

**“The impact of trauma on gender identity” - a Critical analyze in the novel  
‘The Ministry of Utmost Happiness’**

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**Abstract**

In *The Ministry of Utmost of Happiness*, Roy talks about personal and collective trauma (PT&CT) on various levels. Men, form one of the central threads of the story. A secluded, heavily guarded derelict home, the 'Kwabgarh' or 'Dream Palace' takes on a world of its own in an elegant New Delhi womb. She raises certain key issues in this novel. In Particular, one of these unstudied is transgender people and their associated collective trauma (CT) experiences. She describes the lives of transgender people and the injustices they face, discussing cultural attitudes that treat biologically as the other and how this harassed them. Examine you. Critique something focuses on the impact of trauma on identity construction and attempts to analyze it using the tools of psychoanalysis.

A bad reception of the transgender child at birth can have the equivalent effect of this sting and produce alterations in its constitution that will express themselves psychically and bodily as unconscious tendencies of self-destruction. According to biologist Faust Starling, sex differences are normal. Her research on infants with bizarre genitalia surgically altered shows that it is not always possible to ascertain a gender. Biologists Faust believes she in fact has five genders. Males, females, Hermes ( hermaphrodites, or individuals ovaries and testicles), Mermes (male hermaphrodites bred with specific characteristics of testicles and female reproductive organs), and Fermus. (i.e., female hermaphrodites with ovaries associated with specific features of male reproductive organs). His maleness began to manifest itself in the form of body hair, cracked voice and a tall muscular body which caused him anguishes as he could not come to terms with it.

**Keywords:** gender politics, transgender, trauma, and identity.

Ministry of Trauma and Supreme Happiness: Naturalized binary gender classifications are criticized in the novel throughout Aftab-born Anjum's life. He was born in Kwabuga to Jahanara Begun and Murakat Ali. Child's gender and identity terrifies her mother, and for some time she won't even figure it out to her husband. They were both expecting a boy, but contrary to the usual expectations either a boy or a girl. Mother said: "In Urdu, she knows everything has gender: carpets, clothes, books, pens, musical instruments. All were male or female, male or female, everything but her baby. She found this very contradictory to living away from language and conventional ways of life. Biologist Faust Stirling expressed a similar idea: Our language rejects other possibilities as well. . . Specifically whether, they fall into the male or female category. Murakat Ali, is desperate in helping his child become normal, but he finds his child uncomfortable adapt to his one gender.

He takes Aftab to Dr.Gulham Nabi, a sexologist, who examines him and says that: Aftab was not, medically speaking, a Hijra a female trapped in a male body although for practical purposes that word could be used. Aftab, he said, was a rare example of a Hermaphrodite, with both male and female characteristics, though outwardly, the male characteristics appeared to be more dominant. He said he could recommend a surgeon who would seal the girl-part, sew it up. He could prescribe some pills too. But, he said, the problem was not merely superficial. ... There would be 'Hijra tendencies that were unlikely to ever go away. (Roy,TMOUH 16-17)

He had a body that has boundaries between men and women. His story reveals the problems of in a society shaped by gender. A child's understanding has classifying themselves as male or female. Certain behaviors have also been found to be sex-related and are considered stable. According to feminist theorists, such gender-specific distinctions reinforce sexual inequality. Greek means wound, is used by medicine, and admits several meanings, all of them linked to unforeseen and undesirable events that, in a more or less violent way, produce some form of injury or damage. In other words, trauma would be an injury caused to a body by an external force originated by accident, aggression or self-harm and implies a break in continuity. Psychoanalysis drew on the notion of trauma in medicine, giving it new meanings that have changed over the years. This brought the

discussion about the quality of care that the family provides to the transgender child at birth. His existence seems to lack meaning and he feels castrated.

We read: Mulaqat Ali for his part was less able to accept the situation. His broken heart never mended. While he continued to give his interviews, he never spoke either privately or publicly of the misfortune that had befallen the dynasty of Changez Khan. He chose to sever all ties with his son. He never met Anjum nor spoke to her again. Occasionally they would pass each other on the street and would exchange glances, but never greetings. Never. (Roy, TMOUH 25)

Roy describes: In a panic he tried to remove the hair on his face and body with Burnol burn ointment that made dark patches on his skin. He then tried Anne French crème hair remover that he purloined from his sisters... He plucked his bushy eyebrows into thin, asymmetrical crescents with a pair of home-made tweezers.... He developed an Adam's apple that bobbed up and down. He longed to tear it out of his throat. Next came the unkindest betrayal of all- the thing that he could do nothing about. His voice broke A deep, powerful man's voice appeared in place of his sweet, high voice. He was repelled and scared himself each time he spoke. He grew quiet, and would speak only as a last resort, after he had run out of other options. He stopped singing. (Roy. TMOUH 24)

His transformation into Anjum has been described as transition to different world. He lives with others, a community of heterogeneous hermaphroditic that includes men, Hindus, and Muslims who do not believe in surgery. Anjum's friend Kulsoom tells story of the Hijra, highlighting importance of being Hijra community plays Major Hindu mythologies courts.

