

**INDIAN MASCULINE CULTURE**

Tapan Kumar Kundu

*(Student, Debnathpur, Chhatina (Nadia) West Bengal, India)***ABSTRACT**

We are in the regime of masculinity. Sexuality has undergone paradigm shifts from the Bronze Age to the present in India. Ever changing facts of sexuality in India depending on the social, cultural, regional, religious, and political matters has been taking many colours and forms; masculinity takes many forms and diverse representations till today. The experience and expression have also changed over times in individual and collective desires, relationships and attitude towards sexual beliefs, behaviours, values, and gender roles. Using snowball with other techniques the purpose of this paper is to answer the question of what is India's sex (mainly masculine) culture like; to show the various forms of masculinity in various cultures manifested variously in present India. How patriarchy is working behind the shift from feminine to masculine culture resulting trans-man identity; masculine psyche behind toxic culture; how masculinity is prevalent in religion established by the politics of patriarchy; what is the picture of Indian male in modern love and what mental and physical preparations help one to feel like a man; how and what norms of masculinity established by Indian culture; what the romantic friendship, relationship gives more than mere friendship in masculine relationship; why the gender politics in India should take ground breaking poststructuralist turn; changing attitude of masculine culture etc.

**Keywords:** queer masculinity, trans-man, male discourse in India, masculinity in Indian rituals, masculine representation, Indian male gaze.



## INTRODUCTION

Through the ages invaders have influenced cultural and sexual behaviour and practices in India. The 5th century temples show sculptures of deities, Apsaras (heavenly nymphs) and ordinary people in erotic postures. Beauty of Taj Mahal in Agra is the male representation of authority in the name of love. Can you think of death of your beloved and celebration of that death with gorgeous representation of the sadness? Sexuality is expressed variously and experienced in thoughts, desires, attitudes, behaviours, and relationships and masculinity is privileged in patriarchy. Sexuality, gender identity and belief vary man to man. What is normal and abnormal is relative. If the norm is established depending on majority and power, many people suffer. Indian culture has age old established belief on sex and gender so acceptability of varied gender is slower, though nowadays it is changing. Beliefs of a society take generations to change. Whether all changes would be for the betterment is questionable. Yet people have been liberal about sex and gender without following blindly the traditional binary sexual belief. Biasness for some particular gendered people should be eradicated to establish a happy world for all because being in any sex/gender is not the matter of biology and fate. It is given and established by society hence society can mitigate the discrimination and unhappy condition of the sufferers. There are ongoing efforts for the undoing of gender though there are different faiths and creeds. Masculine cultural values and purposes are dissimilar and often similar too.

## PICTURE OF SEX-CULTURE IN INDIA

Still today people in India feel uncomfortable in free and open discussion about sex and sexuality. They are very conscious of the letter 'x'. They are expert in watching porn video (according to 2018 Pornhub report, India is in the 3rd place in mostly visiting the site), culturally diverse slangs related to sex and sex organs and production of the children (69,000 babies per day according to a recent UNICEF report) yet publicly they say: 'ye kahete huye tujhe lagga nehi

aati?' 'ye andar ki baat hai.' 'shame!', 'chhi chhi', 'gandi baat', 'ye ladki,ladka ashleel hai,' 'hamare culture ye nahi hai' etc. Durex conducted a survey involving 'the people of the country have highest number of sexual partners over a period of life.' In the survey result India came last. Indians have least probability to change a sexual partner. The survey statement put the question: Is it honesty or lack of talent? God knows! 63% people sleep with one person (Durex Global Sex Survey reveals India's Changing Sex Lives –2017). The Indian patriarchal hypocritical norm of arranged marriage is that brides are expected to be virgin. In India running of pornographic websites, sharing, selling, distribution or public display of pornography is illegal. Porno = 'no-no.' However, having of pornographic content in one's private place is allowed. Indian males are in the time of modern love. The rise of online dating (dating applications like Tinder, OkCupid and even matrimonial websites like Shaadi.com) users have given a new ray of hope to people of varied sexualities, age group, races and nationalities by repeating faith that there may be someone out there for everybody. This increases the discriminatory attitudes in our societies. This greater sexual freedom that men and women are enjoying today also enhances open marriages, divorces, extra-marital affairs, live-in relationship, etc.

