

# Globalization, Social Inequality and Third Gender: A Study of Lucknow City

## ABSTRACT OF Thesis

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## *Abstract*

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It has been more than almost thirty years of globalization in a developing country like India. The influence of globalization can be traced on various institutions, groups and communities in the society. The society has undergone transformation changes in cultural, political, economic or technical realms. These changes happening in our society is due to the impact of globalization. It has both positive as well as negative effects. Globalization is not only an economic phenomenon but it also affects cultural, social, political, and religious life. One of the main issues of discussion is the relationship of globalization with increasing or decreasing inequality. We live in an unequal world and there is an abundance of social problems which is caused by inequality. In Indian society where everyone is growing, there is one section of this civilized society where issues are piling up like garbage and they go unnoticed. This section is called the 'marginalized section' of the society because they suffer from more psychological and health problems as compare to other groups of society. These people are ignored based on socially, economically, politically and legally. Marginalized people are never considered a part of the society and they are excluded from services, programs and policies of the government. The third gender in India is considered one of the most marginalized groups having a little social importance. The third genders are constantly peered down. Members belonging to the third gender face a lot of discrimination and inequality because of traditional social set up.

They are excluded in participation at every level and face more social inequality in comparison to other marginalized sects of the society. The reason for this inequality is a lack of awareness about their gender identity and lack of social acceptance for them. As there are only binary classification of sex and gender i.e. male or female. And those who do not conform to this categorization are considered as a social deviant. A society may treat individuals differently based on age, gender, religion, skin colour, education, etc. All these differentiations are marked under social inequality. Social inequality is like the difference in the distribution of rewards among individuals. In most societies, social inequality is transferred from one generation to another. In other words, social inequality is like an inequality created by society in which the third gender has been facing inequalities since generation. Today the third gender is

fighting for their rights and because of globalization; society is getting aware of the struggles existing in different societies.

The impact of globalization on the third gender can be seen in every aspect. Globalization is considered a double-edged sword as it has both positive as well as negative effects. Globalization has brought significant changes in the life of people, which has created various possibilities for human development and created enormous opportunities. The positive impact of globalization is seen in the case of the third gender by gaining acceptance in society and attaining a place and name in different fields or streams like politics, media, education, administration, etc. The use of media has promoted the third gender also and gives them a platform to help themselves. It is found that the third gender is evolving in different sectors. However, still, there are some hurdles, problems, exploitation and inequality which make all of us think and analyse the situation. To understand this perspective, the study has been undertaken to examine the types of social inequality they face in their life and to assess the role of globalization on the third gender.

The conceptual framework of the study mainly constituted of globalization, social inequality and third gender. Globalization term is used for describing movement in investment funds, ideas, goods and business beyond domestic and national boundaries and affects on increasing interdependence and interconnectedness between people, ethnic groups, cultures, government institutions and organizations. According to Anthony Giddens, the concept of globalization means 'time-space distancing'. Giddens has defined time-space distancing as 'the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa'. Globalization has created global concern and grabs focus on local issues. Globalization is a driving force that is changing society and this has created lots of confusion in the minds of academicians, social thinkers and others many more because globalization has acted as an opportunity as well as a threat. In cultural terms, globalization has increased cultural interconnection across the globe because of media, migration of people and tourism. Still, somewhere it has increased as well as decreased the gap within and among the countries along with this increased economic stability increased in social inequalities was also seen.

Social inequality is a universal phenomenon that exists in all societies of the world. In our Indian society, some sections or groups are highly privileged and others are still lagging. In humans and our society, inequality had been ubiquitous either through a simple level of differentiation or through complex stratification. All societies have classified their members between males and females and treat them differently according to it. The society also treats its members differently based on age, religion, skin colour, physical strength or educational achievement. This differentiation is called social inequality and it is the unequal distribution of rewards, resources and position. Judo Mathras defined social inequality by emphasizing upon the unequal distribution of social rewards. According to him, “Social inequality is that inequality in the distribution of social rewards, sources and benefits, honour and esteem, rights and privileges, and power and Influence which is associated with differences with the social position”.

