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Familial relationship and its impact on the psyche of transgenders: A study of The Truth About Me by Revathi

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Abstract---Modern society is evolving each day, technologically, socially, and economically. Nevertheless, society marginalizes people based on their gender, caste, sex, etc., and transgenders stand on the gruesome end of this line. Even though transgenders have become part of the active phase of contemporary society, they are often segregated by the name ‘transgender.’ Gender identity is always a major issue in the thick and thin of society. They are also termed as people of the third gender. Still, people believe that transgenders are sex workers or they were born cursed. So, they disappear from the active phase of society. The public’s attitude toward transgenders is like untouchables and they taunt them without any humanity, putting them to the status of animals living in the streets. They earn a livelihood through sex work and begging. This is portrayed by Revathi in her autobiography, *The Truth About Me: A Hijra Life Story*. The paper attempts an analysis of how family plays a significant role in their acceptance in society. Almost all of them face issues emanating from the childhood traumas they experience. Revathi’s life in her household proves to be a curse for her existence forcing her to journey in search of like-spirited people. Her major depressing reality came not from the society around, her but her own home, which proved to be fatal. Familial acceptance is paramount for a *hijra* as they are frequently mistreated because of their sexual orientation, and family seems to be the only place where they can obtain meaningful support. A great deal of support from the family can simply transform their lives for the better. Because no amount of society’s help can replace that which can be fulfilled by the family.

Keywords---transgender, sexuality, childhood trauma, gender dysphoria.

Introduction

The term 'transgender' is an umbrella term that denotes gender identity which is different from the gender assigned at birth. Transgenders is diverse category. They are from different backgrounds, country etc. such as blacks, whites, Indian, rich, poor etc. Also, there are different types such as gay, lesbian bisexual and transgenders. They are usually described as agender, non- binary or other identities which reflect their personal life. So, only some of them convert into their comfortable gender identities while others hide their feelings. But the latter group live in darkness with no outlets to express their grievances.

Transgenders are still fighting for their rights, and many movements like the Transgender Rights Movement are rising for them. These movements have led the Government to issue identity cards and driving licenses. Specific places are reserved for transgenders, such as toilets, colleges, jobs etc. Also, the Protection of Rights Act 2019, banned discrimination against transgenders in educational establishments, employment, and healthcare services, and gave them access to use any good service or privileges. But still, there exists segregation in society. The autobiography *The Truth About Me: A Hijra Life Story* (hereafter referred to as *The Truth About Me*) by Revathi is the full-blown life story of how Doraisamy transformed into Revathi and the dozens of ordeals the protagonist faced in her fight to establish her identity. Revathi's debut novel in Tamil, *Unarvum Uruvamum* (Our Lives, Our Words), was released in 2004. It is a compilation of stories and anecdotes from members of the Hijra population in South India. She attributes the book's success to encouraging other hijra authors, such as Priya Babu Naan Sarvanan Alla (2007) and Vidya I Am Vidya (2008). Just after this, she chose to write about her observations. In 2010, she launched her second book, *The Truth About Me*. V Geetha, a feminist historian, wrote the book in Tamil and adapted it into English. Revathi claims that she first published the book in English rather than Tamil with hopes of avoiding confrontation with her family, who appeared in the book but did not know English. In 2011, the novel was finally released in Tamil as *Vellai Mozhi*. She credits Bama, a well-known Tamil Dalit writer, as one of her key influences. *The Truth About Me* is a core component of the third gender literature curriculum at the American College in Madurai.

A. Revathi the author of *The Truth About Me* is a writer, and social activist, who belongs to the trans community. She focuses on the rights of transgenders, gender identity and LGBT minorities. She makes her life public through her autobiography. *The Truth About Me* sets its plot in a small village in Tamil Nadu. Doraisamy is the youngest of five children. As he grows up, he became shy and adorned with feminine traits. He tends to disguise himself as a girl and engage in traditionally feminine activities such as household chores, games, singing, and dancing. It always provokes his family to treat him severely. Even his brother beats him continuously with a cricket bat. As he becomes old, it becomes more difficult for him, however, later, he met a group of like-spirited men and they make him part of the hijra community. Slowly, he realized that he has respect

