

# Identifying Faces Of Oppression In Transgenders' Autobiographies

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## Abstract

Transgender literature in English is growing and gaining space slowly. They, as explained by Stryker (1999), are the persons who do not identify with the gender given to them at birth. The study aims to identify the different forms of tyranny and marginalization imposed on Hijras and transwomen. Within the theoretical underpinnings proposed by Young (2004), this study investigates how transgender people experience oppression. Following non random sampling techniques, ten extracts from two selected autobiographies by transgender have been extracted, five from each autobiography. The findings and analysis done through textual analysis demonstrate how and what types of oppression of transgender people take place, as described by the authors, including exploitation, marginalization, cultural imperialism, powerlessness, and violence. Future recommendations may involve ethnographic and phenomenological research on transgender people to obtain a better understanding of the issue.

**Keywords:** Transgender, Faces of Oppression, Exploitation, Marginalization, Cultural Imperialism, Powerlessness, Violence.

## 1. INTRODUCTION

American Psychological Association has described sex as the biological entity and gender is related to the behavioral element of culture and society which the society associates with one's sex. Behavior that constitutes nonconformity to the cultural norms expected from an individual is

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known as gender nonconformity whereas the behavior which follows the tradition of cultural norms of gender and sex is gender normativity gender performativity (Tanupriya and Pannikot 2018). The word trans refers to a vast range of people who identify themselves from the chains of heteronormative divisions mainly known in the society as Kinnar. They are known as neither man nor man as described by Nanda (2015). The transgender community comprises Hijras, eunuchs, Kothis, Aravanis, Jogappas, Shiv-Shaktis, etc. (Micherlraj, n. d) They are also known as the “third sex” by Reddy (2006). It is not only a matter of integration of specific orientations into another group that trans perspectives are included in feminist agendas; rather, it is a question of acknowledging and claiming rights and needs, overlapping dimensions of domination, goals of emancipation, and cooperation. Trans and feminist ideology may both thrive from the consideration of freedom and self-determination – specifically concerning one's gender, body, or self. (Arfini, 2020 p. 2)

The human society has its own particular set up. Often it is constructed around the concept of gender lores. Human conversations, jokes, humor and conflicts are centered around gender myths and misconceptions. The gender talk is so much embedded in the human culture that it appears to be completely natural. (Ekert and Ginet, 2013) Therefore, it is the need of the time to understand this concept. The author has quoted Butler (1990) and states that gender is not something a person is born with rather it is a social orientation. Sex is biological categorization based on reproductive potential of a person whereas; a gender is the social extension of that biological orientation. Sex is considered as a byproduct of nature while gender is associated with nurturing process. However, people have intertwined these two concepts so much so that no obvious distinction is felt between these two terms. (Ekert and Ginet, 2013) Butler (1988) has given her viewpoint in one of her essays, “Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory”. She herself agrees that a person's identity is not formed by his/her gender. A gender is indeed a socially constructed concept. The debate of sex versus gender is not new. Sex is biological and gender is social construction. Somehow, still it is person's physiology that mostly determines his/her gender. (Butler, 1998)

Autobiographies are tales in which the narrator wishes to define what and how the narrator's life will be viewed by the readers. Transgender literature is a relatively new field and a genre that has garnered traction. It has developed into a new subgenre in which members of the transgender community express themselves and share their experiences through autobiographies. As mentioned in the autobiographies of transgender individuals such as Laxmi and Living Smile Vidya, transgender autobiographies revolve around a single primary issue. Laxmi Narayan Tripathi's autobiographical work "Me Laxmi Me Hijra" and Living Smile Vidya's "I Am Vidya" are both autobiographies. Me Laxmi Me Hijra (2015) is an activist's memoir. Laxmi addresses several circumstances that shaped her identity in her straightforward and straightforward approach. Laxmi gives a different perspective, one in which she acknowledges the advantages she has benefited from in achieving her current position. Laxmi's story reveals how highly regarded she is in western countries as a spokesperson for all Indian transgender and sexual minorities. Despite