## MASCULINITY REPRESENTED IN RITUALS AND RELIGIOUS CULTURE

1. The only male has access to the mosque.
2. Borkha/purda system involving isolation of women is not applicable for males.
3. In the pyre the son (not the daughter) is given priority to fire the dead body of the father.
4. Celibacy-chaste living (Brahmacharya) forms the norm in Jainism. The epitome of orthodox Jainism is depicted by the Monks (not the nuns.)
5. Shiva Ratri: sib-ling, symbol of male god is only represented by the language. With the 'ling', vagina, the symbol of goddess (female) present there is not expressed so much by language.
6. Mahadeva (male) is placed on the top of the statue of Durga in the temple.
7. For the male, Triple Talaq is the power to exclude females. Male



exercises this power to establish himself as a masculine one. Talaq is based on rule bound format. After 3rd proclamation there is a 3 month of waiting a period. If the differences persist, divorce is finalized after 3 months. At the time of parting, he has to give her the promised 'mehr/Mohar' or dowry and supplementary ways to support herself and children (in many cases Indian males are not following the proper way.) She has to have marriage with another man if the x husband wishes to marry the same woman again; the same is not vice versa. 8. 'Behest (heaven) is under the foot of the husband; this belief is the manifestation of absolute form of patriarchy as colonialism is the best manifestation of imperialism. The male is successful by establishing himself in the place of God (false but it is patriarchal truth, patriarchy makes it to be believed as truth) 9. Polygamy is legalized by Islam for the male. It is religious masculine politics to spread the number. *The Quran* states, 'do justice to all, but you won't be able to, so don't fall for one totally while ignoring other wives.' Muslim women are not given equal right of polygamy and of property of the father. Here male is represented as authoritative and independent to bear the burden, female. 10. 'Kanya daan' in Hindu marriage is the commodification of the women. This is philosophically and morally established by the patriarchy to assert the masculine privilege in the society. A woman is bound to leave the house of the father to compromise her life. But the opposite is not the norm; if happens, the husband is called 'ghar jamai' (home nurtured husband), a rare and a degrading term. Male remains authoritative conforming to his identity of the social heterosexual patriarchal norm. Shulamith Firestone in her *The Dialectic of Sex* (1970) says that marriage is the 1st way of female colonization. 11. The dowry is the fulfilment of lack in women. She is the burden of the male, and the dowry is compensated to bear it and the only masculine person has the right to take it. Now the dowry has taken the new modern formation in some cases, considering the masculine prestige. 12. Through the domination of patriarchy for long time the identity of individuals other than the male in some cases is lost or represented with extra letters or affix or adjective or with the male

representation. The patriarchal politics here is to show that male is more efficient, proficient and powerful. So masculinity is more explicit; femininity and queering are implicit in Indian context:

Police ----- **female** police

God-----**goddess**

Boss-----

Mr. Tapan Kundu----- Mrs. **Tapan Kundu** (before marriage she was Pranamita Mondal)

Doctor-----**Female** doctor

You are the son of a tiger. (Not the tigress)

He-----**she**

Tiger-----**tigress**

13. Whether the male is dependent on the female or the female is independent and abler than the male, Masculinity of culture is represented over female life mostly in three 3 phases:

I. The unmarried woman is kept under the custody of ---brother, father, uncle etc. II. The married woman is kept under the custody of----husband, father in laws etc. III. Old-aged women are kept under the custody of ---son, grandson, etc.

Before marriage female is in Father's home----after marriage she is in Father in law's home. The male has home in both the cases. Where is her (own.) house?

### INDIAN MALE GAZE

In many Indian films, media and T V shows women are presented for advertisement with extra decoration or nakedly decorated to attract the spectators more, mainly the males. On products women are reproduced to be consumed and to increase the sale of the goods. Women are engaging in bikini culture (zero-figure, lustful smile and glancing, partly body covered/opened dress). For the appeasement and attraction of the masculine sex, the female is commodified for the selling of certain



commodities. Here the matter of fact is to draw the importance from masculinity (power). In colleges and universities a boy engaged with 2, 3, 4 girls is not called by so heinous term as a girl is called for doing the same. The novel *Chokher Bali*, by Rabindranath Tagore unravels the forbidden passion of a widow, Binodini who was expected by male culture to desist from somatic pleasure and lastly she settles in kashi to lead a life of celibacy which to patriarchy is the destiny and virtue of the life devoid of a husband. In the Bengali movie *Hathath Bristi* (sudden rain), after the hijacking of the purse of the heroine in the train, the male passengers took extra interest by the name of help is another kind of gaze of the males.