and dignity only among these people. In his teenage, he stole some money and earrings from his mother and ran away from home. Later, he reached Delhi and became a *chela* (The first stage of transgenders in their community. It is similar to a disciple under guru. In this stage they have to work hard and even suffer misbehaviours from their gurus. This is the basic stage and gradually they also become dominant like their guru) in the trans community under a guru. Meantime, he becomes Revathi and works under various Gurus. She earns her livelihood through begging and later becomes a sex worker. She soon left the hijras and becomes a part of Sangama through her chela. It increases her dignity as she becomes a paid employee. As part of this, she leaves the job and returns to Hamam, but she finds it difficult to earn for herself. The book ends abruptly with her return to Sangama. However, her experience makes her a strong and independent woman. In a nutshell, it is about the laborious journey of Doraisamy to become Revathi. She has beautifully portrayed her hard childhood life. During the festival season in a nearby temple, his disguise as a girl for the first time, arose in him feminine feelings, that made him attractive even to men. When his family got to know about this, they tortured him both mentally and physically. The realization that there is no one to understand his feelings, hurt him deeply. Gradually, this leads to his escape from his family, and get close with hijras, later he became a part of the transgender community. This shows that he lacks familial support which makes him unstable throughout his life. Like him, most transgenders face intense pain from their family, which makes their life more complicated and burdensome. Familial support is important to each person. Transgenders are not different from this.

Psycho-analytical journey of sigmund freud

In his childhood, Doraisamy faced torture from his family and society. So, he escaped from his family and became a part of the trans community. Despite this, he tries to be close to his family and gives a portion of his earnings to his father, but the family keeps a gap from him and considers him a shame to their honour. It always wounds him profoundly, creating him the feeling as an orphan. He was mentally tortured by his brother for seizing the family assets. He fights for the house to be registered in his name as he spends major amounts on the maintenance of the house. But his father betrayed him and declared that he never gives money and insults him, provoking him to commit suicide, which shows that her childhood events always haunted her.

Freud believes that the unconscious mind has a greater role in a person's behaviour. Three components of the mind are the id, ego and superego. Id means a person act according to his comforts and pleasure, but Ego or Superego means it revolves around the people around us. It connects with the morality in our thoughts and action. Id is always overly dominant in a person and provokes him to act in his ways, but the superego always promotes a person to act in socially acceptable ways. It always represses a person's desire and makes us conscious of the bond of devilish society. It is reflected in the autobiography through the family of Revathi due to the fear of society and the intense attachment to the veil of honour. They banished Revathi from the family and considered her an object of shame. They cannot accept a third gender as they always believe in morality. The primary assumption of psychoanalysis is that all people possess unconscious

thoughts, feelings, desires, and memories. It is a cathartic experience that can heal their mind. Revathi also has her feelings and desires. Her greatest desire from childhood is to become a woman and get acceptance from family and society. However, her feelings are always wounded by both society and family who calls her *pottaiya*, nine, etc. But society always neglected her desires and feelings. Psychoanalysis aims to release repressed emotions and experiences, i.e., make the unconscious conscious. The humane approach and perspective of Freud as he revives history for the sake of the third gender. Encouragement from friends has been discovered to be a notable insulating factor for psychological well-being among LGBT older adults (Munoz-Plaza, Quinn, and Rounds, 2002; Sheets and Mohr, 2009; Shilo and Savaya, 2011). Unfortunately, there is limited information on the influence of friend's support on mental health outcomes in transgender youth. Victimization and maltreatment have a major negative impact on Revathi's mental health. She also burst out her repressed emotions to those who mock and exploit her, which includes her family. Rather than giving up, she fights against the injustices placed on her and live independently among those who mock her. With the support of hijras and 'Sangama,' she makes herself bold and interdependent. In a nutshell, *The Truth About Me* reflects the psyche of Revathi.

Portrayal in films

"In Public Gaze and Behavioural Traits on Transgenders in Films: A Study in Malayalam films *Chanthupottu* and *Njan Marykutty*," Elseena Joseph studies the behaviour of transgenders, character traits, and the attitude of the public. She focuses on the behaviour, content analysis, identity, and public gaze. Using these two movies, she shows how transgenders are marginalized in society and how they should be treated in the mainstream of society. "History of Transgender portrayed in Indian Cinema" by A. Parveen Banu and Dr. M. Shapna Yasmin focuses on the portrayal of the third gender in Indian Cinema and why the representation of such gender or sexual minorities is vital in the context of current society. It is based on perceptions, interpretations, representations, transgenders' identity and community. She shows the importance of representations of transgender people in creative contexts such as in books and movies. "An Anomalous Representations of Transgenders Identity" by Neela P.U. is a study that intends to show the portrayal of transgender people in popular media based on four movies *Sutra Dharan*, *Chanthupottu*, *Ardhanari* and *Thira*. She focuses on transgender representation and behavioural traits. "Transgender Literature in India: A Comparative study of *I am Vidya* and *A Gift of Goddess Lakshmi*" by Twinkle Dasari and G. Chenna Reddy compare the first transgender autobiography in India by *Living Smile Vidya*, *I am Vidya* and the biography of India's first transgender Principal Manovi Bandyopthay *A Gift of Goddess Lakshmi*. They focus on the transgender identity and marginalization. Also, they state that such literary texts help the students to understand transgenders better and have compassion towards them. "Transgenders in India: A Study of Educational Status and Legal Rights" by Urmila Bhaina, Harapriya Samantaraya, and Madhuchhanda Samantaroy are valuable sources for the current. Their main focus is to observe the challenges faced by transgenders and the literacy rate in India. It is mainly to know about the statistical and educational status of transgenders, their problems, social acceptance, and the fundamental rights of transgender people.