In Indian society, social inequality is witnessed more in marginalized sections as compared to other sections or groups of society. Now in the current scenario, the third gender is also termed as a marginalized group. The third gender is differentiated because of their different gender identity and because of their unusual appearance and unusual behaviour. This difference caused due to a different gender is the kind of social inequality they face in society and this inequality is called gender inequality. The third gender is a concept which defines or categorizes individuals as neither man nor woman. According to the World Health Organization, an individual who does not fit into either male or female sex categories is called “third gender”. The Supreme Court of India has declared transgender as those who identify themselves as neither male nor female to be the third gender in Indian law and provided them with the same rights in education, health care, welfare and employment as other men and women get in these sectors. The declaration of the term *third gender* is linked with the *hijra* community, which covers the transgender, transsexuals, eunuchs, transvestites and cross-dressers.

The third gender is facing many types of inequalities from the earlier time and gender is considered as the main factor of social inequality where people are against discrimination based on their gender. Sex or gender has always been a factor in social inequality. The third gender is discriminated against due to their different gender expressions and their gender-variant, which makes them prone to face different types

of inequalities. Third gender people in India face many difficulties and they have gained a bit of tolerance from the past decades. These people remain in the closet and feel discriminated from family, friends, school, etc. Reports of honour killings, attack, murder, rape are very common in India. From 2014 transgender people got permission to change their gender and register themselves under the third gender category without having sex reassignment surgery. Particularly some states protect hijras by providing them with housing programs, pension schemes, free operations in government hospitals and many more. The third gender is the most marginalized group of our society and they need help to get over this margin so that they do not face any more inequalities and get the power to join the mainstream society. Third genders are also a part of our society; even their existence can be traced from our ancient history. They have enjoyed a very reputed and respected life in the past but today's scenario has changed. According to the current population census 2011, the third gender constitutes about 5 lakh in India, but still, they are facing inequality, violence and discrimination from the family and society. Even in the sociological context, we have seen this inequality. There is very few researches done on them and most of the works were on aspects like medical, laws, gender variance, status, etc.

It is imperative to sum up the reviews made by the investigator. In the review of literature, an analysis of different books, reports, articles and research papers was done. This literature review consists of ten sub-themes like books, autobiography/biography, NGO report, laws, health, education, problems faced by transgender, gender identity/gender justice/status issue, socio-cultural and other perspectives. Other perspective includes work on their psychological aspect, transgender theory, their emotions, discrimination in the workplace, historical perspective and literary review. There are some studies specifically on third genders that have been included in the literature. However, few studies have portended the direction for research like Gayatri Reddy, Dr. Piyush Saxena, Gilbert Herdt and Serena Nanda. By viewing these different works, it is found that every researcher has focused on their socio-cultural aspect, health issues, law perspective, historical background, gender identity issues, violence and problems they faced in society. But no one has done an in-depth study of phases/levels of inequality they face in our society after considering the significant impact of globalization and being accepted by the Supreme Court as a new gender i.e. third gender. After the decision made by the Supreme Court of India work related to their human rights has increased. But till

today, no results were found even after such works. There is no in-depth work done on the third gender community in developing city Lucknow of Uttar Pradesh. There is a long way to go for providing facilities and acceptance to this community. They have to face inequality, harassment, violence and barriers in both the public and private sectors. The above section has explained the work related to the third gender and after reviewing different works of literature, the researcher has identified the gap of knowledge and the problems related to them.

