

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

**Thesis**

SUBMITTED TO THE  
BABASAHEB BHIMRAO AMBEDKAR UNIVERSITY  
LUCKNOW

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UNDER THE SUPERVISION OF

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UTTAR PRADESH, INDIA

**2020**

## DECLARATION

I, Ishdeep Kaur Bhandari, declare that the work embodied in this thesis entitled "**Globalization, Social Inequality and Third Gender: A Study of Lucknow City**" has been carried out by me, under supervision of **Prof. Birendra Narain Dubey**, Department of Sociology, Babasaheb Bhimrao Ambedkar (A Central) University, Lucknow.

The work included in this thesis has not been submitted for any other degree and unless otherwise stated, is all original. I have duly acknowledged all the sources used by me in the preparation of this thesis. I also declare that the thesis is essentially free from all kinds of plagiarism.

Place: Lucknow

Date: 29/06/2021



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## CERTIFICATE

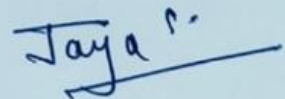
This is to certify that the thesis titled “**Globalization, Social Inequality and Third Gender: A Study of Lucknow City**” submitted by **Miss Ishdeep Kaur Bhandari** is an original research work and has not been previously submitted in part or full for the award of any other degree or diploma to this or any other university.

This thesis submitted to Babasaheb Bhimrao Ambedkar University Lucknow, satisfies all the requirements as stipulated in the *Doctor of Philosophy (Ph.D) regulations- 1999 as amended in 2008/2010/2013* and it is fit for submission and evaluation for the award of the degree of Doctor of Philosophy of the University.

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Date: 29/01/21



**Ishdeep Kaur Bhandari**

## **PREFACE**

In the current scenario, our societies have witnessed transformative changes and these changes happening in our society is due to the impact of globalization. Globalization has different effects on different countries and has brought positive as well as negative changes in society and influenced people's life also. Globalization has made its impact on every individual and every community. In Indian society where everyone is growing, there is one section of this civilized society where problems are pile up like garbage and they were unnoticed. This section is called the 'marginalized section' of society. One of the most discriminated section of the society is the 'third gender' or the 'kinnar samaj'. The reason for this inequality is due to the lack of awareness about their gender identity and lack of social acceptance for them. In Indian society, the third gender was facing social inequalities from generation to generation. Globalization has both positive as well as negative effects and the positive impact of globalization was seen in the case of the third gender by getting acceptance in society and attaining place and name in different fields or streams like politics, media, education, administration etc. It is found that the third gender is evolving in various sectors. However, there are still some hurdles, problems, exploitation and inequality which make all of us think and analyse the situation. To understand the perspective, the study has been undertaken to investigate the types of social inequality they face in their life and to assess the role of globalization on the third gender. This study has also examined the family structure of the third gender which is considered as the different of all the family structures found in Indian society.

The study was conducted in Lucknow city with the help of snowball and purposive sampling with the target of 120 sample size. In this research, exploratory and explanatory research design has been used to figure out the areas of globalization and social inequality in the aspect of the third gender. Through this method, the problem was approached by a systematic interview method, case study method, non-participant observation, key informant and focussed group discussion. Besides this, the help of secondary sources was also taken like newspapers, census reports, autobiographies, NGO's report, various research journals, proceedings of national and international seminars and conferences, working and occasional research papers, media reports and other publications. Final data leads to the processing and analysis

process.

The present research consists of five chapters arranged in a systematic sequence. The first chapter presents an introduction to globalization, social inequality and third gender with the literature review, research area, research methodology and significance of the study. A detailed theoretical perspective of globalization and social inequality related to the third gender was discussed in the second chapter. The third chapter presents a Family structure and socioeconomic status of the third gender. Next, the fourth chapter deals with the Dimensions of Social Inequality faced by the third gender. Further, the fifth chapter discusses about the Globalization, Transformation and Third Gender. The last section is the Conclusion of the research with some suggestions. Proper references on the study were given. The interview schedule and some photos related to fieldwork were given in last as Annexure.

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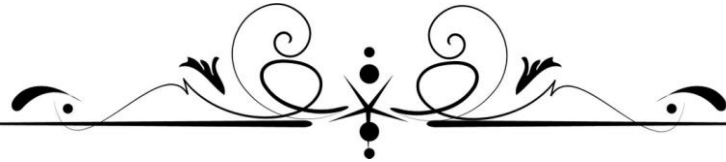
## **LIST OF ABBREVIATIONS**

ABVA	-	AIDS Bhedbav Virodhi Andolan
ABVP	-	Akhil Bhartiya Vidyarthi Parishad
ACT UP	-	AIDS Coalition To Unleash Power
AD	-	Anno Domini
AIDS	-	Acquired Immune Deficiency Syndrome
APCOM	-	Asia Pacific Coalition on Male (Sexual Health)
BC	-	Before Christ
BJP	-	Bhartiya Janta Party
CPVF	-	Civic Police Volunteer Force
DAWN	-	Development Alternatives with Women for a New era
FtM	-	Female to Male
GLAAD	-	Gay and Lesbian Alliance Against Defamation
GLF	-	Gay Liberation Front
GLVF	-	Gay and Lesbian Victory Fund
HIV	-	Human Immuno Deficiency Virus
HRC	-	Human Rights Campaign
ID	-	Identification Document
IGNOU	-	Indira Gandhi National Open University
ILGA	-	International Lesbian and Gay Association
ILO	-	International Labour Organization
LFL	-	Lesbian Feminist Liberation
LGBT	-	Lesbian Gay Bisexual Transgender
LGBTQ	-	Lesbian, Gay, Bisexual, Transgender & Queer
LGBTQIA	-	Lesbian, Gay, Bisexual, Transgender, Queer, Intersex & Asexual
LLDF	-	Lambda Legal Defense Fund
M.P	-	Member of Parliament
MGNREGA	-	Mahatma Gandhi National Rural Employment Guarantee Act
MtF	-	Male to Female
NACO	-	National AIDS Control Organisation
NALSA	-	National Legal Services Authority
NCC	-	National Cadet Corps
NGLTF	-	National Gay and Lesbian Task Force