From the formulation of the theory of fantasy, psychic reality was assigned the status of being the only reality that would matter in a psychoanalytic process, since memory would be an unconscious conformation and memories would be a cover-up. Since then, painful memories of abuse suffered in childhood began to be treated as fantasies and sexual trauma as related to the vicissitudes of the drives related to the principle of pleasure. Jahanara unconsciously locks with old philosophical identity: the dialect made reality to reaction, or is reaction made reality to dialect. Jahanara considers since there is no word for individual like Aftab. In spite of the fact that, appears how individuals now and then permit dialect restrictions to restrain their resistance to contrast.

Father's grave became Anjum's assets, midst the "smack addicts" pooches that increases in the burial ground. Ordinarily, Anjum would be in peril in such a circumstance, but the destruction ensures [s] her, intellect alone with her, Anjum tried to bury all recollections of what happened to Zakir Mian and to her, but incapable to. Anjum recollects the Hindu radicals killed everybody around, and tore them appendage the appendage, finally put them on fire. As well as She recollects how she had pretended to pass besides found, as it were to be saved considering, killing Hijras brings awful luck. Undoubtedly, the mob seems to be distracted for not obtaining awful luck killers wrists using press poles that beat individuals to passing were trimmed with ruddy puja strings affectionately knotted by mothers. Within memorial park, she gradually construct a domestic in between the graves of predecessors, met Saddam Hussain, a dalit young man, an unemployed with an aim to murder the police officer, who caused of his father's death, arrives Anjum now lives there not alone.

Thinking that Anjum was crazy for wanting to leave, the Khwabgah women went to see Dr. Bhagat, who prescribed psychiatric medication for them. Dr. Bhagat's relationship with women is interesting, as they seem to be completely dependent on him for their health care, and many of them take his medicine to improve their health and mental health. Hijra's are addicted to drugs, and the doctor prescribes their drugs are pathological for their gender identity. or not. Of course, the Hijra are particularly poor in mental health. Throughout the life, her gender representation reflects her general health. The cemetery reminds her grief and hurt, while return of reflections begins to work trauma, as she suffered in Gujarat.

Meanwhile, Indian government bureaucrat Biplab discovers that his resident Tilo has disappeared. The young woman Tilo, whom Biplab secretly admired all his life and whom he met in a play he performed as a university student. But she was dating Musa, a designer from Kashmir at the time, and despites, both Naga and Biplab. His deep-rooted partner. Tilo starts working as a tutor for poor children in the neighborhood and values his work very highly. Saddam and Zainab fall in love and bond, the city's other untouchables run into space to be in the adoring and welcoming community. Miss Jebeen the Moment is nothing like her namesake, growing up surrounded by adoration, peace, and safety.

After Anjum heard Saddam's words, she recalled her experiences of trauma among radical Hindus. Saddam went to inform his father's death, and that his mother died, he stole uncle's to go to Delhi. There watched a movie about the hanging Hussein. He was so admired by the stoicism of the different Saddam has decided to converted to Muslim and take his own name. Saddam Hussein is imitated as villain in the traditional narratives of world politics. But he was betrayed by the protagonists, or the "good people", to whom mainstream society recognized the figure of Saddam Hussain. The high-caste Brahmins he admired disrespected him and exploited his father.

Instead of killing him, the mob only forced him to sing slogans of theirs. She remembers that she sang a song of Victory to Mother India! Suffering injuries at the cemetery, Anjum initially refuses to receive visitors, but D.D. Gupta, his client in Khwabgah who works in the construction industry in Iraq, visited him before leaving to Baghdad. However, Anjum is not forced return to Khwabgah. Although she has decided to go away from the world to handle heartbreak, moreover visited her that she can never cut ties with the real world. Musa tells Tilo that in her own words, dumb, someone who lives in a own world with his own rules. One day, Gulrez thought he saw the Pakistani army liberating Kashmiris and ran towards them, trying to kiss their hands. In response, Indian army soldiers shot Gulrez in the thigh and hit him with their weapons, killing him. Traumatized, Gulrez now tries to run away seeing the soldier, which is "the most dangerous thing". Musa added that almost all the troublemakers were killed in Kashmir "because they did not know how to follow orders". Musa wondered if that was why they needed people to advise to live free. Tilo challenged him, about how to be killed. To this Musa replied: "It is the same here. Only the dead are free."

