

Psychological Experiences of Transgender Individuals with special references to A Gift of Goddess Lakshmi by Jhimli Mukherjee Pandey

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Abstract

Transgenders community is facing discrimination for a long years in our society. The study of transgenders community focuses on transgenders rights , issues and problems. Through personal stories and experiences, we can understand discrimination , vulgarity , loose system of law and order, responsible conditions to engage them in sex work and smoking, their health issues , misbehaviour of our society , welfare programmes organised by government and their reach to transgenders so that they would be able to raise their social status high to be a part of our civilized society . Important ignoring steps for transgenders welfare which should be taken by government are also a part of transgenders study .

We often notice some strange looking people, dressed in saree, who are clapping and begging at bus stops, at railway stations, in trains, at wedding functions or at child birth , who are known as 'Transgenders' or 'Hijra'. Its a bitter truth of society where transgenders were adorable in ancient age but in contemporary society they became untouched and marginalized. When we study ancient text we can observe that they had great values in our society but with the passing of time they got victim of hatred in our society. There are a number of theories which describe origin of transgenders. As Rigveda and Upanishads elucidate the process of human evolution by Lord Brahma , in the same way there are many theories to enlighten the origin of transgenders. Lesbian is a mental stage of a female who is attracted towards same sex or female While Gay represents to male who is attracted towards male while Bisexual are different from above categories they attract towards both male and female and Transgenders are male or female who have undeveloped reproductive organs and on the other hand very different from all of the above categories, Intersex are the persons who have both male and female's reproductive system. In all of these categories Intersex are in worst situation because having both male and female's reproductive organs they had a critical situation to accept their identity while Asexual is a term that describes a person who has lack of sexual attraction and + represents the persons who are part of Homosexual category but do not express their accurate identity. If we discuss on transgenders, Medical research describes , 'Transgender' as a person whose gender identity is different from the sex which was assigned them at birth. If we observe transgenders we can understand, A transgender person who was assigned female at birth may identify as male, a combination of male and female, or neither. When we go back to Ramayan, Mahabharata or Vedic age it can be pointed that transgenders were highly esteemed in society. Later in mediaeval age they were highly esteemed and had a good status in royal court as well as society. There are many examples where transgenders can be seen as a political advisors, administrators, generals as well as patron of royal court.

They served emperors with head and heart and were most reliable for emperor. Malik Kafur the famous slave and transgender served Mughal emperor Alauddin Khilji very honestly. During the reign of Akbar transgenders had high position in the court while they were also posted in palaces for taking care of queens and haram. In British period transgenders were exploited and neglected very badly by the British government. In British criminal act of 1871, eunuchs, such as Hijra, Khwajasaras, and Koti were declared as non-confirming communities in India, it was like a crime to be a eunuch and they were prohibited for wearing the dress like girls and they were sent to jail. So they face pitiful condition in British period more than any other period where they were highly appreciated for their blessings. Since British era transgenders are marginalized and living a very compassionate and miserable life in society. They can be seen in public places, at bus stop, railway station, on the roads and in marriage or child birth, singing, dancing, doing different behaviour to entertain, most of them begging money for their livelihood. It is heart touching moment when they do different acts for begging money and are neglected, disrespected even abused and become the joke in society. In contemporary society many poets and writers tried to describe the social and political status of transgenders as Kamla Das in her poem "The Dance of Eunuchs" published in volume, "summer in calcutta" highlights the miserable condition of eunuchs who are known as transgenders. According to poem eunuchs always seem happy singing or dancing as they have no miseries in the world but affliction of their heart always keep scratching them inside, in the words of Kamla Das –

"It was hot so hot before the eunuchs came, To dance, wide skirts going round and round, cymbals Richly clashing, and anklets, Jingling, jingling... Jingling... Beneath the Gulmohar with long braids flying, dark eyes flashing, they danced oh they danced till they bled.. (Das 1- 6) ... Their voices were harsh their song melancholy; they sang of Lovers dying or children left unborn.... Some beat their drums ,other beat their sorry breasts , And wailed ,and writhed in vacant ecstasy..."(8-12).

