

EXPLORING QUEER THEORY IN VIDYA'S *I AM VIDYA A TRANSGENDER'S JOURNEY*

Dissertation

Submitted to the University of Calicut in partial fulfilment of the requirement for

The award of Degree of Master of Arts in English Language and Literature

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June 2023

CERTIFICATE

This is to certify that the dissertation entitled **EXPLORING QUEER THEORY IN VIDYA'S *I AM VIDYA A TRANSGENDER'S JOURNEY*** is a bonafide record of research work carried out by **NASREEN T S** student of M.A English Language and Literature, fourth semester, in this Department, in partial fulfilment of the requirements for the award of the Master of Arts in English Language and Literature.

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DECLARATION

I hereby declare that this dissertation entitled **EXPLORING QUEER THEORY IN VIDYA'S *I AM VIDYA A TRANSGENDER'S JOURNEY*** is a bonafide record of research done by **NASREEN T S** (Register Number **AIAVMEG002**), has not previously formed the basis for the award of any Degree, Diploma, Fellowship or other similar title.

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ACKNOWLEDGEMENT

In the preparation of this project I am happy to acknowledge my sincere gratitude to my supervising teacher **Ms Reshma T M**, Assistant Professor of the Department of English, MES Asmabi College for her skilled guidance and painstaking correction and revision. I am grateful to her for providing me the valuable insights of words, appreciation and encouragement at every stage of this project.

I also thank with love and respect **Dr. Reena Mohammed**, Head of the Department of English, for her valuable guidance, help and cooperation. I am also grateful to her for taking my spirits up and her immeasurable guidance in spite of her various preoccupations. I cannot forget her words of correction, appreciation, and encouragement at every stage of project.

I also thank the librarian and her crew for providing enough materials for project.

I express my gratitude to **Dr. A Biju**, the Principal, for the congenial research environment he has always tried to foster in the Department.

And finally, but immensely and most affectionately I acknowledge the love and affection always showered on me by my parents, whose love and prayers are the source of inspiration behind all my endeavours.

Above all I bow my head before God, the Almighty without whose blessing, this work would not have been fulfilled.

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Chapter 1

Introduction

Autobiography is a form of literary non-fiction which is accepted and enjoyed as a popular literary genre all over the world. Non-fiction literature can be defined as any of the writing which concentrates on true life experience or a real-life experience. It is a content in the form of a story by which the writer assumes responsibility for the truth or the precision of events, people or information portrayed. It also includes essay on art or literature, memoirs, biographies, economical, historical and scientific writings. It is from western culture and tradition that the idea of writing an autobiography came into being popular all over the world. By writing an autobiography, people get the opportunity to celebrate one's own self and they are very keen to demonstrate their achievements before the world.

I'am Vidya A Transgender's journey by Living Smile Vidya is an autobiography in which she tells the real-life experiences of the writer, which is narrated by herself. Generally, autobiographies can be divided into two categories. The first category portrays the life stories of the people which inspires others and demonstrates the personal achievements of one person or individual. The Second category depicts the life story which inspires others and demonstrates the personal achievements of one person or an individual. Second category depicts the life story which presents not only saga of an individual but also the community or the society as a whole. It shows the hardships, problems, sufferings, subjugations and socio-economic conditions and all. The book belongs to the second category as it portrays the life of whole transgender community as a whole and demonstrates the events that actually happened in the life of the writer by sharing the horrors of terror filled life.

The study purposes to analyse the trauma faced by gender Minorities for the acceptances of their identity. It tries to explore Freud's theory of trauma in Living smile Vidya's book, *I' am Vidya A Transgender's journey* and LGBT reading on the text. When comparing to other people, these people belonging to the LGBT community faces a lot of crises in our society in the name of their gender roles. So the study brings out all those discriminations and continues suffering in the life of a transgender. Their life stories always depict the oppression they suffered and their exploitation by the society. Along with pointing out the struggles of transformation of a transgender the study points out the alien culture given by the society to the transgender people and those belonged to LGBT categories all over the world.

Living smile vidya is an Indian transwomen actor, writer and activist working for the rights of sexual minorities. *I' am Vidya A Transgender's Journey* is her Autobiography and it is published in the year 2013. The book was worldwide accepted and become an instant success which helps the writer for getting attention from the film makers who took notice of her passion in acting and theatre. She is also called "smiley" who is an inspirational woman. Vidya has a masters degree in Linguistics and is keenly interested in contemporary theatre and drama. She received the British council – Charles Wallace India Trust Fellowship in United Kingdom to study about Theatre. Vidya worked for a voluntary organisation Engaged in serving destitute people in Chennai. Even though she has a master's degree in Linguistics, she is always interested or in love with theatre acting and would prefer theatre over Linguistics. She was trapped in a male body but soon realized her orientation. She was the first transwomen to work in a rural bank, after the completion of her post graduation.

Smiley is actively involved in politics and one of her great dreams is to built a trans theatre group and she founded "panmai Theatre". She is also a blogger who writes

about films, feminism, her poems and theatre and also an anti-caste activist. As The founder director of “panmai theatre”, she worked with almost eleven directors in Twenty plays around India and abroad. She has always been outspoken regarding the problems of caste and transrights. As an MA graduate she speaks English fluently and this helped her for the better communication with people of other countries like London and America, or it paves the way to express their problems and sufferings. But all these achievements in her life does not help her to earn the dignity she deserved in her home country.

Vidya was born in a family which belongs to the Aruntatiyaar caste in Andhra pradesh, as a male named Saravanan. Her family was a Dalit Family and the pain and oppression on the basis of their caste haunted her parents and affected their lives. Her father was a sweeper and his life was full of frustration. Even though she was born a Saravanan a male, she always wanted to be a woman. She suffered a lot of indignities because of her identity and nobody was there to accept her. No one is ready to accept the way as she is and she faces discriminations from her father, siblings and friends. The so-called societal values and norms are responsible for the disastrous life of the whole transgenders in this country. Due to the fear of the society she used to hide her actual feelings and lead a secret life which was the best decision for her depression, but even that was also fought with risk. She was a girl but the world saw her as a boy but the world saw her as a boy, that is a female trapped in a male body and made every possible effort to hide her femininity from the outside world. All her achievements are the result of continues suffering and the fight for the freedom to choose the identity she likes. Vidya is the first transperson in india to have her gender identity projected in her passport. After facing all those obstacles in her way to get freedom, she is very strongly building her own position in the society which comes as an inspiration for all the Transgenders over the world.

The book *I 'am vidya A transgender's journey* pointed out the difficulties and struggles of a transgender in a society which is not ready to accept gender minorities. It was written in Tamil and it is translated into seven languages including Malayalam, English, Hindi, Kannada and Marathi. The book opens the travails, tortures and agonies of a segment of society that is normally ignored. Therefore, this autobiography is an important contribution to literature and also it is needed to be discussed. There are several studies regarding the book including “struggle and transformation of a Transgender in vidya by Aravindh Muthuswamy and Dr k.Sindhu, “journey of a transgender in India through the lens of I ' am Vidya “ by Mr.rituraj Anand and Ms.Tamanna priya, “Transgressions of Transgender : A reading of *I'am Vidya A Transgender's journey* By living smile Vidya” by Sajna Hameed.Smiley as she was very interested in Theatre and Drama acted in several movies including *Nanu avanalla Avalu* in 2015,*Ashwamithrain* 2021 and *Is It Too Much To Ask* in 2017 Therefore the study focuses on the indignities forced upon a transgender, The struggles faced for the acceptance of identity and the fight for freedom and choice to express their gender orientation without any fear of persecution. The main objective of this study is to bring how much living smile Vidya's autobiography gave courage to those people who are suppressed and oppressed by the societal norms and depicts the traumatic experiences they faced in order to stand strong without any fear and with courage and confidence. The pain, the abuse and the ridicule is something that the so called 'normal' people might never understand. They are facing extreme alienation and the basic human need to be accepted and loved. They had gone through a hard path of oppression and indignities for the acceptance of identity. Queer theory is a field of critical theory that emerged in the 1990s, primarily in response to the academic discourse surrounding lesbian, gay, bisexual, and transgender (LGBT) studies. It focuses on examining the social construction of heterosexual norms and the ways in

which these norms leads to the oppression of and discrimination against individuals who do not conform to them. Queer theory is concerned with the critique of “binary” divisions, such as the gender binary of male/female, or the sexuality binary of heterosexual/homosexual, and with exploring the complexities and nuances of queer identities and experiences. The theory is often associated with feminist theory, post-structuralism, and postmodernism, and has been applied to a range of fields, from literature and film to law and politics. The ultimate goal of queer theory is to challenge and transform oppressive social norms and create a more equitable world for all individuals, regardless of their gender identity or sexual orientation.