her celebrity status as a transgender woman, she is an outcast who is regarded differently by heteronormative society. Thus, her autobiography is a true representation, highlighting both her privileges and discrimination. Another transgender activist has authored a memoir, "I Am Vidya", in which she recounts her experiences. As a celebrity and transgender activists, both narrators have shared their triumphs and setbacks, as well as their experiences of marginalization and oppression. Using political, religious, social, and racial concepts, this study has analyzed how marginalization has stifled the third gender and continues to do so in South Asian locations. Additionally, it aims to explain how the transgender community has been denied fundamental rights on a systematic basis and forced to live in ghettos where they face extreme poverty and persecution.

### **Statement of the problem**

The disadvantaged and marginalized community is perpetually on the point of being deprived of fundamental human rights. The transgender sexual minority is one such marginalized and repressed social group. The transgender population, particularly the transwoman, is subjected to a great deal of prejudice and oppression by society. Society does not accept their transformation from male to female. My research focuses on transwomen who face double marginalization. The research examines transwomen's heterogeneous oppression through the lens of Young's (2004) Five Faces of Oppression theory. The researcher has closed the gap between transwomen's double marginalization as depicted in Laxmi Narayan Tripathi's autobiography *Me Laxmi Me Hijra and Living Smile Vidya's I Am Vidya*. The research studies the situation of trans individuals and their experiences of oppression, including exploitation, marginalization, powerlessness, violence, and cultural imperialism.

The prime objective of the study is to identify the Faces of Oppression in the selected transgenders' autobiographies for which the major research question formulated is>

- How do transgenders face oppression keeping in context the selected autobiographies?

### **Significance of the Study**

Laxmi Narayan Tripathi and Living Smile Vidya, transgender activists, whose work explores the situation of the society's most despised and wretched population, i.e. transgender. Important for Indian readers and academics, the study exposes levels of marginalization and discrimination based on gender binary separation. Although many studies have been done on transgender autobiographies, this study goes further by discussing the various oppressive viewpoints offered in Laxmi and Vidya's memoirs.

## **2. Literature Review**

This section delves into the examined literature review in detail to conduct effective research while adhering to the guidelines of eminent researchers' important works on the subject.

Tanupriya and Pannikot (2016) investigated the autobiographical novel from the perspective of transgender studies in the field of the autobiographical genre in their article "Unraveling a New Literary Genre: Studies On Transgender Autobiographies.". According to the experts, one of the novel's most notable aspects is how the transgender character's voice and experiences are depicted. Furthermore, where the transgender person falls under the umbrella term LGBTQ is also discussed.

Crwaley (2016) conducted a critical content analysis of children's books to determine how transgender child characters are depicted in the novels. According to the researcher, queer theory and other features of queer theory served as a theoretical framework for investigating transgender protagonists who have made a position for themselves in tales and how the cis gender characters react to these transgender protagonists. This applied research is notable in that it has investigated how transgender characters are depicted and what reaction they elicit in the cisgender characters as a result of their presence in the narratives.

Ramos (2018) investigated the "Voice of an Indian Trans Woman: A Hijra Autobiography\_ the Truth About Me: A Hijra Life Story (2015) by A. Revathi" and used Bento's theory of sexuality as a theoretical framework. Bento contends that transsexuality has nothing to do with sexuality and that it is the issue of gender identity that needs to be addressed to combat the difficulties that transgender people encounter.

The research project by Singh (2017) "The Plight of the Third Gender: Quest for Identity in the Narratives: "Me Hijra Me Laxmi and The Truth About Me: A Hijra Life carried out in which the marginalization and identity crises of the trans woman is explored from the angle of queer theory. In one direction, this paper examines Butler's theory of gender performativity which situates it in Indian society. My study is unique and different in that it addresses the situation of transwomen through the perspective of Serano's theory of transfeminism, which holds that transwomen are more oppressed and marginalized as a result of the binary of sexism, i.e. traditional sexism and oppositional sexism. Through the concept of gender fluidity, which states that gender is not fixed and that transgender people are not included and are treated as "others" as a result of their deviation from binary sexual divisions, the author of this research paper has investigated the lives and experiences of two transgender people, Revathi and Laxmi.

