throughout history. They have long been labeled as transgender by society. There are transgender characters like Shikhandi and Amba's rebirth in epics like the Mahabharata. He is essential to killing Bheeshma. In the Mahabharata, Arjuna uses Shikhandi as a weapon to battle Bheeshma in an attempt to become a great warrior. Since fights are believed to be between men, he put Shikhandi on the front lines of the conflict, preventing Bheeshma from engaging in combat. All others were viewed as weak by the ancient society, which confined them within their homes' four walls. Following this is modern society. There were still transgender people in the majority of our culture. Shikhandi is a strong, historical figure who demonstrates how transgender people may work marvels in the world. They are not weak by nature; rather, civilization weakens them.

Patriarchy

The gender configuration in a heteronormative man centric social system is constantly molded like a circle, with the "male" personality at the middle and the "female" type at the outskirts. Subsequently, women's activists demand that the "centralperiphery" polarity be dismissed and that the directions be changed. Yet, as the field of Gender Studies has developed, the whole circumferential reasonable system of cliché gender studies has gone under serious investigation and analysis, at last changing the whole parametric point of view toward gender. Thus, "gender" is a psychological develop that works inside a language structure established in paired belief system. While talking about anything relating to gender, individuals commonly adhere to the socially satisfactory limits of male or female gender, disregarding the presence of "transgender" or lawfully perceived "third" gender characters. In this way, the battle for a decent social acknowledgment of the transgender community as an independent existing gender classification is one of the gathering's grassroots difficulties. Furthermore, the best way to accomplish that deferential acknowledgment is for families to reproduce language in a manner that consolidates the truth of the third gender as a genuine, socially satisfactory, and normal gender class.

Familial acceptance

Transgender people were not being protected by their families. They were attempting to conceal their transgender sentiments and desires out of concern for their standing in society. The transgender person's family might play a significant part in the destruction of their life. Transgender children should be treated the same as other members of their family and given equal space in the home. They need to provide them with food and shelter, as well as an appropriate education and other necessities. When transgender people are accepted by their families, then society will follow suit. Acceptance from one's family is crucial for the life of a transgender

person, particularly if they do not have support from their family. They go through a lot of suffering in their life, and this may even drive them to take their own life. They are all battling for their rights, their identities, and other similar things. Begging and prostitution are their main sources of income at this point in their lives. Transgender people were still human in every way. They ought to give the same amount of attention in the community as they do in the family. At a younger age, there was a rise in the number of people who self-identified as transgender. They had to contend with opposition and discrimination from the political, social, and cultural structures in which they work, go to school, and live. Those who are transgender who do not receive acceptance from their families are more likely to struggle with issues such as homelessness, poverty, lack of education, and the impulse to take their own lives. When the family discovers that the child is transgender, they may go through a period of mourning and experience feelings of guilt when they have to interact with society. As a result, they feel embarrassment when they allow them to remain at their houses. Therefore, they demand that they leave the area.

"Homosexuality is positively not a benefit, but rather it is additionally nothing to be embarrassed about, no bad habit, and no debasement. It can't be sorted as an illness; rather, we believe it to be a variation of the sexual capability that is achieved by a specific stoppage of sexual turn of events. In both old and present day times, there have been various very good people who have been gay people, including a few of the best men. (including but not limited to Plato, Michelangelo, and Leonardo da Vinci). It is extremely cruel as well as unjust to treat homosexuality like a crime and to be persecuted for it. If you do not trust me, study the novels of Havelock Ellis (1960/1935)." when a result, we are able to observe the compassionate method and perspective that Freud takes when he revives history for the purpose of the third gender.

Consolation from companions has been viewed as a huge impact in the mental prosperity of LGBT more established people (Munoz-Court, Quinn, and Rounds, 2002; Sheets and Mohr, 2009; Shilo and Savaya, 2011). These findings were published in three separate studies: Munoz-Plaza, Quinn, and Rounds. Regrettably, there is a paucity of research on how the support of friends affects the mental health outcomes of transgender children and adolescents. Revathi's mental health has suffered significantly as a result of being a victim of violence and cruelty. Transgender children who had a lot of support from friends and significant others but little or no support from their families were nonetheless at a greater risk of having poor mental health than those who had a lot of support from their families (McConnell 2015). This was found when comparing the amount of support from friends and significant others to the amount of support from families. This indicates that the support of a transgender person's family has a greater influence on their overall wellbeing than the support of their friends. Revathi's background is a significant aspect in her life

