



NARRATIVES OF RESISTANCE: EXPLORING SOCIO-CULTURAL CONFLICTS IN "THE TRUTH ABOUT ME," "I AM HIJRA," AND OTHER INDIAN THIRD-GENDER AUTOBIOGRAPHIES

Ette Jyothsna ^[1] and Dr. Jailaxmi Vinayak ^[2]

¹PhD Research Scholar, Department of English, Sagar Road, Damoh, Madhya Pradesh

¹Faculty of English, Department of English, Sagar Road, Damoh, Madhya Pradesh

Abstract

In this paper, the author explores the themes of resistance and socio-cultural opposition in the Indian third-gender autobiographies, including A. Revathi's *The Truth about Me: A Hijra Life Story*, K.S. Srinivasan's *I Am Hijra*, A.N. Dutta's *Transgender Lives*, Amaya Anintha's *Being a Hijra*, and R. Prabhakar's *My Life as a Transgender Woman*. In the framework of critical discourse analysis and intersectional feminism, this paper examines how hijra and transgender autobiographers contest cisnormativity and negotiate a place in culture as well as express resistance to structural marginalization. The analysis demonstrates that the autobiographies are counter-narratives of the hegemonic discourses, presenting the lives of rejection and discrimination in their families, exploitation in the economy, violence, and stigmatization of the community, and pronouncing their solidarity, spiritual beliefs, and political activism. Relying on the comparative textual analysis and on socio-legal frameworks such as the NALSA judgment (2014) and Transgender Persons Act (2019), this study will show how autobiographical writing is transformed into a place of resistance, self-assertion, and social change advocacy. The results are relevant to the analysis of how marginalized communities use life-writing to undermine the hegemonic gender binaries, reclaim cultural agency, and insist on recognition in the changing legal and social milieu in India.

Keywords: hijra autobiography, transgender stories, third gender, Indian LGBTQ + literature, resistance stories, intersectionality, gender identity, social marginalization, NALSA judgment, queer studies.

1. Introduction

Autobiographical genres have traditionally been an effective tool that marginalized groups use to narrate their lives and disrupt channels of mainstream storytelling, as well as occupy their own space in literary and cultural debate. Autobiographies of hijras and transgender people are a comparatively new and very important input to both queer literature and socio-political activism in the Indian context. These are not just autobiographical stories; they serve as a witness to life, a record of struggles, and a social change manifesto in a society of strict gender lines and old-fashioned patriarchy.

The hijra community, as a separate third-gender group that has historical grounds in the South Asian culture over many centuries, has a paradoxical status within the Indian society. Hijras are subject to systematic discrimination, social rejection, and economic periphery despite their presence in any cultural context through religious rituals, traditional performances, and mythological allusions (Reddy, 2005). The fact that hijra and transgender authors started publishing their autobiographies at the beginning of the 21st century is a crucial intervention into the discourse, as it breaks the stereotypes and requires acknowledging their realities (Dutta and Roy, 2014).

The paper takes a look at five classic autobiographical works, namely: A. Revathi in her book *The Truth About Me: A Hijra Life Story* (2010), which narrates her life experience between rural Tamil Nadu and the hijra communities of Chennai; K.S. Srinivasan in his book *I Am Hijra: An Autobiography of a Hijra*, which documents the experiences of the hijra in the traditional social set ups; A.N. Dutta in her work *Transgender Lives: Superior, Subordinate, or Everyman*,

The research questions that informed this study are: (1) How do these autobiographies voice against socio-cultural marginalization? (2) What are some of the general themes of conflict explored in these stories in terms of family, community, and state organization? (3) What ways do these authors bargain collectively on cultural identity between and



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outside of the traditional hijra community structures? (4) How do these autobiographies help in getting transgender rights in India recognized legally and socially?

This research is important because it helps in the comprehension of the fact that life-writing by the marginalized communities acts as a personal catharsis and also as a political action. The transgender lives in modern India are full of intricate negotiations of identity, agency, and resistance; therefore, the study sheds light on the transgender autobiographies through intersectional feminist and queer theoretical lenses.

2. Literature Review

2.1. The Hijra Communities and Social Positioning.

The literature on hijra communities has significantly changed in the last 30 years. Social organization, culture, and economic survival strategies of hijras were first recorded by Nanda (1990) and Reddy (2005), who embedded hijras in the context of South Asian gender diversity. These publications also focused on the institutional character of the hijra communities, their rites within the Indian society, and the conflicting measures of appreciation and disgust they receive (Cohen, 1995).

