

CHAPTER-VI

CONCLUSION

The study of sexually deformed and publically degraded, stigmatized and marginalized community of hijras in the Kolhapur district was conducted to know the socio-economic position and problems of these hijras in general.

It was not easy to contact hijras and to bring them on the line for personal interviews. With much efforts and after establishing rapport with them through senior hijras the researcher could contact 45 hijras. They were contacted at Alte, Kolhapur, Ichalkaranji in the Maharashtra State and at Saundatti in the Karnatak State.

Before contacting and recording information about the hijras, it was the conception that this community of hijras is a formation of third gender persons. These third gender persons are deprived of specific roles in the larger society and hence they are under tensions and fighting for the role identification and survival. To overcome the general negligence of larger society, the hijras have taken a shelter of religion. It is a sort of defence mechanism. They have institutionalized the ritual role and status and have developed their own sub-culture. There is a hierarchy maintained in this community and the control over the members' behaviour is exercised by senior hijras.

With the above things in mind the researcher contacted 45 hijras and interviewed them differently and in person.

It is found that there are only 6 hijras who are sexually incapable to get place in either of the sexes. They are in biological terminology eunuchs. The number of man-made hijras is more. They have become hijras due to economic and religious reasons. The fear of the Renuka or Yallamma deity has victimised many children from the Mahar and Maratha castes and at an early stage of life when nothing is clear and known about the life, a person was made hijra by performing initiation for to continue the tradition of Renuka worship in the family.

There are some hijras who have blind faith in Renuka. They aspire for certain material and other gains and think that worshipping Renuka in the form of hijra may help them in the fulfilment of their aspirations. They aspire for a male issue, better economic prospects, relief from crisis in the family and such other problems.

There is one section of hijras who are psychologically weak and have become the victim of the situation. One hijra dreamt that Renuka is calling him to worship and demanding his devotion. He reveals that when he expressed the desire to have a feminine dress, he was opposed by all the members of the family. They urged him not to do it. But he was so impressed by the appeal made by Renuka in the dream that, the male cloths irritated him and he started having skin irritation and uneasiness. He had to leave the family for which he was prepared and now he is all the way away from all his relatives.

It is interesting to note that, one hijra having a degree in law, after obtaining first degree in commerce has been also the victim of such an appeal by the mother goddess.

There is a case of hijra, having enjoyed married life and have three daughters, become hijra to fulfil his desire for a male issue with the blessings of the Renuka goddess. Since last eight years he is in the hijra community and is yet to get a male issue.

Another case of a hijra, who has become an asset to his family as far as economic gains are concerned. The brother of that hijra says, that, his family is better off after his brother's becoming a hijra. The person before becoming hijra was working in the private and is having one male issue from his wife. The sudden depression and the feeling that, he has developed asexuality made him to join hijra community. Today in his village, he is, in the form of hijra enjoying a ritual status and is getting alms daily and on Tuesdays, Fridays and on Moondays. He is accepted by the greater society as Renuka worshiper and holds respect and gains economic benefits in the form of alms.

These are some of the representative and typical cases met while conducting the present study.

The hijras are deviants in the sense, they have been exploited for immoral traffic and some one are carriers of venereal diseases also. They have no future and are unable to come out of the situation in which they have been put by their asexual position. They have become a community which is not liked by greater society inspite of the fact, they cater some ritual and religious needs of public. They do not have any specific economic role and are not sure about the income. They are poor community and a victim of public ridicule.

The estimated population of hijras is per ten thousand 2 persons, however, there is no exact data available about their population.

The hijras indulge in prostitution and in the drug traffic for their livelihood. It is necessary to educate them and give suitable jobs and protection to this community to avoid further problematic situation in the society.