Challenges

Transgenders faced different types of challenges in their life. Even though they started to appear in the active phase of society, they have to face severe discrimination and stigma. Lack of legal protection, poverty, lack of education and healthcare facilities, identity documents etc. Identity documents is the most important factor to prove that they are citizens of the country. Earlier they had no identity cards such as voters id, passport or Aadhar. So, they had no rights to vote and were ignored from elections. But now identity documents are issued to them. Still there exist a segregation by denoting their gender as transgender. These identity documents are important in everyday life. Only it can help a person to access education, travel, housing etc.

Legal protection is another factor, there is no law to protect them from discriminations of society. Also, court is silent towards the needs and attacks against transgenders. Poverty is common among transgenders. As they are banished from home at a tender age, they have to live either in slums or among trans community. Health and education are least attached to transgenders. As they are banished from home at a small age, they lack schooling. So, they do not have proper income or job. Health of transgenders is also worse as they are living in filthy areas and became sex workers. Diseases are common to them but doctors and nurses only have contempt and reluctance towards them. Most problematic challenges faced by transgenders is the violence against them. Public have a bad gaze and even misbehaves them. Even most of them are molested by the brutal hands of society. But law is mute to punish those criminals. So, the pain and sufferings faced by transgenders are infinite. They are treated like slum dogs.

Epics and myths

People who defy gender norms exist in every culture throughout time. Society denotes them as transgenders from years back. Even in epics like Mahabharata there is Shikhandi, the transgender, the rebirth of Amba. He plays a pivotal role to kill Bheeshma. In Mahabharata, Arjuna fight against Bheeshma by Shikhandi as a weapon in order to win a great warrior. He kept Shikhandi in the war front so that Bheeshma is not able to fight because fights are thought to be among men. Ancient society considered all others as weak and oppressed them in four walls of house. This is followed by contemporary society. Transgenders still existed in the main part of our society. Shikhandi is a historical and powerful character which shows that transgenders also create miracles in world. They are not born weak, but society makes them weak.

Patriarchy

In a heteronormative patriarchal cultural arrangement, the configuration of gender always mimics a circular shape with the 'male' identity at the center and the 'female' type at the boundary. Feminists are therefore appalled by the 'central-periphery' dichotomy and insist that co-ordinates be shifted. However, with the rise in Gay, Lesbian, Bisexual and Transgender studies, the entire circumferential conceptual structure of stereotyped gender studies was rigorously examined and

challenged, reshaping the entire parametric outlook of gender. Since 'gender' is a mental concept that functions within a linguistic structure based on binary ideology. When addressing anything related to gender, one usually goes within the accepted social axes of either male or female gender, disregarding the occurrence of legally approved 'third' gender or the 'transgender.' Thereby, one of the grass-root level difficulties of the transgender group is the challenge for a dignified social acceptance of the transgender community as a self-governing existing gender category. Additionally, that respectful acknowledgement can only be attained if language is reconstructed by family and framed to include the reality of the third gender as a natural, socially acceptable, and dignified gender category. Stephen Whittle writes in, 'trans' as a standalone term did not come into formal usage until it was coined by a parliamentary discussion group in London in 1998, with the deliberate intention of being as inclusive as possible when negotiating equality legislation. Cultural spaces and historiographies are constantly reframing the community, the identities, the cultures, and the language.

