

Assertiveness in the Life Story of a Hijra: A Study of A. Revathi's *The Truth about Me*

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ABSTRACT

The Truth About Me is Revathi, a Hijra who suffered social exclusion, persecution, and violence both inside and outside of her home to achieve a life of dignity. Revathi's story is unflinchingly brave and powerful.

Revathi, a guy at birth, thought and acted like a lady. Revathi portrays the profound disquiet of being in the wrong body, which has troubled her from birth, brilliantly in her story of her life.

The village born Revathi came to Delhi to join a house of Hijras in order to be true to herself and to avoid the continuing violence perpetrated against her by her family and community. Her quest to become a lady and find love turned her life into an amazing series of dangerous physical and emotional journeys.

Keywords: Transgender, Hijras, LGBTQ, Assertive behavior, Mythology

Transgender

What is transgender

Transgender is a person that gender identity or sexual identity different from the sex to which they were born assigned. Gender identity and sexual or the two main types of transgender people are those who were born male but live as a female and those who were born female but live as a male.

They combine gender and sex, words like "men" and "woman" are largely viewed as incorrect. A trans woman's body is female since it belonged to a woman because she is a woman. Instead, the word "given male/female at birth" is used to describe a person's gender at birth. With this vocabulary, it is also acknowledged that communities accept three or more genders.

Types of trans gender

1. Lesbian

You are a female who is attracted to other females if you identify as a lesbian.

2. Gay

Gay refers to someone who is drawn to others of the same gender.

3. Bisexual

Being "bisexual" refers to your attraction to persons of different genders.

4. Straight

Identify as straight, you are connected to persons who are not your gender.

Transgender in India

Some Indian state are supporting transgender equality. By developing the transgender. The first state in India to develop a transgender welfare policy was Tamil Nadu, which also gives transgender people a number of additional rights and protections, including free gender confirmation surgery at public hospitals. The state was also the first to outlaw forced sex-selective surgery done on intersex newborns and the first to change its state police regulations to restrict officers from harassing members of the transgender community. Also, the state was the first to restrict conversion therapy and include transgender issues in the school. The Tamil Nadu government established the Manasu the rules to help for transgender in march 2009.

Role of the Society and the Teacher

1. Made effort for inclusion

A secure environment for transgender people must be developed. Teachers and members of the community can be important to inclusion.

2. Protect the safety and privacy of your students

Just because a student tells a teacher about their gender identity, it doesn't mean that the teacher needs to discuss or share that information to others.

3. Recognize the power of a name

When teachers use their legal name instead of their chosen name, transgender children report feeling uncomfortable. Allowing students to name themselves in the classroom can have a significant influence because it might be challenging for students to change their names within the institution.

4. Modify your vocabulary

To help trans kids feel more welcomed, you can make many changes to the way you speak and address your class.

5. If possible, have department invite transgender scholars to speak about the issues from an academic perspective.

6. Donate your time and/or money to local organizations that are operated by and provide services to transgender people. Students are part of the larger community as well, and by supporting organizations outside of the school, trans students can access services that we are unable to offer on campus.

History of transgender

Hijras

What is Hijras

a third gender position that is entrenched in India. Although they have characteristics from both genders, hijra are neither male nor female. They are followers of the Mother Goddess Bahuchara Mata, and their asexuality confers upon them special abilities. But many hijras are actually prostitutes. Their religious function, which is revered culturally, is undercut by these sexual behaviors. They live in groups that use the guru-chela system of kinship. Hijras are supposed to do this in this Hindi country, not anything else. They collect cash from businesses and collect Badaai. However, current government has not given them to any other tasks.

Why do they call Hijras

That is the name they go by. That has always been the case since the days of our ancestors. For centuries, they have respected us as gods in Delhi. They beg at our feet and ask for our favors. Whatever they say comes true because their word is respected as being perfect. When they enter stores, they raise their hands and speak Ramramji! Hello, babu! and people give us cash, or anything else they feel like giving. They take the money, give the shopkeeper a handshake, and say, "Be well!" I wish you success in business.

You must have heard of Ramayanam, Mahabharatham. Men and women from Ramar subjects came to see him off to the forest when he left for his fourteen-year exile. They had already walked with him to the edge of the forest and were about to follow him inside when he said, "All of you, men, women, and children, go back to your houses." I'll return to rule over you after my fourteen-year exile is over. Men, women, and children all left, but a small group of people stayed behind, where they remained for fourteen years until Ramar returned.