Soldiers lack compassion for Gulrez, who, because he appears to have mental health or developmental problems, cannot be expected to react to the military in the same manner as a healthy person. and can do it. The fact that the soldiers responded to him not with sympathy but with excessive violence showed their lack of respect, even lack of goodwill towards the people of Kashmir. Musa's grim remark that "only the dead are free" colorizes readers' understanding of the region's trend of martyrdom - perhaps those who sacrificed themselves were not just trying to free themselves. home land but also trying to escape the pressure of life under constant violence.

Kwabuga, a dream home, offers refuge and hope to many such as Anjum, who have been banished from the rationales. So, Anjum try to escape from the border lands and they have boundaries between their inner and outer worlds. She fulfills her urges as a half-woman when she assumes the role of her mother in raising Zainab, her child who was abandoned on the streets. Zainab grows up in an unusual way with many mothers like Anjum. Through her transformation, psychologically neither boy to boy nor girl to woman, it takes Anjum traumatic. Kwabuga is one, her places where Hijra hopes to release the "sacred soul" imprisoned in her false body. Kwabgar is defined as "another world", unlike the normal world. Anjum calls this world of Duniya.

One of the main character, Tilotama of unknown origin like Anjum. As per Arundhati Roy, she was a imaginary child of Velutha and Ammu from her nevel TGOST, and that story has a different ending. In other words, she is thought of as the fictional brother of Esta and Rachel. Tirotama and Anjum are polar opposites, in nature and behavior. For instance, Anjum outwardly expose joy and sorrow, while Tirotama was silence, when she mingle with people. Both of represent the problems in the outer and inner worlds and the dilemmas we face in transitional life. Each inner and outer conflict represents an existential dialectic.

Tilo's story reveals a world of outer conflict. The Kashmir people intricately portrayed throughout her life. Tilo search for Musa, an activist of Kashmir, gets her into trouble. Tilo witnesses inhumane punishment by the military. She becomes a victim herself and has her head shaved under the guise of an interrogation. It is a commentary on how states use and justify gender treatment. She seeks her revenge by cut her hair and grow long again. She leads and unconventional life, adventurous and breaks down the walls between her private and public spheres. Tilo's presence in the fictional world challenges, such opinions about a roles of man and woman in both the private and public worlds.

Tilo says she believes she is not a good mother, so when she decides to medically terminate the pregnancy, she denies her narrowly defined assumptions about sexuality and wanting to have children. Break. The bodily acts conception, childbirth lactation distinguish between men and women. Arkoff's (2005) view of biological reproduction is "underlying different social segregations, capable of producing different forms of embodiment experienced throughout life, and of pride, joy, shame, guilt, It can produce a wide range of effective responses,



including regret, and I find great relief in successfully avoiding reproduction.” (Alkoff 172)

Addressing marriage and childbirth has social and cultural implications and facilitates the creation of an individual's gender identity. Tilotama is not a typical female caricature and, like Rachel in *The Little Things*, is not bound by conventions that limit or hinder women's freedom. She was tired and feared that "she will one day leave him.", "I felt like I was adrift in a state . Leaving the hospital, she came across a Muslim cemetery in the background, where did she met Anjum. Across Kashmir, women are so insecure that they pluck up the courage to take to a Kashmiri woman (Khadija), tells Tilo about her perseverance and confidence. Hijab ,Shalwar kameez and phelan give them comfort Tilotama recommends. The country, ravaged by years of unrest, has resulted in varying degrees of female oppression. Women cannot stay. Women are not allowed. Roy italicized this sentence.

Tilo does not questioned Khadija about the inequalities common to Kashmiri women's lives. But questions keep popping up in her head. Another striking example of hers is where Roy demonstrates the complex nature of body-spatial relationships arising from her MTP, or Tilotama's decisions and processes regarding medical abortion. It is the type of conduct that is despised by everyone associated with doctors, especially if the women are not accompanied by a guardian in the hospital. The doctor refused, telling her the procedure was fairly not safe. Whole experience is scary. The body is in intense emotional and physical pain.