#### MALE ATTITUDES OF SOME PLACES WHERE PROSTITUTION IS COMMON IN INDIA

**Natpurwa village, Hardoi district U.P:** In this village there is a history of 400 years tradition of prostitution. Women are the bread earners for the family by means of flesh trade. Sometimes customers physically assault the women and abuse them to fulfil erotic pleasure. There is barely anything or anybody to protect those women except their men-folk. But people also know that the best the men-folk can do is -empty threats- because they do not want to lose the customers. Sandeep Pandey (Magsaysay Award winner) opened an NGO, ASHA to teach skill development to the women in Nat Purwa.

**Wadia village, Banaskantha district, Gujarat:** Here the male works as pimp to search for customers for the women of their family. Girls are groomed to become a prostitute, and boys are trained to be pimp from early age. The man-pimp culture has been for centuries. This is why it is difficult to stop. The men of that society have also requested the police to intervene to ensure that the pimps are booked so that the girls can expect to a respectable life. Pimps threatened the girls with dire consequences if they dared to break the 'tradition' of prostitution. In Wadia Vicharta Samuday Samarthan Manch(an NGO) offers the girls an opportunity of liberty from prostitution through marriage. Here liberty is shown as offering from the male who will marry her and he

has the ability to give freedom (he is the destroyer and now preserver, ironically now he wants to marry only to enslave them again.)

**Bachara matriarchal tribe, Madhya Pradesh:** Here, by brothers and fathers girls are forced into prostitution. Elders, especially men still want to sit idle and make their girls work as prostitutes in the name of tradition.

**Male prostitution:** Most used sex toy by Indians is the internet. Online has made the playboy and gigolo profession easy. Previously this profession of sex was not signified by the specific space. Now awareness of sex acts in relation to identity discourse is increasing. Websites, social networks, apps are safer sites that allow male sex workers and queer people in India to enter kinship network that was more problematic in real spaces of cruising areas. Erotic energy of most cruising places has now shifted to social networking sites and dating applications. Professional escorts (indoor sex workers) often advertise on male escorting websites through escort agency or independently. Queer people and others find the new way to express and accept intimate contact, love and sex quickly and easily.

**Picture of males in streets, bars, rocks, brothels and clubs:** Male prostitutes regularly make themselves available in particular place like street, station and hotels etc to probable clients who drive by/in bike and cars or come to stay in hotels. They are picked up by (in most of the cases) high-profile lonely, frustrated, drunken women. Such areas may have locally informal names. These areas tend to be legally risky for both the client and the prostitute. These areas may be targeted for surveillance by law. Rockney, taunting and eve teasing are used mostly by men. Male prostitutes may attempt to work in gay bathhouses, sex clubs and male brothels. Young boys perform heroic activity in imitation of heroes in the film to impress girls. Some men are seen as chivalrous targeting the attention of fair sex.

**Male in Sex tourism (travel + sex):** It means travelling to different places for sexual activity (giving, having sexual service). It is popular with the



travel agency, hotels, prevalent in tourist spots. Amount of male escorts is less in number than whores and call girls. For some it is the matter of both income and enjoyment.

**Toxic masculinity and model of manhood in Indian culture:** Though violence, oppressiveness, aggressiveness, domination and intoxication are undemocratic, yet some people think that it is natural, desirable and goes with the masculinity. A real man is protective, pick up a fight, a young man wears sunglasses, a bangle like something on the wrist of the right hand, occasional smoker in college canteen, logical not emotional, more hardness - less tearful, ambitious, etc. Amitabh Bachchan in one of his films said, 'bas...kahe diya na.' It means once a man speaks, it is final, an order should be obeyed blindly. Ideas of masculinity (man is free, autonomous, ego oriented, preference for higher pay, assertive, tough, focused on material success, sovereign and authoritative.) A heroic figure in men is the belief that they are directly responsible for sustaining a moral order. Machoness is tied more with cultural practices and ideologies and less to the body. Manhood is a matter of achievement. One may be born as boy yet can't be a male or masculine if he avoids the performance of masculine acts assigned by the patriarchy, as a result he is said womanly and asked to wear bangles, sharee, etc.