In the Indian society problems are piling up like garbage and they need attention. Third Genders are excluded from enjoying human rights and whatever is the benefit of society do not reach the society of the third gender. As now the court has given them their own separate identity and equality they still facing many problems. After giving them equal rights to vote and having a separate column in Passport, Aadhar Card, Educational form etc they have not attain that equity which they really want by our society. Our Indian society accept them or call them for taking their blessings for the new married couple or for a new born baby but if we ask the society for their acceptance, so no one is yet not ready for this. With the increasing impact of globalization our Indian society is going on a process of change but what about in the case of third gender. Why still they are facing the problem of inequality? Very few work/study has been done on third gender case i.e what is the impact of globalization on them and what kind of social inequality they are facing in present. We can see the increasing impact of globalization in our cities like Lucknow and according to the report of Indian Census, more population of third gender was recorded in Uttar Pradesh. By considering Lucknow as the capital of Uttar Pradesh and for getting a proper data as well as for understanding the impact of globalization and its linkages with social inequality in society, I have taken Lucknow city as my study area for my research work. Related to my work I have some objectives and hypotheses which are as follows:

### **Objectives**

The main objectives of this study are-

1. To understand the theoretical perspective on globalization, social inequality and the third gender.

2. To analyse the family structure and socio-economic status of the third gender in Lucknow.
3. To explore the various dimensions of social inequality faced by the third gender in Lucknow.
4. To assess the transformation of the third gender occurred due to the impact of globalization in Lucknow.

### **Hypotheses**

To realize the above objectives following hypotheses were formulated-

1. Family structure and functions prevailing among the third gender is not similar to the rest of society.
2. Their socio-economic status is still very low after the rising impact of globalization.
3. The third gender people face social inequality.
4. The transformation has occurred in the life of the third gender due to the impact of globalization.

The research area of the study was the different areas of Lucknow city. The selection of respondents was a crucial part of this research and finding respondents was a challenging task as they were scattered in different areas of Lucknow and inaccessible to locate. The areas where respondents traced are Alambagh, Krishnanagar, Rajajipuram, Para, Khadra, Daliganj, Purana Quilla, Jankipuram, Hazratganj, Charbagh, Hussainganj, Indira Nagar and Gomti Nagar.

For collecting the data the study was conducted in Lucknow city of Uttar Pradesh, India. The intensive fieldwork was done in which descriptive and explanatory research design was used. The study was conducted in three stages: first stage was pilot study, second was using of interview schedules and the third stage analysis and interpretation of data with the help of SPSS. Overall, the present study was a mixed method approach. Indian Census has never recognized third gender in census data. But in 2011, third gender was counted. The total population of transgender was

4,87,803 i.e. around 4.9 lakh. And according to the Indian Census report the highest proportion of third gender was in Uttar Pradesh i.e. 28%. The sample size is 120. Third gender in Lucknow was scattered in many places and due to absence of their exact location and inaccessible of third gender population, a Purposive and Snowball sampling method was used. The tools used to collect the general and specific data are pilot study, sampling method, interview schedules, observation, focused group discussion, key informant and recording. The main technique of data collection was through Primary and Secondary sources. The main primary sources are: Semi-Structured Interview Schedule, Case Study, Non-Participant Observation, Focused Group Discussion, photography and recording. And the secondary sources are: Census Report, NGO's report, various research journals, Proceedings of seminars and conferences, Working and Occasional research papers, Media reports and other publications.

Third gender persons are one such group of people who have been marginalized in many societies. Research shows that third genders are always overlooked communities. Third genders still float beneath the surface, most of them invisible, like the unseen portion of the iceberg. Third gender people have existed in every culture, race, and class since the story of human life has been recorded. . They held positions of power in Mughal courts and are referenced in Hindu scriptures and ancient myths as having special powers. That's why the third genders or hijras are called today to offer their blessings at weddings and births which is known as badhai. While the visibility of transgender people is increasing in cultures, but they still face severe discrimination, stigma and systemic inequality. Some of the specific issues facing the transgender community are Lack of legal protection, Poverty, Harassment and stigma, Barriers to healthcare, lack of Identity Documents, discrimination with regards to education, employment, etc. They face threatening environment in schools, which leads to significant drop-out rates, with very few trans people advancing to higher education. This means many Hijras are not educated or uneducated and consequently find it difficult to get jobs. Even from police, they face physical and verbal abuse, forced sex, extortion of money or material and arrests on false allegations. There have been some progressive steps taken to improve their quality of life but this has come after years of crushing social stigmatization, abuse and general derision from the wider community. By doing research, we can spread awareness in our society and to improve the status of transgender people, we need a holistic approach to stop