The research conducted by Bhattacharyya (2019) on "Conceptualizing Transgender in the Indian Context: Contentions and Conundrums" takes a comprehensive look into the lives of transgender individuals. The writer has provided a thorough explanation of what the term transgender means. As it relates to language, the author claims that the language used by the trans community is evolving as a result of the socio-political impact on the group. In this article, you will learn about the various terms associated with the trans community. For those who wish to fit in and adopt one of the two genders of the heterogender system, namely male and female or man and woman, they are classified into MtF (trans who transitioned from male gender attributed to them at birth to female) or FtM (trans who transitioned from female gender attributed to them at birth to male), who is referred to as transwoman and as a transman, respectively. Furthermore, this

researcher has offered the thoughts that are consistent with my theoretical analysis of the autobiographical work, *Me Laxmi Me Hijra*, which is that Young's angles of oppression are located in the discrimination against the transgender population. One aspect of this research that I think is particularly noteworthy is that it has addressed the resilience that trans people have demonstrated in the face of oppression as well as discrimination. The research's strength is that it has been widely and extensively discussed the actions of resilience and resistance against transphobia, which is a significant accomplishment. The author conducted interviews with 12 transgender adults to better understand transphobia and how to combat it. The findings indicating transgender people are subjected to discrimination by their families and friends are consistent with the objectives of my research.

Howarth (2020) in her paper titled "Real Women: The Exclusion of Transgender and Intersex Communities in Feminism" recounts and provides examples of times when members of the trans community have been denied participation in the feminist manifesto. This exclusion has a long and illustrious history. The essential definition and depiction of feminism may be found in the female body, which is a reflection of female consciousness in return. What Howarth (2020) found in her research was a feminist who campaigned for this viewpoint, which further verifies the lengthy history of the trans community being excluded from feminism. Even though feminists fight for the notion of gender fluidity, she believes that accepting and presenting a "binary sex framework is discriminatory against women." The author goes on to claim that the way the binary sex framework marginalizes and discriminates, for example, when an intersex child is operated to fit into the heterosexual framework, shows that sex is as culturally and socially formed, as well as biologically constructed. This binary paradigm is in direct opposition to the basic concept of intersectionality, which seeks to break down the boundaries of heterosexual orientation.

Using a phenomenological methodology and a feminist theoretical framework, the researcher Singh examines the resilience strategies utilized by 13 trans kids in the United States of America, ranging in age from 15 to 24, to cope with transphobia and trans hate. This study contributes to my research by examining the coping mechanisms employed by trans kids. The following themes emerged from the investigation. The resilience strategies used by trans adolescents of color to navigate the intersections of racism and transphobia in their daily lives fell into five distinct categories. (1) Developing and affirming gender and racial/ethnic identities concurrently, (2) adultism, (3) standing up for one's rights, (4) figuring out one's role in the LGBTQ youth, and (5) leveraging social networking sites to assert one's identities as a transgender youth of color are all explored. The majority of participants stated that their identification with a particular racial or ethnic group enables them to cope with transphobia and transmisogyny. Additionally, respondents indicated that adultism is the most frequently encountered trans discrimination. Additionally, it is discovered that self-advocacy is the most frequently employed coping method for trans youth.

Research by Das (2015) that examines the selected texts “Me Hijra Me Laxmi (2015) and Rituparno Ghosh's Bengali film Chitrangada: A Crowding Wish (2012)” among others explore the path of transgender Laxmi and how she succeeds in the majority of heteronormative environments. While discussing Laxmi's self-identification, the author states The title of Laxmi's memoir emphasizes her transgender identity by using the pronoun 'Me,' which is associated with one's being in a public context, rather than the word 'I,' which is associated with the private self. As a result, the work is purposefully labeled as 'testimonio,' a contentious subgenre that promises to capture the trans community's common pain.