He was shocked and asked, "Who are you?" Why haven't you returned to your urban residences? Swamy! Neither womankind nor mankind claim us as their own. Men, women, and children should move back to the city, you remarked at the time. However, you didn't ask us to leave. We stayed because we had to follow your orders. Rama gave them a boon since their honesty so impressed and impressed him. "Everything you say will be true. Your word will come true

So, from that day onwards, people here have believed that a hijra's word will come true and think of us as godly beings. They hold that it is good to start the day by seeing a hijra. Those who run businesses think that the day will go well for them if they give us money and earn our blessings.

Since this Hindi country respects, us so much, we must behave in a manner that is worthy of that respect. We must not desire men, and seek to misbehave with them. Those who think we are divine and give us money to earn our blessings should not ever think we have gone bad.

"Doli-badaai" is the name for the music and dancing performed by Hijras while playing the dholak. This is done during nuptials and throughout birth. People give them rice, wheat, and sari as cheaply as they can. When hijras hear of a birth, they inform the family that they will visit the location to bless the baby and that they need to be given badaai. They therefore visit these houses and sing songs that make the parents of the children laugh, therefore making them happy. They hold the child in their hands toward the end, bless it, and leave with any presents that were offered. If a wealthy family only donates a small amount, the hijras claim that since they arrived in a large group, they should receive more. Doli-badaai. Similar to this, hijras visit wedding venues where they sing, dance, and tease the bride and husband, which pleases them. They also donate money.

Literature of Transgender

The term "transgender literature" refers to all literary works that relate with, are written by represent persons of different gender identities.

Trans persons have been represented in literature for centuries, with the Roman poet Ovid's book Transformation being the most likely source. The novel Orlando (1928), written by Virginia Woolf, is famous for being one of the first transgender novels in English. Its plot centers on a bisexual poet who transitions from a man to a woman.

Literature of transgender in India

The exclusion of transgender people, which started as a result of European historical violence, is still going on in India today. New generations in India were driven to accept these behaviors is blindly. It can be said that "culture denigration" has a terrible effect on and destroys transgender people in India.

Indian literature can be analysed as post-colonial literature. As transgender literature shows their effort for a fair status and place in society, it is also known as empowerment literature.

In part to simulating nature, Indian transgender literature also persuades readers to change their attitudes with transgender population. It shows clearly the aspects of postcolonial literature and certainly complements to the body of postcolonial literature already created by the country. It may be used as a tool to promote understanding and education in society. Therefore, the present article asserts that transgender literature should be seen as a part of Postcolonial literature created by the country in protest to colonial power.

What is Indian English Literature

The body of writings by Indian authors who write in English and whose native language may be one of the many Indian languages is referred to as Indian English Literature. It is linked to the works of people from the Indian diaspora as well. The term of "Indian" itself is unclear in this context. Many of these authors are not Indian citizens neither do they live abroad. This work happens under the larger set of postcolonial literature, which includes works from once colonial nations like India. Even though there have been Indian writers of this class for over a century, Indian writing in English has only become a significant influence in literature.

Biography of author

Revathi is a writer and activist who lives in Bangalore and works for the rights of sexual minorities. She was born as a boy called Doraiswami in the Tamil Nadu district of Namakkal and is a trans woman who is a part of the Hijra community.

It is a book of real accounts of members of the South Indian Hijra community, and it served as an inspiration for other Hijra authors to create and publish their own books. She decided to write her own autobiography after her first book was a successful, and her is writer and player. In 2010 she published "The Truth About Me: A Hijra Life Story." A Hijra Life story as a part of its third gender literature.

Objective

To study about Hijras

To study of the assertive behavior of Transgender

Scope of study

The part 1; Book analyst

Conducting by an analyst of the book of the truth about me A Hijra life story by A. Revathi to understanding how life of Hijra in India.

Descriptive the book related to Hijra life and communities with the main purpose of describing the status in the current of the object of study which contributes to knowledge and understanding with Transgender in India.

REVIEW OF LITERATURE

Yoginder Sikand (2010), book review "This book very ably translated from the Tamil by V. Geetha, a noted Chennai-based feminist is provocative and gripping, and, at the same time, awe-inspiring. Throughout the book, as Revathi describes her terror-filled life, she does not plead for pity, though. All she asks is for others to recognize and treat hijras as fellow humans, with the same hopes and desires as everybody else. The frankness and fearlessness with which she discusses even the most

‘private’ aspects of her life as a hijra the details of her sex-change operation, her sexual encounters with her customers, the brutal sexual assault by the police and so on is striking and admirable”.

Ragitha Rajendran (2018), In research paper “In Truth About My Life Revathi accepts the fact that she belongs to hijra community, and she is not a woman, but she wants to be a woman. Thus, she transformed herself to Revathi from the body of Doraisamy, in fact she freed her female soul, which was trapped in a male body. To the society, this is heights of insanity, and these transformed women are called escapists according to them. To get rid of the jobs done by men, they get into the attire of women and involve in begging. They don't understand the deepest desire of them to be a woman. They know only the gender binaries male and female. Their cultural taboos don't allow the new women (transformed women) to be treated as women or educate them”.