Queer theory is an academic framework that challenges traditional understandings of gender and sexuality. It emerged in the 1990s as an offshoot of feminist theory and seeks to deconstruct and destabilize established categories and norms related to sexuality and identity. At its core, queer theory questions the idea of a fixed and essential identity by emphasizing the fluidity and variability of sexual orientations and gender identities. It aims to break down the dichotomous understanding of sexuality as strictly heterosexual or homosexual and instead recognizes the existence of a diverse range of sexual orientations and gender expressions. Queer theory also critiques the social construction of sexuality, arguing that it is deeply intertwined with power dynamics, cultural norms, and historical contexts. It seeks to uncover and challenge the ways in which societies have historically marginalized and oppressed individuals based on their non-normative sexualities or gender identities. Furthermore, queer theory explores the intersectionality of various social identities, including race, class, and religion, and their impact on experiences of sexuality and gender. It acknowledges that these identities are not separate from each other but are interconnected and mutually shaping. Overall, queer theory aims to challenge the status quo by questioning and destabilizing normative assumptions about

sexualities and gender identities, fostering a more inclusive and diverse understanding of human experiences. Queer theory is an interdisciplinary field of study that emerged in the late 20th century. It critically analyses and challenges dominant understandings of sexuality, gender, and identity. Queer theory questions the socially constructed nature of these categories and seeks to expose their limitations and exclusions.

One of the central ideas in queer theory is the idea that sexual and gender identities are not fixed or natural, but rather are constructed through social, cultural, and historical processes. It challenges the binary understanding of gender and heteronormative assumptions that only certain sexualities are considered “normal” or acceptable. Queer theory also emphasizes the importance of examining power structures and how they shape and regulate sexuality and gender. It looks at how societies enforce and maintain norms through mechanisms such as laws, institutions, and discourses. Issues of privilege, oppression, and resistance are central to the queer theory framework. The field draws on various disciplines such as cultural studies, sociology, anthropology, literary studies, and philosophy. Scholars working within queer theory employ diverse methods of analysis, including textual analysis, cultural critique, and personal narratives. Overall, queer theory aims to challenge and disrupt dominant norms and assumptions about sexuality and gender, as well as to create space for a wider range of identities and experiences. It seeks to bring about social change and promote social justice for all individuals, regardless of their sexual or gender identity.

Queer theory has had a significant impact on society in recent years. It has helped challenge traditional notions of sexuality and gender, and has contributed to greater acceptance and understanding of LGBTQ+ individuals. One of the key contributions of queer theory is in challenging the binary understanding of gender and sexuality. It argues that our understanding of gender and sexuality is not fixed, but rather fluid and

contextual. This has helped break down the rigid social constructs that limit people to identifying as either male or female, or as heterosexual or homosexual. Queer theory allows for a more inclusive understanding of identities and encourages people to explore and express themselves in a way that feels authentic to them. In addition, queer theory has influenced various aspects of society, including academia, politics, and popular culture. It has prompted academic institutions to include LGBTQ+ studies in their curricula, leading to a greater understanding of queer experiences and issues. Politically, queer theory has contributed to the advancement of LGBTQ+ rights, with advocacy for marriage equality, anti-discrimination laws, and protection from hate crimes. Popular culture has also embraced queer theory, with more diverse and authentic representation of LGBTQ+ individuals in media. This has helped educate and sensitize the general public to the realities and struggles faced by queer people. However, it is important to note that while queer theory has made significant strides, there is still work to be done in terms of full societal acceptance and equality. Discrimination and prejudice against LGBTQ+ individuals still exist in various parts of the world. It is crucial to continue challenging these prejudices and pushing for a more inclusive society where everyone can live authentically and without fear. Queer theory is an interdisciplinary field that emerged in the late 20th century as a critical response to heteronormativity and the marginalization of non-heterosexual identities and experiences. It challenges assumptions about gender, sexuality, and identity, aiming to deconstruct and analyze the social, cultural, and political frameworks that create and reinforce these norms.

The Importance of queer theory lies in its ability to expose and critique societal norms, hierarchies, and power structures that contribute to the oppression and marginalization of queer individuals and communities. Queer theory questions the assumption that heterosexuality is the default or normative sexual orientation, showing

that there is a range of diverse sexualities and gender identities. It aims to challenge and disrupt the existing social structures that prioritize and center heterosexual experiences. Queer theory challenges the binary understanding of gender and sex (male/female, masculine/feminine). It recognizes that gender is a social construct that is not limited to these binary categories, emphasizing the fluidity and complexity of gender identities. Queer theory acknowledges that the experiences of queer individuals are shaped by overlapping factors such as race, class, ability, and nationality. It explores how these intersections of identities create unique experiences of oppression or privilege and highlights the importance of understanding and addressing these complexities. Queer theory provides a theoretical foundation for activism and social change by critiquing discriminatory practices and advocating for inclusivity and equality. It has played a crucial role in the fight for LGBTQ+ rights and has contributed to legal advancements, policy changes, and societal shifts. Queer theory has influenced numerous academic fields, including sociology, history, literature, and cultural studies. It has expanded the range of topics and approaches within these disciplines, promoting diversified perspectives and fostering interdisciplinary research. The importance of queer theory lies in its ability to challenge existing power structures, dislodge normative assumptions about gender and sexuality, and Queer is often used as an umbrella term to denote sexual identity within a particular community. A queer community may be made up of people who identify as lesbian, gay, bisexual, transgender, and so on. Some find queer an easy way to describe such a large community. Labeling people whose sexual identities fall outside of heterosexuality may create solidarity among people based on commonality, which may in turn encourage them to identify with one another and create a community in which they find support and organize to initiate a political movement promote inclusivity, equality, and social justice for all individuals, regardless of their sexual

orientation or gender identity. It invites critical reflection and encourages transformative change in our understanding of human experiences and identities.

One of the key concepts in queer theory is the idea of “heteronormativity,” which pertains to “the institutions, structures of understanding, and practical orientations that make heterosexuality seem not only coherent—that is, organized as a sexuality—but also privileged” (Berlant). Heteronormativity is a worldview that promotes heterosexuality as the normal and/or preferred sexual orientation, and is reinforced in society through the institutions of marriage, taxes, employment, and adoption rights, among many others. Heteronormativity is a form of power and control that applies pressure to both straight and gay individuals, through institutional arrangements and accepted social norms. Some of the core theorists in the development of queer theory include Michael Foucault, Gayle Rubin, Eve Kosofsky Sedgwick, and Judith Butler. Michael Foucault’s work on sexuality said that it was a discursive production rather than an essential part of a human, which came from his larger idea of power not being repressive and negative as productive and generative. In other words, power acts to make sexuality seem like a hidden truth that must be dug out and be made specific. Foucault refuses to accept that sexuality can be clearly defined, and instead focuses on the expansive production of sexuality within governments of power and knowledge. Analyzing with a queer perspective has the potential to undermine the base structure on which any identity relies on (although it does this without completely destroying or forsaking categories of identity), the theory has been understood to be just about questions of sexuality. This perception that queer theory is solely about sexuality has been opposed by having an intersectional approach that starts off with the hypothesis that sexuality cannot be disconnected from the other categories of social status and identity. This allows queer theory to become interdisciplinary and thus create new ways of thinking in how sexuality shapes and is shaped by other factors.

Besides sexuality, queer is also used to describe a particular gendered community. This is a community made up of people who fall outside society's prescribed male/female and masculine/feminine dichotomies. Their gender identities and the way they embody and perform gender do not coincide with either the fixed biological notion of sex or societal notions of gender. Queer communities may have political agendas; they may fight to be accepted by heterosexist mainstream society or resist assimilation into the heteronormative culture. Critics argue that such a usage of queer may indeed bring solidarity to a marginalized group, giving them power in numbers. However, these critics warn against ignoring differences among people and groups. That is, lumping everyone who falls outside of social norms under the category of queer ignores the differences between them and thus may misrepresent them as the same. Labeling a group as queer could also reinforce gendered and sexualized dichotomies by creating queer in relationship to and opposition with all others who represent "normal" heteronormative society.

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Queer theory argues that academics and activists rely on and reinforce dichotomous notions of sex, gender, and sexuality within their work. These binaries may be male/female, man/woman, masculine/feminine, heterosexual/homosexual. Queer theory problematizes these binaries by arguing that they reify difference and hierarchy and, as a consequence, reinforce the notion of the minority as abnormal and inferior (for example, homosexual desire as inferior to heterosexual desire, acts of femininity as inferior to acts of masculinity). Thus, queer theory is a call to transgress conventional understandings of gender and sexuality and to disrupt the boundary that separates heterosexuality from homosexuality. Instead, queer theorists argue that the heterosexual-homosexual division must be challenged to open space for the multiple identities, embodiments, and discourses that fall outside assumed binaries.