Bettcher (2014) states regarding the transfeminist politics that transgender agendas move across and move beyond the binary heteronormative social construct division of genders and the concept of a wrong body trapped in a soul. The cisgender who conforms to the societal construct of gender and identity themselves psychologically with the gender they are is with are more privileged than the one who doesn't and falls into the category of transsexuals

## **THEORETICAL UNDERPINNINGS**

The term "oppression" derives from the word "press." For instance, including it into a syntax framework; to push the dress, the throng, or the buttons. (Young, 2004, p. 11)). In her work, Five Faces of Oppression, Young (2004) explores the concept of oppression. She explains oppression is frequently equated with a lack of equality.

"Oppression in this sense is structural, rather than the product of a few people's choices or actions," she explains. Its roots are ingrained in unquestioned conventions, habits, and symbols contained in the underlying assumptions of institutional rules and the collective consequences of adhering to those rules." (p.39)

According to Young (2004), oppression is not synonymous with tyranny, when power structures spread despotism over those with little or no authority. The concept called oppression arises as a result of the culture's philosophy, customs, and unspoken and unwritten regulations. Oppression occurs as a result of differences in the establishment of social groups. Thus, to advance the concept of oppression, Young identified five distinct forms of oppression that various social groups encounter. These are referred to as the Five Faces of Oppression.

### **Exploitation**

The first form of oppression is exploitation, which is defined as the utilization of producers' labor and profiting from it while failing to return the benefit to the labor's primary beneficiaries. Exploitation happens when one group of people possesses an abundance of wealth and resources whereas the other community does not. Thus, members of one faction receive every amenity, whilst members of the other group suffer.

### **Marginalization**

Young also discusses marginalization as a form of oppression. According to Young, marginalization is the "most dangerous form" (Young, 2004, p.13). The subjugated are shunned by society and are not involved in its development. Racism is the deciding factor in the use of this tyrannical face. Though not all people of color are marginalized, marginalization affects a lot of black and elderly members of communities. disabled, female, etc. Even when the poor have adequate subsistence, shelter, and food, this repressive system of marginalization continues to persecute them. This is because, as previously noted, marginalization attempts to expel people from society, as she put it, "marginalization would remain in the form of uselessness, boredom, and loss of self-respect." According to the theorist, the marginalized remain marginalized from vital functions because they occur in the most productive and "social institutions."(Young, 2004,p.13)

### **Powerlessness**

The third component, named "powerlessness" by Young, is associated with influence and power in its various manifestations. The term "powerlessness" comes into play wherein one group of individuals possess more competence and professionalism than another. Alternatively, individuals who are without any level of authority or power are regarded as powerless.

“The powerless are those who lack authority and power and even in this mediated sense, those over whom power is exercised without their exercising it; the powerless are situated so that they must take orders and rarely have right to give them.” (p. 52)

### **Cultural Imperialism**

According to Young, the fourth component of oppression is cultural imperialism.

Young asserts that rulers culturally imperialize the subjugated group as well, which is the foundation of cultural imperialism. Acceptance of those norms, goals, values, and cultural mores that are congruent with the majority, powerful, and influential organization results in the group being considered the standard or normal. According to Young, the powerful group created doctrines that benefit them while oppressing the subordinated; these beliefs are then utilized to marginalize the vulnerable and powerless. They are imprinted by tyrants to the point where they become the repressive institutions that the vulnerable must adhere to.

### **Violence**

The final, but not least, characteristic of oppression listed by Young (2004) is violence. Violence is a form of terror experienced by members of oppressed groups.