NGO	-	Non Government Organization
NOW	-	National Organization for Women
NSS	-	National Service Scheme
OBC	-	Other Backward Class
SHG	-	Self Help Group
SPSS	-	Statistical Package for the Social Sciences
SRS	-	Sex Reassignment Surgery
STAR	-	Street Transvestite Action Revolutionaries
TG	-	Transgender
TRP	-	Television Rating Point
UN	-	United Nation
UNAIDS	-	United Nations Programme on HIV/ Acquired Immune Deficiency Syndrome
UNCS	-	United Nation Security Council
UNDP	-	United Nations Development Programme
UNESCO	-	United Nations Educational, Scientific and Cultural Organisation
WAC	-	Women's Action Coalition
WHAM	-	Women's Health Action Mobilization
WIDE	-	Women in Development Europe

## GLOSSARY

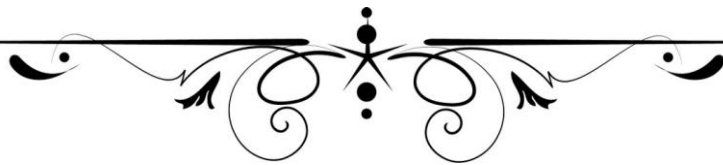
S. No.	Terms	Meaning
1.	Badhai	The donations given to hijras when they perform for the birth of a male child.
2.	Bahuchara Mata	The goddess worshiped by the hijras.
3.	Chela	Literally, disciple/student. Refers here to the junior members of the hijra community.
4.	Deen	The Urdu word for religious duty; uttered by the elders at hijra initiation ceremonies.
5.	Dera	Third Gender/Hijra Home or Household.
6.	Gaddi	Chair headed by a leader or guru.
7.	Guru	Literally, teacher or spiritual guide. Refers here to the senior members of the hijra community.
8.	Hijra	Hijras may be eunuchs with partial surgical sex reassignment
9.	Jamat	The council of third gender/hijra elders where they gather to make important decisions.
10	Naik/ Nayak	Chief. Each third gender/hijra house has a naik/nayak, and they decide on policy for the third genders.
11	Roti	Literally food. Refer to funeral/death ceremony in third gender.

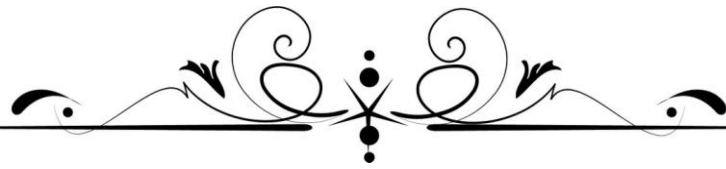


*This work is dedicated to*

*My Mother*

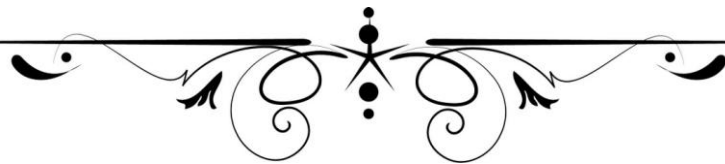
*Late Manjeet Kaur Bhandari*





# *Chapter-1*

## *Introduction*



# *Chapter-1*

## *Introduction*

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In the present world, our societies have witnessed transformation due to changes in cultural, political, economic or technical realms. These changes happening in our society is due to the impact of globalization. Globalization is not only an economic phenomenon but it also affects cultural, social, political, and religious life. Globalization has brought significant changes but in some cases, it has created inequality. 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. One of the most discriminated sections of the society is the ‘Third Gender’ or the ‘Kinnar Samaj’. They are considered as one of the marginalized groups and everyday they face many problems like social and economic marginalization due to their different gender identity.

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 a lack of social acceptance for them. As our social structure consents to only a 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, sex, religion, skin colour, education, etc. All these differentiations is marked under social inequality. Social inequality is like the difference in the distribution of rewards among individuals. In most societies, social inequality is built in such a way that it 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. Globalization has created new possibilities for sexual identity by dwindling of traditional form and progressing in new ways. 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. 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.

### **Conceptual Framework of Globalization, Social Inequality and Third Gender**

This section deals with the overview of the keywords of the research and the concepts used in the research work like globalization, social inequality and third gender. An attempt to conceptualize the term globalization, social inequality and third gender is done here.

#### **Globalization**

The term globalization is an evolving term and has changed over time and reflects its multi-faceted character and it is considered as a complicated concept. Globalization plays a substantial role in shaping global culture and generally used as an umbrella term to describe the economic, social, technological, political, etc. This 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.

The term globalization means different contents and different means from scholar to scholar. The genealogy of the term 'globalization' reaches back to the 1920s. It is possible to identify the precursors of contemporary global theory in the writings of luminaries such as Immanuel Kant, G.W.F. Hegel, Karl Marx and George Simmel. At the same time, the study of global history has its roots in the historiography of civilizations with considerably less than planetary extent (Splenger, 1918; Toynbee, 1934-61; Robertson and Inglis, 2004; Browning, 2011). According to Bhardwaj, the globalization term is very vague and unambiguous because its interpretation varies. It is not limited to the economic process only but also incorporates social and political phenomenon. Yogendra Singh (2000) says that globalization expands the scope and speed of cultural interactions across societal boundaries; the incidence of migration and emergence of the cultural diaspora brings about intense cultural, social and economic interactions. This is made possible due to the telecommunication revolution but the cultural processes that it sets into motion acquire significance, related as these are to the possibilities of cultural assimilation, adaptation, integration or conflict in course of cultural contacts.