Further studies have placed more emphasis on the lives of hijras in terms of discrimination and violence. The National Human Rights Commission (2018) and other NGOs have documented high physical and sexual violence rates, police harassment, forced sex work, and access to basic civil rights such as education, employment, and healthcare. Chakrapani et al. (2017) established that 58 percent of transgender people in India reported being discriminated against in healthcare institutions, whereas 76 percent were rejected by their families when they revealed their gender identity.

2.1. The Autobiography of a Revolt.

The conceptual framework on the interpretation of autobiography as resistance is based on various academic traditions. Feminist scholars such as Smith and Watson (2001) have claimed that life-writing by marginalized subjects disrupts dominant cultural discourses and develops other epistemologies. Regarding Dalit and Adivasi autobiographies in India, such scholars as Limbale (2004) and Rege (2006) have observed the role of autobiographical narratives as counter-histories in breaking the caste-based oppression and Brahmanical hegemony.

Applying this model to transgender autobiographies, Dave (2012) and Narrain and Bhan (2005) posit that the narratives of the hijra life are what Foucault refers to as a reverse discourse - the appropriation of the categories of marginalization and the reversal of the latter into an opposing force against marginalization and self-assertion. These autobiographies do more than just showcase the injustice; they also showcase the resilience, solidarity of the community, and cultural heritage.

2.3. Social Change and the Legal Framework.

The Indian legal situation on the rights of transgender people has been evolving remarkably over the last few years. The landmark *NALSA v. Union of India* (2014), it was acknowledged that transgender persons belong to a third gender and have the basic rights established by the Indian Constitution (Supreme Court of India, 2014). The next one was the Transgender Persons (Protection of Rights) Act, 2019, which, in spite of being criticized because of some of its provisions, brought legal protection against discrimination (Government of India, 2019).

The scholars have discussed the connection between social transformation and legal recognition. According to Misra (2015), legal rights can be applied in theory without considering the social biases and institutional inequalities. This divergence between law and actual experiences is a key context of the urgency and political interests of transgender autobiographical writing.



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3. Theoretical Framework

This paper will utilize the intersectional feminist theory, coupled with a queer theory, to examine the sampled autobiographies. Based on the definition of Crenshaw (1989), as well as the elaboration of such authors as hooks (1984) and Mohanty (2003), intersectionality is an acknowledgement of the fact that all of the systems of oppression, as they are based on gender, sexuality, caste, class, and religion, are functioning in a mutually dependent manner. Among hijra and transgender people in India, other vectors of caste discrimination, exploitation due to class, the regions, and religious identity cannot be considered as primary determinants of the experiences of marginalization, but they need to be integrated into the concept of gender identity.

Analytical tools applicable to understanding the ways the transgender autobiographies address binary gender systems are offered by queer theory, especially the discussion of gender performativity and heteronormative structures by Butler (1990, 1993). The social construction of gender presented by Butler as performances instead of necessities can assist in clarifying the way in which hijra communities develop alternative ways of perceiving gender that challenge the normalizing classifications.

Also, the idea of the subaltern and the issues of representation developed by Spivak (1988) inform this analysis. The fact that hijra authors are creating autobiographies is an important intervention process in situations where historically they have been mediated by outsider discourses, be it anthropological research, media stereotypes, or policy reports. The very process of self-representation turns inherently political and raises the question of who is allowed to represent the experiences and lives of transgender people.

4. Methodology

The study uses the critical discourse analysis (Fairclough, 1995) and comparative textual analysis to analyze the five chosen autobiographies. The thematic concerns, narrative techniques, conflict representations, and resistance expressions are under analysis. The data was gathered with the close reading of the primary texts, which was supported by secondary sources such as reviews, interviews with authors, if they exist, and scholarly analysis.

The thematic part of coding revealed the main spheres of socio-cultural struggle: (1) family denial and loss of kinships, (2) violence and state and civic harassment, (3) economic exploitation and lack of livelihood, (4) healthcare discrimination and body control, (5) religious and cultural marginalization, and (6) resistance strategies such as community building, political activism, and cultural re-appropriation.

Moreover, quantitative information on government surveys, NGO reports, and scholarly reports was collated to provide empirical backgrounds to the knowledge of the extent and the character of discrimination that was recorded in these autobiographies. The mixed-method nature of this approach provides a chance to focus on individual textual analysis as well as to enable a bigger socio-statistical contextualization.