In this light, queer is understood as something that is outside the “normal,” something fluid and unfixed, something not definable by society because it now operates within a dichotomous system of knowledge where one is either a man or a woman. Consequently, much queer theory suggests it is completely “un-queer” to define queer. However, other theorists disagree with the idea that queer should not and cannot be defined. Some argue that if what is queer is not defined but, rather, simply understood as a label of meaning without definition, understood as fluid and ambiguous, then queer theory will become nothing more than an idealistic, politically charged fad that eventually dies out. These theorists suggest that if queer is defined, then it becomes something tangible that can be identified and incorporated into people’s lives and understandings of the world, and only then can queer blur the boundary between what is heterosexual and

homosexual, what is masculine and feminine. Whether queer should or should not be defined, the point of queer theory is to challenge and disrupt binaries with the hope that doing so will simultaneously dismantle difference and inequality.

On a transnational level, the term queer has been both used and challenged. Some scholars and activists argue that labeling emerging sexualities and genders as queer in contexts such as Southeast Asia or Latin America, for example, marginalizes and misinterprets how sex, sexuality, and gender are played out in contexts that are not Western. Transnational scholarship therefore calls for more sensitive and nuanced accounts of how queer either assists readings of transnational genders and sexualities or overlooks key issues that queer cannot account for. The historian Peter Jackson, for example, complicates the use of queer in Thailand by arguing that key texts—such as Michel Foucault’s (1978) *The History of Sexuality, Volume 1: An Introduction*—that queer theorists use to develop their theories, studies, and scholarship are necessarily based on Western notions and histories of sex, sexuality, and gender. Consequently, although queer has been a useful term and identity marker for those who challenge Western binaries, its application is increasingly approached with caution when these binaries are not taken for granted in other cultural contexts.

At this point in history, queer connotes a new meaning and political commitment. Since the widespread emergence of biological and social notions linked to sexuality and gender, queer has been used to challenge the pervasive inequalities that stem from this recent historical shift in constructions of heterosexuality and homosexuality. Although queer has opened space for resistance, transnational research and debates have also challenged it. Despite these challenges, queer remains a concept, form of activism, and theorizing that continues to push and disrupt established boundaries and binaries.

Here chapter one gives the introduction to the project. Chapter 2 gives brief note about the queer theory and the third chapter deals with the problems and issues faced by the transgenders in the present society. Chapter 4 is the analysis chapter; it gives the analysis of the book and says about a life of alienation and extreme frustration of the transgenders. The purpose of the project is a brief study about queer theory and about the transgender's issues in the prevailed society.

Chapter 2

A Brief Description of Queer Theory

Queer theory is a field of study that challenges traditional ideas about sexuality and gender. It emerged in the late 1980s as a response to the limitations of traditional feminist and lesbian/gay studies, which assumed a fixed and stable concept of gender and sexuality. Queer theory argues that gender and sexuality are fluid and not fixed categories. It emphasizes the social and cultural construction of identities and the role of power in shaping our understanding of gender and sexuality. Queer theory also emphasizes the importance of intersectionality, looking at how gender and sexuality intersect with other power structures such as race, class, and ability. Queer theory has been influential in a variety of fields including literary studies, cultural studies, sociology, and psychology. It has led to a more nuanced understanding of gender and sexuality, and has helped to create new ways of thinking about identity and politics.

Queer theory is an interdisciplinary field of study that explores and challenges norms and assumptions about gender, sexuality, and identity. It is based on the premise that sexual and gender categories are socially constructed and historically contingent, and that they constantly evolve and shift over time. Queer theory seeks to expose the ways in which these categories are used to marginalize and oppress certain individuals and communities, while also celebrating fluidity and diversity in gender and sexuality. It is a framework that challenges traditional notions of gender, sexuality, and identity. It seeks to question and disrupt the binary distinctions of male/female, heterosexual/homosexual, and normal/abnormal. Queer theorists argue that these binaries are socially constructed and do not reflect the complexity and diversity of human experience. One way to apply queer theory is by examining how social structures reinforce these binaries and exclude individuals who do not fit within them. For example, queer theory can be applied to analyse

how laws, policies, and social norms impact LGBTQ+ individuals and reinforce heteronormativity. Queer theory can also be applied to examine cultural representations of gender and sexuality, such as in media, literature, and art. This involves analysing how these representations construct and reinforce gender and sexual norms, and how marginalized voices and identities are excluded from these representations. In summary, queer theory offers a critical lens through which to analyse and challenge traditional notions of gender, sexuality, and identity. It can be applied in various contexts to promote inclusivity, diversity, and social justice. Draws on insights from disciplines such as sociology, gender studies, cultural studies, and literary theory to deconstruct dominant narratives about gender and sexuality and to imagine new possibilities for identity and community. Queer theory is a critical framework that seeks to challenge and deconstruct traditional gender and sexual norms. In the book *I'am Vidya A Transgender's journey* the application of queer theory is evident in the way the story explores the experiences of a transgender person.

In summary, the application of queer theory in the book *I'am Vidya A Transgender's journey* results in a critical examination of gender and sexuality, their construction, and the social dynamics that impact roles and experiences. It provides readers with a nuanced understanding of the challenges that come with being a transgender person while challenging traditional gender and sexual norms. Queer theory is a critical framework that seeks to challenge dominant assumptions about gender and sexuality. As a project topic, queer theory can contribute to a deeper understanding of how power operates in our society and how it affects individuals and groups who do not conform to normative expectations. Theory. Queer theory is a critical framework that seeks to challenge dominant assumptions about gender and sexuality. As a project topic, queer theory can contribute to a deeper understanding of how power operates in our society and how it affects individuals

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Queer theory analysis provides a lens through which to examine cultural artefacts such as literature, film, and other forms of media. It challenges the traditional representations of sexuality, gender, and identity in these cultural forms, and it seeks to expose the ways in which these representations shape social norms and expectations. By foregrounding the experiences of marginalized communities, queer theory analysis seeks to disrupt dominant discourses and offer new perspectives on culture and society. Queer theory analysis also explores the ways in which power relations are structured around gender and sexuality, and it seeks to expose the ways in which these relations are maintained and perpetuated. It suggests that by challenging dominant discourses and institutions, marginalized communities can begin to create new possibilities for gender and sexual expression, as well as new forms of social organization that are more equitable and

just. Overall, queer theory analysis is a critical framework that offers a new perspective on the complexities of human sexuality, gender, and identity. It challenges traditional binary categories and exposes the power relations that shape social norms and expectations. By foregrounding the experiences of marginalized communities, queer theory analysis offers the possibility of creating new forms of social organization that are more inclusive, equitable, and just.

All human behavior can be understood as a textual meaning. When correctly evaluated, texts can disclose power relations within historically based regulatory systems. Texts are exercises in knowledge and power. It is best to study performative works that critique all categories of normality and deviance, including fiction (professional, popular, and fiction) and other cultural expressions (geographic distribution, piercing, sitcoms, and sadomasochistic instruments). Queer theorists generally advocate undermining dominant societal standards of normalcy. Gay politics disregards sociocultural variations, historical shifts, and multiple identities in its effort to create and represent a united communal issue. Queer theory corrects these evasive strategies, emphasising the core political principle that “all politics is local,” and encouraging rhetorical sensitivity to a wide range of listeners in the LGBT “community.” Additionally, queer theory supports a key lesson of all rhetorical theorists that activists should keep in mind: language is persuasive and behavior-altering.

The queer theory says that "ideas are weapons" Finally, queer theory supports the important idea that man, as a “interactive species,” should be able to independently re-create and fully realise himself, if only so that humans won't be barred from responding to classification systems by self-invention. After all, it is a policy goal to channel and appreciate the inevitable. Queer theory has recently been heavily criticized for its academic recognition. For instance, queer theorists may put cross-dressing heavy metal performances on par with Supreme Court rulings by neglecting politics for other facets of culture. Queer

theory is also criticised for departing from human experience and intuition by reducing core identities to mere subjectivities and therefore denying the reality of those identities.

Another critique is the way queer theory is presented; it is dense with quotations, dogmatic in its thinking, and inaccessible in vocabulary and style. Canonical texts from Queer Studies by Foucault, Lacan, Derrida, Butler, and Sedgwick are repeatedly rewritten with increasing darkness, which is not required for works that are already remarkably dark. Queer theory is a broad and interdisciplinary field of study that aims to challenge and deconstruct societal norms and assumptions surrounding sexual orientation, gender identity, and relationships. It emerged in the late 20th century as an offshoot of feminist theory, and its primary focus is on the experiences and identities of individuals who do not conform to heterosexual or cisgender norms. Queer theory critiques the binary understanding of gender and sexuality, questioning the socially constructed ideas of “normal” and “deviant.” It explores the intersectionality of various identities, such as race, class, and disability, and how they intersect with queerness. It challenges essentialist ideas of fixed gender and sexual identities, arguing that they are fluid and constantly evolving. Key concepts in queer theory include the idea of performativity, which suggests that gender and sexuality are not inherent traits but are performed and constructed through social interactions. Another central concept is heteronormativity, which refers to the assumption that heterosexuality is the norm and all other sexual orientations are considered abnormal or deviant. Queer theory seeks to create spaces of inclusivity and acceptance for marginalized groups, advocating for equal rights and representation. It has been influential in fields such as literature, film studies, sociology, anthropology, and cultural studies, and has revolutionized the way we understand and analyze sexuality and gender in academic and social contexts.

