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Queerness in *Me Hijra, Me Laxmi*

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Abstract

Queer Theory explores the idea of human sexuality and identity. The appreciation of flexibility of sexuality and identity basically underscores the entire branch of Queerness. It has its roots in the Psychological Theory and Poststructuralism. This paper analyses the plight of the third gender through the queer lens. Since time immemorial, the third gender has been discriminated by society. The present study explores the authentic side of the story of the hijra Community and their social status. It examines the historical use of the queer theory in the hijra community and provides a comparison of the queer in Indian culture. The chief endeavour is to create awareness amidst people of the grievances of the third gender. It further explores the authentic side of the story of the hijra Community through the autobiographical work *Me Hijra Me Laxmi*.

Keywords: Queer theory, poststructuralism, identity, fluidity, third gender, hijras

Introduction

"When you meet a human being, the first distinction you make is 'male or female?' and you are accustomed to make the distinction with unhesitant certainty." (23)

Sigmund Freud *Femininity*

When we talk about identity and self or subject, we tend to focus on our gendered self in terms of sexuality - male and female and also try to locate our self / subject in terms of gendered identity masculine and feminine. It is a kind of common-sense position: We all know what a woman what a man is, and are we are accustomed to make the distinction with unhesitant certainty? This documentation tends to document and titles that we the pronouns employ during interaction with the person. In other words, one's sexuality is derived only from these two generally established terms validated by the dominant society which contradicts the very nature of sexuality which is too complex, ambiguous, and dynamic to be understood by this single biological distinction. The influential theorist Eve Kosofsky Sedgwick defines Sexuality as "the array of acts, expectations, narratives, pleasures, identity formations and knowledge's, in both men and women, tends to cluster most densely around certain genital, that sensations but is not adequately defined by them. According to her sexuality is a modality of the body that resists essentialist reduction because it represents the full spectrum of positions between the most intimate and the most social, most pre-determined and the most aleatory, the most physically rooted and the most symbolically infused, the most innate and the most learned, the most autonomous and the most relational traits of being" (qtd. in Hillman 30).

In *Epistemology of the Closet*, Sedgwick points one dimensional sexology's description of sexual orientation. After the categorical segregation of humanity into the allegedly complementary halves of the male/masculine and female feminine, the body of sexuality been equally dissected, leaving has us with two distinct species of human beings locked into two rigidly demarcated and mutually exclusive circuits of desire" "Queer politics, queer theory, and the future of "identity", Berthold Schone). Human Sexuality consists of a host of important factors which makes it one of the essentialities that constitute consciousness of human dignity Our capacity to be kind, generous tender; our capacity- do experience pleasure; the ways in which define pleasure-all of these we personality tract's tell is about our

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Sexuality. Some tend to be drawn to older partners while some others tend to be towards younger ones; some prefer a variety of partners. Some tend to be role play sometimes There are women and men who chose to fall in love with others of the same there are women gender; and men who choose to change from their assigned sex at birth to the other sex, and there are those whose sexual behaviour does not fit traditional definitions of masculinity or femininity, and reject the binaries or of two sexes altogether...

Queer theory seeks to explain and justify rejection of society's "administrative labels for the management of sexual difference" (23) and holds that sexuality is wholly determined neither by genetics nor environment, neither by nature nor nurture, because the sources of each individual's sexuality can be many and valid. To appreciate this fluidity of nature, of sexuality and shifting rigidities of culture, is to appreciate "queerness. Sedgwick defines queerness in general terms as "open mesh of possibilities that is the gaps, overlaps, dissonances and resonances, lapses and excesses of meaning when the constituent elements of anyone's gender, of anyone's sexuality aren't made (or can't be made) to signify monolithically." (30) Sedgwick & definition not only includes all gender rebels and sexual non-conformist, but also those potentially capable of fancying themselves, as such like pushy femmes, bulldoggers... transexuals, aunties, wannabes, lesbian -identifi- led min quer " words, a (Queer and News"), which renders universal human trait in other an utterly unremarkable noncharacteristic.

Historically, sexual fluidity has been mentioned. Jain, Hindu, Sufi and Mughal tents. There have been mythological references to transgenders, including the Ardhnarishwara and Brihannala. •Serina Nanda in her ethnography, *Neither Man- nor Woman: The Hijras of the India* argues that the hijras are an institutionalized third gender that has its roots in ancient India, and that has been strengthened by the historical role of the eunuchs in the Mughal Courts..... But things changed in the Colonial Period when under the British, the Victorian orthodoxy led to the → passage of Section 377 of the Indian Penal Code, branding them as "deviant" and officially "criminalized by Criminal Tribes Act of 1871. The damage done still persists. Transgenders continue to experience discrimination in the family, in the eyes of society at large, and are denied quality education and decent jobs. Laxmi Narayan Tripathy said at a panel hosted by Thomas Reuters Foundation and the Asia Society, 2015 We have among the most progressive laws for gender people: The 2014 judgement gives us the right to choose our gender identity, I am a woman, are biased in the non- I am a That's why trans- if I believe woman. But Still people no one will hire us, except profit sector, and we have no choice but to beg do sex work Hence they remain highly vulnerable to fatal, communicable diseases, most notably HIV AIDS. Transgender sex workers are vulnerable compared to other 14 percent more sex workers. Transgender are the most visibly invisible populating in the entry even their numbers are shrouded. The most exiguous instance of their identity is spot- ed in Mahesh Battani's play "Seven Steps" in which Shel is called as "worthless pig" and "castrated" by the constable.

In the light of above discussion, we can confidently conclude with Frost's words "Earth's the right place for

love: I don't know where it's likely to better." (14) It appears to be indeed paradoxical in the content of Queer Sexualities or Identities which have been time and again viewed with an eye of huge contempt and have often being stigmatised in the society isolating them from the picture of mainstream society. *Me Hijra Me Laxmi* recounts vividly such a story of a transgender who rose from misery to success.

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