Here the poetess wants to point out a picture of society where transgenders being socially excluded do different deeds to earn for their living or livelihood. Although they dance or sing ,beg or entertain the society they seem always laughing but on the other hands if we try to understand, we find that their dances and songs have undesirable pain, no joy, no sweetness. They try to look beautiful yet society ignores and look down them while they have to do different deeds to earn for their livelihood. The poetess Kamla Das wants to point out their miserable and unbearable pain. Although they dance or sing, beg or entertain the society or they seem always laughing but on the other hands if we try to understand, we find that their dances and songs have undesirable pain, no joy, no sweetness. Our society try look down them. In an another play " Seven Steps Around the Fire", Mahesh Dattani, portrayed the worst face of our society where transgenders are neglected and behaved badly, When the eunuch Kamla is denied to marry or take 7 steps around the fire , she goes against society and take 7 steps around the fire , she has to pay price of her life as she is brutally burned to death by Powerful politician. Mahesh Dattani also points out the role of corrupt police department as a puppet of powerful hands, and he discuss that how the police do formality to finish the case of innocent Kamla. He also presents the exploitation of whole transgenders community with the story of Kamla and Anarkali as they have no right for marriage and to live peaceful life. When Kamla tried to get rid of her pain she lost her life. Discrimination in gender identity by society is also discussed, when Kamla is murdered and innocent Anarkali is imprisoned, Uma Rao met Anarkali in Jail she used the pronoun "She" to address Anarkali but constable Munswamy emphasizes the term ' It' For Anarkali as he does not recognise her as a human being. The play depicts the sensibility of eunuchs. Anarkali, Champa and Kamla represents their community which is marginalised from society, yet they

demand for human contact and interpersonal interactions, when Uma Rao asked her about Kamla's murderer Anarkali introduced Kamla as her sister not as eunuch as Anarkali with tears in her eyes said- (Interior: The Male Section of Central Jail, Bangalore)

ANARKALI: "I didn't kill her. She was my sister." (Dattani, 52).

Although they were out of society yet they had great moral values than other civilised persons of society. The play depicts the bitter truth of police department which is known for security when Uma Rao came to Anarkali to discuss Kamla's murder mystry Munswamy misbehaved and abused her bitterly in his words

(Interior: The Male Section of Central Jail, Bangalore)

MUNSWAMY- "Anarkali come."

ANARKALI -" No! I don't want to meet any journalist."

MUNSWAMY - "I will come inside and beat you up, you worthless pig."(21-25). As there are many characters in play but Uma Rao, daughter of the Vice chancellor of Bangalore university and wife of Suresh Rao, chief police superintendent is described as a kind hearted lady and a ray of hope to understand the feelings of transgenders who is trying to disclose the truth behind a murder in city's hijra community and doing her Phd thesis on transgenders. She told her husband that Anarkali was not culprit of Kamla's murder, she also discussed cruelty of police department but Suresh had no moral values, as their conversation shows-

(Interior: The bedroom of Suresh & Uma)

UMA -"She is being beaten up by all the male prisoners." (12)

SURESH -"gets up, Good, Goes towards bathroom, don't believe a word of anything it says, they are all liars."(17-20). In the play moral values in transgenders can be seen as they want to interact themselves to society and they have values of relations too as Anarkali addressed constable Munswamy as her brother in her words –

(Interior: The office of the Superintendent of Police)

ANARKALI- We make our relations with our eyes, with our love, I look at him. he looks at me, and he is my brother. I look at you, you look at me, we are mother and daughter. Oh, brother give me a cigrate na." (1-5).

The play does not only discuss the lack of moral values, humanity and discrimination in society but also describes the corruption in police department as Uma provides money to Champa on her humble request for money, to bailed Anarkali , when Uma asked her husband about Anarkali, Suresh told her that she is bailed by two people as there discussion shows-

(Interior: The bedroom of Suresh & Uma)

UMA - "Where is she?"

SURESH - "She left, someone came and bailed her out"

UMA - "Oh.. When was this?"

SURESH - 'A couple of days ago. Some old hijra. Made quite a scene. Said, she had pawned her jewellery or some such thing... Are you feeling right? "

UMA - "But she will report to police? "

SURESH -" May be. Who knows? If she runs away to another town, who can trace these people? Anyway, we only arrested her because there was no one else. There is no proof against her. It could be any one of them."(52-65).