because she was brought up in a Dalit household; as a result, the discrimination that she experienced was not always permanent. Revathi had a very limited schooling, and as a result, she was almost completely illiterate. Revathi's family's inability to comprehend her hijra nature was the aspect that caused her the most frustration. She was the youngest son of a family that belonged to the lower middle class, and as such, she was given every opportunity. However, this only lasted until her genuine self as a woman became known to the general public. Revathi was humiliated and subjected to terrible beatings because her brothers believed that this would bring her back to a normal state. She is exposed to a lot of shame because of the impulses of her kin and father, which features the problem that most of hijras face. Ruth Vanita and Saleem Kidwai mention the objective fact that the Indian culture doesn't put areas of strength for an on the significance of familial help. The inquiry that should be responded to is whether or not her family had recognized her identity and treated her with next to no inclination in the event that she had gotten a superior destiny and training. Revathi in the end turns into an individual from the hijra community, notwithstanding the way that she had recently lived as a hijra in Delhi. She started her life as a hijra by wandering for danda, asking at stores or participating in sex work or baddai, and ultimately arriving at nirvana as per the customs and shows of the hijra community. She participated in the South Indian custom that is known as the Goddess celebration when she headed out the entire way to Dindigul. In South India, Hijras are otherwise called Aravanis; this is on the grounds that they are accepted to be Ruler Aravan's spouses.

As per one recounted record of the Tamil Mahabharata, the plot of the Pandavas was concocted to mollify the Goddess of Battle by offering human penances to get triumph in the clash of Kurukshetra. Arjuna, Krishna, and Aravan, child of Arjuna and Ulupi, were the Naga princesses who were by a wide margin the most meriting the penance. Arjuna and Ulupi's child Aravan was likewise a competitor for this honor. It was decided that Aravan would die a martyr's death on the battlefield because Arjuna and Krishna played such an important role in the conflict. However, Aravan's one and only wish was to have a bride who would mourn and cry over his passing after he was gone. Therefore, Krishna wed Aravan while disguised as Mohini, and the two of them experienced the night of marital pleasure together, as well as the morning after Aravan was sacrificed. While posing as Mohini, Krishna wept and mourned for their husband in a manner that no other woman had ever done before. Devdutt Pattanaik poses the inquiry in his assortment of brief tales named "Shikandi and the Other Stories They Don't Tell You": "What use is a day to day existence when no lady pines for you when you die?" (Pattanaik, p. 102). Unexpectedly, the narratives of divine beings and legends are much of the time made to fit the prevailing philosophy of a general public, whether that philosophy be male centric society, prejudice, or whatever other

foundation that favors double resistance. Assuming the hero's family had perceived the heavenly characteristics that she had, her destiny could not have possibly expected her to make a trip to Delhi and then Mumbai and carry on with an existence of asking in the two urban communities. A huge wellspring of disquiet was one's capacity to take part completely in the social request. Revathi expected to utilize the ladies' bathroom at the train station following her medical procedure, however a cop told her to "carry on like a man and act like a man" when she attempted to give her access since she is a hijra. The officer then escorted her out of the building. Her desires ran counter to the accepted conventions of society. Her native Indian community considered her to be a hijra. If she is a female, she ought to drape herself in a saree and get holes pierced in her nose and ears:

Childhood trauma

A person is said to have had childhood trauma if they went through a significant traumatic event when they were younger. The term "childhood trauma" can refer to a variety of various types of situations that children may go through. Leaving a child alone or ignoring them, abusing them physically or emotionally, or having parents who are unable to care for them properly are some of the primary causes of childhood trauma. This causes the youngster significant difficulties on both the social and physiological fronts. Even more, it causes changes in behavior as well as disruptions in sleeping patterns. Everyone, but transgender people in particular, can be influenced by traumatic experiences from their childhood. There is no set cutoff point in terms of age at which a child can no longer be a victim of childhood trauma. However, how it presents itself will vary depending on the child and the child's age. When a youngster goes through something traumatic, it will have an effect on the child's day-to-day existence. He will experience mental distress and anxiety, as well as changes in his behavior, the loss of skills and attachments, difficulty in his academic performance, and a lack of food and regular sleep. In addition to this, they experience physical symptoms including aches and pains. Because of this, even some of them end up being dependent on substances like alcohol and narcotics. Children are subjected to traumatic experiences not only inside their own families but also throughout their environments, including schools, towns, loved ones, and neighborhoods. There are a variety of situations that can turn out to be traumatic, including war and being forced to flee your home, serious accidents, the death of a loved one, violence within the family and the community, as well as sexual or psychological abuse. In addition to this, it poses a risk to the life of a child. Therefore, if people do not take the appropriate treatment, it can potentially have an effect on the brain and the neurological system, as well as lead to the rapid emergence of harmful behaviors that pose a risk

to their health. Therefore, the only way to lessen the impact of traumatic experiences on children is to provide them with the appropriate treatment, counseling, and support from their families.