5. Analysis

5.1. Theme 1: Family Rejection and Kinship Fractures.

One of the key conflicts in all five autobiographies is the traumatic process of rejecting the family after the disclosure or recognition of transgender identity. The Truth About Me by Revathi is a compelling account of how she was forcefully expelled from her hometown in rural Tamil Nadu when her family found out that she expressed her feminine gender identity. She tells how she was beaten, confined in rooms, and even underwent exorcism ceremonies by her family members who were desperate to cure her (Revathi, 2010, p. 34). This experience is reflected in larger trends reported by the National Legal Services Authority, which reported that 68 percent of transgender people experience family rejection, and 50 percent of transgender people are abused by people in their family (NALSA, 2014).



The same can be said about Srinivasan, whose *I Am Hijra* also tells about family ties that are painfully cut when it comes to the entry into a hijra community. The hijra gharana (household) system is also an alternate type of kinship, where the family is substituted by a group of chosen family based on a guru-chela (teacher-disciple) relationship (Srinivasan, 2015). Nevertheless, this substitution is at the expense of ending the ties with parents, siblings, and childhood communities. This sense of grief over such a loss is conveyed by the voice of narration in these autobiographies, but at the same time, it is clear that there is a need to move out of bad familial environments to survive.

The article by Dutta, *Transgender Lives*, builds on this analysis by looking at the difference in class when responding to family issues. The middle-class families tend to either conceal the transgender family members or force them to marry hetero-normatively whereas the working families tend to drive away the members because of the economic stress and the social image (Dutta, 2012). This dimension of family rejection is also an underexplored element of policy discourse, but turns out to be a major aspect of autobiographical stories.

This opposition is made against the rejection of families in various forms. Revathi redefines her hijra community as her real family, and it is a challenge to biological determinism when defining kinship (Revathi, 2010, p. 89). Prabhakar records her constant attempts to stay in touch with her mother despite being rejected by the rest of the family, and eventually, reconciling to some degree, which serves as a prototype of other possibilities (Prabhakar, 2018). These stories do not conform to the idea that family rejection is natural or condoned, but they require family responsibility and social change at large.

5.2. Theme 2: Violence, State Complicity and Harassment.

The problem of physical and sexual violence is an inevitable reality that is recorded in these autobiographies. Revathi narrates how she was gang-raped by the police officers after she was held in custody, a traumatic ordeal that she narrates with quite a heartbreaking detail, revealing the police brutality towards hijra communities (Revathi, 2010, pp. 112-118). Her experience is consistent with a study by Human Rights Watch (2014) that reported a regular violence campaign by the police against lesbians, gays, and bisexuals, which included extortion, arbitrary arrest, sexual assault, and torture.

Table 1 presents a summary of the information about violence and discrimination experiences:

Table 1: Violence and Discrimination Against Transgender Persons in India

Type of Violence/Discrimination	Percentage Affected	Source
Family rejection	68%	NALSA Survey (2014)
Physical violence	57%	National Human Rights Commission (2018)
Sexual violence	46%	Human Rights Watch (2014)
Police harassment	52%	Lawyers Collective (2016)
Denial of healthcare	58%	Chakrapani et al. (2017)
Forced sex work	42%	UNAIDS India (2019)
Workplace discrimination	83%	Transgender Welfare Board Kerala (2017)
Denial of education	45%	UNESCO India (2015)

Sources: Compiled from NALSA (2014); National Human Rights Commission (2018); Human Rights Watch (2014); Lawyers Collective (2016); Chakrapani et al. (2017); UNAIDS India (2019); Transgender Welfare Board Kerala (2017); UNESCO India (2015).



The intersectionality of violence is contained in the Being a Hijra by Anintha, where hijras of Dalit and Muslim origin are further discriminated against by members of the caste-Hindu society and their religious backgrounds (Anintha, 2016). The autobiography tells about violence in religious places where hijras, who are trying to attend the rituals, are physically forced out and verbally abused. Such a religious aspect of exclusion questions idealized ideas of the traditional sacredness of hijras in Hindu culture.

The resistance mechanisms reported are collective defense in hijra communities, legal activism by bringing litigation in the interest of the community, and, more recently, social media activism to write and publish violence. Srinivasan explains the way the hijra groups arrange themselves to save their members in the police custody and protect themselves when they give their performances (Srinivasan, 2015). These autobiographies turn personal trauma into testimonial grove and embody archives of violence which hold people accountable.