**Opposite view:** For Gautama Buddha, compassion was not a feminine virtue but a moral value for all humans. Mahatma Gandhi showed that peaceful resistance against the oppressor can be more effective than violent confrontation.

### QUEER MASCULINITY IN INDIA

Transgender people are globally known as 3rd Gender. They are psychologically and physically ambivalent.

**Tomboy:** Girls who behave like and wear dress like - boys, but who never have totally passed off as males are called tomboys. So tomboyism is a false representation of male sexuality. There may be the reasons to become a tomboy, think of kamala Das'

poem *An Introduction*. There may be the lack of consciousness about the doings and manners to fit in the traditional conceptions of the majority about heterosexuality, think of the movie *kuch kuch hota hay* in which Kajal is more like a tomboy in the first part of the film. The Indian lover of a tomboy says, how can I take you to my parents? They do not like such girls.

**Trans-men culture in India:** Trans-men are identified as masculine though assigned female at birth. They remain in paranoia. In India whenever bills and laws are passed regarding transgender, trans-men are not called to the discussion. Sometimes they feel that they are in 'no man's land.' The transgender man hasn't made it to India's public imagination and remains mystical in the LGBTI discourse. To some, trans-men violate Indian culture by refusing their female-born bodies. In a show 'Satyamev Jayate' hosted by Aamir Khan invited a lesbian, two trans-women and a gay man but not a trans-man. The show broke ground with millions of Indians. People realise that members of the LGBTI community are just normal human beings looking for acceptance. That show did not invite any trans-man. On a positive note, many people who watched the show said that now they understand trans issues better. Often, there comes the question of legacies and family inheritances when a trans-man transits from female to male. His brother could be in the threat that another male heir has appeared. A trans-man is an ill-fate to a male sibling, his wife and children. Even if the trans-man adopts a child, the biological children of his brother are more valuable to aging parents who see immortality in blood-grandchildren. Close family members may support you through your transition, sometimes may tell you: 'your adopted child is an outsider and not from this family bloodline. Your brother's son is the actual blood heir. So let the parental property-nomination in his name.'

**Example:** Siddhant More, a trans-man from Mumbai laments that his identity is akin to that of an alien's. In an interview, he speaks about his identity, the physical process of his transition and LGBTI politics in India. He started his transition in May 2012. Within 3-





4 months, the changes were visible. He decided to tell his boss about his transition only when the changes were impossible to hide. Siddhant's boss initially thought that transgender meant 'hijra' — trans-women — because in Indian context, most people think that transgender = male-to-female. Trans-men are an unheard of species. Siddhant's opinion was that his soul was that of a male, but he was trapped in a woman's body. Not only Siddhant but we all are gender-fluid in a way. Siddhant has an Indian passport with MALE written on it (previously it was impossible to fill the column.) The doctor has given him gender identity (certificate). Trans-men face a heavy public toilet problem; in the bus, train and other public transport they have no defined seat. A Pronoun for them is problematic. Society does not allow them to blossom fully and realize what they mean. How long would they tolerate the rejection of the CIS hetero-patriarchy? Nandini Krishnan's book *Invisible Men: Inside India's Transmasculine Networks* (2018) is a consideration of why, who and for whom trans-men are invisible. Even Krishnan was in dilemma asking interviewees of their traumatic times situations, events and periods. She did it to uncover the truth about their lives: stories of their partners and families; and other difficulties that could compound gender dysphoria.