Familial acceptance

Families were not protecting transgenders. They were trying to hide trans feelings and desire for their reputation in society. Family plays a major role in ruining the life of transgenders. Family should give equal space to transgenders, same as the other child in their family. They should protect them with shelter, give them proper education, etc. If the family accepts trans, then society will also accept them. Family acceptance is very important in the life of transgenders if they lack support from the family. They suffer a lot in their life even if this provokes them to attend suicide. They all are fighting for their identity, rights, etc. They are living their life by begging and doing sex work. Transgenders were also humans. They should give equal importance in society as well as in the family. More individuals were identifying themselves as transgender at younger ages. They had to face resistance and discrimination from the political, social, and cultural systems in which they study, worked and live. Transgenders are those who do not have the acceptance from their families they have to face homelessness, poverty, education, and the tendency to suicide. When the family identify the child as a transgender then they may experience grief, and feelings of shame to face the society. Hence, they feel shame to let them, stay at their homes. So, they ask them to move away.

The underlying reality, on the other hand, tells a story of social prejudice and emotional torment. As a result, the multifaceted process of gender hegemony that the 'hijra' population of India sustains, through the narratives of ordeals presented by A. Revathi in her autobiography *Truth About Me*, the first of its kind in English from a representative of the hijra community. The autobiography opens with a Preface in which A. Revathi expresses her motivation for creating this book: As a hijra, I get pushed to the fringes of society. Yet I have dared to share my innermost life with you – about being a hijra and also doing sex work... My aim is to introduce to the readers the lives of hijras, their distinct culture, and their dreams and desires... I hope now that by publishing my life story, larger changes can be achieved. I hope this book of mine will make people see that hijras are capable of more than just begging and sex work. I do not seek sympathy from

society or the government. I seek to show that we hijras do have the right to live in this society (Revathi)

Revathi was named Doraisamy as the youngest boy sibling in a household of three brothers and a sister. Today, while speaking to Revathi's early years of childhood as Doraisamy, one is puzzled by the selection of pronouns – whether to use 'he'/'she', 'his'/'her' – because there's no such word in the binary language system to adapt to the needs of the so-called new gender or the transgender. This lack of pronouns indicates that transgender people possess just an intellectual identity and no fundamental existence. And the lack of ontological presence is one of the major reasons they are othered and oppressed by heteronormative society. The binary gender culture expected Doraisamy, who was born with the 'body' of a man, to operate as a man. Doraisamy's 'male body,' on the other hand, fostered the wants and passions of being a 'female.' She long believed that a woman is trapped within a man's body. Not only the society but also her family could answer the question of her identity, without treating her as an outcast. Familial acceptance is paramount for a hijra as they are frequently mistreated because of their sexual orientation, and family seems to be the only place where they can obtain meaningful support. However, this is not true for the vast majority of hijras.

Revathi's original uncertainty was linked to her individuality. She thought she was a woman confined in a male frame and desired to discover a way out so she could be free of physiological captivity. She recounts an event in which she played the role of Chandramathi in the play, *Harishchandra*, a diving layer of the skin of the character as if she were a real lady. These were the few times she felt like she was truly herself. Her life is turned upside down as her family torments and degrades her like an animal. The constant beatings and shame. She suffers as a result of her femininity that grew overwhelming, and she chooses to flee the oppression of her family. As much as tolerating persecution, it was her existence as a man that strangled her every day. All she desired was to be wholly moulded into a woman, which was her true identity. Revathi tackles a risky feat by travelling to a foreign city with a distinct language and customs. She flees her home by taking her mother's gold earrings, which she trades for a modicum of money to proceed to Delhi.

The journey ultimately convinced her that existence as a woman, and especially as a hijra, would not be uncomplicated. Her effeminate demeanor did not disturb her family at first, but once her traits were publicly disclosed, she was ridiculed and branded names such as number nine, girly boy, and so on. Doraisamy (Revathi) was disturbed for a long period because she doubted her identity each time she was harassed or humiliated. This internal conflict is mostly caused by what Judith Butler refers to as the "heterosexual matrix" a grid formed by various social norms and processes that binds the human body to a specific permanent sexual identity based on the biological anatomy. Any ego that does not map with this heterosexual identity matrix with the individual male or female body is regarded as dysfunctional. Thus, Revathi adolescence was the most critical part of her life since it was the stage when she could embrace the substance of femininity, a person with which she felt at ease. Dressing up like a lady, wearing her sister saris, and twirling or impersonating the heroes in front of the mirror

were activities that helped her calm down and cope with the insults and bullying. But all of this was done behind locked doors, away from the prying eyes of the condemning society. Her effeminacy bewildered her, but self-awareness helped her accept her true identity as a transgender woman. While behind closed doors, Doraisamy transformed into Revathi and fully acknowledged her real essence as a woman even though such a contradictory identity is not tolerable by the patriarchal moral society.