### **Definitions of Globalization**

Globalization is one of the most debated issues in the present scenario. Globalization is viewed differently by different people. No single definition is universally accepted. According to Amartya Sen, Globalization has enriched and benefited many people. Even the United Nations has predicted that poverty further can be removed in the 21<sup>st</sup> century through globalization. According to Tony Hopkins and Christopher Bayle, globalization is not only the exchange of trade but also of ideas and knowledge. Globalization is not a one-way process. It is believed that globalization started thousands of years back. As the hunter-gatherers did trading with their neighbouring villages and eventually, this developed into globally interconnected societies of today. As globalization is not a new development, it has been defined in several ways, as the mobility of goods, technology, services and capital all over the world. It is also marked as the diffusion of commodities and ideas. According to Anthony Giddens, the concept of globalization means 'time-space distanciation'. Giddens has defined time-space distanciation 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' (1990). Globalization is growing day by day and Anthony Giddens assumed this as a part of the human evolution of social life. The Encyclopedia Britannica says that globalization is "the process by which the experience of everyday life ... is becoming standardized around the world." Joseph Stiglitz (2002) in his book 'Globalization and its Discontents', defines globalization as "the removal of barriers to free trade and the closer integration of national economies and he believes that it can be a force for good that has the potential to enrich everyone in the world, particularly the poor, but the way it has been managed (especially the international trade agreements) needs to be rethought". Globalization can be seen as the efforts done by the peoples to interact and share things all over the world. For David Held and others in their 'Rethinking Globalization', globalization is "a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions".

There are different definitions of globalization that are multifaceted. Steve Smith and John Baylis in their book 'Introduction: The Globalization of World Politics', defines globalization as: "The process of increasing interconnectedness between societies such that events in one part of the world more and more have effects on peoples and societies far away. A globalized world is one in which political, economic, cultural, and social events become more and more interconnected, and also one in which they have more impact. In other words, societies are [affected] more and more extensively and more and more deeply by events of other societies ... the world seems to be shrinking."

According to John Tomlinson, it is "complex connectivity". In his book *Globalization and Culture*, he has discussed the type of relations globalization has with culture and focus on "why culture matters for globalization and why globalization matters for culture". Tomlinson believes that with the emergence of globalization, there is more "physical mobility than ever before, but the key to its cultural impact is in the transformation of localities themselves". From these definitions, it is revealed that globalization is a complex process in which there are world relations and by imposing the values, aims, and ideas of power it will affect the world. In the article "The Globalization of Nothing", by George Ritzer, has mentioned that "attitudes toward globalization depend, among other things on whether one gain or losses from it". By

this, globalization can be taken as a multidimensional process through which significant changes can be seen in social, economics, politics, culture and many more.

Globalization has both positive and negative impacts 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. Globalization's existence can be traced back to the very early years and in India also, the impact of globalization can be witnessed in history. Globalization has different effects on different countries because of their distinct culture, history, traditions and priorities. Globalization has made its impact on every individual and every community. The new institutional innovations that globalization may bring about in society are: market, trade and finance, communication and media, technology and science, migration and inter-cultural transactions (Yogendra Singh, 2000). Historically, it was found that many explorers used to visit India for trade and business through seaways. This trading had brought the movements of goods, technology, economy, ideas and information across national borders. It is a kind of phenomenon that expands integrating and interconnectedness in the world. There is an interconnection of cultures due to the flow of people and the growth of mass communication. As a result, we can see the people and culture of different places inhabiting the same physical terrain. Some differences and effects of globalization can be seen in Indian culture. India got freedom from British rule in 1947 and we made our constitution through which all human beings are treated equally. From then onwards, India has witnessed a phase of growth and progress. The social reformers have also helped us get freedom from our old traditions like Child marriage and Sati-Pratha. Women got freedom and the right to education. People became aware of their rights and they started working due to which the living standard of people improved. In social structural terms, globalization is a historical process of transition and it has impoverished and enriched some people and increased human awareness, increased communication levels and formation of international institutions occurred. 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**

Social inequality is a universal phenomenon that exists in all societies of the world. All societies have classified their members between males and females and treat them differently according to it. 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. Social inequality occurs when resources in a given society are distributed unevenly, typically through norms of allocation, that engender specific patterns along the lines of socially defined categories of persons (Wikipedia). Social inequality is existing for long years back in society and this inequality has created tensions, conflicts, violence, injustice and oppression among people. Social inequality is built like a social structure or social differentiation in societies and it is passed down from generations. Social inequality is linked to race, gender/sex, ethnicity, income and education.

In our Indian society, some sections or groups are highly privileged and others are still lagging. The highly privileged groups with higher status have access to all the facilities and attain all the advantages. Still, people with lower status are deprived of these facilities and these benefits. Despite the equal contribution to the growth and development of social living, unequal distribution of profits between people was done. In humans and our society, inequality had been ubiquitous either through a simple level of differentiation or through complex stratification. It has been recommended by reformers and political leaders that the disadvantaged groups should be given special privileges for their growth and upliftment. Many provisions were added in the Constitution of India for the disadvantaged or underprivileged groups and minorities to remove social inequality towards them based on gender, class, religion, caste, etc.

**Definition of Social Inequality**

Sociologists see society as a stratification system of power, prestige and privilege which leads to a pattern of social inequality. Inequality leads to unequal access to resources like job, property, education, health care, land, government policy, etc. Social inequality is like socially created inequality.