Kanta Galani (2018), In research paper “The tragic part of the story is that it is society who denies them entry into main-stream productive economy, and it is society itself who curses them for living a parasitic life! The hijra community in India is thus enmeshed in the mire of lingual, sartorial and economic colonization. And it is A. Revathi who through his/her autobiography, for the first time, bravely attempts to challenge and break this cyclic process of gender colonization and heteronormative discourse. To narrate the everyday life of a hijra was not so easy, it was not so easy to re-live all those moments of agony and brutal torture, but Revathi took the trouble to do so only with a hope that after the publication of this autobiography, a hijra is no longer “stared at” and “laughed at” but rather considered as a human being: Men and even women stared at us and laughed, and heckled us. I realized what a burden a hijra’s daily life is.”

Dr. Payel Dutta Chowdhury (2018), Revathi’s autobiographical narrative does not sensationalize any of the incidents that take place neither in her life nor in the lives of her fellow hijras. One can well connect to the pain and sufferings that Revathi goes through. She battles her ways through the gender discrimination that dominates the heteronormative society and establishes a wider perception and positive attitudes for the sexual minorities through her work as an activist.

RESEARCH METHODOLOGY

The research of Assertive behavior of Transgender in the truth about me A Hijra life story by A. Revathi

1. Book analyst

In this part about to conducting by an analyst of the book of the truth about me A Hijra life story by A. Revathi to understanding how life of Hijra in India.

Analyst the book related to Hijra life and communities with the main purpose of describing the status in the current of the object of study which contributes to knowledge and understanding with Hijras in India. The book Is a biography of The A. Revathi. The story is real happened in her life.

The characteristics of analysis research can be summarized follows as a method of studying the situation that has happened, exist and is in the present. About the opinions, beliefs, attitudes, values of a person for describing and explanation of those even.

Presentation, Analysis and Interpretation of Data

The story opens in the author's village of Nammakal town, Salem district, Tamil Nadu. Revathi was born and educated by her parents as Doraiswamy with feminine characteristics. He was the family's youngest son, and he was so.

He is quite close to his parents. Doraiswamy preferred to play just girl's games in elementary school. He transformed himself as a girl after returning from school by putting his sister's skirt around his

body. Doraiswamy began to have gender issues when he was ten years old. But family and society are too educated to dismiss a feminine from manly attitude.

Shortly after, the villagers began to discuss Doraiswamy informally. Even Doraiswamy's friends and neighbours started to use ugly words to symbolise her, such as Number Nine and all other feminine things. Even so, he was unable to change his natural feminine characteristics. Doraiswamy happily performed out the role of a girl named Chandramathi while in seventh grade. He was clearly having too much fun with the framing. Basically, the author addresses her identity issue directly from the start of the work, and the researcher noticed it from her narrative. He was in ninth grade at the time. Doraiswamy was able to detect a transformation in effeminate characteristics in his body and mind. Doraiswamy was both astonished and intrigued by his gender identification.

He used to go to a temple on Saturdays when he was younger. From there, he had the opportunity to meet a group of hijras, through whom he learned about the individuals who, like me, lived and dressed up in a female costume. He was really happy after meeting those guys. He was friendly with them and began a spending of some nice hours with the hijras. After a weak Doraiswamy began to get loving towards to the people. Some people were given a tiny picture of Amma who has a living Dindugal with whom they went for operation. Doraiswamy became attracted with becoming a lady after learning all of this knowledge. He and his friend had made plans to meet Amma. And it is at this period that Doraiswamy takes his name to Revathi.

According to the novel's title, the narrative shows the true lives of the Hijras. Doraiswamy visited people who were keeping the truth from his parents in secret. Hijras were sometimes known to as Pottais in Tamil. Doraiswamy is now transformed into Revathi by traditional behavior. It was the temple festival season. Revathi lives as a woman. Revathi returns to his birthplace after a month to see her parents. Transgender people have traditionally been seen as an oppressive race in Indian society. But so far her new identity as Revathi is a huge major hurdle in the sexist culture. Her family members all terribly attached to her. So he wants to see her guru again. Unfortunately, her guru had shifted to Delhi. It was a really difficult situation for her. Finally, with the support of her friends, she arrived at his guru's residence in Delhi.

In Hindu spiritual beliefs, Lord Shiva was known as Arthanarishwara. In the form of half Shiva, half Parvathi. Indians believe that transgender persons have the ability to change things in a way that is neither a blessing nor a curse. Such persons are known to participate in new-born and marriage celebrations to bless them. But it is not a magical ability to increase the sociological reach.