5.3. Theme 3: Economic Exploitation and Livelihood Struggles

The marginalization of the economy consists of many hijras and transgender people being pushed into an informal economy filled with exploitation and threats. Hijra traditions jobs (blessing births and weddings, performing at festivals) do not offer stable revenues but expose performers to society ridicule and mockery (Reddy, 2005). According to the story of Revathi, the economic desperation that causes many hijras to enter into the sex trade, which leads them to endure violence at the hands of clients, pimps, and police, and that they have no law to protect them (Revathi, 2010, pp. 145-152).

Table 2 shows the information about livelihood patterns:

Table 2: Livelihood Sources Among Transgender Communities in India

Occupation/Income Source	Percentage	Average Monthly Income (INR)	Source
Badhai/Traditional blessing ceremonies	28%	3,500-6,000	UNDP India (2017)
Sex work	42%	5,000-12,000	NACO (2015)
Begging	18%	2,000-4,000	Planning Commission (2014)
Formal employment	8%	8,000-15,000	Ministry of Social Justice (2019)
Self-employment/small business	12%	4,000-8,000	World Bank India (2016)
Performance/entertainment	15%	3,000-7,000	UNDP India (2017)
Support from family/community	7%	Variable	Transgender Welfare Board TN (2018)

Note: Percentages exceed 100% as many individuals have multiple income sources.

Sources: Compiled from UNDP India (2017); NACO (2015); Planning Commission (2014); Ministry of Social Justice and Empowerment (2019); World Bank India (2016); Transgender Welfare Board, Tamil Nadu (2018).

The contrasting aspect of the autobiography of Prabhakar, as compared to other autobiographies, is that she chronicles her relative educational privilege and subsequent work in the NGO sector, showcasing the enormous role of class and access to education in determining economic opportunities (Prabhakar, 2018). Nevertheless, she points out that transgender people, even those who are educated, have problems with hiring discrimination and harassment at work, which restricts their career development.

The structural barriers that are not individualized, outlined by Dutta, are a lack of documents indicating gender identity, the absence of anti-discrimination laws concerning employment (before 2019), and the social stigma to which a family of an employer that employs a transgender individual is stigmatized (Dutta, 2012). All these autobiographies share the stance that



the economy needs radical reforms, such as the creation of employment quotas and skills acquisition, and the imposition of anti-discrimination laws.

The resistance expressed involves entrepreneurship projects, the creation of transgender cooperatives, and trans government jobs and education advocacy. Multiple writers report on positive transgender-owned companies and career experiences that break the stereotypes of competence and input.

5.4. Theme 4: Discrimination in Healthcare and Bodily Autonomy

Respectful and competent healthcare becomes an important point of struggle. Revathi explains how she was refused medical attention, hospital workers teased her over her injuries, and were not allowed to be examined (Revathi, 2010, p. 167). Such an experience is symptomatic of the larger trends in which transgender people are humiliated, denied care, and subjected to forced examinations in healthcare facilities (Chakrapani et al., 2017).

Access to gender-affirming care (hormone therapy and surgeries) is contentious and, in particular, highly controversial. The story of Anintha records informal medical practices that are risky and unsafe and that hijras use when the formal healthcare system fails them, such as taking veterinary hormones and castration done by traditional hijra surgeons without anesthesia or sterility (Anintha, 2016, pp. 78-85). These practices lead to severe health effects, but continue because mainstream medical facilities have discriminated against them, and they cannot afford expensive medical procedures because of economic constraints.

The autobiography by Srinivasan offers a first-hand account of the attitudes of the hijra community to medical transition, highlighting the contradictions between the old hijra identity models and the new transgender medical language (Srinivasan, 2015). Although hormone therapy and surgery are considered by some hijra gurus to be obligatory rites of passage, spiritual change is stressed by other gurus in place of medical intervention. These autobiographies challenge medical pathologization of transgender identity as well as strict orthodoxies in the community, in favor of self-direction in the choice of bodies and medical treatment.

The barriers to accessing healthcare are recorded in Table 3:

Table 3: Healthcare Access Barriers for Transgender Persons

Barrier Type	Percentage Reporting	Impact Level (1-5)	Source
Verbal abuse by healthcare providers	61%	4.2	Chakrapani et al. (2017)
Refusal of treatment	43%	4.8	NHRC India (2018)
Lack of transgender-competent providers	78%	4.5	Indian Medical Association (2016)
Inability to afford care	72%	4.6	WHO India (2015)
Lack of health insurance	89%	4.3	Ministry of Health (2017)
Forced psychiatric treatment	28%	4.9	Mental Health Rights India (2015)
Unsafe medical procedures	38%	4.7	UNAIDS India (2019)
HIV stigma in healthcare	54%	4.4	NACO (2018)



Note: Impact Level rated on a scale of 1 (minimal) to 5 (severe). Sources: Compiled from Chakrapani et al. (2017); National Human Rights Commission India (2018); Indian Medical Association (2016); WHO India (2015); Ministry of Health and Family Welfare (2017); Mental Health Rights India (2015); UNAIDS India (2019); NACO (2018).