In TMOUH, Roy talks about personal and collective trauma (PT&CT) on various levels. Men, form one of the central threads of the story. A secluded, heavily guarded derelict home, the 'Kwabgarh' or 'Dream Palace' takes on a world of its own in an elegant New Delhi womb. She raises certain key issues in this novel. In Particular, one of these unstudied is transgender people and their associated collective trauma (CT) experiences. She describes the lives of transgender people and the injustices they face, discussing cultural attitudes that treat biologically as the other and how this harassed them. Examine you. Critique something focuses on the impact of trauma on identity construction and attempts to analyze it using the tools of psychoanalysis. With particular emphasis on Anjum as an example, the analysis focuses on the wounded psyche of transgender and its

isolation, service of extreme joy. Help readers connect, understand, and empathize with homonormative individuals. The research is based on various trauma theories, such as repression and fixation.

The personal trauma of mothers (PTs) upon discovering their sons are in fact hijra, kina, or transgender is associated with feelings of child humiliation, object disruption, fear, and self-destruction. I'm here. It is interpreted as a physical reality that blurs the distinction between others. Within, one of violent and dark rebellion looms, thrown beyond the realm of possibility, endured, conceived, and directed against threats that seem to emanate from the outer or inner extraordinary. So close, yet incapable of assimilation. It begs, it worries, it attracts desire, but it is not tempted. Desire turns away with fear. Disgusted and refuses. Certainty protects them from bad guys certainty they are proud of and hold tight to. But at the same time, that momentum, that spasm, that leap gravitates somewhere else. . Like an inevitable boomerang, the insatiable whirlwind of challenge and repulsion literally infuriates its prey. Jahanara Begum is ashamed of the fact that it is 'beyond possibility, acceptability and imagination'. She has a hard time assimilating the fact, that her own baby is queer and own shame. but trying to love her own child, she actively takes possession of her and keeps him close. However, as he started attending school his homonormativity becomes apparent. Under the guidance of Ustad Hamid Khan, he became an accomplished singer of classical Hindustani music and was able to sing with the perfection and poise of a Lucknow whore. At first his ability was highly praised, but he soon fell prey to the gaze.

Aftab defied by the children at school, saying, He's her. He's neither him nor her. he is his and her Shee hee, Hehe! As Teasing became unbearable for him, and his humiliation was his innate defiance of schoolchildren who refused to continue attending school and music classes. This experience, of personal trauma (PT), becomes a lasting memory that can't be erased. A digression and a fusion of past and present helps delay the climax of Murakat Ali's reaction to news about his son's homonormative nature.

The report of Dr. Nabi's threatens to destroy Murakat Ali's to construct social identity very carefully. He doesn't gives up his believes in medical truth and raises funds for Aftabs' surgery. He believes that "Aftab's homonormative behavior tends to be 'always contained'" . When Aftab moves to Kuwaga because he wants to be a girl himself, he struggles with the truth and lives with nine other



transgender people. So contempt "against threats that seem to come from the outrageous, either outside or inside, thrown beyond what is possible, acceptable, or conceivable" ( Kristeva 1). Ali is considered be an archetype and an object is represented by the phenomenon of castration, because she perceives the gaze as a threat, as if interrogating him or her.

The Word of Silence: If language is the focus of this play, the fact remains that it matters. Rather than succumb to the crisis of representation, Roy offers a solution to the arduous task of symbolizing trauma. She integrates the "unwritten" into her own writing: silence. The story is interspersed with repetitive explanations as resurface in the future and present events inexplicably interrupt past. Saddam Hussein is a low-caste Hindu named Dayachand from the Hyde tribe. Regularly his father and his friends collect dead cows, and take its skin for sales. The police dismiss their bribes as insufficient and beaten them to death as cow killers. Being adopted by a Hindu activists, Saddam adopted own Muslim name identity and has got a job as an undertaker before returning to Dayachand to get a job as a guard (secutiry gaurd).Saddam Hussein.

In particular, we come across the destiny of Aujum, a transsexual who sets up a guest house in a cemetery in Delhi, that of Tilo, a young graphic designer in love and the probable double of the novelist, or that of Musa, a Kashmiri insurgent. With epic richness, this tender and violent novel draws the human mosaic of an India depicted as a "monster". Some Indian critics saw this work more as a political project. Beyond that, the novel recounts the saving bonds of brotherhood that unite certain beings and may be able to save them as they sail on "a paper boat in the middle of stormy seas". In the "Ministry of Utmost Happiness" the focus is initially on the character of Anjum Hijra ( Hijra means intersexual or the third gender), but shifts to a different plot line as the book progresses, namely to the love story between two men and a woman who is ultimately overshadowed by politics and the civil war. While reading, the question often arises as to how Arundhati Roy will manage to reconnect the different storylines that seem to have no connection and of course she makes it.

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