Duberman (1976:5) examined the earlier literature on social inequality and concluded that 'no clear-cut definition of social inequality' despite the statement use of the term. Rather, most often it is coupled indiscriminately and alternatively with social stratification. Subsequently he went on to explain inequality as a term that should be used to describe "those societies in which there are unequal opportunities to attain societal resources because of natural recurrences between individuals that cannot be overcome..."

Social inequality is the existence of unequal opportunities and rewards for different social positions or statuses within a group or society (Moffitt, 2017).

According to Dahrendorf, Social inequality is the disparities of wealth, prestige, or power and authority. (Class and class conflict in industrial society, 1959: 61)

According to Ian Robertson in Sociology (1990), Social inequality exists when some people have a greater share of power, wealth or prestige than others.

Inequality for Herald R. Kerbo (1983) is defined as "the condition whereby people have unequal access to valued resources, services and positions in the society. Such inequality can emerge in terms of how individuals and groups are themselves ranked and evaluated by others, but most importantly, social inequality is related to different positions in a social structure, social inequality often emerges from social differentiation for two basic reasons. On the one hand, because of the human capacity to apply meaning to events and things to develop Judgements of what is 'good' 'bad' or preferable social evaluation is often applied to differences" (Herald R. Kerbo 1983).

Social inequality is a common feature that is found in every society. However, it tends to differ from society to society. Areas of social inequality include access to voting rights, freedom of speech and assembly, the extent of property rights and access to different facilities like education, health care, housing, transportation, and other social goods and services. Apart from that, it can also be seen in the quality of family and neighbourhood life, occupation, job satisfaction, and access to credit. In Indian society, social inequality is witnessed more in marginalized sections as compared to other sections or groups of society. Social inequality usually implies the lack of

equality of outcome, but may alternatively be conceptualized in terms of the lack of equality of access to opportunity (Caves, 2004). And it entails unequal rewards or opportunities for different individuals within a group or groups within a society. In India, women, scheduled castes, scheduled tribes, disabled persons, migrants are considered marginalized or vulnerable groups. Now in the current scenario, the third gender is also termed as a marginalized group. Yet, many studies show that the third gender is also known as a disadvantaged group or minority group and is far behind the other privileged groups of society. Third gender people are the ones who are marginalized because of their conflicting identities. They are 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. Gender inequality is omnipresent and varies through time and space. It is neither uniform nor static. The third gender faces social inequality or unequal distribution of resources and opportunities in work, school, family and society. The main reason for social inequality towards the third gender is lack of awareness. Inequality is inefficient because it reduces the potential for human development. The unequal distribution of opportunities for the development of individual and community capacity represents a loss to nations and humanity in general. This group needs special attention to avoid such inequality.

The socially created inequalities give the basis for the system of social stratification which creates the space for discrimination. The concept of stratification thus refers to the existence of social groups which are ranked one above the other in terms of the amount of power, status and wealth. Even in the simplest society where variations in wealth or property are virtually non-existent, there are inequalities between individuals, men and women, the young and the old. The essence of social stratification is the division of society into a pattern of strata made up of a hierarchy of unequal group. According to a poll carried in 2017 by ILGA, 59% of people agreed that LGBT should be protected from workplace discrimination. 66% of people believed that transgender people should have the same rights and 62% of people thought that they should get protection from employment discrimination. All these discriminations in the employment sector are caused due to the social inequality created in unequal utilization of employment opportunity and income. The majority of

people now really want that inequality should be removed and the third gender should also get proper opportunities and acceptance in every field. Even the Supreme Court of India has come in favour of the third gender and issued a verdict on 6 September 2018. The court has unanimously decided that Section 377 is unconstitutional and legalized homosexuality in India. Now, if any inequality is done, in our society, based on sexual orientation, it will be considered as a violation of the Indian Constitution. The constitution has made efforts to demarginalize the third gender and make them a part of society. The most difficult challenge is to remove the negative attitude of people towards the third gender and to provide them with social acceptance. There is a need for sensitivity towards them so that they too become an integral part of society. As people become more sensitive, the problem of a fight for the lack of their rights will remain no more in existence.

### **Third Gender**

The third gender is a concept which defines or categorizes individuals as neither man nor woman. This category was defined by them and by society. The word *third* is made to understand that three genders are present in our society. Some have set this third gender to be in the 'other' category, which can often be seen in application forms and government documents, even some anthropologists and sociologists have given them a term of 'fourth'/'fifth' and 'some' gender. This term is not limited to a single definition; it has been defined differently by various sources.

### **Meaning of the Third Gender**

According to the **World Health Organization**, an individual who does not fit into either male or female sex categories is called "third gender". The **thesaurus dictionary** has defined the third gender as "a gender classification in societies that recognize a gender other than male or female" and "a person who identifies as a gender other than male or female or as neither male nor female". The third gender is used as an "umbrella term". In **sociology**, the *third gender* is used to describe any gender role outside the *male* and *female* binary. It embraces most of the alternative gender identities around the world, such as *hijras*, *muxes*, Albanian *sworn virgins* and more. Other terms being used for them are pangender, bigender, genderqueer, androgyne, intergender, other gender and differently gendered. Around the 4<sup>th</sup> century

BC Aristophanes in Plato's "Symposium", there was mention of *androgynous* as the third original sex, apart from female and male. Such references of the third gender appeared in other cultures too, like in Mesopotamian, Indian and Israeli culture. In each of them, this term embraced all the individuals born with both male and female biological traits, with neither of them or another independent category.