inequality. As individuals, we believe that our most significant contribution to this cause is to stand up and speak whenever societal norms do not live up to our morals. Another important thing is to prohibit bullying and create gender-neutral bathrooms in public spaces and at work.

There is need to understand the different theories of globalization and social inequality related to the third gender. In this research, it is necessary to know that researcher has primarily studied the hijra community and not gay men, lesbians, bisexuals or the rest of the sexual minorities in India. The main theoretical perspectives concerning globalization, social inequality and third gender are scapes of globalization given by Arjun Appadurai i.e. Mediascape and Ideoscape. Along with that, approaches like the Biological approach and Cultural approach were explained to understand social inequality. Arjun Appadurai has described that how globalization had been evolving and how it had influenced people around the world. He has explained globalization impact through culture flow with a concept of 'scapes'. Through the Arjun Appadurai theory of globalization (scapes theory) i.e. Mediascape and Ideoscape have described here to elaborate about how the media and ideas have helped to spread their culture and how they got acceptance in society. Further, the cultural and biological inequality approach related to the third gender was explained. The present study has made the use of the cultural and biological inequality approach for understanding the stigma or inequality attached to the third gender community and how the culture has bound the third gender for only giving blessings by visiting people's homes on some festive occasion. But people also have a fear of their power of cursing. As they were accepted for their functional utility only but they were always considered as an outsider for the society. Besides this, in a biological context, only two genders were mentioned and taught i.e. male and female. And the person who does not fit in this category was assumed as abnormal for them. Due to this biological gender difference, they faced many other problems from society and everyone.

The analysis of the family structure and socioeconomic status has been done. Through research, it is found that the family structure which is present in the third gender community is different from the other family structure found in Indian society and their socioeconomic status was also low. Within their family, the guru-chela relationship is necessary for them and acts as a primary axis of kinship. The type of

family found within the third gender community and the various relations that exist in their community were guru, chela, mother, daughter, brother, sister etc. Third genders consider another third gender as their “family” and they are neither linked with the consanguineal kinship (blood) nor with affinal kinship (marriage). Third gender people are connected due to their biological similarity and same interest level because they have same-sex, same problems, same occupation and the same level of thinking. This family which is formed by third gender themselves due to their same level of interest and their relations formed between members is fictive so it can be called as Fictive Kinship and their family can be termed as “Family of Interest”. While doing research, it was found that beyond this family structure, two types of families exist within their group based on their residential pattern. In Indian society, based on residence pattern, the family is also divided like matrilineal, patrilineal, neolocal, avunculocal, etc. In the third gender the family based on the residence is divided into two types Gurulocal and Chelalocal. Even the impact of globalization can be seen on the family structure of the third gender also. From the data, it was analysed that due to the impact of media, education and ideas the changes were seen in their family structure and the pattern of residence was changing in the third gender of Lucknow city.

Another section covered was about the socio-economic status life of the third gender of Lucknow city and it has focused on their age, religion, education, marital status, occupation, income, mode of saving, ownership of house, assets in household and vehicle. In this discussion, it is analysed that the socio-economic life of the third gender of Lucknow city is very low as compare to other groups that exist in our society. The maximum of the third gender was illiterate. A maximum number of the third gender does not have any other occupation rather than taking badhai on marriage, birth, mundan and new house buying ceremonies. Third gender chelas of Lucknow city live with their guru maa because of inequality while taking a house on rent and some do not have such income so that they can afford it. It is also analysed that guru maa has all facilities or assets in their home as compare to the chelas house. All this is because of the income distribution among guru and chelas in the ratio of 70:30. The change in marital status was also found. In the third gender community, they were not allowed to have a relationship or get married but many of the respondents have reported about their relationship and few of them have accepted about their marriage. But they have hidden this reality from their guru because of their