As there are many characters with different characteristics in the play,' Seven steps around the fire like

Munswamy, Ums Rao, Anarkali, Champa, and most desirable Kamla, who is introduced as a beautiful transgender, she fights against discrimination of society and tried for being a part of civilized society but couldn't go against society, a rude politician Mr Sharma, a minister, is also described in the play who had no mercy for transgenders and totally lack of humanity who arranged a intrigue with Salim and his wife to murder Kamla. When Uma Rao, wife of chief superintendent. Suresh Rao went to meet her to uncover truth of Kamla's murder he tried to hide truth and blamed eunuchs for murder. Mr. Sharma as a politician played double role in society as he is a white collar politician in society but on the other hand he is a criminal who killed Kamla brutally and blamed eunuchs. When an engagement programme for his son Subbu Sharma organised by Mr. Sharma and eunuchs came to bless them Mr. Sharma scolded his servants badly to make them enter in marriage ceremony of his son Subbu Sharma and on humble request of Uma he allowed eunuchs to enter in wedding programme as conversation of Uma, Suresh and Mr Sharma reveals his character-

(Exterior: At the wedding)

(one of the hijras begins to beat a drum.!)

Mr SHARMA - "Stop! Stop it! (They stop beating the drum) Who invited you here? Where are those security people? "

SURESH- "I will check. (Walks away in a hurry.)"

CHAMPA - "Do not be so angry, Sir. It is a happy occasion."

Mr. SHARMA - " Shut up. Get rid of them, someone."

UMA- "No! Wait! You can't do that."

Mr. SHARMA - "Are you taking their side?"

UMA- "No, It is bad luck to turn away a hijra on a wedding or a birth."

CHAMPA- "Thankyou, my daughter. May you have a hundred sons!"

Mr. SHARMA- "Do you really believe in that?"

UMA- Mr. Sharma, What have you got to lose? The marriage ceremonies are done, You should be happy. Just Let them dance a little. Is that asking too much?

SURESH - (approaches with security guards) "I will have you all suspended for this! Here they are. Throw them all out. (To the hijras.) Get out of here, or I will lock you all up in jail."

Mr. Sharma-"Er... maybe I overreacted. After all, their presence is expected. I will just give them some money." (74-99)

A bitter truth of our society can be understood if Mr. Sharma as a politician and minister had accepted the marriage of eunuch Kamla with his son Subbu Sharma he would be a representative of valuable changes in eunuchs community because he would have ended the discrimination and showed a right way to his society as eunuchs can be a part of our society but he misused his power and not murdered Kamla, who was called by Saleem and murdered with his wife, but it's a great proverb "As you sow so shall you reap", this proves when Mr Sharma also lost his loving son Subbu who committed suicide at his own unwanted wedding ceremony which was organised by his own father, while Munswamy a constable shown as a heartless character, who had no humanity and moral values when Uma wanted to meet Anarkali, he advised Uma not to meet a 'hijra' in his word, when Uma Rao as a wife of chief superintendent, Suresh Rao ordered him he allowed her to meet with Anarkali. Munswamy as a cruel constable who had no sympathy for her he abused Anarkali and orders his inmates to beat her badly-

(Interior: The Male Section of Central Jail, Bangalore)

ANARKALI- "Would you kill your sister?"

MUNSWAMEY- (hits the bars agat.) "Back! Beat it! Kick the hijra!" (The other inmates scream with pleasures as they beat up Anarkali). (55-58).

Here one thing can be noticed that on being suspected an innocent person who is neglected from society had no respect in police station and there is no justice for that person who had no money, no political power as in the case of Anarkali, all knows she is innocent but except Uma Rao no one tried to know truth. Anarkali as a eunuch faced many sufferings, she was also imprisoned while she was not killer and she knew murder mystery of Kamla's murder but she cannot disclose whole incident of murder because she may lost her life as she disclosed her feelings to Uma Rao.

(Interior: The office of the Superintendent of Police)

ANARKALI- "They will kill me also if I tell the truth. If I don't tell the truth, I will die in jail." (111-112).

