

Third Sex- Life Full of Hardship

Abstract

In India division of sex are constructed by human beings. Generally there are two main sex that are prevalent in the society ;one is female and other is male but story is not ended here, body that is mingled with both traits of male and female are given names(like Chakka , Eunuch , Hijras)to them by society .In terms of marginalization ,periphery ,outskirts ,stigma ,seclusion , apart all these terminology uses in the story of 'untouchable' which is again a blot on Indian society .the track of untouchables and hijras are sailing on the same boat . These burning issues will only be blown up by the air of beings who are loaded with exposure and education.

Keywords: Marginalization, Third Sex, Gender, Knowledge, Violence, Power.

Introduction

Hijras hold a peculiar position in Indian scenario. This gender occupies a different path where they are in dilemma to define themselves completely male or female because identity is a mark that gives recognition to human beings .Lack of identity creates a pathetic condition. Lack of identity is the main theme of Diaspora literature as people who move to abroad for their betterment not be able to identify themselves completely as Indian or the respective place where they are residing in abroad same feeling of identity crisis is prevalent in the mind of hijras that either they are male or female because they occupies few features of female and few traits of male sex. but these days, these people has given and characterized separately as third sex or third gender which gives feeling of solace to these people .but dichotomy lies in the fact that their blessings given to other individual are taken as words of god . Their blessings are that much powerful but that are not work for their own transformation of gender.

Aim of the Study

According to Michael Foucault "knowledge is a will to power ". Education is only the mode that can give a non – violence vision to Indian psyche. Enlightenment is the need of the hour to break the social notion of gender construction .It is important to open the windows of mind so that "the air of exposure "enters into it and transforms the ideology of sex role . The duality lies in the fact that have the power to bestow blessings on other but they themselves lead a life of curse. the discrimination on basis of sex and creed leads to physical and emotional separation that brings out nothing good . on the other hand in Hindu mythology lord shiv is known as Ardhanarishvara which means half male and half female . (Hindu deities Shiva and Paravati) that does not mean god shiv belongs to third sex because classification of gender is made by humans not by god . God is the supreme power that believes on" genderless " or " sexless "society .

Main text – In the book "The truth about me: a hijra life story" by A.Revathi it is written "men and even women stared at us and laughed and heckled us. I realize what a burden in a hijra's daily life is If someone has experienced physical hurt, they are cared for both by the families and by outsiders who come to know of it .Be we – we are not considered humans ". The writer has shown persecution and violence both within their home and outside to find a life of dignity. According to Urdu poet Akbar Allahbadi –"If he is used for males and she is used for females but eunuchs falls neither in he's nor in the she's. "Indian society is a web of human relations where everyone has specific role to play .This role has been allotted to person according to his needs by society. Hijras are often seen on roadside singing and dancing, cracking sexual jokes at men and making loud sounds of clapping with their hands. There is a role of appearance versus reality in hijra's life because they pretend themselves to the most happy person on the earth because in the bottom of their



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heart they are the most dejected human beings. They dress up like females but behave like male. Third gender class is not welcomed by the society. They are considered as extra mouth to be feed. These people live in a secluded area far away from other communities .They make their "Ghettoism". Like in Diaspora literature Ghetto is a term that refers for people who make their own group in some other place for example: In Canada there are four or five families who are living together make their group and celebrate each and every festival together , enjoy gossips in their native language .This feeling of sharing culture with their own people in foreign land gives them immense pleasure on the other hand eunuchs also make their homes in an area that is far away from other communities of normal people they more comfortable .These people visit other communities of local people occasionally when new born baby is given by her mother at that time they are considered as a symbol of blessing . Their blessing are considered as a word of god and every person tries to fulfill the demand of eunuchs at that particular time because if their demands are not fulfilled by other sex then they throw curse on them which it is believed to be happened in real terms. Even in the house of newly wedded couple they visit and dance by shaking every part of their body, demand money bless the newlywed couple. They take raw rice in their hand and throw it on the top side of the house and ask the bride to eat the handful of rice given to them by hijra .the near and dear ones of the family desires to take the blessings of hijra and give them money to show their happiness for the couple.

There is a dichotomy between blessing and seclusion .Eunuchs are considered as lucky symbol but they are detached from the society. Hijras are not allowed to live in local community and they live apart from the society but their saying is a epitome of truth and reality. In society human beings are categorized into male and female. When any being is born out of mother's body everybody is curious to know that baby is whether boy or girl but if baby is not fall into these two categories then they are denoted as third gender or third sex. This name is given to them first by Bangladeshi people .Hijras are not aliens or strangers but they are born out of female bodies. After their birth when clan get their information about the birth of their own member they visit that respective place and take the child into their own custody and teach the child their own rituals and customs. They try to make the child into their' own' by providing full comfort zone to the new comer. Moreover when any hijra died they hit the dead body with their footwear ,it is believed that they bemoan the fate of hijra or their own people and do not want them to fall on this earth with the same sex .This is their way of showing the feeling of empathy of their own people .Hijras share both feminine and masculine characteristics and walking style of female ,loud voice of male ,long hair of female but tight and hard skin of males, they are fascinated with cosmetics and bangles but the feeling of machoness is still present in their character. In

Indian society they occupies outskirts or marginalized areas .It is believed that they have sexual desires in them but of lack of sexual organs they cannot fulfill it. They have only one hole to pass their urine and waste from their body. They never menstruate and cannot be able to give birth to child .This is paradox that if any female is not able to bear a child and after getting blessing from hijras she soon becomes pregnant how a non fertile land can give seeds to make other land fertile? Earlier they face a lot of problem in categorizing themselves in terms of gender but now government bring these people into limelight .in any form only two columns were there for sex that is male or female now it is extended into three that is other and that is made for these people . They are not restricted to get money from the wedding home but then too they lead a life of social seclusion that resulted in stigmatization of the society to outcast their own people that are made up of same flesh. In their own locality they have one 'Guruma' who is considered as chief of their own clan. Guruma is the senior most member of their community who is the symbol solace and motherly figure for them. Guruma has authority to take and control of every stride.Guruma is an embodiment of chain of command where as other members except guruma are considered as chelas and has to follow or abide the orders given to them by guruma the sense of" in – betweenness "make them to feel that they neither belong to male sex nor female sex . Moreover the African people has same story of otherness in society .They are discriminated on the basis of their colour from the white strata of society. They are belonged to" third world ". African aesthetic is more hurt by white people. Like untouchables, Africans, kinner lead a same life of otherness and inhuman beings.

Conclusion

In India gender is the main issue that hinders the growth of mental psyche of the people.The need of the hour is to enlighten every being with the light of knowledge and exposure not in the physical world but in the inner self too. The life of third sex people is just like a body without soul and pen without ink. God makes every individual equal but the feeling of discrimination originates in the realm of society. There is a mystery lies in the destiny of third sex people that they shower blessings on people but they themselves lead a barren life .

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