To ameliorate her and other transgender's plight and identity with their family, it is necessary to trace the psychoanalytical or clinical background research on their psyche. According to Sigmund Freud, everyone has a masculine and a feminine gender personality. This libido is both 'masculine' and 'feminine', and it has undergone or is having both a cross-gender and a same-gender sexual image preference. The mass of theorists who followed Freud in the twentieth century appeared to be interested in eliminating one or more of these options in the name of cognitive wellbeing. Psychoanalysts' past with clients with non-normative sexual identities is filled with violent, despotic and transphobic exercises. These views have survived the observable history of discrimination and pathologizing of homosexual individuals in the United States, even though these types of mistreatments are not different. It may be claimed that the inclusion of Gender Identity Disorder (GID) in the DSM (Diagnostic and Statistical Manual of Mental Disorders) in the same version – of the book – that homosexuality was eventually removed from was, at least in part, a means to perpetuate pathologizing certain gender-nonconforming manifestations of homosexuality. A mother wrote to Freud about her homosexual son in 1935.

“Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation; it cannot be classified as an illness; we consider it to be a variation of the sexual function, produced by a certain arrest of sexual development. Many highly respectable individuals of ancient and modern times have been homosexuals, several of the greatest men among them. (Plato, Michelangelo, Leonardo da Vinci, etc.). It is a great injustice to persecute homosexuality as a crime – and cruelty, too. If you do not believe me, read the books of Havelock Ellis (1960/1935)” Hence, we can see the humane approach and perspective of Freud as he revives history for the sake of the third gender.

Encouragement from friends has been discovered to be a notable insulating factor for psychological well-being among LGBT older adults (Munoz-Plaza, Quinn, and Rounds, 2002; Sheets and Mohr, 2009; Shilo and Savaya, 2011). Unfortunately, there is limited information on the influence of friend support on mental health outcomes in transgender youth. Victimization and maltreatment have a major negative impact on Revathi mental health. When a friend or significant other engagement as compared to family support, transgender kids with a high friend and significant-other support but low or no family support were nevertheless at risk of poor mental health than those with high family support (McConnell 2015). This implies that family support has a bigger influence on the well-being of a transgender person than friend support. Revathi background is a real factor in her life as she was raised in a Dalit household, so the persecution she faced was sometimes transitive. Revathi education was very minimal, therefore she was

largely illiterate. The factor that upset Revathi the more was her family cannot understand her hijra nature.

As the youngest son in a lower-middle-class family, she was given every advantage, but this only persisted until her authentic self as a woman became public. Revathi was also humiliated and severely beaten since her brothers believed it would render her normal. She is treated to a great deal of disgrace at the whims of her siblings and father, highlighting the plight of the majority of hijras. Ruth Vanita and Saleem Kidwai, remark on the lack of familial support in the Indian culture. The question is whether her fate and education would have improved if her family acknowledged her identity and treated her without any bias. Revathi eventually enters the community of hijras; although she had already been a hijra, in Delhi. She commenced her life as a hijra by travelling for danda, begging at stores or sex-work or baddai and achieving nirvana as per the hijra community rites and customs. When she came to Dindigul, she participates in the Goddess festival, which is a South Indian ritual. Hijras are also regarded as Aravanis in South India, they are the wives of Prince Aravan.

Based on one anecdotal narrative of the Tamil Mahabharata, Pandavas was designed to satisfy the Goddess of War by sacrificing humans to win the battle of Kurukshetra. Arjuna, Krishna, and Aravan, son of Arjuna and Ulupi, the Naga princesses were by far the most deserving of the sacrifice. Since Arjuna and Krishna was a major participant on the battlefield, it was decreed that Aravan would be martyred. But Aravan's sole desire was for a wife who would weep and lament his death. Therefore, Krishna dressed as Mohini married Aravan and shared the night of conjugal ecstasy with him, and the next morning, after Aravan was martyred. Krishna masquerading as Mohini lamented and wailed as no one had ever done for their husband. In his collection of stories titled "Shikandi and the Other Tales They Don't Tell You", Devdutt Pattanaik comments, "What use is a life when no woman pines for you when you die?" (Pattanaik 102). Ironically, the stories of gods and legends are often tailor-made for a society's reigning ideology – let it be patriarchy, racism or any institution favouring binary opposition. If the protagonist's family acknowledged the divinity in her, her fate would not have warranted her to visit Delhi and later Mumbai and live a life of begging. Inclusion in societal structure was a major area of insecurity. Revathi had to use the women restroom at the railway station after the surgery, and a policewoman chased her out because she is a hijra and chastised her to act like a man and behave like a man. Her wants went well beyond society norms. Her Indian culture regarded her as a hijra. If she is a woman, she should wear a saree and perforate her nose and ears:

If born a pottai, and when living amongst pottais, it is important that the person pierces her ears and nose, grows her hair. If you merely wear press button earrings and a wig, no one respects you. Likewise, if you happen to see a man crossing your path, you're expected to make way for him, bend your head bashfully and make sure that the chest is covered. (Revathi)

Several kinds of researches have focused mainly on transgender youth. Simons, Schrager, Clark, Belzer, and Olson (2013) discovered that elevated levels of psychological parental support were related to fewer symptoms of depression and

overall enhanced quality of life in a population of adolescents seeking care at a gender clinic. In a group of transfeminine youth of colour, tolerance, parental intimacy, and familial support were also beneficial against poor mental health outcomes (Le, Arayasirikul, Chen, Jin, and Wilson, 2016). According to online research on transgender youth, family microaggressions are highly related to episodes of bullying and/or other harassment outside the household (Sterzing, Ratliff, Gartner, McGeough, and Johnson, 2017). These studies demonstrate that parental care is one of several critical factors influencing health outcomes for transgender youth, along with adaptability and social context. One main concern that transwomen confront is their outward form. They have a large body generally, which is a male characteristic. As a result, when they suit up in sarees and jewellery, others ridicule and insult them. Revathi's situation was no different. "One day I was on my scooter, waiting, I heard the auto-rickshaw drivers talking amongst themselves about me. One group was sure I was a man, and the other group insisted I was a woman. One of the men in the first group said that I was big built and no woman is that large, and no woman would wear the kind of clothes I wore or cut the hair as I had done." (Revathi)

The story of Revathi depicts the crippled identity of a human being, who has confronted the non-cultural acceptance from humanity. This restriction of the sociological concept of gender has paved the path for the evaluation of the relevance of ego in decision making. In this case, the decision of the transgender self, sets the path for the construction of identity. The culture does not influence an individual mind or decision-making. Revathi's female nature, wrapped in a male body, has compelled her to make the difficult option of living a woman's life. This concept of a woman identity is critical since society must recognize her as a woman, which is virtually impossible. However, Revathi's bravery has enabled her to establish the woman identity with the body transformation. After a traumatic procedure of modification, Revathi finds herself keener in initiating a family life, with her husband and children. She is aware of her physical limits, including the fact that she is unable to conceive and bear a child. Adoption was an alternative open to her among people of her kind.

Childhood trauma

Childhood trauma is defined as a serious negative childhood experience undergone by a person. Children may face different types of experiences that categorize as childhood trauma. Ignoring and abandoning a child, physical and emotional abuse, and disabled parents are some of the major factors behind childhood trauma. This creates intense social and physiological trouble in the child. It even results in behavioural impacts and sleeping disturbances. Childhood trauma can be affected by all types of people but mostly transgenders.

There is no specific age limit for children to be a victim of childhood trauma. But the way it manifests will depend on the child and their age. When a child undergoes traumatic stress, it will affect his day-to-day life. He will be emotionally upset, anxious, have behavioural changes, loses skills and attachments, have academic difficulties, and lacks food and regular sleep. They also face physical symptoms such as aches and pains. Due to this even some of them become addicted to alcohol and drugs. Children experience trauma not just from their families but around their surroundings such as schools, neighbourhoods,

communities, and loved ones. Different experiences turn out to be traumatic such as war and refugee, serious accidents, loss of a loved one, family and communal violence, and sexual or psychological abuse. Moreover, it is a threat to a child's life. So, if people failed to take proper treatment, it can even affect the brain, and nervous system, and rapid growth of ill behaviours that are a threat to their health. So proper treatment, counselling, and support of family can only reduce the impact of trauma on children, otherwise, it leads to their ruin.