Anarkali is also represented in the play as a true human being who is marginalized from society but had great moral values as she called Kamla her sister and blessed Uma to have many children as she had no children, as she gave locket to uma to get many children when she requested Mr Sharma to allow her and her community to enter in wedding ceremony. What an irony of fate? Or injustice of God or our justice system? If a helpless person who is witness of crime reveals truth he can be murdered and if he doesn't reveal he will never come back from jail. Bitter truth of corrupt police department is also represented in the play if a police officer has no interest to find out truth then how will a person trust on Police department? Suresh Rao, chief superintendent had a great responsibility to find out murderer of Kamla but he had no interest in investigation. He is a worriless, merciless and dishonest person he is not interested in favour of Justice for transgender Kamla or Anarkali. He also accepted that he arrested Anarkali without any proof because there was no one else to arrest. Corruption in police department can be noticed when Champa demands for money to Uma Rao:-

(Interior: The living room of Champa)

CHAMPA- "If I had money I would throw it on that Superintendent's face and get her back. Sons of whores all of them. " (72-74).

A bitter truth of our society and justice department can be noticed here in the play that innocent was imprisoned while culprits were enjoying freedom. Thus the play highlights the discrimination, corruption, violence, lack of social etiquettes for transgenders in modern civilized society. There are many writers and transgenders who tried to describe worst condition of transgenders in their works. As the biography of a transgender Manobi Bandhopadhyay based on interview by Jhimli Mukherjee "A Gift of Goddess Luxmi" highlights her pain since childhood to adulthood as she neglected from her family, faced discrimination from society and seduced by her own cousin and how she started her journey from a transgender to professor and then to principal and showed that being transgender doesn't mean that they are not a part of society if they are given chance they are not less in intelligency and, social affairs and they also have the right to fulfill their dreams. Describing her childhood memories she tells about her older cousin who taunted her father to have a such type of child in her own words-

"Sometime he chose to be bolder and taunted my father for siring a hijra as an offspring" (Pandey, 36)

It's a very hard situation for a transgenders as they are in worst situation for their identity yet they and their families have to face people's vulgar comments. When Manobi was passing through a dilemma to recognise her identity people taunted her father for her strange behaviour as- " Even my father was not spared. The whole locality started shunning us for my wayward behaviour.' How can you let your son turn into a hijra right in front of your eyes?" (10)

In search of her own identity and having attractive personality Manobi could not be far from people's hunger as she was seduced by her own cousin in her own words- "There was an older cousin, well built twenty-one-year-old who was secretly lusting after me to give vent to his lust perversion....He was like a tiger".(8)

Can we imagine? How many difficult situations a transgender has to face to get her own identity, good life partner and for being socialized as he/she is marginalized. Manobi not only describes her pain in her biography but she also discussed other transgenders like Jolly and Jagdeesh around her who were living a miserable life and were trapped and misused by worst people. She told about Jolly, a transgender who came from an poor family and had lost her father while her mother was a cause of her seduction in society. She pointed out the character of Jolly in the following words-

"Meanwhile as I grew close to Jolly, I learnt of her story. Jolly came from an extremely poor family and lost her father, her mother had forced her into prostitution with man" (37).

Here, it can be noticed that a transgender's life is not easy and family's financial status is also a caused of exploitation for a socially untouched person, as Jolly was exploited by a man, Chandan who misused her and soon neglected her and left alone. A socially untouched person can commit suicide when he loses all his hope to get a good opportunity for living a socialized life. As Jolly who was trapped as a prostitute due to her own mother, begged love and attention of Chandan but cheated by him. As Dr. Manobi describes in her own words-

"My heart went out Jolly when I saw her plead for mercy and groved at Chandan's feet but he had had his share of fun and had grown out of it."(37).

When a transgender who is trying to get a good life instead of a physically and mentally harrassing life, can try to commit suicide when he/ she is neglected from family and false lover. When Jolly is deceived by Chandan she also injured herself to commit suicide as Manobi highlights her miserable condition in her own words -

" One day I heard that Jolly had cut off her penis and was lying unconscious at home in the pool of blood." (37).

Jolly's life was saved by chance when her mother saw her in that pitiful condition and send her to hospital for treatment and by chance she was saved, but for a unlucky person misfortunes can not be so far and when a person entered in gloomy world can not come back from that world which is hateful for a civilized society, as in Manobi's words -

" The last I heard was that she had changed her name and had become a successful transgender sex worker at the Indo- Nepal border." (38).