“Finally, many groups suffer the oppression of systematic violence. Members of some groups live with the knowledge that they must fear random, unprovoked attacks on persons or property, which have no motive, but to damage, humiliate, or destroy the person. (p. 56)

### 3. Research Methodology

The researcher has made use of a qualitative study design. Qualitative design is used to analyze the textual data and visual data. (Creswell,2016).The source of the data used in the research is an autobiographical novel *Me Laxmi Me, Hijra and I am Vidya* by Living Smile Vidya. The data is a primary data from which textual data is extracted for analysis and close study. The textual data selected by the researcher is written by the celebrity transgender activist iconic figure, actor, dancer, and influencer LaxmiNarayan Tripathi and another one also an activist, an educated transgender who works for the destitute, Dalits and Trans people. The reason for the selection of the non-fiction data is that it provided more authenticity and the researcher has looked into the real-life picture of the transgenders. The research is based on a close reading and a thorough analysis of the texts. To reach the findings, textual evidence is interpreted in the light of the concepts involved in five faces of oppression (Young,2004).The textual analysis is the mode of analysis. The qualitative textual analysis enables the researcher to go one step further in the analysis of the content and meaning of the text, it allows the researcher to probe how text or content contributes to influencing lives, experiences and social relationships. (Smith, n.d, p. 3) The purposive sampling technique is used by the researcher to meet the aims and objectives of the research. Purposive sampling is the technique of selecting samples when the research incorporates the judgment of the researcher of the samples which meet the objectives of the study. (Kumar, 2020, p.189) The ten samples are taken from both texts. 5 samples from each of the novels are selected.

### 4. RESULTS AND DISCUSSIONS

This oppressive structure of marginalization continues to oppress even when the marginalized have enough sustenance, shelter, and food. This is because as mentioned in the theory before, marginalization tends to oust from partaking in society as she has put in “marginality would remain in the form of uselessness, boredom, and lack of self-respect”.(Young, 2004,p.13) The theorist argues that as the most meaningful activities take place in the most constructive and “social structures” marginalized people are excluded.

“One day I happened to be in the ninth place, and a classmate immediately pounced on the coincidence .....I breathe a sigh of relief.” (Vidya,2014, chap. The Princess, p.26)

The preceding instance exemplifies pure harassment, as Vidya was pointed out for her femininity and she was humiliated, therefore being referred to as the 9th number. Her peers saw her as unusual. She was bullied for her femininity; she was born male and was expected to show masculinity. The preceding occurrence demonstrates the narrator's so-called impotence (as she was supposed to behave like a man) in the eyes of society as her colleagues made fun of her femininity. Everyone laughed and made fun of her, and the fact that she endured all of this without complaint demonstrates her vulnerability, marginalization, and powerlessness. She was made to stand out



from the rest of the class, ridiculed, and treated as an outsider making her marginalized and powerless. Another face of oppression that is quite evident in the above sample is violence. Young has extended the concept of violence to verbal abuse, harassment, and demeaning behavior which aims to make a person vilified. (Young, 2004). The narrator also shows how she is oppressed through her powerlessness and her inability to take a stand when she was harassed and abused by her class felonies shows the violent act on the part of her fellows.

“I knew clearly what I was going to do there—beg, plain and simple..... put my MA in linguistics into cold storage.” (Vidya, 2007, chap My world, My people, p.73)

Exploitation is one of the Faces of oppression. Vidya, despite being an educated woman, could not obtain a job related to her degree due to her gender identity. So she has no choice but to beg or do sex work. Here gender politics come into play and transwomen are helpless to the extent that they are left with the only option of begging or sex work. Vidya knows this for sure, as she believes all transgenders know about the lack of transwomen-friendly jobs. She has a master's degree in linguistics. She goes on to explain that this begging encompasses shop begging, train begging, etc. So the occupation changes but the location does not. Transgenders' exploitation is very much evident when Vidya delineates the options of the source of income available to transgenders are only prostitution or begging. This is sheer exploitation that the society benefits from their work and exploits as they continue to do menial work and begging. Hijras and transgenders in India are ostracized and excluded from sociocultural engagement, economical involvement, and participation in politics, according to a social exclusion paradigm (Chakrapani et al., 2018). This widespread marginalization from public and private jobs reflects why Vidya along with other Hijras engage in the sex trade and begging.