On 15<sup>th</sup> April 2014, 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. In eighth-century A.D, The word 'Hijra' is derived from the Persian language, the sister language of Sanskrit. The word Hijra comes from the word 'Hiz' which means "effeminate"/ "disdains women"/ "catamite" or ineffective and incompetent. Some Persians believe that word Hijra originated from the word 'hich' which is derived from the 'hichgah' means nowhere i.e. the person has no place, no identity or personality and exists nowhere. In Hindi and Urdu Hijra is pronounced in various ways like **Hijada, Hijara, Hijrah, heejra or heejda**. According to the UNDP, Hijra is considered an umbrella term for all sexual minorities. The distinguishing feature of Hijra is their female attire and unique style of clapping hands. They take on female names when they join the community and follow female kinship. For that reason, the researcher chose to refer them with feminine pronouns like 'she' and 'her'.

The term transgender is also used for the third gender and this is a term used for the individuals who are not confirmed about their gender role as assigned from birth. Their assigned biological identity does not match with their felt identity. This term is also used for people who distinctly identify their gender as antithetical to their biological or birth gender. They feel as if their soul is born in the wrong body. This term encompasses individuals who are transsexual, cross-dressers or otherwise gender non-conforming. The term third gender has existed for a long time but its acceptance in society has arrived off late. Currently, eight countries' governments provide third gender citizens with a legal identity and 7 of them provide transgender people with fundamental rights. They are India, Nepal, Pakistan, Bangladesh, Germany, New

Zealand, Australia, Thailand and the United States. India is not the first country to legally recognize a **third gender**, Nepal has also taken the same step in 2007, the same as Bangladesh in 2013. In November 2013, Germany became the first European country to allow a **third gender** category on birth certificates.

### **Globalization, Social Inequality and Third Gender**

In recent years we have witnessed the process called globalization. Globalization has brought significant changes in the life of people, which has created various possibilities for human development and created enormous opportunities. Globalization has created global concern and grabs focus on local issues. In cultural terms, globalization has increased cultural interconnection across the globe because of media, migration of people and tourism. Globalization is a driving force that is changing society and it has both positive and negative effects. Its effect can be seen on the marginalized sections of society. As we live in an unequal world and there is an abundance of social issues that cause social inequality, it can be seen in the most marginalized section of the society i.e. the third gender. The third gender is facing many types of inequalities from the earlier time and gender is considered as the main factor of social inequality. Sex or gender has always been a factor in social inequality. The third gender is differentiated 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 and rape in the third gender 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 from their family and society. Even in the sociological context, we have seen this inequality. The government has still not given proper resources, opportunities or facilities to the third gender of India which creates a type of social inequality. There are very few researches done on them and most of the works were on aspects like medical, laws, gender variance, status, etc and still there is need of some research work for their growth and acceptance.

## **Review of Literature**

In this section, a brief review of works done on various aspects available on the third gender was undertaken. This section attempts to review the literature done on third gender/transgender/eunuch/hijras and its related issues. It consists of a review of different books, autobiographies/biographies and articles of all aspects/perspectives to get a proper understanding. 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.

### **Books**

Some books are available on the third gender in which a detailed description of the third gender is given. Some of the books are biography and autobiography in which the life of the third gender is described and some of these relevant studies are given below:

**Satish Kumar Sharma (1989)**, in his book **Hijras: The Labelled Deviants**, has focused on the status, role and existence of Hijras. In this book, he has discussed the roles, actions and behaviour of hijras. Satish has described their condition, their castration process, their biological characteristics and how some consider them as deviant individuals because of the disapproval from society. Next, he has described the status and role of Hijras through different periods. Along with this, he has described some case histories of hijras respondents by discussing their childhood,

socio-economic condition and about their harassment. Further, he has discussed the institutionalization of a non-normal role in which values of their social group, the behaviour of hijras, learning the process of socialization their problem of adjustment in the group, the role-taking among the members and expectations from them for performing their given role. Post that; he has described a hijras existence in the guru-chela relationship, hierarchy in their group, customs of accepting young hijra in their group, function of the guru in maintaining a link with other groups and the stratification done in their group based on caste and economic condition. At last, he has given the summary and concluded by discussing the theories of some sociologists.

**Serena Nanda (1990)**, in her book **Neither Male nor Female**, showed the Cultural and Individual dimensions of Hijras. Serena has discussed the rituals performed by Hijras in their group and our Indian society and next about their role as neither men nor women in Indian society. The further chapter was about the emasculation ritual i.e. the castration process held among the Hijras and about the social structure and their economic organization. Serena in her book, has mentioned a huge part of the Hijra's lifestyle earning by begging on streets and from shopkeepers and receiving payment for performances done in a birth ceremony, weddings and festivals. She has discussed the personal narratives of four hijras, describing their whole lives, role and gender identity. Serena in this book has also discussed the most significant relationship in the Hijra community i.e. guru-maa (master or teacher) and chela. Serena has also focused on the Hijras' involvement in sexual activities for earning their livelihood.

**Gilbert Herdt (1994)**, in the book **Third Sex, Third Gender: Beyond Sexual Dimorphism in Culture and History (Ed.)**, has given eleven essays in historical and anthropological contributions that deal with the place of sexual dimorphism in culture and history. They focus on the study of a new role of alternative sex in culture and criticize the thinkers for rejecting the natural basis of sexuality. The first essay focuses on the Eunuchs of the Byzantium Empire. It then further discusses the eunuch of the seventeen and nineteenth-century i.e. about the third sex in the modern period, three sexes to four genders in contemporary culture, gender/sex inversion in the nineteenth century and how women become a man in Balkans. In the second perspective i.e. in anthropological contributions the different essays focus on the Polynesian gender,

Native American berdache, the Indian Hijras caste, hermaphrodites in Melanesia, third genders in Indonesia and the Balkans, and transsexuals in America. These different essays help to understand the possibilities in new ways i.e. how Hijras of India go through with the self-castration process and how forbidden desires were expressed in the seventeenth century.