To start with, transgender individuals are abused by their families, which could incorporate things like their folks disregarding them, rebuffing them harshly in the event that they express their feelings straightforwardly, calling them names like "nine" or "Ali," keeping them from participating in open gatherings, regarding them as though they were a worker, and limiting them to the four walls of their home. In later years, they are confronted with difficulties posed by society. Schools, neighborhoods, and public areas are all examples of the many different ways in which society can be seen and experienced. Their parents judge them in comparison to other children in the neighborhood. These youngsters are laughing at and insulting them. They are picked on and subjected to cruel jokes by youngsters of the same age in schools. Due to the severe discrimination they face, very few transgender people are able to receive an education. They would rather stay home and shut themselves away in their own lonely, gloomy world than attend to school and face the other students there. As they got older, the teasing became more aggressive. It would be more difficult for them to take the bus, attend job interviews or tests, look for work, and other such activities. Because of this, transgender people frequently have the perception that they are alone and that no one can comprehend how they are feeling.

Revathi is one of those individuals. She defied her destiny and lived an independent life by brazenly overcoming every obstacle in her path. Rather of giving up, she fought against it. Through the show "The Truth About Me," she bares her entire life to the public. Doraisamy is the youngest child out of a total of five. As he gets older, he takes on characteristics that are more typical of women. During the festival that was taking place at the adjacent temple, he disguised himself as a girl, which enraged his family. He takes a brutal beating from his brother who uses a cricket bat. Later on, he became acquainted with a group of guys who shared his outlook on life, and this interaction ultimately led to the birth of a new man in Doraisamy, who is known as Revathi. She is given a new life with a new family and a new community that will appreciate and embrace her. In later years, she worked for a salary in the 'Sangama' organization, which elevated both her rank and her dignity in the eyes of society. Revathi is confronted with a number of difficulties, including being cast out of her family as well as being ridiculed and disregarded in her hometown. However, neither her thoughts nor her desire will be swayed by it. Therefore, her fighting contributes to the establishment of her position in society.

However, one of the most significant challenges that transgender people face is the effects of traumatic experiences in their youth. This is because there is not enough support from the family. Transgender people will constantly struggle with both internal and external issues. Both

appearance and identity can be a source of internal conflict, while rejection from the surrounding world can be a source of external conflict. It is inevitable that it will produce in them a mind that is unsettled and agitated. Transgender people are subjected to more than just rejection; they are also tortured and objectified in public, which leads to them being hopeless with their lives and either taking their own lives or becoming insane. Therefore, substantial support from society results in improved mental health for transgender individuals. Transgender people often struggle with gender dysphoria and internal conflict over the gender to which they belong, which may be extremely upsetting and painful for them. They develop the desire to change their sexual orientation to one that is not the same as the one they were assigned at birth as a result of these conflicting feelings. They undergo sex reassignment surgery with a great deal of enthusiasm in order to change their gender. However, the attitude of society dampens the happiness that they experience. This is due to the fact that society is unable to embrace them and ignores their hopes and ambitions. They are social outcasts from time to time in society. Men with a similar mindset are the only ones who can accept them.

This is demonstrated by Revathi's life. She went through sex reassignment surgery, and now, on the way back from the hospital, when she has to use the restroom, she is unsure which stall she should take because she wants to use the restroom so badly. In addition to this, the security personnel humiliate her and tell her that she is not allowed to use either service since a guy who can change her gender into a woman is not a woman. She effectively illustrates how society thinks through this action on her part. Even if the society is contemporary and advancing technologically, economically, and socially, the perspective and attitude of the people in it are still very conventional or exceedingly conservative. This is shown in the fact that transgender people are still segregated rather than accepted in the gender to which they have transitioned, as well as in the discrimination that women and disabled people encounter. Although there have been advancements in the position of women in society, patriarchal attitudes may still be seen in both the thin and thick layers of society. People with disabilities are often seen as useless and denied a voice in society.

Therefore, the circumstance of transgender people is rapidly deteriorating. They are on the same level as animals that make their homes in the city. It is partly true because they do not have the support of their families, which leads to them becoming homeless and aimless vagabonds. People who have the support of their families tend to have higher levels of self-esteem, but those who do not have this support often end up homeless and despondent. This will have a significant impact on the person's mental health. They were compelled to leave their house because their parents exploited them and worried about them, despite the fact that leaving their home was something

they did not want to do. Revathi is likewise not different from this in any way. Her brothers humiliate her by calling her nine, and then they beat her severely for her misdeeds. Therefore, she uprooted her life and joined the trans community after leaving her family behind. Later, once she had become Revathi, she went back to her old house, but when she did, her brothers continued to take advantage of her in various ways, like seizing family assets, taking her bike, making her pay a certain amount of money for the bike and for gasoline, etc.