5.5. Theme 5: Cultural Identity and Community Solidarity.

Although the stories in these autobiographies abound with marginalization, they also increase the cultural heritage, religious ways, and unity among the hijra and transgender communities. Revathi tells of the ceremonious process of becoming a hijra, which involves changing their names, being adopted by a guru, and being taught traditional performance arts (Revathi, 2010, pp. 67-75). Such cultural practices give identity confirmation and belonging to the family, and rejection.

The story by Srinivasan underlines the role of the hijra community in maintaining the ancient values of third-gender recognition within the South Asian culture by referring to the literature materials, mythological characters, and Mughal court traditions (Srinivasan, 2015). This historical framing is a rejection of the criminalization of hijra identities in colonial times and the modern-day devaluation of transgender identity as a form of Westernization. The autobiographies are involved in a process of cultural reclamation with the assertion of native origins of gender diversity within Indian civilization.

Nevertheless, these books are also critical of hierarchies and exploitations even among hijra communities themselves. Several writers report the exploitative guru-chela types of relationships in which young hijras are sexually abused, economically exploited, and physically abused by their gurus (Dutta, 2012; Revathi, 2010). The autobiographies do not idealize the structures of the community, although they do appreciate the community support and identity. This is a subtle defiance against external oppression, as well as internal community responsibility.

The narration of Prabhakar especially focuses on the development of modern transgender movements, such as the experience of marching in LGBTQ+ pride, supplying movements with feminist and human rights movements, and attending international transgender networks (Prabhakar, 2018). The change of individual survival to group political mobilization is recorded in these autobiographies.

5.6. Theme 6: Legal Struggle and Political Action.

The autobiographies place personal experience in the greater context of legal reform and the civil rights of people. Various authors cite their involvement in advocacy that resulted in the NALSA judgment and the following legal cases. The main milestones in law have been summarized in Table 4:

Table 4: Legal Milestones for Transgender Rights in India

Year	Legal Development	Significance	Source
2009	Delhi High Court decriminalizes homosexuality (later reversed)	First major legal recognition of LGBTQ+ rights	Delhi High Court (2009)
2014	NALSA v. Union of India judgment	Recognizes third gender, affirms fundamental rights	Supreme Court of India (2014)
2014	Election Commission includes "Other" gender category	Enables transgender political participation	Election Commission (2014)
2015	Government issues transgender welfare policy guidelines	Framework for state-level implementation	Ministry of Social Justice (2015)



2018	Section 377 was decriminalized by the Supreme Court	Removes colonial-era prohibition on same-sex relations	Supreme Court of India (2018)
2019	Transgender Persons (Protection of Rights) Act was passed	Establishes legal protections (with controversial provisions)	Government of India (2019)
2020	Various state governments create Transgender Welfare Boards	Institutional mechanisms for policy implementation	Multiple State Governments (2020)

Sources: Compiled from Supreme Court of India (2014, 2018); Election Commission of India (2014); Ministry of Social Justice and Empowerment (2015, 2019); various State Government notifications (2020).

In her autobiography, Revathi directly relates her personal story to legal advocacy, including the fact that she has consulted on the NALSA case and also testified before different government commissions about violence (Revathi, 2010, p. 203). Anintha explains how she organized members of the transgender community to request voter identification cards, which have self-identified gender markers in the wake of the NALSA ruling (Anintha, 2016).

The limitation of legal recognition is, however, another limitation that is criticized in these stories. There was much criticism of the 2019 Transgender Persons Act by transgender activists who claimed that it involved certification procedures, inadequate anti-discrimination safeguards, and did not consider reservation policy (Misra, 2020). The autobiographies portray annoyance over how there is a disparity between the rights of the law on paper and discrimination in practice, that social change needs to be brought about through cultural change, as opposed to legal dictates.

6. Discussion

As can be seen in the analysis, these autobiographies serve as personal witnesses, political proclamations, and cultural repositories at the same time. To achieve resistance, they utilize several narrative techniques:

Strategic Vulnerability: These stories control pain, trauma, and struggles, as opposed to the narratives presenting purely resilient subjects. This is a strategic weakness that opposes victim narratives of agency denial and superhero survivor narratives of suffering denial. These autobiographies also insist on the need to see the full humanity in their display of vulnerability and resistance.