Queer theory is a field of study that challenges traditional notions of gender and sexuality. It is rooted in the belief that gender and sexuality are not fixed or natural categories, but rather are socially constructed and can vary across time and place. Queer theory emerged in the late 1980s and early 1990s, as an outgrowth of feminist and gay/lesbian studies. It emphasizes the importance of exploring the intersections of gender, sexuality, race, class, and other social identities in shaping experiences of oppression and privilege. Queer theory is a framework within critical theory that challenges and extends traditional views of gender and sexuality. It emerged in the 1990s as a response to feminist and gay and lesbian studies, aiming to deconstruct and critique normative understandings of identity and sexuality. At its core, queer theory seeks to disrupt and question binary constructions of gender (male/female) and sexuality (heterosexual/homosexual). It rejects the idea that gender and sexuality are fixed and innate, instead viewing them as socially constructed and influenced by various factors such as culture, history, power dynamics, and language. Queer theorists aim to challenge societal norms, power structures, and heteronormativity, which refers to the assumption that heterosexuality is the default and superior sexual orientation. They advocate for a more inclusive and expansive understanding of gender and sexuality, embracing diversity and fluidity in identities and expressions.

One key aspect of queer theory is the concept of queer performativity, which suggests that gender and sexuality are not inherent traits but rather social performances. This means that individuals actively construct their identities and present themselves in ways that may defy societal expectations and norms. Queer theory intersects with various disciplines, including sociology, anthropology, psychology, literature, and cultural studies. It has influenced fields such as queer literature, queer cinema, queer history, queer pedagogy, and queer activism. Overall, queer theory challenges mainstream ideas about

gender and sexuality, seeking to create space for marginalized and non-normative identities and experiences. It encourages critical analysis, inclusivity, and the recognition of the complexity and diversity of human sexuality and gender expressions.

Queer theory also critiques the ways in which traditional categories of gender and sexuality have been used to marginalize and exclude certain groups, and instead seeks to create space for diverse ways of being and expressing gender and sexual identities. Overall, queer theory seeks to challenge dominant norms and understandings about gender and sexuality, and to promote greater social and political acceptance of non-traditional identities and practices. Gender analysis is the process of examining the differences in roles, rights, and power dynamics between men, women, and non-binary individuals in society and understanding how these differences impact their access to resources, opportunities, and decision-making processes. It aims to identify and address the root causes of gender inequality and promotes the equal participation and empowerment of all genders. Gender analysis can be conducted in various fields such as education, health, economics, and politics to ensure that policies, programs, and initiatives are inclusive and responsive to the needs and experiences of all genders. It also helps to challenge and correct gender stereotypes and discrimination. Overall, gender analysis is a crucial tool in advancing gender equality and building a more just and equitable society.

Queer theory is an academic and cultural theory that aims to challenge and critique traditional ideas of gender and sexuality. It emerged primarily within the field of gender and LGBTQ+ studies in the late 20th century, influenced by post structuralism and feminist theory. Queer theory seeks to disrupt and deconstruct binary conceptions of gender and sexuality, such as the idea that there are only two genders (male and female) and only heterosexual sexual orientations. It examines how these binary frameworks have been socially constructed and enforced, often leading to the marginalization and exclusion of

individuals who do not fit into these norms. Rather than focusing on fixed identities, queer theory emphasizes the fluidity and variability of gender and sexuality. It recognizes that people's experiences of gender and sexuality can change over time and that they can defy categorization. Queer theory aims to challenge restrictive norms and hierarchies, promoting acceptance and inclusivity for all gender and sexual identities. Queer theory also analyses power dynamics and social structures that perpetuate inequality and oppression based on gender and sexuality. It explores how heteronormativity (the assumption that heterosexuality is the norm) and conservatism (the assumption that being cisgender, or identifying with the sex assigned at birth, is the norm) intersect with other forms of discrimination, such as racism, ableism, and classism. The theory seeks to dismantle these systems of power and create more equitable and just societies. Queer theory is a field of critical theory that emerged in the 1990s as a response to feminist and LGBTQ+ activism and scholarship. It challenges traditional assumptions about gender and sexuality, and aims to dismantle the binary understanding of male/female and straight/gay. Queer theory seeks to understand how identities are constructed, performed, and labelled, and how power dynamics shape these constructions. It emphasizes the fluidity and instability of gender and sexuality, rejecting fixed categories or essentialist understandings. Queer theory also examines the intersectionality of various identities, such as race, class, and ability, and how they intersect with gender and sexuality. Judith Butler is a prominent thinker in queer theory, known for her concept of gender performativity, which argues that gender is not an inherent trait, but a social construct that is continually performed and reinforced. Queer theory also critiques heteronormativity, which is the assumption that heterosexuality is the norm and all other forms of sexual orientation are deviations or abnormalities. It highlights the ways in which heteronormativity reinforces hierarchies, exclusion, and discrimination against non-normative genders and sexualities. Queer theory challenges the idea of a single,

true or authentic self, and instead encourages individuals to explore and embrace their multiple and fluid identities. It has influenced fields such as literary studies, cultural studies, psychology, sociology, and anthropology, contributing to a more inclusive and diverse understanding of human experiences.

Queer theory is a critical framework that emerged in the late 20th century as a response to dominant models of understanding gender and sexuality. It challenges the binary understanding of gender and sexuality, questioning the assumed naturalness and fixedness of categories such as male/female and heterosexual/homosexual. In the present society, queer theory continues to be relevant as it seeks to deconstruct and expose the social, cultural, and political norms that perpetuate heteronormativity, cisnormativity, and systems of oppression based on gender and sexuality. It questions the idea of a “normal” or “natural” sexual orientation or gender identity, promoting an understanding of these as socially constructed and constantly in flux. Queer theory also challenges the rigidity of societal institutions such as marriage, family, and education, which often reinforce heteronormative and cisnormative values. It calls for the inclusion and recognition of diverse sexual and gender identities, advocating for equality and justice for all individuals regardless of their sexual orientation or gender identity. In recent years, queer theory has influenced and been influenced by social movements such as LGBTQ+ activism, advocating for legal rights, representation, and acceptance. It has played a significant role in shaping public discourse around issues such as same-sex marriage, transgender rights, and anti-discrimination policies. However, it is important to recognize that queer theory is not universally accepted or embraced. Some critics argue that it undermines traditional understandings of gender and sexuality, while others claim it is too focused on the intellectual and academic realm, not resonating with the experiences of everyday people. Queer theory is a critical framework that emerged in the late 20th century, particularly

within academia, to challenge and deconstruct traditional assumptions about gender and sexuality. It contends that identities and practices that fall outside of the heterosexual and cisgender norms are not abnormal, deviant, or pathological, but rather valid expressions of human diversity. Queer theory aims to disrupt binary understandings of gender and sexuality, highlight the social construction of these concepts, and advocate for inclusivity, equality, and acceptance for all individuals, regardless of their sexual orientation or gender identity.

Overall, queer theory in the present society continues to push boundaries and challenge societal norms, playing a vital role in advocating for the rights, visibility, and acceptance of diverse sexual and gender identities. Queer theory encourages critical thinking and questioning of established norms and assumptions about gender and sexuality. It promotes a more inclusive and diverse understanding of human experiences, challenging the traditional societal structures that restrict and exclude individuals who deviate from narrow definitions of gender and sexuality.

Chapter 3

Problems faced by transgenders in present society

Transgender individuals still face enormous discrimination and prejudice, which can make their lives difficult in different ways. There are some of the problems they still face in society such as Transgender people experience a lot of hate, rejection, and ridicule from their family, friends, at work or school, in public places, and even from strangers. This discrimination can affect all aspects of their lives, including their access to healthcare, employment, housing, and education. Transgender people experience a lot of hate, rejection, and ridicule from their family, friends, at work or school, in public places, and even from strangers. This discrimination can affect all aspects of their lives, including their access to healthcare, employment, housing, and education. Transgender individuals often face challenges in accessing quality healthcare due to the lack of specialized services tailored to their needs, cost, or fear of discrimination from healthcare providers. Transgender individuals are more likely to experience bullying and harassment both in person and online, leading to trauma, depression, and anxiety. This can even lead to suicidal tendencies among them. Many transgender individuals experience employment discrimination, which makes it difficult for them to secure work and maintain financial stability. Transgender individuals are at a high risk of physical violence, sexual assault, and murder. Transgender people often face legal issues concerning their identity documents, such as name and gender changes, and also discrimination in areas such as marriage, parenting, and criminal justice system. All these issues and challenges present enormous hurdles for transgender individuals striving to integrate into and become part of society. We can do more to support and protect them from discrimination and promote inclusivity in our communities.