**Zia Jaffrey (1998)**, in her book **The Invisibles: A Tale of the Eunuchs of India**, has focused on the culture of cross-dresser i.e. hijras of India which were defined as neither male nor female. She has done fieldwork on the hijras community and discussed the facts related to hijras like whether they are lucky or dangerous for others? Are they involved in crimes? Do they exist in thousands or millions? For her work, she has investigated or talked to police officers, groups of eunuchs and hijras themselves so that she can remove the rumours about them. This work of Zia was a compilation of compassionate, historical and contemporary issues of hijras of India by collecting information from travellers, journalists, scholars, police officers, etc. Society sees hijras as victims of abuse and kidnappers who castrate little boys for joining their group. So this work was done on eunuchs/hijras of India for removing fear from the Indian mind.

**Amara Das Wilhelm (2004)**, in the book **Tritiya Prakriti: People of the Third Sex: Understanding Homosexuality, Transgender Identity and Intersex Conditions Through Hinduism**, has discussed the people of third sex i.e. the third gender which were found in Hindu/Vedic scriptures, has been a research topic for him. Amara has described the existence of the third sex through the Hindu concept and Sanskrit texts and portrays all aspects of third gender behaviour. Third sex was also defined as homosexuals, transgender people and the intersex and how they were incorporated in ancient Indian society and how foreigners eroded their significance. He has discussed the practical application of the importance of inclusiveness in society and the spiritual principle of learning concepts in today's modern world. This book also focused on the understanding of LGBT people and helped to learn from ancient society about their recognition within society.

**Gayatri Reddy's (2006)** book '**With Respect to Sex: Negotiating Hijra Identity in South India**' is an ethnography of hijras/eunuchs of two cities in South India (Hyderabad and Secunderabad). She has focused on the dimensions of the identity of

hijras and the theoretical frames of hijra identity. Next, the lives of hijras on three frameworks: historical representation of hijras in ancient, medieval references & in colonial literature, South Asian construction of individuality and renunciation, and analysis of izzat or respect were discussed. Another chapter deals with the cartographies of sex/gender. Further, she has focused on the issues and corporeal nature, about the hierarchy of role, practices of creative asceticism and idealization of asexuality of hijras. Next, the description of the religious practices of Islam and Hinduism is given. Further, in chapter six, she has discussed the enactment of gender i.e. practices after the nirvana ceremony. In chapter seven, she has focused on redefining the kinship, i.e. guru-chela relationships, marriage and the family pattern in hijra and at last, described the transnational movements and gay identifications.

**Susan Stryker (2008)**, in her book **Transgender History**, tries to explain why transgender people face disrespect from society. Susan has tried to address the common issues like What is gender? and What is gender identity? She has given a compact and thorough introduction to modern transgender history, focusing on the United States through the European transgender history. She has focused on the issue of how marginalized groups and movements need to be studied like the transgender movements in the United States through her primary sources i.e. by her collections of interviews, photographs, etc. Further, she has discussed the various factors for hating the LGBT community at a universal level and the acceptance which has come in society but for a shorter period.

**Dr Piyush Saxena (2011)**, in his book **Life of a Eunuch**, tries to answer some issues that society struggles to grapple with. Our society has forced us to divide our group based on two genders i.e. male and female and if someone tries to show their behaviour other than the ascribed gender, then they hide their identity. This behavior raises questions for the transgender community, where do these people stand? The book proceeds to look at the different aspects of Eunuch i.e. their social and physiological aspects. This book contains a description of eunuch lives. Dr Piyush has done an empathetic study on the transgender community of India and helped to gain the knowledge of the transformation from male to female, as well as female to male genders through social impact and medical procedure. He has also tried to focus on the history of eunuch and issues faced by them, discriminations done by society and

levels of acceptance in society besides their having a vast population in India. Dr Piyush has approved the reason for their begging and getting involved in prostitution.

**Genny Beemyn and Sue Rankin (2011)**, in their book **The Lives of Transgender People**, had focused on the lives of transgender people in the United States. For this work, they have conducted fieldwork on the issue of gender development by choosing transsexual women, transsexual men, crossdressers and queer individuals of the United States. They interviewed 400 respondents and 3500 respondents were taken for the overall survey in their research. They explored how and when participants noted their feeling towards gender variance, some uncertainty towards their gender identity, factors responsible for accepting them as being transgender, and steps taken by them for meeting other transgender people. They have also focused on the types of discrimination and harassment they have faced in their lives and their psychological effect on them. They found in their work and concluded that despite getting recognition in society, they are still facing violence and discrimination.

### **Biography and Autobiography**

There are some biographies and autobiographies available about the third gender. In these, the authors have described the life and pain of the third gender. A review of some famous books was done like **A. Revathi (2010)** has written an autobiography **The Truth About Me- A Hijra Life Story**. Revathi, a transgender person and a prominent hijra rights activist in an NGO of Bangalore, has expressed her feelings, pain and trouble by recalling her childhood days in this book. Revathi was born as a boy, but during her schooling, she shunned boys' games, started to love playing with girls, and began playing girls' sports. For dressing like a girl, she had to face many taunts from her family and peer group. After that, she realized that she was not alone like this; many others are born boys but love to live like girls. In her teenage, she left her village and went to Delhi and there she met with the hijras group. There she changed her gender by operation but even after changing the gender, she had to face lots of threats and violence from men and abuse from strangers. Living with the hijras group, she also got involved in sex-work and one day she found her partner and moved to Mumbai. In the book, she has explained the pain of being a sex-worker hijra. A significant turning point in her journey was when she moved to Bangalore

and there she met a social activist of an NGO and after that, she started working in the same NGO.

