

A STUDY ON THE CATASTROPHE FACED BY GENDER NON-CONFIRMATION CHILDREN WITH REFERENCE TO SELECT WORKS OF TRANSLITERATURE

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Abstract

Transliterator is an upcoming space for the transgender community to expose their world to the universe. Transwomen start writing their pains, stigmas, and discrimination they encounter through their poems, novels, and autobiographies. Transliteration amplifies their physical and psychological traumas of the transgender community whereas the problems in their young age as a Gender Non- Confirmation children, is still deliberately unheard. It affects their education, employment and it leads to their life at stake. This paper attempts to analyze the catastrophes of those children and tried to come out with some practical solutions.

Keywords: *Transliteration, Gender- Non-Confirmation Children, Catastrophe etc.*

Literature has basically possessed the qualities of teaching and delight whereas subaltern literature has added one more quality of amplifying the voice of voiceless. The subaltern cult started to spread its bounty pages to write about the pains of another gender which is suppressed, marginalized and whose voice is deliberately unheard. The awareness about the transgender is comparatively less and the discrimination imposed upon them is evidently showcases that, in the post-modern era the society is more literates but less educated. The applications and forms have been added with one more column but the classrooms and offices to fails to add one more gender. The term 'Third Gender' itself is incapable to provide them a rigid state. It is another number which stamps in their identity in the prison-like society. The term arises so many questions like if transgender is addressed as the third gender, then who is the second? As per the protocol of the society, if it is considered as women, that leads to another question why? and who design this hierarchy? Does human beings identity is a tag with numbers? As the life of transgender, these questions are also unanswerable.

Transgender community has started raising their voice for the past few decades as a result on April 15th, 2013 Supreme Court recognizes them as a third gender and Ms. Priyababu, a transwoman social activist suit a writ petition to demand voting rights for the community and the success of the case paved a new path to the transgender community. Tamilnadu state stands as a pioneer which founded Transgender Welfare Board in India. Though there are lots of changes in society, still transgender struggles for their education and employment. Transgender persons sent

out of educational institutions and they are denied from working ambience. This paper tries to analyze the catastrophe of the transgender through and bring out the pragmatic solutions for their problems. The problem of transgender community rooted in the family non – acceptance. The children who are suffered from gender dysphoria or who cannot match their gender with assigned sex are called Gender Non- Confirmation children. They are more inclined towards the femininity from their childhood. They love skirts and sarees instead of pantaloons and trousers. They are attracted to the other sex. Their problem arises not at the time they identify their real gender but when their identity is not accepted by others. The family starts abusing them for having feminine qualities. The family boasts of about the daughter who behaves like a man but it happens vice-versa, they consider their son as a symbol of fame. They believe that when a boy behaves like a girl it is degrading the status. Even, women in the family feel the same. This shows that male chauvinistic attitude exists even in women's mind. This attitude leads the family to abandon their children. Due to lack of awareness about gender dysphoria, the parents first try to change their attitude through psychological counseling and they go the extent of involving them in some harsh rituals believing that some bad souls occupied them. When all their efforts go vain, they start abusing them verbally and physically. The abuses push them to run away from the family and native. Many works in trans literature like autobiographies, biographies, poems, and novels depict the early life of a transgender. It asserts that the milieu of the childhood of Gender non – Confirmation stands as the reason for the sufferings they encounter throughout their life.

Manobi Bandyopadhyay, who breaks her glass ceiling by attained the glory as the first transwoman in India who become the Principal of an institution. Her childhood is an archetype of all the gender non- confirmation children in India. Being the only ‘son’ after two daughters, she enjoys all the privileges in her family except being herself. Manobi’s revelation about her identity, she has been sexually abused by the family members themselves. Manobi, in her biography “The gift of Goddess Lakshmi” she says,

"My older cousin....twenty one year old...took me to an abandoned and secluded room...and had sex with me....it did not stop here. He was like a tiger who had tasted here human blood and lurked here and there, trying to corner me every now and then"
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The comparison she used here as a human in the hands of the tiger shows her position as a victim. She has been exploited by the boys in the school and cousins in the family. Revathi, a transwoman writer, is a pioneer in the transgender activism has faced the traumas in her life at her childhood. In her autobiography, "The Truth About Me" she shared her experience as a gender non – confirmation child. When her identity is revealed through her behavior, been physically harassed by the family, she states that,

"I tried to protect my face and head with my hands to keep the blows from falling...I was beaten on my legs, on my back, and finally, my brother brought the bat down heavily on my head. My skull cracked and there was blood all over, flowing, warm" (35 Revathi)

The problems of Gender non-confirmation children are unexplainable. Due to the lack of awareness among the parents and teachers, their lives become miserable at a very young age. The emotional estrangement and psychological trauma they undergo are ignored and treated.

They feel alienated from their own body. They feel as if their souls are trapped inside this mismatched body. Manobi has stated in her book, that,

“I told him that I was in great pain because I wanted to emerge from my sexual prison in the male body and reveal myself as the woman I was in spirit” (Manobi 55)

The word 'Sexual Prison' has to be taken into consideration to describe their sexual status. The Gender in confirmation children is feeling tormented within that body. The disgusting feeling about themselves leads them to the Sex reassignment Surgery without proper medications and guidance. The sufferings of those children are left unnoticed. The government has to take measures in order to prevent Gender nonconfirmation children from school dropouts. Inclusion of transgender in the education system and National Child policy will bring great change in the lives of Gender non- confirmation children. If there is a scholarship or reservation for the transgender community, that would be a great platform for them to prove their identity and talents. Generating more literary works on the transgender community and prescribe those on the syllabus will reduce the college dropouts. The parents and teachers have to get more awareness about the community. Many types of research and projects will also bring out the issues of the children and create a great ripple of positivity about the transgender community. Above all, humanity has the power to uplift the life of Gender non- confirmation children.

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