Transgender individuals have become more visible in modern society, particularly with the increased acceptance of the LGBTQ+ community. Despite this progress, however, transgender individuals still face significant discrimination and stigma, including high rates of harassment, violence, and mental health issues. In recent years, transgender issues have received increased attention in areas such as healthcare, education, and politics. Many countries have introduced policies and laws to protect the rights and wellbeing of transgender people, including legal recognition of gender identity, access to gender-affirming healthcare, and protection against discrimination. It is important for everyone to educate themselves and challenge their own biases and prejudices in order to create a more accepting and compassionate society for all individuals, regardless of gender identity or expression. Transgender individuals are still subject to discrimination, harassment, and violence in modern society. In many parts of the world, they face societal stigma, discrimination in the workplace, and limited access to healthcare and legal protections. However, there have been significant strides towards acceptance and inclusion, increasing visibility in media, and broader access to healthcare and social services. Despite this progress, much more work needs to be done to ensure that transgender individuals are treated with respect, dignity, and equality. Transgender people in India face a variety of Issues. Transgender persons are not only denied equitable access to important social services like work, health care, education, and housing due to this prejudice, but they are also marginalised in society and become one of the weaker groups who are at risk getting shut out of society. At the individual, interpersonal, and societal levels, marginalisation is at the heart of exclusion from leading full and satisfying social lives. Marginalised individuals have very little influence over their lives and the resources at their disposal, they may develop into stigmatised and frequently the target of unfavourable public perceptions. People who are marginalised may have less possibilities to contribute to

society, which can lead to isolation, low self-esteem, and a lack of confidence. Additionally, they have comparatively less access to important social resources like jobs, housing, income, leisure activities, and health and education services. Along with homophobia and transphobia, transgender people may also face other forms of marginalisation, such as racism, sexism, poverty, or other issues, which have a detrimental effect on mental health. The outcome of this was an earlier school dropout, leaving behind one's family and home; being unable to obtain regular employment; having fewer possibilities than others; being neglected in the neighbourhood secluded, unable to access a variety of services, and unaware of their rights. Mobility, the ability to move to new locations (such as cities and metropolitan areas); a lack of social and familial support; Rejected from Religion (especially by some fundamentalist Muslim and christian factions); Attempt suicide; and decide to follow their parents' example by getting married to someone of the opposite sex and divorcing them. Census data also shows that this community has a poor literacy rate, with only 46% of transsexual people being literate. Literate, as opposed to the population's overall literacy rate of 74%. The group designated by the Right to Education Act as a "disadvantage group" (Indian Express, 2014). This indicates that these children will qualify for a 25% admissions reserve under the "economically weaker" category. The low level of education in this community is caused by a variety of issues, but the primary ones include social and familial marginalisation, poverty,

Transgender individuals face a variety of problems and challenges in present society. **Discrimination and prejudice:** Transgender individuals often experience discrimination, prejudice, and stigma in various areas of their lives, including employment, housing, healthcare, education, and public accommodations. This discrimination can lead to limited opportunities, unequal treatment, and barriers to their well-being and success. **Violence and harassment:** Transgender people are at higher risk of experiencing violence

and harassment compared to the general population. They often face verbal abuse, physical attacks, and even murder based on their gender identity. These acts of violence can result in severe physical and emotional harm and create an environment of fear and insecurity.

Lack of legal protections: Many countries and regions still lack comprehensive legal protections for transgender individuals. This can lead to difficulties in areas such as name and gender marker changes on identification documents, healthcare access, and protection against discrimination.

Mental health issues: Transgender individuals are at a higher risk of mental health issues such as depression, anxiety, and suicide. Rejection, social isolation, and internalized stigma can contribute to these mental health challenges.

Inadequate healthcare: Transgender individuals often face barriers to accessing competent and inclusive healthcare. Many healthcare providers lack knowledge and understanding of transgender-specific healthcare needs, leading to inadequate or inappropriate care.

Social exclusion and lack of support systems: Transgender individuals may face social isolation and exclusion from family, friends, and communities due to their gender identity. This lack of support networks can contribute to feelings of loneliness and increased vulnerability.

Employment and economic challenges: Transgender individuals often face difficulties in obtaining and maintaining employment due to discrimination and bias. This can lead to economic insecurity, limited job opportunities, and higher rates of poverty compared to the general population.

Access to gender-affirming healthcare: Accessing gender-affirming healthcare, including hormone therapy and gender confirmation surgeries, can be challenging for many transgender individuals due to high costs, lack of insurance coverage, and limited availability of specialized providers.

It is important to note that these challenges vary depending on cultural, societal, and legal contexts. While progress has been made towards greater acceptance and support for transgender individuals in some regions, much work remains to be done to create a more

inclusive and equitable society for all. Transgender people are individuals whose gender identity does not align with the sex assigned to them at birth. In the present society, the understanding and acceptance of transgender people have improved significantly compared to the past. However, there are still various issues and challenges that they face. One notable aspect is the discrimination and prejudice against transgender individuals. Many transgender people experience social stigma, facing difficulties in accessing healthcare, employment, housing, and education. They often encounter harassment, violence, and hate crimes. This discrimination not only affects their overall well-being but also limits their opportunities and hinders their integration into society. Furthermore, legal recognition and protection for transgender people vary across different countries and regions. Many places still lack comprehensive legislation that safeguards transgender rights, which can create obstacles in various aspects of their lives, such as legal gender recognition, name changes, and access to gender-affirming healthcare. Another key issue is the lack of awareness and understanding of transgender identities and experiences. This leads to widespread misunderstanding and misinformation, which perpetuates harmful stereotypes and further marginalizes transgender individuals. Greater education and awareness are needed to foster inclusivity and empathy in society. However, it is important to acknowledge the progress that has been made in recent years. Advocacy efforts by transgender activists, organizations, and allies have brought attention to the challenges faced by this community. There has been an increased recognition of the importance of gender identity as a fundamental aspect of self-determination, and the need for legal protection and equal rights for transgender people.

Overall, while society has made strides towards acceptance and inclusivity of transgender people, there is still much work to be done. It is crucial to continue advocating for transgender rights, challenging discrimination, and promoting education and

understanding to create a truly inclusive society for all individuals, regardless of their gender identity. The rights of transgender individuals in today's society have become an important topic of discussion and activism. Transgender individuals have the right to self-identify their gender and be recognized accordingly. This includes being able to change their legal documents, such as identity cards and passports, to reflect their gender identity. Transgender people should be protected from discrimination in various areas, including employment, housing, healthcare, education, and public accommodations. Laws prohibiting discrimination based on gender identity have been enacted in several countries and regions. Transgender individuals have the right to receive competent and gender-affirming healthcare, including access to hormone therapy, gender-affirming surgeries, and mental health support. Additionally, transgender individuals should have comprehensive healthcare coverage that meets their specific needs. Some transgender individuals may seek gender-affirming surgeries, such as chest reconstruction or genital reconstruction procedures, as part of their transition. Access to these procedures should be provided without unnecessary barriers or discrimination. Transgender individuals often face a heightened risk of violence, harassment, and hate crimes. They should have adequate legal protections and law enforcement response to ensure their safety and security. Ensuring fair and inclusive participation in sports is a complex issue. Balancing the rights of transgender athletes with maintaining fair competition and opportunities for all participants is an ongoing challenge that societies are grappling with. Society needs to keep evolving in terms of understanding and accepting transgender individuals. Education plays a crucial role in raising awareness, fostering empathy, and dismantling stereotypes and discrimination. It is essential to promote understanding, compassion, and acceptance to create an inclusive society where transgender individuals can exercise their rights and live their lives authentically.

Contest the framework for gender. Numerous socio-cultural transgender communities, including hijras and other transgender identities like Aradhis, Sakhi, jogtas, and jogappas, exist in India. In modern India, every one of these subgroups experiences extreme discrimination and harassment in all spheres, including verbal abuse, physical and sexual violence, bogus arrests, and share denial. In their ancestors' assets, services, and enrolment in educational institutions; and victimisation in a variety of contexts, including the family, workplace, healthcare facilities, and public places. Rarely does our culture acknowledge or give thought to the trauma, suffering, and anguish that transgender people experience or go through, or to their innate feelings. The transgender community is frequently made fun of and mistreated. In public areas including train stations, bus stops, workplaces, schools, theatres, malls, hospitals, etc. It is also ignored and viewed with contempt. The group believes that as a result, it has been disenfranchised from actively taking part in social, cultural, economic, political, and decision-making activities. Hijras and other transgender people's gender status not being recognised (or being recognised with ambiguity) is thought to be a major cause (and effect) of marginalization's. India's gender inequality has ancient, possibly prehistoric, origins. The 'Eunuch' civilization, which was prevalent throughout the Middle East, belonged to the Hijras.

The Ramayana and Mahabharata stories from the early Hindu scriptures are responsible for the Hijras' origins. The vedic and puranic literatures both contain the concept of tritiya prakrti or napunsaka. Globally, transgender persons endure severe social exclusion, which increases their exposure to HIV and others restricts their access to school and career prospects, and eliminates their chances for economic and social advancement. Transgender people struggle a lot to leave our society. Although transgender people have a long history in India, they continue to be ostracised and persecuted. In the past, they were a revered class that was perceived to not have the same status as the other two genders.