**Laxminarayan Tripathi** (2015) had written the book **Main Hijra, Main Laxmi**, an autobiography. This autobiography was the story of a boy (hijra) who had faced a lot of torture from this patriarchal society. After facing abuse and violence, she had joined the hijra community. In this book, she has written about the pain and struggle she had to face in her life and how she had fought against the bureaucracy. And how a boy of urban India came in contact with the hijra community and started begging on streets, signals and special occasions. Even she had to get involved in sex-work. She illustrated the pain in the book. She has described the phase of struggle in getting out of this work and becoming a social activist to work for other people like her.

**Mahendra Bhishma** (2016) had written a biography of **Main Payal** in which he has focused on the life of Payal transgender, who is now Head of the Uttar Pradesh Kinnar Association. He has described the pain, trouble, violence and harassment faced by Payal in her life. Payal, a resident of village Behrajmau, Unnao district, was born as a transgender/hijra in Lucknow. This book had described her childhood experience about how she wanted to stay like a girl when she was young, but her father used to force her to stay like a boy. She had to face lots of trouble and violence from her father because he wanted a boy but she was neither a boy nor a girl. Mahendra has described how she left her home and moved to Unnao city and started living life as a beggar on streets and faced harassment from people and police officers. After that, she decided to live as a boy in society to work somewhere and to protect herself from people's evil eye. Further, Bhishma has described, how she got trapped by the hijra community of Lucknow, and started begging on streets, and started sex-work. Now she is working for the people of their group so that they won't feel the same pain which she had to go through in her life.

### **NGO Reports**

There are some reports of NGOs related to the third gender in which they have given some data related to sexual health, legal awareness, human rights and issues faced by the third gender and some of the relevant works are discussed here. As **Asia Pacific Coalition on Male Sexual Health (APCOM) Report (2008)** has done a study on

**Mapping Transgender Groups, Organisations and Networks in South Asia** with the collaboration of SAATHI and UNAIDS organizations. They aimed to focus on the HIV infrastructure of transgender people in South Asian countries like Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka. The study focuses on creating organizations and networks for HIV prevention, care and treatment among transgender of South Asian countries. The second focus was to assess the geographical spread of these groups and to assess the types of their HIV response. And for this work questionnaire was used with the help of agencies working for them like AIDS-Asia, AIDS-India, AP-Rainbow, INFOSEM, LGBT-India, SAATHI list serve, MSM-Asia, and Transgender Sisters. By this work, they found that there was a need for training and program planning management in Bangladesh, Nepal, Pakistan and Sri Lanka. Finally, in this report, they have given some recommendations for improving the conditions of the transgender community.

**Dr Venkatesan Chakrapani (2010)** has worked on a project **Hijras/Transgender Women in India: HIV, Human Rights and Social Exclusion** with the coordination with UNDP. This project has focused on Hijras/Transgender Women in India and about their HIV, Human Rights and Social Exclusion. He has reported that Asian countries have an old history of the existence of the transgender like in Kama Sutra book. In this, they have specified different definitions of transgender and different forms of oppression they face. The focus of this report was to summarize the various issues faced by hijras and transgender women and their vulnerability to HIV and other health risks. This report stated that there was a high rate of HIV positive cases among hijras. In this report, they have also described their sexual health, mental health and alcohol and substance abuse among hijras. Further, he has discussed the social exclusion of hijras and transgender women from social, cultural participation, political participation and economic participation and lack of social security. Finally, he has given some recommendations for their health and about their growth in society.

**Venkatesan Chakrapani and Arvind Narrain (2012)** have done an assignment named **Legal Recognition of Gender Identity of Transgender People in India: Current Situation and Potential Options**. This work was done to build a base for improving the condition of HIV prevention services, rights and protection services for the transgender community. The main objective of this work was to collect

information on the current situation of legal recognition of hijras/transgender in India and to prepare models for laws for their legal recognition. Fieldwork was conducted in five cities, i.e. Delhi, Kolkata, Chennai, Bangalore, and Mumbai and information was collected through in-depth interviews from transgender group's leaders, health care providers and lawyers. Finally, they have given some recommendations for legal recognition of the gender identity of transgender people in India.

**Sevati Soren, Sarita Barpanda, Smriti Minocha and Sarah Crowe (2015)** the social activists from the Human Rights Law Network, have conducted a work named **Issues Faced by Transgender Persons in Odisha: Fact-Finding Mission to Bhubaneswar and Cuttack**. This work was done in Cuttack and Bhubaneswar to find the current situation of the transgender communities in these areas after the judgment. For this work, interviews were taken of the transgender communities. In this, they have discussed the background of Orissa, defined transgender, defined different terminology of transgender used in India and issues faced by transgender people. Further, they have discussed the legal protections for transgender, their constitutional rights, articles and domestic case laws. Then they have described the facts related to discrimination and social exclusion, health, education and employment, housing, family, toilet facilities and civil status. In this, they have focused on the failure of implementation of NALSA, violation of fundamental human rights and mentioned the improper working of the Central and the State Governments towards the transgender.

### **Laws and Human Rights Issues**

There is some literature about laws and rights related to the third gender. These research papers or articles have focused on the human rights perspectives, the demand for legal recognition, about marriage and property inheritance and social legal exploitation. These are some of the different articles that are discussed below, like **Kamala Kanta Show (2015)**; in his paper, **Human Rights Perspectives of the Third Gender in India** has studied the life of transgender concerning the rights in the Burdwan district of West Bengal. Hijras have meager economic status and very few employment opportunities due to which they earn their income by performing at ceremonies, begging or doing sex-work. He has explained that Hijras have to face violence in public places, police stations and their homes too and lots of

discrimination in health, housing, education, employment and law. He has described the existence and the place of Hijras in the Ramayana and during the Mughal reign. Along with that, he has discussed the political rights and achievements of some transgender people in politics. Further, he has explained their death rituals, their way of worshipping Bahuchara Mata, the verdicts of the Supreme Court of India towards their acceptance as 'third gender' and their portrayal in the medium of entertainment like in movies and television.