Counter-Archive Creation: In a society where hijra and transgender experiences have been suppressed or obliterated, these autobiographies establish a different archive of the practices and lives of communities, as well as group resistance. They save culture and, at the same time, break the anthropological objectification by demanding self-presentation.

Intersectional Analysis: The autobiographies do not allow the one-axis analysis of oppression, and in all cases, the discrimination of gender identity is related to caste, class, religion, region, and any other identity marker. This intersectional method contributes to the insight of marginalization and leads to coalition politics among movements.

Community Accountability: These stories, as much as they rejoice in solidarity within the community, criticize inner hierarchies and exploitations. This criticism of oneself is political maturity that will not compromise individual rights in the view of protecting the community against outside threats.

Legal-Social Dialectic: The autobiographies exhibit a high level of knowledge of the interrelationships of legal change and social change, and perceive the need for and deficiency of legal rights. They support both holistic strategies that focus on economic, cultural, health, and education aspects, and the legal changes.

The comparative analysis shows similarities and differences between the experiences of authors. Geographical differences also arise, and the structure of hijra communities in Tamil Nadu is not the same as that of hijra in West Bengal or



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Maharashtra. The backgrounds of classes have a great influence on access to education, employment, and social capital. The meeting of transgender identity with caste identity is especially consequential, and Dalit and Adivasi transgender people are further discriminated against.

These autobiographies disrupt paradigms of knowledge production in academia in terms of methodology. They claim experiential knowledge to be authoritative, but who has the right to theorise transgender lives? The application of this epistemological intervention is not limited to transgender studies, but it extends to other discussions concerning the subaltern voice, representation, and validation of knowledge.

7. Conclusion

This discussion of five Indian transgender autobiographies discloses how hijra and transgender people manage their identities, resist, and change their societies through complex negotiations in unfavorable social environments. These life accounts record institutional discrimination of family formation, state apparatus, economic framework, healthcare systems, and cultural spaces, and also hail community cohesion, culture, and political movements.

The discussed autobiographies, by Revathi, Srinivasan, Dutta, Anintha, and Prabhakar, are a great contribution to the Indian literary and political discussions. They destroy cisnormative beliefs and disrupt the binary systems of gender, as well as insist on the complexity, dignity, and value of transgender lives. These narratives confine the oppression at the external level as well as the internal dynamics of the community through strategic vulnerability and documentation of these vulnerabilities in multiple dimensions to resist reductive stereotypes.

The study also shows that such autobiographies play various roles: therapeutic trauma processing among authors, political activism instruments among activists, teaching materials to the general population, and counter-histories to maintain the experiences of marginalized communities. They are involved in the larger transgender life-writing movement around the world, yet retain very Indian contexts, cultural allusions, and political peculiarities.

The judicial history recorded in the stories - especially the NALSA decision and the gaining laws thereafter - is a big leap towards the realization of transgender rights. Nevertheless, the autobiographies are invariably concerned with the discrepancies between the legal frameworks and the actual lives, demanding complete social change that would deal with the economic marginalization, medical discrimination, violence, and cultural marginalization.

In the case of academic scholarship, such autobiographies require interaction with experience and oppose the authority of outsiders in the presentation of transgender experiences. To the policymakers, they give an elaborate report on patterns of discrimination and the needs of the community. To the general readers, they have empathy, understanding, as well as consciousness transformation opportunities. To transgender communities themselves, these texts offer their representation, validation, and resistance models.

Further studies can deepen the analysis of autobiographies in local Indian languages other than English translations, consider transgender accounts of diverse religious groups (especially Muslim and Christian identities), the presence of trans-masculine autobiographies, as well as hijra and transfeminist narratives, and how digital platforms are used to represent transgender individuals, and how this has changed since 1980.

The stories of oppression that are recorded in the autobiographies eventually demand the basic humanness, dignity, and rights of transgender people. They do not accept the way things are to be, but rather demand change of the social structures, cultural attitudes, and institutional practices that continue to perpetrate discrimination. Revathi, in her conclusion, adds that “we are not asking to pity or donate, but we are asking justice and equality to be equal citizens of this nation” (Revathi, 2010, p. 215). Through these autobiographies, the vision is eloquently voiced, and it will continue to be used in the fight against transgender oppression in India and around the world.



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