“The realization hit me hard that any revolution in trends of gender discrimination—including discrimination against transgenders—was merely lip service and that begging was my only practical source of income. I made up my mind immediately—I could not blame anyone for the state of affairs. Insults heaped on me and all my shattered hopes repeatedly reinforced the fact that I was not considered a member of this society.” (Vidya, 2014, chap: Chatla, p. 81)

Vidya pictures the pathetic treatment of heterogeneous society towards transgenders and how they are differentiated because of gender variation and marginalized from society in such a way that begging and sex work is the only way to earn for transgenders. The above text selected brings forth how transwomen face myriad angles of oppression, i.e. marginalization, exploitation, and powerlessness. This highlights the exploitation of transgenders where they are forced to opt for sex work or beg or both as a means of earning. Being rendered for providing sexual services, ousted from the mainstream society which she says in the words, “not considered a member of this society”. The fact that they are so humiliated and hated for their transition from one sex to another

that people consider them subhuman. The exploitation of transgenders describes how vulnerable, oppressed, and exploited they are. Young has elaborately discussed the scenario in which exploitation takes place.

“Now four or five people surrounded me again: one of them held my arms and intertwined them between the stairs of the ladder to the upper berth; another pulled my hair; a third thug whipped me with the buckled end of his belt, hitting my face. His wild swing found my cheekbone and I started bleeding. It hurt like hell”. (Vidya, 2014, chap: Chatla p.84)

The above incident narrated by Vidya is an evident example of the violence she faced. She narrated an incident when she begged, and a sturdy man beat her up. According to Young (2004), violence can take many forms like rape, beatings, and killings. Here Vidya is subjected to physical violence when she was hit and beaten up. This also indicates her powerlessness, that she was unable to do something. No one to stand up for her and support or rescue her is an indication of how she was margined and vulnerable. She was beaten up by a group of five people but the support and help were what she did not receive from any. this episode and its intensity can be further analyzed that how a group of study men took control over her and whip her in the face. This encounter exposes the violence faced by the transgender. This kind of incident tells how transwomen are oppressed and marginalized and go through the different faces of oppression as put in by Young.

“I could go home, but that had its problems—they would surely be happy to have me there forever; but as a man, not as a woman. If they insisted I change my identity again, I would be unable to obey them.” (Vidya, 2014 chap: Back to struggle, p.99)

Vidya explains that her family's acceptance of her would-be conditional on her reverting to the sex she was assigned at birth, i.e. male gender. The first point is that her family and society cannot accept her transition from male to female. This exemplifies the transphobia and effemimania concepts presented by Serano (2004), according to which our culture cannot accept the change from male to the female sex. Though all transgender people face discrimination as a result of their deviation from the sex given at birth, transwomen face additional discrimination because society cannot accept masculinity's propensity toward femininity. That is how Serano (2007) described it, and Vidya's story is an accurate portrayal of it. This is simply another manifestation of oppression, namely cultural imperialism, which forces people to identify as women if they are born with female genitalia and act like men if they are born male. Thus, fixed gender heteronormativity as a cultural construct suppresses trans persons as well but more specifically trans women whose transition from masculinity to femininity is challenged, and they are forced to revert to the sex they are born with. This is postulated by Young in another face of oppression i.e. cultural imperialism.

Laxmi in her autobiography, “me Laxmi, me Hijra” narrates how she was raped by her cousin many times and then her elders in the family raped her too, and she was too young to understand this.

“But a few days again, he molested me again. He was accompanied by his friends and all of them took turn to violate me. the physical and mental torture I went through is indescribable. But I did not say a word to anyone, either then or later. I kept my feelings bottled.” (Tripathi,2015, chapter:01, p. 06)

This time, her cousin raped her alongside his companions, and she had no choice but to remain silent. That was a time of intense suffering for her. This is a horrific illustration of the brutality she encounters during her teenage period, as reported in her memoir. Laxmi recounts being "regularly molested" by her elder cousins and their accomplices.