Revathi described a terrible situation that happened to one of her friends. Shakuntala, one of her friends, went to Chachan House. Her guru violently attacked her for money. So, she abandons her guru's home and falls in love with a man. He also began to mistreat her and hurry for money. Leading a happy life between sunrise and sunset is the most challenging experience. Not only for Revathi, but for every transgender person which faces difficulties on a daily basis. As a result, they were protecting their identities. To be a target at all life's stages in the cultural and moral world. As an end, they were hated not only by their society, but also by their family and friends.

When Revathi returned to his parents, she was ignored by her family; now, Revathi was impotent to defend herself in the family. She couldn't handle her brothers' constant suffering. So, she decided to return to her guru position. She also intended to connect with the hijras community only through the Nirvana Guidelines. Revathi believed "the feminine of me would be free from her masculine body" Her real need has created the way for her to become a lady through transaction. With her connection with the transgender community, she was unable to identify her identity. As a transgender people, she was forced to follow the rules of the Hijra Federation. But, transgender standards did not accept it. Revathi is a female. Revathi returned home. Revathi was not working as a prostitute at the time of the incidence. She does not wish to be this status. During that time, her family members and the locals treated her with feminine respect and addressed her as Revathi! Sister! Daughter! Revathi was pleasantly delighted by the invitation.

Revathi, on the other side, is involved in a land dispute among family members. As an end, she is no longer with them. She did not admit her dirty behavior once she had left the community. She should live a respectable life. Three of the hijras asked to receive a chela when she was promoted to guru. What are the horrible conditions and challenges as she went through while gurus were hitting back the head. As a result, she does not want to do the chela. As a result, Revathi became a chela.

Revathi given them the right and independence they wanted. She made plans for them to live together. Revathi believed herself fortunate to be a mother to these three children. And she communicates to the world that they are gentlemen. Actually, persons who are members of the hijra community are prohibited. These three chelae, on the other side, are highly educated. She has a lot of educated connections. They sent Revathi to the Sangma [community of sexual minorities]. As their mother. Maintaining decorum is a way of life for Revathi in this transition. As a result, the sex work and join as an office assistant in Sangma. After joining the Sangma departs the guru's house, he began living in the apartment. The Sangma approach's principal goal is sexual minorities.

Revathi's writings describe her adoring love life. Her companion's affection makes her life so wonderful. Revathi was overjoyed because her perfect world had come true. She married to the man who worked as a senior help at the Sangam with the wonderful blessing of the gurus, followed by the marriage celebration. It was a great moment. Revathi aspired for a husband, and she is overjoyed that her society, friends, and family are thinking positively about her identity and marriage.

Revathi was glad for a marriage life, however the adventure did not stay long. It has come to an end. Revathi was going through a difficult period when her husband left her and her daughter Famila committed suicide. However, another horrible scene occurred when her guru was stabbed by street rowdies. Despite the fact that Revathi was involved in a terrible accident. Despite her sorrow, suffering, and challenges, she did not come back. She never did not finish her novel Unarvum.

Revathi wanted to return to her parents' home for a short period of time, but she had become involved in trouble, suffering, and failure. Meanwhile, her mother became ill and was taken to the hospital. Revathi should look after her mother. Revathi is looking for a job but also will not return to sex work. She felt so hopeless that she pushed herself to the limits of life. Finally, she returned to work in Sangama.

CONCLUSION

For the whole book, the author's main premise is denotative. Revathi wants a safe space in society away from the transgender community. She wants to close the gap that exists between normal society and sexual minorities. Each sad story has a happy ending at the end. Similar to how each of Revathi's incidents would affect hundreds of Revathi lives. The Indian government moved to renew passport applications in 2005 due to a change in the constitution. They join the third genders in the gender category.

Every transgender person's first success came with this. The third gender is becoming more aware of its rights in the present day, and it is fervently involved in various organizations to protect itself from society and to find its own identity.

Even globally, the general public is struggling with choosing between their former identity and that of a certain state. because each state has its unique set of cultural traditions and social customs. Each person is therefore a racing horse in the life match. Leading a decent existence is every sexual minority's first priority.

The transgender society, known as hijras in Indian society, receives financial benefits from other countries. The traditional law against the transgender community and socially constructed individuals is being bravely broken by Revathi as she moves towards her book. Narrating the transgender experience is not that easy. Every aspect of life was covered in unrevealed discomfort

and sorrows. With all of these troubles, Revathi made a mistake. Once her first work was published, she finally overcame those obstacles. Under Indian social norms, transgender persons aren't even seen as beings with human rights.

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