community rules. By analyzing another section related to socio-economic conditions like income, assets etc it was found that guru has better living standards than chelas due to the unequal sharing of income. In this section, the second hypothesis was partially accepted and partially rejected because the socio-economic condition of the guru's in the third gender community is good but the chelas economic condition is meager and they have to face problems for their survival.

Social inequality is a kind of difference created between the members of the society. Inequality is not a homogenous phenomenon but a collection of problems. The third gender also faces many types of social inequality in all spheres of life due to their different gender. This inequality has made them an isolated and marginalized section of the society. The various dimensions of social inequality for the third gender were measured in areas like in socialization process, schooling, health practices, access to public utilities, bureaucracy, media reporting, group behaviour and other. The analysis was done that how the third gender has faced inequality from their birth and till their death. Data related to socialization shows that they have faced inequality from their biological family, in accessing public services, bureaucracy, social media, within their group, buying vehicle or house and making of identification document. In the absence of family support, they have faced violence and inequality from police, in accessing public services or buying something. Due to these reasons, their rights got violated, which needs to be focused. And there was a need of equal acceptance by the people in society rather than on official documents. Hence in this context, the hypothesis was entirely accepted i.e. the third gender has to face lots of inequality in their whole life and every sphere.

Globalization is the process of interaction with people worldwide. It has increased social integration by providing equal opportunity to women, third gender and other minority section of society. The third gender has gone with tremendous transformation or changes. Transgender existence lies in Hindu Mythology and other religious texts. Even during the Mughal periods, they have enjoyed a powerful position. But after the entering of Britishers in India they were tagged as a criminal community. After Independence, in 1949, the law was repealed but still, the third gender community was mistrusted and got excluded from the family and society. In the current phase, they have gained recognition in the Constitutional way but the social acceptance is still lacking. They have travelled a long way of transformation to

get this acceptance in society. The impact of globalization has made them travelled from the rejected phase to the acceptance phase. It was analysed how the judiciary, social movements, education and media have helped them to show their existence in society. The Indian Constitution's decision journey from making homosexual criminalize to making it decriminalize and by giving them social acceptance by considering their gender as a third gender tag has helped them to get transformed from one stage to another. The social movements have started in the world and then moved to India due to which they have shown their existence in society. Globalization has an impact on the LGBT movement and it has made its place in India too and helps third gender people to get their rights. Many movements related to feminism, gay and lesbians have been fighting for social justice and this has given way to third gender acceptance. The education and media have also played a significant role in the recognition of the third gender in India. Due to this, they got acceptance and have attained some positions in different fields and marked their place in the mainstream of society. Many of the respondents of Lucknow were also the example of transformation. Due to the impact of globalization, they have started working beyond their professional occupation i.e. begging. They are now the example setter for their community and whole society. Hence, the fourth hypothesis framed that due to the impact of globalization, there is a transformation of third genders was entirely accepted.

The impact of globalization on India can be seen positively as well as negatively also. Some areas got benefitted while some have to suffer and this has forced the government to put some more efforts to reduce the negative impacts. The globalization was beneficial for society by remedying the distortions and bringing down gender inequality and brought the concept of equal opportunities for the third gender in every field. The speed of globalization is slow, but it is improving the position of the third gender in our society. Despite such inequality for the third gender in India, they have achieved some milestones by attaining positions in different streams. For bringing them in mainstream they have got a job offered in government sectors also. But these few individual achievements are not sufficient and do not reflect the overall condition of the third gender. There is a need to take more steps by the government of India, the state government and other agencies or institutions of our society for ensuring their better life.