“But my flamboyance on stage made some people uncomfortable. in patriarchal, misogynistic cultures such as ours, dancing is seen as a womanly pursuit. So I was teased. People began to call me homo and a chakkas.” (Tripathi,2015, chapter:01, p. 4)

As she proceeds to dance, she is teased, as in Indian culture, dancing is regarded a woman's art. As a result, she becomes a victim of calling names derogatory terms for transgenders in an attempt to insult her. This can be understood through the lens of cultural imperialism, which implies that both women and men are obligated to follow certain established and prescribed rules. it is inappropriate for a man to emulate a woman's style as in the case of Laxmi who deviated from the cultural norms of gender performativity.

“Then I realized it was because she was a Hijra who faced bias and discrimination.... she pointed out that Hijras had virtually no support system to safeguard their interest.” (Tripathi,2015, chapter:04, p. 39)

The above textual lines from Laxmi’s autobiography refer to the marginalization of trans persons and how they are prone to discrimination. The fact that they lack any support structure which safeguards their rights and interest are indicators of their marginalization and powerlessness. They are devoid of any platform which manages their support and security. Laxmi here describes the situation of transgenders by narrating what a transwoman Shabina told her they lack nay solid platform which ensures their safety and which stands up for their rights. This also highlights therrpowelessness. According to young (2004), this accounts for the vulnerable condition o the oppressed class where they have to endure the sufferings and have to accept and endure the exploitation of the powerful.

“Some of these girls were bar dancers, others did sex work, and still others performed badhai at weddings and childbirths.” (Tripathi,2015, chapter:07, p. 52)

The occupations of the accomplices of Laxmi\_ as narrated by her show that they are kept devoid of meaning and valuable participation in the development the society. As Young (2004) points out that marginalization excludes the oppressed from partaking in the pivotal contributions to the social group. Thus transgenders adopt professions like sex or begging which further exploits them. Thus the marginalization and exploitation go side by side, while marginalization expels them from the meaningful contribution to tociety, the only source of income that is left with them exploit them fully.

Another event that brings to light the oppression of transwomen is the disappearance of Subhadra, who was later found dead by police after she went missing.

As she says “Subhadra’s assassin could never be found the police shut the case for want of evidence this was a big blow to us.... a Hijra’s death, nay murder, did not seem to matter to anyone. But it mattered to us, Subhadra’s sisters, and we would go through it alone”. (Tripathi,2015, chapter:07, p. 57)

Laxmi claims that she left for sex work but did not return and that her body was later discovered in the woods. This horrible murder, the inability of the authorities to do anything, and Laxmi's effort to locate her demonstrate the violence and powerlessness experienced by transgender people despite their numerous runs. Laxmi and other transgenders were unsuccessful in their attempts to locate her and bring her to justice. The murder of a transgender woman and the callous attitude of the police demonstrate that trans lives are not important.

## **5. FINDINGS**

The researcher has used Young's work to examine the nature of oppression. Young (2004) defined five distinct criteria of oppression to properly define the idea of oppression. People frequently mistake oppression for a denial of justice. She stated that the concept of oppression is more comprehensive and vast than a single criterion. In Laxmi and Vidya's autobiographies, one can read about the various kinds and occurrences of persecution that are analyzed by the researchers.

The present study successfully conducted the textual analysis of the selected autobiographies written by transwomen. The theoretical framework employed by the researcher is the Five Faces of Oppression proposed by Young (2004) supported by the theoretical underpinnings of the transphobia of Serano (2007). The findings of the analysis delineate that transgenders face five faces of oppression as put forward by Young (2004). Transgender characters either the narrator or the fellows of the authors have gone through a myriad of oppression namely exploitation, marginalization, powerlessness, cultural imperialism, and violence. The textual analysis done by the researcher shows oppression exists in the lives and journeys of the transgenders as penned down by the authors of the autobiographies, and the factor which fuels this oppression is transphobia: hatred for transwomen. Society resists and protests transwomen’s identity. The sole

reason behind this transphobia is traditional sexism and oppositional sexism transwomen undergo through. The study by highlighting the kind and scenario of oppression faced by transgender depicts that they are a sexual minority subjected to prejudice and hatred and violence.

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