**Drag kings:** In India, the LGBTQ community is fighting for acceptance as normal population. The regular drag king and queen performances are not seen. Considering drag as only fancy-dress competition some people dismiss them or take them lightly. But sometimes it is a case of imbibing or exploring gender fluidity. Drag kings for a full transformation, apply makeup to make their faces less-soft, wears fake beards and moustaches, flatten their chests (or use fake fronts), pad their shoulders and sometimes wear fake penis also. They are to take on many male manners, like the walking style, gross voice, etc. So drag king makeup is harder than drag queen makeup because the kings have to look like they aren't wearing any makeup. It is temporary masculinity. Drag kings haven't found much popularity or media representation, a language. A photography project, ManiFest, led to the creation of India's first drag king

calendar In October 2012. In India, the idea of male impersonators is less known and explored occasionally like Tape: The Gentlemen's Club aka Tape, a Mumbai-based theatre group. Today, there is a plenty of drag queens in India, but very few drag kings. Drag king is a means of channelling inner masculinity. Women are wearing shirt, pant, cutting hair short (boy-cut). Cross-dressing is the manifestation of psychic protest and demand for equality and holding up power, freedom, and authority that are available for male in society. In Indian film industry female representation by male is seen as male's achievement and talent — Kishore Kumar in the song 'Aankhen Seedhi Lagi Dil Pe Jaise Katariya' (*Half Ticket*, 1962). Govinda in *Raja Babu* (1994). In *The Kapil Sharma Show* male comedians are recurring female characters. Indian drag queen shows the expression of low, mild masculinity. If drag is a performance and art why are the marginalisation, suppression and biased view towards them? In India femininity is something that can be easily put-on and removed. Drag queen is also a vehicle of satire on female, performed by male on the stage.

**The hijra community:** Hijra is a branch of kothi family. Hijras are males but have a feminine gender identity. They adopt feminine gender role and wear women's clothing. In Indian culture they have been seen as omen and facing discrimination since ancient time (see in *Ramayana* and *Mahabharata*). They are bound for begging. We see them singing, dancing, using abusive words and celebrating in marriage and birth ceremonies but hardly we feel their inner anguish (see the poem *The Dance of the Eunuchs* by Kamala das). They are not getting the rights like the heterosexual people and face untouchability. For the ages their gender norms are not fixed. They are always in Question. In most cases they lead a nomadic life. In India, hijra is referred to as 'napunsak', 'khoja', 'menaka', 'aruvani', 'pavaiyaa' and 'maada, etc. To humiliate a male sometimes these terms are used as abuses. In India it is believed that being man sans masculinity is very shameful. To avoid humiliation and discriminations in this binary gendered society, many hijras lead double-life. Maintaining two different lifestyles (one in the home



and other outside the home) creates an identity crisis. Their culture, behaviour and religious practices are much different and unique. They live together in a household called 'Gharanas' led by 'Nayak' (top leader). The social status of hijras in community is unequal. Indian government takes some steps for the welfare of hijras. On 6 September 2018, section 377 was used as justification to mistreat and punish hijras, queers, and the LGBTQ + community. Recently Hijra people have had some helpful successes. In 2016 The Right for Transgender Persons Bill was passed. It is a major incident for the protection of Hijra community. Yet In the 2009 general election, India's Election Committee denied three Hijras' candidature until they identified themselves as either male or female. Kerala is the first state in India to bring out Transgender Policy to conclude the social disgrace attached to hijras to ensure equal rights for them.

**Masculinity in homosexuality:** Both in lesbian and gay relationship one partner is to play the role of masculine (thought masculinity) one. In romance or intercourse between the two, one who is (in most of the cases) more authoritative, older, physically stronger, more earner, more assertive is the mutual permissible male role-player for rubbing or to penetrate with the help of fingers, dildo or other. Between the partners the relation is more like the heterosexual. Even if they are married, one is to play the role of the figure like father, husband, etc in the family. Homosexuality never exceeds the patriarchy. In India homosexuality was considered unnatural but now the conception is changing. Because sexual attraction is mental, related to instinct also. Compulsory heterosexuality is social creation. So what was thought as natural is unnatural and vice versa. Gender role is more of a linguistic discursive and immaterial establishment. Sometimes, Indian parents are known to pressurize their gay sons to marry and continue to have female lovers. Immortality through bloodlines in grandchildren takes precedence over the son's personal choice and happiness.