Usually, transgenders are facing traumas more than cisgenders. Society cannot accept a third gender even though now there are changes in their attitude, still there exist a reluctance deep in the heart from the veil of acceptance. Society determines whether a baby is a boy or girl based on their sex organs. Children, do not know about their gender or what is it being a girl or a boy. But they gradually learn from their parents and later from society. Society assigns a pink colour and blue colours to girls and boys respectively. Even in the use of toys itself, there are discriminations such as barbie dolls for girls and cars and bikes for boys. This symbolizes a patriarchal society where women have to do household chores and look after children while men will be the active phase of society and caretakers of women. When children reach puberty, they have to act according to the ways of society. But transgenders cannot follow these manners of society. In the case of trans women, they were born male but adorned with feminine character traits and vice versa. So, a male openly expresses feminine traits and disguises himself as a woman, and naturally, society cannot accept it. But no one has the right to deny their freedom to live, because it is not their fault but gender dysphoria. However, society never thinks of this.

Transgenders get firstly exploited by their family such as parents avoiding them, punishing them severely if they express their emotions openly, calling 'nine', 'Ali' etc, discouraging them from participating in public functions, treating as a servant, and locked in the four walls of the house. Later they start facing challenges from society. Society is represented through various forms such as schools, neighbourhoods, public places, etc. Parents compare them with children in neighbourhood houses. These children mock and insult them. In schools, they get ignored and teased harshly by other children. Thus, only very few transgenders are educated due to this intensive exploitation. Rather than going to school, they prefer to escape from school and be locked in their lonely dark world. As they grew up, the taunts get heightened. Traveling by bus, attending interviews or exams, seeking a job, etc would become harder for them. Hence transgenders have a common thought that they are orphans and there is no one to understand their feeling.

Revathi is one among them. Rather than giving up, she fought against her fate and lived independently by breaking all the barriers boldly. She exposes her life to the world through *The Truth About Me*. Doraisamy is the youngest of five children. As he grows up, he is adorned with feminine traits. His family is provoked by his disguise as a girl during the festival at a nearby temple. His brother beats him severely with a cricket bat. Later he met a group of like-spirited men, which results in creating a new man in Doraisamy i.e., Revathi. She gets a new family and a new world which will accept and respects her. Later she became a paid employee in 'Sangama' which increase her status and dignity in society. Revathi

faces various challenges such as being banished from the family and mocked and ignored in her native place. But it will not shake her mind or her desire. So, her fighting helps to establish herself in society.

However, childhood trauma is one of the greatest troubles engulfed by transgenders. It is due to the lack of support from family. Familial acceptance can only make great changes in the life of a transgender. Ignorance and insults from family create the greatest and deepest pain in their heart. For every person, their first home is their family, transgenders are no different from this. But they never get their love instead they only receive pain both physically and mentally. Lack of familial support makes a man weak and helpless. Almost all transgenders lack familial support which makes their life rough and tough. which creates childhood trauma in them. A few horrible words can destroy one's confidence and self-esteem. This pain will always haunt them and creates trauma. Childhood trauma will affect the mental functioning of an adult. Their mind will always be disturbed and thoughtful so they cannot focus on their work or activities and have a stressful life. So, childhood trauma makes a person's life havoc and chaotic.

Transgenders always face conflicts both internal and external. Internal conflict is due to appearance and identity and external conflict is due to the rejection from the environment. It will naturally create a disturbed and turbulent mind in them. More than rejection, the public tortures objectify transgenders, which results in them getting fed up with their life and committing suicide or becoming lunatic. So strong support from society outcomes better mental health in transgenders. Transgenders faced gender dysphoria and were confused about which gender they belonged to which irritates and wounds their heart deeply. Due to this mixed feeling, they develop the desire to convert to the opposite sex differing from one assigned during birth. With intense pleasure, they change their gender using sex reassignment surgery but their happiness is faded by the attitude of society. It is because society cannot accept them and neglect their desires and dreams. They are outcasts in society now and then. Only like-spirited men can accept them.

Revathi's life proves this. After she went through sex reassignment surgery, on her return journey when she has to urge to use the toilets, she is confused about which one she has to choose. Besides, the security insults her and warns her that she can't use both because a man who changes her gender and become a woman, is not a woman. Through this, she properly shows the attitude of society. Society is modern and developing technologically, economically, and socially but still its perspective and attitude are extremely conservative or traditional. This is reflected through the existing segregation in the veil of transgenders rather than accepting them in their converted gender, also the discrimination faced by women and the disabled. There are changes in the establishment of women but still exist the shades of patriarchy in the thin and thick of society. The disabled are treated as waste and become voiceless in society.