Today, though, things are different. Few transgender people succeeded in such hostile environments only after great difficulty and sacrifice. One such transgender person who battled for their existence and for the recognition of their identity in a society as hostile as India is Vidya.

Chapter 4

A Life of Alienation and Extreme Frustration

Vidya's life was full of traumatic experiences just like other transgenders like her. The only way she could reach was her continuous efforts and hard works. She never let her hope go down. Even in the darkest moments, she had the light of positivity with in her and had enough optimism and courage to think betterment. The path she had gone through for the acceptance of her identity was hard and she faced many tortures from the people who never let the gender minorities to live. Her successes something that she acquired alone, with the support of no one, with confidence and courage. There were a lot of people to discourage her but the fire that she had within her continues to burn and ends by creating her own stand in the society. It is that fire which is responsible for making as Vidya today. But still there exists several problems and the full liberation of transgender is a distant dream for them. Even though there exist certain rules for the rights of these gender minorities nothing has its importance in the society and is not established properly. The views about them are changing slowly but there also exists those people who never permit them to live. They are finding their path to torture them and is still continuing to do so. The desire to lead a dignified life is a vastant vision for the transgenders in a country like India. The purpose behind writing an autobiography is that Vidya wants to open up everything that a transgender struggles in order to prove their identity and believes that they will get some respect and dignity from those who tortured. Vidya is completely candid in this book and writes about the persecution and violence both within her family and outside to find a life of dignity. Her life became an incredible serious of dangerous physical and emotional journeys to become woman. Vidya's life as 34 Saravanan depicts a series of struggles. Even though his biological sex was a male, he was completely a woman by heart and wanted to be one. Wearing the clothes and accessories of female gave him extreme pleasure as it is

something her soul needs. But because of the fear of getting to know people's reaction around her, it disturbed her very badly and this resulted in the process of hiding her true feelings. The convergence of Freud's Pleasure and Reality principle is visible here. Vidya always wanted to do something that makes her happy, and that's why she very secretly wears the clothes of her sisters when no one is around. It shows the pleasure principle by which it tells her to do whatever she feels good or gives her happiness. But the Reality principle tells her to subordinate pleasure to what needs to be done or to work. In her own space she created in her home when nobody is there is got destroyed at the moment when someone appears there. She does not have the courage to dress like a woman in front of them. At the moment of seeing others in front of her, she jumps back to the body of Saravanan and used to hide all the feelings. The process of Sublimation is seen here as subordinating the pleasure principle to the reality principle.

The desire to become a woman all means, is forcibly pushed into the unconscious by her. The repressed desires and thoughts will be pushed in to the unconscious by the regulatory mechanisms of the mind. Womanhood for Vidya was such a repressed desire as she makes it unconscious with knowing every consequence of it. She was afraid about what the people will think, when they come to know the truth and moreover, she was afraid of her father. He had a great expectation in the life of Saravanan and that's what fears her the most. Thus, she pushed all her desires to be a woman in to the unconscious mind with fully aware of it and used it in her private space during her childhood. But as time passes by, she gets the courage to reveal the truth to her very close circle. Some of them understand her problem and started to support and motivate her but some people discouraged her and this leads to the increasing of fear within her. Vidya does not have that boldness and courage for revealing the truth to her father. When he comes to know the fact that his son is not a 'son' and more, as expected it was a dreadful experience for Vidya. So these are the factors

that makes her to push the true feelings and desires into the making of an unconscious. Her secret life gave him the power to move on and was the best medicine for her depression but even that was fraught with risk. Unconscious thoughts have been repressed by the regulatory mechanisms of the mind. In Vidya's book we can see that these repressed thoughts have been pushed into the unconscious level. Because of the fear that she has to live as a social being and have to obey all the instructions and rules given by her family and the society, she put all her inner desires into the unconscious mind. And the conscious selves project a kind of image that is, culturally and socially acceptable. But the unconscious thoughts will find ways to express itself and this is what the literary text and the language allows.

Vidya during her early days of womanhood fears to show it only because of this and we can see the concept of unconscious and the repressed thoughts by Freud in it. Sexuality is most subject to the social and cultural norms of control, since it emphasizes the role of a person's sexuality in the making of an unconscious. It indicates the things that she is longing for and hidden in the mind with fully aware of it. *I'am Vidya A Transgender's journey* portrays the traumatic events including the incidents that causes physical, emotional, spiritual and psychological harm that happened in the life of Vidya, the writer. Mind power is something that every transgender s should have, but then being tortured by every sense hurts them and it is hard to stay optimistic amidst the chaos. Running away from the family causes emotional outbreak and meeting new people, sharing the views is the first stage of a transgender in their journey for the self-acceptance. This is also the joyful moment in the sense that, they were waiting for it from the early stages of their life but departing from the closest ones resulted in to desperate pain in them. The person experiencing the distressing event may feel threatened and frightened as a result. In some situation, she does not know how to respond or may be in a denial about the effect such an

event has had. It will either cause the psycho neurosis or the traumatic neurosis. People used to tease them by calling 'number nines' as they do not consider the transgenders as male or female. They are the persons who belonged to the process of social exclusion, that the society push them back to the boarder lines and this resulted into treating certain individuals and groups as inferior because of their gender. Smiley during the stages of her childhood felt that much of loneliness, that there were no one to share all those emotions he felt aside. She was actually struggling with his own identity. She always wanted to be free, true and genuine to himself. Saravanan as a boy wanted to become a girl, and likes the way in which the women live in the society but actually caught between the societal rules and his parents. They never permitted a transgender to be genuine to himself and forced them to lead a life according to the societal norms. After starting her life as a woman, she felt some kind of happiness inside her heart. In order to become a woman, she chooses a primitive and painful method of surgical operation in a place which is almost similar to the butcher's shop. She faces threats and violence from men in the streets, the abuses that she had to suffer constantly from strangers for being a transgender makes her more powerful and brave. And also, there is desperate poverty that most transgenders face because no one is willing to employ them. There upon she joined in the group of transgenders and started begging from shop to shop for asking money and food, but there she had to content with restless harassment and barrage of insults. It shows her journey of being a coward to a brave one. At first she fears everything around her and even does not have the courage to express herself as a woman.

The three components of human psyche by Freud is visible here in the life of Vidya. The Ego, Super ego and the Id. The ego is the conscious mind which we work with and is almost aware of it, and meditates between the unconscious id and the super ego. The ego mostly refers to the conscious part of the psyche that processes the experiences and operates

as a mediator between the Id and the Super ego. It is the ego that made Vidya's an uncourageous woman out of the fear of revealing the truth, and to project her identity Infront of the society. The ego always drags her back into the mode of fear, and tells her not to express her desires to be a girl. The super ego is what can be called our conscience, it is drawn from social and cultural factors and influences the way the conscious self-works. That is, the ego and the super ego are the two factors that makes her a ware about the social and cultural factor which drags her to hide the femininity. And the Id is the area of dreams and desires and does not come Infront of our consciousness. The inner desire to be a woman in the mind of Vidya belonged to the category of Id, which tells her to do whatever that makes her happy and it operates at the biggest of the pleasure principle and is liked to creative thought. By wearing the female clothes and acts like them was the joyful moments in her life and it comes under the category of Id. Doing something on the basis of our wishes without thinking about the consequences and the thought of what the society will think helps to build a life with full of happiness and satisfaction. But here all the desires have been repressed by the mechanisms of the mind and the process through which certain desires are pushed in to the unconscious for not to influence their daily life and our conscious mind is called Repression. The repressed desires and the struggles is somehow responsible for making a transgender's life miserable and a traumatic one. In the interpretation of dreams, Freud defines dreams as symbolic fulfilment of wishes that cannot be fulfilled as they have been repressed over a period of time. These wishes cannot directly be expressed as such and it will be painful to the ego if the forbidden things are revealed. The history of the freedom and rights of LGBT people is filled with a series of struggles. People who are marginalized because of their sexuality had to seek always the mainstream acceptance for getting the proper rights and freedom they needed for a dignified life. The literature of transgender like the Dalit writings, aims at the correction of history and

historical devaluation. Those writers are trying to build a position for the gender minorities in the genre of literature through boldly opens up their struggling stories. That's why they are focusing on the history of segregation and discrimination to which they were subjected. And also, there are no people to write openly about the problems of transgender, and they should write their own problems which the other people are unaware of. So, writing their own problems and the story of sufferings because of the cruel behaviour of people, helps for getting the rights and the world will get to know about their struggles in the transformation. There are certain people who is very purposefully spread hatred towards the LGBT categories and all this hatred will hide when good people talk about it. We should help them to stand strong and all of us are responsible for the chaotic situations they had went through and is equally responsible for protecting them. They all have the absolute and inalienable right to live freely like all other human being and we should stand along with them for the betterment of their life and to fight for justice, dignity and equality. Not only the men, some of the female members are also used to tease her and makes fun of her. She had not done anything bad to these people but still they keep on doing this act of torturing and discriminating them. 'Hey, is this a boy or a girl? While all around laughed at me, I tried to hide my tears. Not just men but sometimes women, too, laughed at me. Every time that happened, I swallowed my pride, hid my irritation and walked on. At supermarkets, fruit shops, bakeries, villains sprang up from nowhere to torment me. (Vidya 135)

Vidya as a representative of the gender minorities continue to lead a wretched life devoid of her pride and dignity. Even kids did not spare her. Once they followed her when she was on the field duty and sang raucous film songs at her. If their parents and the society could have taught them all such misbehaviours and it is only from them, they learn all such domineering behaviour. Even if she has no so much makeup on her face to attract the attention of people, she always being caught and distraught by them. What they saw was

her natural body and all were natural. This irritation and annoyance threatened her to become a permanent part of her life. They made her feel like she was in hell men and women either eyed me lasciviously or laughed at me in uncivilized manner and also there were some children spewed poison at her. Very rarely do people even talk about them or write about them. The word transgenders should be heard out loudly and their rights need to be discussed in a more relevant and important way.