The roles of a girl and a boy are predetermined by society, and members of any gender who deviate from these expectations are marginalized. A boy should not be effeminate but should instead become brave and aggressive, whereas a girl should be timid, sensitive, and warm. Transgender people, on the other hand, frequently defy these assumptions and behave in the opposite way. Because of this, society chooses to disregard them and renders them powerless. Therefore, transgender people experience gender dysphoria as a result of this. Sigmund Freud brought attention to the fact that oedipal triangle conflicts were the source of gender dysphoria. They retreated from social interaction, feeling frightened and scared as a result.

Sigmund Freud's psychoanalytical study placed a strong emphasis on the relevance of events that occurred during childhood and their potential to influence the mental functioning of an adult. A man's behavior is always going to be determined by both the conscious and the unconscious aspects of his psyche. The power of the unconscious mind is such that it can persuade a man to act in a way that is either right or wrong. Therefore, every experience that a man has ever had, particularly the ones that were unpleasant or painful, is filed away in his unconscious mind. In addition to this, both Doraisami's family and society have been abusive to her verbally and physically. Because he wanted to be a part of the trans community, he abandoned his house and his birthplace. His heart hurts sharply whenever he is separated from his family, although the anguish is not caused by his family. Despite this, he made an effort to keep in touch with his loved ones by remitting a percentage of his earnings to his father. Even when he was young, his relatives treated him as an object of ridicule and made him out to be a disgrace to the family name; this treatment has not changed. But when Doraisami returned home disguised as Revathi, it brought about a significant shift in the way her family felt about things. Her mother and sister recognize her as their daughter and sister, and they introduce her as such in public settings. However, she continues to be harassed by her brothers, who have also threatened to take possession of her property. After some time, her father came to the conclusion that the house cannot be registered in her name because he is concerned that, at some point in the future, it will be used to house hijras. However, she is unwavering in her determination to put her name on the title of the mansion. Her father belittled her and disputed that Revathi pays money toward the upkeep of the house. He also

called her names. Suddenly, she poured out her feelings and the challenges she was facing in trying to earn money to bring back home. Additionally, it encourages her to take her own life by being a victim of the flames. For most people, then, the idea of home connotes a sense of belonging and comfort; but, in their case, it served as a source of objectification. This demonstrates that childhood trauma is a dangerous condition that has the potential to take a man's life. In most cases, a child who has been through traumatic experiences as a youngster can be helped to recover via the use of therapy, medication, and the support of their family. On the other hand, it is awful for a transgender person to get any of this because they have no voice in society. The time has come to seriously consider whether or not to accept or ignore the situation. Therefore, as "family is life" for each person, it is imperative that they bring transgender awareness back into their lives.

Conclusion

It is of the biggest importance to transgender individuals who experienced traumatic events as children and did not receive adequate acceptance from their families. The lives of both are intricately connected. Trauma experienced during childhood is a prevalent problem in our society as a whole, but it is particularly prevalent among transgender individuals. Exposure to multiple traumatic experiences during childhood could have a negative impact on one's mental health. It is mostly in their age and youth that they feel the effects of it, which can even lead to depression and suicide. In most cases, people require the support of family or friends to recover from these traumatic experiences; however, transgender people often lack these types of support. Therefore, it is extremely challenging for transgender people to overcome childhood trauma if they experience it. Even as children, they are confronted with these challenges, and as adults, they eventually leave their homes to become a member of the transgender community. Only when they are among them do they treat one another with respect and dignity. It is just like having a new family to welcome them into and comfort them. Despite this, they are predestined to endure tribulations in order to get surgery and maintain their standard of living. Revathi, Mary, and Anjum represent society in its most authentic form.

Every person's foundation is built on the acceptance of their family. Transgender people are the same as everyone else in this regard. When a family finds out that one of their children is transgender, they are unable to accept that person. On the contrary, it comes as a surprise to them. Therefore, the majority of them learn to mask their emotions in order to protect themselves from being ridiculed or kicked out of the house. The reality is that it has a negative impact on those children's self-esteem, despite the fact that society views it as a sin or evil. Only being around family can bring out the best in someone. Therefore, it is their responsibility to encourage and

support them while they are going through a difficult time, but in practice, no one is thinking about doing so.

Children learn to love themselves and care about themselves more when they are shown by their parents and relatives that they are valued. Instead, members of their family tell them that they are wicked or sinful, which has a profound effect on the individuals. In addition to this, they will not care about themselves and would believe that they are worthless. It even causes individuals to engage in unsafe behaviours like using drugs or alcohol, among other things. Therefore, rather than acting as a constraining tie that prevents children from achieving their potential, the family unit should serve as a shield that protects them from all of their concerns and exploitations.

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