So, the situation for transgender is extremely worsening. They have equal stature to animals living in the streets. It is partially right as they lack familial support, they become homeless and become aimless vagabonds. Surveys prove that those who have familial support have high self-esteem otherwise they become homeless and hopeless. This will intensely affect their mental health. Even though they did

not want to leave their home, the exploitation and worries of their parents forced them to leave home. Revathi also does not differ from this. She is insulted by her brothers by being called nine and brutally punished. So, she left home and became a part of the trans community. Later she returned home after becoming Revathi, only to be further exploited by her brothers such as seizing familial assets, losing her bike to them, paying a particular amount for the bike and to fill petroleum, etc.

Society assigns the character of a girl and boy, and if anyone is in contrast to this, they become an outcast. A boy should not be effeminate but rather become brave and active but a girl has to be shy, sensitive, and warm. However, usually, transgenders break these stereotypes and act opposite to this. Hence society ignores them and makes them voiceless. So, this creates gender dysphoria in transgenders. Sigmund Freud highlighted that gender dysphoria emerged from oedipal triangle conflicts.

They withdrew from socializing and felt scared and anxious. Traumatic children have trouble with friendship and marital life. Childhood trauma leads to various dangerous consequences such as heart diseases, cancer, and even early death. It provided a two-sided coin to an individual. One side is those complicated diseases, while the other side pulled a man to his destruction by himself such as being addicted to alcohol, drugs, smoking, and ill-legal relationships. Childhood trauma is interlinked to self-ordained incompetency. A child learns self-esteem from their family. Caretakers have the greatest influence on a child to form self-esteem and self-love.

The psychoanalytical study of Sigmund Freud emphasized the significance of childhood events that could influence the mental functioning of an adult. A man will always act according to the conscious and unconscious parts of the mind. The unconscious mind has a captivating power, which captivates a man to do right or wrong. So, all the events in a man's life are saved in the unconscious mind especially painful events or experiences. Doraisami is also faced verbal and physical abuse from family and society. He left his home and native place to be a part of the trans community. Separation from family creates a pricking pain in his heart but not his family. Still, he tried to connect with his family by sending a portion of his earnings to his father. In childhood itself, he is objectified by his family and became a stain on the family's honour, still, it has no change. But when Doraisami returned home as Revathi, it created a drastic change in the attitude of the family. mother and sister accept her and take her to public functions as their daughter and sister. However, her brothers still taunt her and threatened her to seize her assets. Later her father declared that the house cannot be registered in her name because he is afraid that later it becomes housing for hijras. But she is adamant in her decision to register the house in her name. Her father insulted her and denied that Revathi sends money for the maintenance of the house. Suddenly she burst out her feelings and difficulties in earning money to send home. Also, it provokes her to end her life as prey of fire. So, home generally symbolizes belonging and comfort, but for them, it turned out to be a source of objectification. This shows that childhood trauma is a vicious disorder that can take out a man's life. Usually, a child facing childhood trauma can be curable at a primary stage itself through medicine, familial support, and

counselling. But a transgender is unfortunate to receive any of this because they are voiceless in society. It's high time to think about whether to embrace or neglect. Hence for every individual "family is life" so, each person has to recall transgenders back to life.

Conclusion

Childhood trauma and inadequacy of familial acceptance are of utmost concern to transgenders. Both are intertwined in their life. Childhood trauma is a common issue in society but it is more popular among transgenders. Frequent traumas during childhood would lead to disproportionate mental health. It affects them mainly in their adulthood and adolescence which even results in depression and suicide. People usually need supportive family or friends to relieve these traumas, but unfortunately, transgender people lack both. So, if transgenders fall into childhood trauma it is too difficult for them to overcome. In childhood itself, they face these troubles, and later they leave their houses to be a part of the transgender community. Only among them, do they have respect and dignity. It is like a new family to embrace and console them. Nevertheless, they are ordained to face hardships to undergo surgery and for their livelihood. Revathi, Mary, and Anjum are the true faces of society.

Familial acceptance is the back born for each person. Transgenders also do not differ from this. When the family realize that their child is a transgender, they cannot accept them. Instead, it is a shock to them. So, most of them cover up their feelings to avoid being rejected and thrown out of the home. Society considers it a sin or wrong but the reality is that it affects those children's self-esteem. Only family can bring out their best. So, it is their duty to encourage and boost them in their bad phase but in reality, no one is thinking of it.

Being valued by parents and family, helps children to value and care about themselves. Instead, family conveys to them that they are bad or sinful, which affects them deeply. Besides they will not care about themselves and have a thought that they are good for nothing. It even leads them to risky behaviours such as the use of drugs, liquor, etc. So, the family should be a shield to protect them from all their worries and exploitations rather than a tie that strangles them.

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