Transgenders have no family, no jobs, no security, nothing, they grew up in families amidst parents, siblings and relatives. The day they realize their difference and try to express it, they are driven out from the family mercilessly. They are objects of ridicule and some film songs treat them as freaks. For their daily needs, these people supposed to choose begging as a job and they submerge pride and dignity by putting their hands out in supplication, seeking alms, only because all windows of opportunity are closed to them. It is their tragedy that the normal people or the world itself does not understand this simple truth. The life of a transgender is bound by thousands of such rules and regulations, which is all unwritten. When she demand that they henceforth treat her as a woman, address her as one, interact with her as with a woman, the conflict arises and they refused to accept her as she is. But Vidya is self- determined and have that strong confidence within her, that one day she will reach the heights and optimistic about the future of transgenders. Smiley criticizes that the governmental and non-government bodies that they are not making an attempt for building an environment where transgenders can seek employment and work with dignity. There are only two options for them, either to beg or to do sex work. She points out that even NGOs focus on HIV/AIDS eradication rather than the means of livelihood. The story is brief 24 but a clear representation of her ideas, and it is delivered in straightforward, heartfelt language. The society is considering only two genders that is the male and female and they are not even bothered about the existence of the third gender

or the people who belongs to the LGBT categories. For example in the public toilets and in the trial room there are only two rooms for male and female. But the space or consideration about those people among the transgender categories are empty. They are neither considering by the society as male nor female. The wide spread of aids among the transgenders are caused by their sex work and there is no safety for their life. This fate was not their mistake and they are forcefully done the sexwork which is the only way of getting means to them. The desire to get married and having a family of their own is a vastant vision for every transgender.

Even if they had done the sex transformation operation nobody will be ready for giving them a life and most of the people are using them as sexual objects for the gratification of their physical hunger for sex. Transgenders after their transformation will either get attracted to male or female but having a child in their relationship is quite impossible for them and also the rules are not permitting them to adopt a child for them. There would be these kind of desires in the mind of every transgender but they are hiding it because they knew all this are not possible as people are trying to torture them by every means. In some countries homosexuality is punishable as it considers as something illegal by the government. Being a person who belongs to the category of gay, lesbian, transgender and bisexuals are mentioning as a crime in some countries and is punishable. Some will result in to the imprisonment and death penalty. The negative attitude of some persons who belongs to a particular religion resulted into the spreading of hatred about them over the world. According to Muslim beliefs being a homosexual is something that is sinful and is not acceptable. It is written in some of the books that portrays the religious stupidity, that having a feeling of alienation because of having a feminine thought inside you is sin and the god will punish those people for being a homosexual, after death. First of all, it is not their fault and nobody is making themselves as a transgender and it is completely normal

as being a man or woman. So showing hatred in the name of religion is the act of stupidity and should never be promoted. So these are said to be the major problems faced by a transgender and she wrote this for giving courage for those who are marginalized and oppressed. Why can't the government can think about it seriously? Atleast they are responsible for getting a better job for the depressed people and to ensure their safety without being harassed by the cruel members of this society. The government can do it. If it will - if the government takes one step – society will follow it. Once we gain social approval, our families will also accept us. Politicians take out flag marches for a million causes. They can surely take some interest in this issue? I do not ask for heaven- I am begging to be spared from living hell I plead for myself and fellow tirunagais.(Vidya 138)

There is a government order that treats transgenders as disease afflicted sex workers alone. That must be removed and sex reassignment surgery must be permitted for those psychologically tested and certified transgender. Vidya ends the book of her journey as a transgender by giving a note about the rights that she has to get in the society like all other human beings. The government can definitely bring a change and if they initiate a step forward for the better life of a transgender, they mind-set of at least a few will change and they will start to respect all the gender minorities who are being suppressed and oppressed by the society for not their faults. I am vidya a transgender journey shows the suffering and sacrifices of the transgender peoples. This autobiography traces the life story of the living smile vidya, she is go through many pathetic situation. The transgenders are treated as the third genders in the society. From the society also they face many inequalities and other. In the book *I'am Vidya A Transgender's Journey*, Living Smile Vidya shares her struggles she faced as a transgender person as growing up in a conservative society: Living Smile Vidya was born into a conservative Indian family, where being transgender was not accepted. She Despite the odds, Vidya has a positive attitude towards life. She manages to

maintain her optimism and believes that she can change her life for the better regardless of the challenges before her. Faced discrimination, physical and emotional abuse, and was often forced to conform to stereotypical gender roles. The confusion of gender identity: Vidya struggled with her gender identity from a young age. She felt trapped in the wrong body and had to hide her true self from society. Anxiety, sadness, and self-doubt resulted from this limited options for employment and education. Vidya, a transgender person, had trouble finding employment and educational prospects... She was not able to complete her education due to discrimination and was forced to take up odd jobs to support herself. Social isolation: Vidya's gender identity made it difficult for her to fit in with society. She faced social isolation and had to deal with stereotypes and prejudices. Lack of support from family and friends: Vidya's family and friends did not support her in her journey as a transgender person, which made her feel alone and helpless. Despite these challenges, Vidya found the strength to pursue her dreams. She underwent gender affirmation surgery, became an advocate for transgender rights, and started her own organization to support the members of whole transgender society.

The book *I'am Vidya A Transgender's Journey* relates to queer theory in a number of ways. Firstly, it explores the experiences of a transgender individual, Vidya, which is a central focus of queer theory. The book also touches on broader themes related to queer theory, such as the intersections of gender, sexuality, race, and class. Vidya's journey highlights how these various identities can influence and intersect with each other, shaping an individual's experiences of discrimination, empowerment, and community. Furthermore, the book challenges conventional notions of gender and sexuality, and raises questions about the ways in which these categories are typically understood and constructed in society. By sharing her personal story, Vidya offers new perspectives on what it means

to be transgender, and how society can better support and create space for individuals who exist outside the binary norms of gender and sexuality.

Overall, *I am Vidya A Transgender's Journey* is an important contribution to queer theory and the ongoing conversation around gender and sexuality in contemporary society. So, it is related to queer theory in many ways. Living Smile Vidya in the book *I am Vidya A Transgender's Journey* is depicted as a very brave individual who has faced many obstacles and challenges in life and has not given up. Her courage is evident in the struggles she faces and how she overcomes them. Despite the odds, Vidya has a positive attitude towards life. She manages to maintain her optimism and believes that she can change her life for the better regardless of the challenges. She demonstrates the ability to bounce back and carry on with her journey. Vidya is also an empathetic person, she cares about the people around her and is committed to helping those in need. She believes in supporting, uplifting and empowering other members of the LGBT community. She is determined to live her life on her terms, irrespective of what society thinks of her. Vidya has a strong will to break down barriers and make a difference in the world. Vidya is very creative and artistic. She has a passion for poetry and finds solace in it. Vidya is insightful and introspective. She reflects on her experiences and learns from them. She also helps others to understand the struggles faced by the transgender community.

Conclusion

This paper attempts to bring out the struggle and difficulties faced by Living Smile Vidya in her autobiography *I'am Vidya A Transgender's journey* the transgender community in our country, which persistently suffers due to the trauma of modern life and the day they begin to feel feminine in their bodies, has a website called Vidya (transgender).

Their existence is a big question mark without the solid care of a family and government. During the ancient time transgender are greatly valued by all people. The autobiography Vidya wrote, *I'am Vidya A Transgender's journey* not only contains her memories and experiences but also details the struggles that many transgender people face. This study examines Vidya's autobiography, a transgender person who transitioned from one gender (a guy) to another, and the researcher discusses the deplorable situation of third gender in our country. In the recent time though, trans genders are prepared to write about their world themselves. "Autobiography is a biography written by the subject about himself or herself" (Abrams, M. H. 30). "Hence apart from being collective as well as personal narratives, autobiographies also offer its creator a chance to have made sense of their life and experiences as they have answered the question, who am I?, as observed by Diane Bjorklund, who researched on the autobiography genre in America" (Bjorklund 89).