**Stone-butch:** In spite of being a lesbian, stone butch shows female butchness or masculinity. She performs the role of male with the lesbian partner. In Indian culture she is not fit in the patriarchal norm. In intercourse a stone butch doesn't want to be penetrated. She prefers to have her genitals and certain areas touched in time of intercourse or day today life. Contrary to popular belief in India, stone butch does not inherently mean that she is extremely masculine. Many Indian males want to marry a protestive woman but not a stone-butch.

**Leather dyke boys, men:** It originates from gay culture. Whether a leather dyke daddy or son is a woman or a man is the Question. This question is unsolvable until they clearly fulfil the defined criteria of the hegemony for man and woman in the society.

#### INDIA'S LGBTI COMMUNITY FACES LEGAL DISCRIMINATION

Section 377(Indian Penal Code) criminalizes unnatural sexual intercourse, expression and identity. Supreme Court in September 2018, read down section 377 to legalize, between consenting adults' 'homosexual sex'--although it outlawed anal intercourse as against the order of nature. There is no clarity of what is unnatural sex. Then the charge should not be applicable for lesbians, transmen and those who do not apply penetration in their relationship. Heterosexual people may apply unnatural sex also. The irony is that to them it is considered as a matter of bed room. Bill of the rights for the protection of transgender Persons was introduced in parliament on July 19, 2019. The bill was unclear on a transgender person's right for self-identification though they are allowed to change their legal gender post-sex reassignment surgery and they have had a constitutional right to be registered under a third gender. Previously the bill promised for self-realized gender identity of transgender people. But this bill ordered the two-step process for legal gender recognition to apply for a "transgender certificate" which would require surgery and documentation by a medical authority. Trans is the matter of self gender feeling and thought. Then why



a trans-gender person should go through the surgery of the body? Another thing, Bill of the rights for the protection of transgender Persons was passed on 5th August in 2019. It fails to recognise (categorically) oblique familial structure. The bill suggests rehabilitation for those who are disowned by their family.

### WHAT IS MORE THAN FRIENDSHIP IN MASCULINE RELATIONSHIP

Slavery is owning human being as property. In most people's psyche, there is a hierarchy that being in an intense relationship is better than mere friendship or mere having a friend. What is in that 'more' that makes the friendship more intense is a point to think . Example: 'It is netter to have loved and lost / Than never to have loved at all.' The line is taken from *In Memoriam* (1850) by Tennyson. Here the love is the love of a male to a male with the romantic overtone. And when one thinks that his dear friend, his lover was coming, o then he is happy. Example: *When I Heard at the Close of the Day* (1860), Poem by Walt Whitman. Here Whitman makes friend and lover synonymous. This synonymity destroys the hierarchy between the romantic and erotic relationship and platonic friendship. In Indian context such relationships can be seen in 20th century films (see Hindi film *Dostana*) which celebrate friendship of two men and also the Indians' attitude towards gay people and towards extreme friendship. To get more information may read the book, *The world of Homosexual* (1976) by Shakuntala Devi. Yet still now if two men are very much friendly people start to suspect about them. They are made fun of in rural areas. Other male members keep safe distance from them to avoid to be suspected. Now the question is, what the romantic friendship or relationship gives. It gives us the right to own another human being as master own his slaves. More intensely it gives us the right to demand over others to give us what they don't have. In homosexual and heterosexual relationship and friendship whenever one says 'I love u', s/he actually means 'I own you, your body is my property'. I asked many gay couples in India; what makes their relationship so satisfying. They answered

like this: There is a mental connection between us. Our likings and disliking are same. Our relationship is more of an intellectual one (here 'need' is tried to be hidden to show the desire.) But whenever they are asked, 'If your friend or partner sleeps with other or have sex with other is that fine with you because your relation is mental?' They say, 'no', or there is no answer (here 'need' can be understood by the 'negation' or 'silence' that expresses the demand of the body.) By love, we enslave and/or be enslaved. It is unethical because love is to free people but here we see the matter of enslavement. Here what actually happens is that we say something and we think something else. We say, mind matters but actually in Butler's words 'body that matters.' This enslavement is solidified through the institution called marriage. The culture in which we live, in mere friendship there is something inadequate or lacking in something (need, + desire) which a romantic friendship or sexual relationship can provide (need + desire). To overcome this patriarchal conspiracy, we must value friendship as much as the romantic relationship so that friendship can get access into the romantic one. As Foucault surmised that in complexity, sexuality with the passage of time will continue to be reconstructed and redefined; too in India.