It is a very worst situation of our society where transgenders are living invaluable and hateful lifestyle who lost their own identity, health and soul to fulfill the thirst of society. If family and society supports, everyone can live a peaceful life but it's a worst situation of our society where transgenders are misbehaved like untouchables, people misuse and throw away them to commit suicide or to injure themselves. Along with Jolly's biography Manobi describes another story of transgender, Jagdish, who called Manobi, 'Somnath Da' while Manobi called her Juhi, who was very attractive, beautiful and a very good dancer but couldn't survive a long and died in 2010, ad Manobi describes her death -

"We lost her to AIDS in 2010, but her memories still remain fresh in my mind. I always admired the way she seized life by the collar and led it on her own terms, completely uninhibited, having fun all the way." (71)

Manobi tells , Jagdish was charming and very talented person who could not get a suitable stage to perform her ability as Manobi highlights her characteristics in her own way-

" She was a painter, singer and dancer all rolled into one! She was so talented that with the right guidance, she would have been famous in the arts she had mastered." (72).

Although, Jagdish was charming and had a lot talent but she could not get right path, as she belonged to a very poor family and her father had died so stung by poverty, to fulfill her family's needs she started dancing. Being a good dancer she had a lot opportunities for dance programmes which would be organised by the local clubs. For earning livelihood one had to do worst deeds as Jagdish was dancer for the livelihood but she could not get distance from I'll deeds as she had a lot unsafe relationship so she got AIDS and could not Survive a long. In Manobi's words -

" Jagdish too didn't live for very long. She started telling people that she had contracted a liver disease, but looking at her symptoms and the reckless sexual life she'd led I suspected it was AIDS.... Finally she did get a blood test that confirmed AIDS." (86).

Although Jagdish was good friend of Manobi but their contact was decreased because Manobi had started teaching and living in an another village and one day Manobi got news of suicide committed by Jagdish, as in Manobi's words -

" Early one Monday morning, while I was on a local train from Naihati, news reached me that Jagdish had committed suicide by hanging herself. I felt uprooted. A part of me was lost forever." (87).

Thus a beautiful, great artist, dancer and painter lost her life due to her helplessness and choice for wrong deeds , but it is a point for great understanding that it was not her wrong choice but it was lack of education, lack of good job or lack of opportunity to bring out her talent in society, so that she would be able to get money for livelihood. Manobi bring out her own views on the miserable condition and suicide decision of her transgender friend and also admitted if her own family did not support her she would have ended up in the same situation which her friend had faced as she accepted the truth of her successful life which was full of miseries ,-

" In many ways I consider myself far more fortunate than transgendered people like Jagdish. If my family had not supported me despite my ' oddity ' and forced me to excel in studies, God knows where I would have ended up." (75).

During her studies Manobi also determined to do something strange as in her own words -

" Instead I decided to do something strange independently - publish India's first transgender magazine.I called it 'Abomanob- Subhman)." (112).

So as Manobi was facing her life struggle boldly but she was also trying to do more and more to stable her social status also. She also described her struggle in during her studies in Vivekanand Satavarshiki College in Jagram, where she faced discrimination and the taunts with her father who always supported her to enrich her goals. When she entered in college people reacted as they had seen a weird person who is not like humans. Manobi describes her pain in the following words -

" A few people, ignoring the decorum expected within the college, started catcalling.'Arre dekho, dekho! Beta na beti, e ke go bote? [Look,look! Who's this, a man or a woman?]'". (91).

Here it can be noticed that it's a bitter truth of our society if transgenders try to go step by step with society, they are taunted by people and become totally helpless and hopeless as Manobi was trying to get rid of her miseries but people were creating hindrance on her way as not only Manobi but her father had to face people's vulgar comments and reactions for Manobi's 'Gender Identity' as she told herself -

" I saw teachers and students peeping from all the corners and heard their gleeful laughter. Suddenly, I wanted to turn back and run away. Soon my father became the butt of their jokes,' why has this old man

come with the? Are you a schoolboy....er... girl? a lady teacher sniggered. My father was stunned. He was used to facing insults whenever he was out with me and hence avoided it as much as he could." (91- 92). Manobi as a brave lady faced every struggle boldly but there were many enemies at her college who disliked her identity and tried to made her exile from the college, as she described about Surya and Chandresh who were her colleagues made conspiracy to insult her and to make her exile from the college. According to Surya and Chandresh, a transgender could not be allowed to teach in a college and it was illegal to share other facilities too. Pain of social discrimination and hatred of her colleagues can be noticed in Manobi's words -