The study of autobiography *I'am Vidya A Transgender's journey* by Living smile Vidya from India has presented a historical session on trans gender's lives. Vidya's originally named as Shraavana by her parents and she is an M.A linguistic graduate. She once said in a meeting that there are works that speaks of the transformation of man into women. But almost no literature speaks about the transformation of women into a man. In this work, she also speaks about her transformation from a male to female. Due to her internal urge she wants to wear female costume after the age of twelve. She thinks that a female body can be the solution for all her current hindrance but she is not conscious of the

issues woman facing in this earth. In the modern world, men treat women with respect and gave equal rights because woman remains the same as women but a trans-woman will not be counted as woman contextually. The appearance of a body is not the destination to be called as a woman. What is important is the self -identity that a person claims to be. This could be a reason why trans-women were not granted their basic rights from both the first and the second gender. Even though trans-women are looked like any other woman the society is unwilling to accept them as women. In schools, children like Vidya experience inequality, violence, verbal and physical harassment more than the gay, lesbians and the bisexual students. Such insecure school atmosphere influences their performance and attendance. They eventually leave the school for protection. This bitter experience of harassment and violence coincides with the increased usage of drugs in trans-adolescents. In addition, those who are frightened at school have higher rates of depression and suicide attempts. Transgender adolescences are exposed to suffering in many ways. Many experiences physical and emotional attacks for coming out of home, or fright being found out on a daily basis. Others may take on at-risk behaviour's to cope with misperception about their gender identity. Vidya through her autobiography presents the distinction between the sex reassignment operation carried in other countries that legally acknowledged them and the Nirvana operation carried out in India without proper government approval. The doctors are not having complete knowledge about incorporation of facial feminization, speech therapy, breast augmentation and insertion of a plastic vagina. HIV test alone is conducted prior to the operation without any proper procedure. The operation is carried out without anaesthesia and more castration of the body organ takes place. "Many female names were scrawled on the wall, some in ink, other in charcoal... our predecessors in the room had scribbled their names on the wall, presumably because they feared they could die on the operation table" (Vidya 12). Vidya being

educated also undertakes the operation illegally only for the desire of leading a life as a woman. As soon as the SRS is over, the patient is not allowed to stay in the hospital till the wounds are healed. After her transformation at Pune, she gradually shifts back to her family. The family accepts her staying at her home. But she was not happy at her home and soon she moves and stays with her friends. Her friends take care of her basic needs but she struggles a lot to fetch a job. The struggle for a transgender in India does not stop with just finding a job. She lists down various efforts that she taken had to secure her basic rights. As a first step, she wanted to change her name from Saravana to Living Smile Vidya in the gazette. She mentioned the sex change of name in the application and got it rejected by the government. Vidya sought legal assistance and was successful in her public interest litigation demining franchise for transgender. The government should not treat tirunagais as sexual workers.

Every individual has the right to relish the maximum realistic standard of mental and physical health. Transgender also have the same right to enjoy health needs as the other groups. The cumulative impact of discrimination and relative deprivation is bound to impact negatively on transgender people's health.

Transgenders face systematic discrimination while trying to get the general health service. Vidya is a Successful Indian writer who gave her life as a best example for her literary writing. If the government Encourages the transgender, it would motivate them to achieve many wonders in their life and sever to Our nation. "The government can do it. If it will. If the government takes one step, society will follow Suit. Once we gain social approval, our families will also accept us. Politicians take our flag marches for a Million causes. They can surely take some interest in this issue? (Vidya 143). Transsexual people are not disabled people. The government should provide educational and employment opportunities instead of allowing them to continue begging and become sexual workers.

Vidya's life was full of struggle just like other transgender like her. The only way she could reach here was her efforts and hard work. Her hope never let her go down. Even in the tough moments, she had enough optimism and courage to think of betterment. Her life's journey is also motivation for others of her kind. It is an example of how one can free oneself from the clutches of society's notions. She claims her identity through the very title of the book-I am Vidya! My case of study, Living Smile Vidya, was once transphobic, Fearing to reveal her gender identity. She believed that being a transgender she would do nothing but begging and kept her M.A. in Linguistics in the freezer. Her experiences transformed 'Vidya' to 'Living Smile Vidya'. My study focuses on Vidya vs. Living Smile Vidya. She fought against the social discriminations and now survives beautifully.

This study brings the importance of life and its existence in the universe. The notion of the gender identity is the issue of the moment where gender means not only the biological imperative of one individual, but also the keen perception of self as masculine or feminine or both or neither. In conclusion, *I'am Vidya A Transgender's Journey* is a deeply personal and inspiring account of one individual's experiences as a transgender person. Through Vidya's story, we witness the challenges, triumphs, and resilience that she navigates in her journey towards self-acceptance and living her truth. The book sheds light on the complexities of being transgender, the societal pressures and stereotypes faced, and the importance of support and understanding from loved ones and allies. Vidya's story also highlights the significance of self-discovery, authenticity, and the power of embracing one's identity. *I'am Vidya A Transgender's Journey* serves as a powerful resource for fostering empathy, awareness, and inclusivity towards transgender individuals. It educates readers about the transgender experience, breaking down misconceptions and fostering greater understanding. Overall, Vidya's journey is one of courage, resilience, and the

pursuit of happiness, ultimately inspiring readers to embrace their true identities and reject societal norms.

Transgender persons endure a terrible amount of social stigma and a sense of unfinishedness as they struggle to redefine who they are. Despite India's progressive laws to combat intolerance, transgender individuals remain marginalised, which shows the deeply ingrained cultural attitudes towards them in the nation. Queer theory has gained significant attention in academic and activist circles as it challenges binary gender norms and heteronormativity. This has led to increased awareness and acceptance of diverse gender and sexual orientations, but it also faces criticism and pushback from those who adhere to traditional norms. In conclusion, *I'am Vidya A Transgender's Journey* sheds light on the challenges which is faced by transgender individuals in a society that often marginalizes them. Regardless of gender identification, every person has the right to live their life with dignity and respect, as demonstrated by Vidya's narrative. The tale demonstrates the importance of self-acceptance and the significance of support from loved ones. Gender is a spectrum not binary, and everyone deserves the freedom to express their true selves without fear of discrimination. The story of Vidya is a call to action for society to become more inclusive and compassionate towards the transgender community.

Sex education is a basic step that we can provide for teaching the future generations about the generations about the LGBT + communities and our educational institution should promote it. People also need to understand that transgenders are also human beings and they had no role in what kind of sexual orientation or inner feelings they have. They must be treated just the way we treat every other man or woman. The possible way to Put a full stop to the tortures is that, the government should come up with a rule to Protect the life of every sexual minorities. They deserve equal rights as others and it is Only with the initiative of government can bring a change. Those persons who

Physically and mentally attack or torture transgenders should be punished by the Government. The government should not treat trans people as sexual workers and they should promote the ventures started by them and it is their responsibility to protect the Transgender like every other people. Through the literature of their experiences society has started changing their attitudes towards trans individuals slowly. Indeed, the success stories of grit and determination of several transgenders including Vidya are really appreciable. The hard work and dedication liberated them from the clutches of all kinds of entrenched societal perceptions. Vidya through this book says about her success and it is because she did not allow society to opt the destiny of others. Vidya achieved success through sturdy determination, talent, hardwork, dedication etc. The prejudice against the trans community has to be wiped out fully. The necessity of protecting human rights of everyone regardless of religion, caste, sex has to be taken into account for the smooth functioning of a social system. As a solution to the economic problems, the government should come up with skill based programs and job opportunities for these people. There should be enough private sector firms to employ transgenders who are capable of some work or have the ideal qualification. And also there should be good hospitals which is willing to do the sex transformation operation with safety. The ruling power is responsible for the health and safety of them and should provide facilities for the better experience. The book carves out the entire existence of a person who undergoes physical and mental transformation for acquiring womanhood.

To conclude, everyone in this world are free to live in accordance with their own wishes. An individual has the complete right to define who she is or who he is. The society does not have the right to question them and it is based on the universality of human rights to choose a person's sexual orientation. Every organism in this universe is created with a purpose just as every drop of rain comes down with the purpose. Let us

understand that all are God's creation and should get the equal value. Thus, we should all have the absolute and inalienable right to define ourselves without fear of consequences and retribution.

Queer, in sexual politics, description of sexuality that rejects normative definitions of appropriate feminine and masculine sexual behaviour. More contemporary meanings of queer have been picked up and used by activists and academics to mark movements within sexual identity politics and theoretical frameworks for understanding gender and sexuality. Queer, however, is a contested term: scholars and activists constantly disagree on what queer means and the way in which it should be used.

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