### MASCULINITY IN INDIAN ACADEMIA:

Pedagogy in schools and colleges allows a little scope for alternative ideas about sexuality to be expressed. The patriarchal teachers prefixed the ideas. The matter is minimally spoken and thought of. Outside the curriculum the scope is more available. The unavailability of the toilet for other than the boys and girls in the campus is the testimony easily to be perceived that the queer expression is choked by binary gender system. The department of English in most of the universities in India chose largely foreign texts as their case study. Ruth Vanita in an interview says that queering is part of everyone's life, not just those who are identified. To widen the thought feminist politics should take the poststructuralist turn. Dr. Niladri Ranjan Chatterjee (the department of English in the University of Kalyani) proposed a





course: 'New Gender Study.' Still now it is going on. The purpose is to understand how queering is present in this way or that in our culture and how masculinity is politically used as patriarchal tool. Mr. Chatterjee includes chapters on masculinity from Firdasu Kanga's book, *Trying to Grow*, and Cora Kaplan and David Glover's book, *Genders*. He intends to keep disability as a part of the study and raises question on the relation between masculinity and performance. In Indian masculine culture, the established discourse is stronger than performativity. In India there is a gender identity (male) beyond performance of gender role.

## CONCLUSION

Indians are becoming aware of the fact and refuse to be trapped by the binary of the male and female. The idea is becoming prevalent that identity is how a person identifies the self, regardless of orientation or sexual desire and behaviour. Behaviours and sexuality of hijara community, demi guys, demi boys and other people who are not following the gender role assigned at birth and non-conforming to the established sexual discourse are not to be neglected because they show the more gender possibility; possible way of identity, sexuality, discourse, etc. The slogan of 'equal right for all' is becoming more popular breaking the age old belief of masculinity as authoritative one. Without male partner one can have test tube baby, children by adaptation and baby with the help of IVF (in Vitro Fertilization) donor. So there is the possibility to avoid the patriarchal trap of masculinity and compulsory heterosexuality. In India Public visibility and understanding of queerness and knowledge of LGBTQIA + is increasing. This is the time of celebration of whatever sex or gender you belong. Durex's record shows that a growing number of Indians are pursuing multiple partners. 28% of his research population revealed that they had slept with more than one partner. India is slowly becoming more liberal towards sexuality.

## REFERENCES

1. Bakshi, Kaustav, and Rohit K Dasgupta. *Queer Studies: Texts, Contexts, Praxis*. 1st ed. Orient BlackSwan, 2019.
2. Feinberg, Leslie. *Stone Butch Blues: A Novel*. Ithaca, N.Y.: Firebrand Books, 1993.
3. Dasgupta, Rohit K. *Digital Queer Cultures In India*. 1st ed. London: Routledge, 2017.
4. Macmillan, Palgrave, Ruth Vanita, and Saleem Kidwai. *Same-Sex Love In India*. New York: Palgrave Macmillan, 2016.
5. Desouza, Nicola. 'Not A Tomboy, A Lesbian Or A Hijra But A Transman'. 2016, <https://www.opendemocracy.net/en/5050/gender-in-india-not-tomboy-lesbian-or-hijra-but-transman/> Nicola Desouza 20 October 2016. Accessed 3 July 2020.
6. Bhargava, Rajeev. "India'S Culture Of Toxic Masculinity". *The Hindu*, 2020, <https://www.thehindu.com/opinion/oped/indias-culture-of-toxic-masculinity/article29262252.ece> © THG PUBLISHING PVT LTD.
7. Das, Keya. "A Chronicle Of Sexuality In The Indian Subcontinent - Keya Das, T. S. Sathyanarayana Rao, 2019". *SAGE Journals*, 2020, <https://journals.sagepub.com/doi/full/10.1177/2631831818822017>.
8. Chakraborty, Kaustav, and Rajarshi Guha Thakurata. *Article For Special Supplement Of Indian Concepts On Sexuality On Indian Mental Concepts*. 2013.
9. Mahajan, Priyanka Thukral et al. *Indian Religious Concepts On Sexuality And Marriage*. 2020,