Surya and Chandresh had managed to convince the other teachers that I was an aberration and that they collectively needed to force me out of the college. No one as lowly as hijra should be allowed to teach in a college, share the same staffroom, toilet and facilities. Initially they thought that if they made me feel miserable, I would leave of my own violation." (94).

When Manobi faced every situation bravely and did not leave college she faced physical torture and shameful behaviour of her colleagues as they crossed limit of vulgarity to check her gender. People , who have no social respect and humanity for transgenders can do undignified act with a transgender as Manobi faced at her workings place as her colleagues tried to check her gender and threatened her for rape, as she disclosed her undesirable pain in the following way-

"Once two of them pinned me to wall and groped me, trying to find out what beneath my clothes. They hissed at me and warned me to keep my mouth shut while they did this. They pressed my nipples so hard that I screamed out loud.' Keep shut ,you hijra, don't act smart. We will find out exactly where you stand." (94).

It is not easy for transgenders to live like a comman person if they want to be a part of civilized society they always face cheat from civilized person of society, as Manobi was wanted to marry Arindam who trapped her cunningly, but Manobi accepted him as her husband and went to Dr Khanna for sex change surgery to live a peaceful and happy marriage life as she accepted in her own words -

" I met Dr Khanna and told him about my relationship with Arindam. I told him that I had finally found my husband and that I had to get a woman's body to cosummate our relationship. I also told him that I was planning to marry Arindam and would do so only after he had sculpted a woman out of me." (133).

As Manobi dreamed to live a peaceful life after marriage with Arindam but her misfortunes could not go far from her life as she was cheated by Arindam who was brother- in law of Samarjit, who played a big joke with Manobi and blamed her to misguide Arindam to fufill her false desires as Manobi described in her words -

“Samarjit openly said that he did not believe I had undergone an operation that had changed me into woman. He said such Operations were not possible and that the procedure must be illegal; he threatened to have me prosecuted. Samarjit started a vicious campaign against me in the neighborhood. He tried to say that I had been sexually abusing Arindam for many months in order to satisfy my carnal desires and that I had been forcing myself on him knowing he was weak ".(139).

When Samarjit blamed her to misguide Arindam , Arindam also supported Samarjit and Convinced to her landlord to make her out of the home. As situation was being worst day by day not only Manobi but her parents were also tortured by Samarjit and they were feared as Manobi would be murdered by Samarjit, as she told -

" My parents and sisters feared for my life. They were sure that Samarjit and gang would either kill me or would drive me to suicide. I cannot forget how my mother wept for me on the phone. She thought that she

would lose me any day, the worst that can stalk a mother ". (141)

As Manobi was facing great trouble in her life and was cheated by Arindam , she never lost her hope and made a complaint to West Bengal Commission for Women to get protection when Samarjit was threatening her to make a case against Manobi . When Manobi made rape case against Arindam she could not get justice soon as her case had been going on for eleven years,since 2015, and she got justice after many years as she told -

" I did finally get justice, but only after losing many years of sincerity".(161).

Here the mostly noticable point is that system of law and order in our country is very luture as a culprit enjoys freedom and a suffered can not get justice soon. A transgender who is struggling for gender identity wants to be a part of society and trys to arrange a family but always deceived by people because they have no emotion for transgender. Manobi who changed her sex from male to woman as she wanted to live with a good life partner and could not get good opportunity to get her own children , adopted a son named " Debashish whom she met at her college and he also addressed her as his mother on demand of Manobi, as Manobi describes in her own words -

" The next morning when I was about to leave the college, Debashish was back by my side, even before the others could catch up. I felt strange tugging of my heart strings again and felt sad looking at his face. ' Medam, can I help you?' he asked shyly. I don't want what happened inside but I just blurted out , ' Instead of Medam, can you call me Ma?' He just stood there and stared at me in disbelief, and then , after a few seconds, nodded his head in affirmation. Then softly said, ' It felt like someone had cast a spell on me. For a few seconds, I just stood there, not knowing how to react and then I found tears welling in my eyes". (171). Thus it can be noticed that a transgender accepts identity with head and heart as Manobi who was a female in male's body accepted her own identity not only as a female but with a mother's emotions too.

