Narrative structures of transgender autobiographies

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Autobiography emerged as a prominent literary form in India when the marginalized such as the Dalits and the transgender people began to articulate their narratives. Revathi’s *Unarvum Uravum, The Truth About Me: A Hijra Life Story*, Living Smile Vidya’s *I am Vidya* and Priya Babu’s *Mūnṛām Pālin Mukam* (not exactly an autobiography) are few of the notable examples of the transgender autobiographies. The autobiography as a literary form lends credence to the individual experiences, accommodates the spoken word, and brings the reader’s attention the existential dilemma of the present. The reader is inevitably drawn into the autobiography to identify with the narrative voice, and to take a principled political stance with the author. In the transgender autobiographies, the awakening of a different sexual desire, shame of being exposed to the outside world, search for a transgender community, acceptance within a transgender community, rejection by the father and the brothers, support of the mother and the elder sister, and finding a life partner constitute the narrative elements in the structure of autobiographies.

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