Thus it can be noticed that Manobi faced a number of vulgar acts of her colleagues and discrimination of society but never lost her hope to achieving new heights, where she could be able to convey a message, if they want to win the world they would have to face each difficulty of their way boldly and patiently.

Here we can say there is a lot literature written by many writers who tried to raise transgenders' miseries of life, health issues, social discrimination, injustice, corruption in police department, luture system of law and order in a remarkable way. As in seven steps around the fire, Mahesh Dattani highlights the social and political issues and makes demands for justice in favour of transgenders in the character of transgenders like Kamla, Anarkali and Champa, on the other hand a ray of hope can be seen by the character of Uma Rao who tried to find truth of Kamla's secret murder, while corrupt police officer Suresh Rao and constable , Munswamy raised question on lack of humanity for transgenders and spolied system of law and justice. Politician Mr. Sharma can be seen as a corrupt politician and spot on humanity with lack of emotions who is culprit of Kamla's secret murder ,yet he could not be arrested due to his political power, while Salim and his wife represents society where transgenders are hatred and got murdered by civilized society. On the other hand "A Gift of Goddess Lakshmi" is a very inspiring biography of Transgender, Manobi , who inspired to her whole community to get own identity, to make fight against discrimination, corruption and violence , as she face a number of bad experiences of life but she never lost her hope to raise her status high . She also highlights the need of education which is very necessary for transgenders because if they get education they have a broad range of knowledge to prove themselves and they can take their decision confidently to be a part of society instead of engaging in other vulgar acts to earn their livelihood. Manobi as a paradigm for upcoming generation proves herself if a transgender who is marginalized and neglected by society , is determined to do something strange which can make him/

her successful and can raised high social status, as Manobi started her education although her behaviour was different to others , she also faced discrimination , a number of vulgar acts from her colleagues and violence in society but never lost herself in ill deeds and proved herself as a good professor , teacher and mother. She bravely completed his journey from his studies to becoming an editor of a magazine for transgenders, a good professor to a good principal and a good, kind hearted lady to a good friend and mother. If "seven steps around the fire" draw attention towards social, economical and political issues on the other hand " A Gift of Goddess Lakshmi" can be seen as a inspiration biography which conveys a great message to transgenders community , if they want to win the world they would have to face each difficulty of their life boldly and patiently.

Transgenders are an important organ of our society. They are not weird person they have emotions and have a right to live like a common person, but it's a bitter truth of our society where they are neglected from society on the other hand there are only twelve states which have transgenders welfare board. The states which have transgenders welfare boards are Tamilnadu, Kerala, Karnataka , Maharashtra, Gujarat, Rajasthan, Chandigarh, Uttar Pradesh, Bihar, West Bengal , Tripura and Mizoram. Here the question can be raised high that why other states don't have transgenders welfare board? To provide support, shelter and food under SMILE programme, organised by Ministry Of Social Justice and Empowerment, Garima Grah provide support, shelter, food and skill development programmes , yet transgenders can be seen everywhere begging for their livelihood. Have the programmes of government for the welfare of transgender community succeeded or not? and what is the hindrance which is responsible for unsuccessful programmes is also a great concept to concern. There should be a great attention towards their education because education can be a great support to provide them great opportunity to survive. It should be noticed, If there are many transgenders welfare programmes organised by government what is wrong with them that transgenders have to beg , or indulge in sex work and why they are HIV positive that is also a matter to concern. What an irony, Transgenders were recognised officially as male but after the judgement in case of NALSA vs Union of India supreme court ordered to recognise them as ' Third Gender', and cleared that they should be treated equally with fundamental rights given in constitution of India. Transgenders Persons (Protection of Rights) Act, 2019 was also framed for the welfare of transgenders and to decrease discrimination, to provide them right to self identification and to provide them residence, health and employment. How much the Bill and Act has improved their lives or how many more steps should be taken to improve their lives is also a topic of discussion.

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