**Dr Neelu Mehra & Dr Shivani Goswami (2016)** in their paper **Third Genders: Their Agonies and the Demand for Legal Recognition** have focused on the grievances and moanings of the third gender community and the demand for their legal declaration of gender identity. They have discussed their socio-economic benefits, other privileges and the role of the law in giving their gender identity as recognition. They have described the status of the Eunuch/Hijras in society. They have elaborated their point by discussing the demand for their legal recognition and emphasized their recognition as the third sex like in Indian passport application forms (2005), name added in voter identity card (2009) and also in Aadhar card. Finally, they have concluded that education and training should be provided to prevent discrimination of the third gender and they should be allowed to live their life with poise, self-confidence and self-assurance.

**Dipayan Chowdhury and Atmaja Tripathy (2016)**, in their article **Recognizing the Right of the Third Gender to Marriage and Inheritance under Hindu Personal Law in India**, have focused on the rights of marriage and inheritance related to the third gender under Hindu Personal Law. They have discussed that there was a need for change in the law for the third gender after getting recognition of the third gender category. In their article, they have described the Hindu Marriage under Hindu Law, Queer marriage in Hindu context and interpretation of Hindu Marriage and law related to it. Further, they have described the inheritance of property in Hindu society and Gharanas of Hijras and how their relations were built within the community. Dipayan and Atmaja have mentioned in their article that our Indian laws related to marriage, adoption, inheritance and other welfare legislation merely recognize only binary genders i.e. male and female. But this is a flawed approach for third gender rights as they have been recognized globally. Our Indian legislators or government

must amend the Hindu personal law and fundamental rights to bring it into consonance.

**Prof. Shilpa Khatri Babbar (2016)**, in her paper **The Socio-Legal Exploitation of the Third Gender in India** has focused on the status of transgender in India and the phase of victimization of transgender both socially as well as legally. The respondent for this work were transgender people, police officers, lawyers, media people, representatives from the civil society and the youth. She has described the social recognition of transgender from a biological and psychological perspective. Next, she has focused on the plight of the third gender in India by discussing their historical existence, about their current population, and about the violence that they have to face in society by people and by law too. Further, she discussed the laws in India, which can work for transgender rights and about the judicial roadblocks i.e. how they have to struggle in court for attaining their rights and position in society.

**Tanupriya (2016)**, in her paper, **Transgender Autobiographies: Advances in Human Rights and Social Change**, has used literature on transgender to sensitize and establish human rights in society. This paper has studied two autobiographies *I am Vidya* (2007) and *The Truth About Me* (2010) from India to understand some human perspectives. She has discussed the third gender in the historical period and along with that, she has explained the transgender rights and laws in India. As to how human rights are implemented on the third gender also. According to her, law and literature can bring some acceptance of transgender in society. Finally, she has concluded that there is a need to change the human rights for transgender, people need to get sensitized towards them and the social system needs to remove the stigma associated with them. To achieve success transgender rights should get implemented in society.

### Health Issues

There are some studies found which have focused on the health issues of the third gender. Problems related to their physical as well as mental health have been discussed in these research papers. Like **Poonam Daryani (2011)**, in her study ‘**Differentiating the Vulnerability of Kothis and Hijras to HIV/AIDS: A Case Study of Lucknow, Uttar Pradesh**’ has investigated the socio-cultural factors and

behavioural patterns affecting the vulnerability to HIV/AIDS of Male having sex with Male and/or Transgender communities. The study was done by taking seventeen interviews of Hijras and Kothis in Lucknow city of Uttar Pradesh under the guidance of Bharosa Trust and MAAN AIDS Foundation. Further, she has explained the different definitions of Kothis, Transgender, Giryra and Hijras. Poonam has also discussed the risks of Hijras and the castration process held in their community. Finally, she has addressed the difference in the needs of Kothis and Hijras and the discrimination they face in the medical field. She concluded with recommendations by saying that according to the NACO report, hijras should be provided with a safe space to fight HIV/AIDS and the government of India needs to get actively engaged in alleviating the social inequities faced by MSM and TG populations.

**Anitha Chettiar (2015)** in her article **Problems Faced by Hijras (Male to Female Transgenders) in Mumbai with Reference to Their Health and Harassment by the Police** has focused on the socio-economic status of the hijras and the problems faced by them with special reference to their health and the harassment done by the Police. The focus of this article was on the Male to Female (MTF) Transgenders present in India, particularly in Mumbai. This paper was a part of her doctoral research in which data collection was done from sixty-three hijras of Mumbai. Anitha has collected data on their gender at birth, age group, education level, occupation and income. She has used the Kuppuswamy SES scale to measure the monthly income of the hijras. This paper also tries to understand the problems and harassment faced by hijras. She has given some provisions for the government to implement for the Hijras community.

**Mark B. Padilla, Ernesto Vásquez del Aguila, and Richard G. Parker** in the chapter **Globalization, Structural Violence, and LGBT Health: A Cross-Cultural Perspective** has sought to outline the analysis of the health of lesbians, gays, bisexuals, and transsexuals (LGBTs) from a global perspective. They outline the ethnographic and social science literature relevant to LGBT health. They have described in this chapter that both social inequality and the diverse meanings of non-normative sexuality have an influence on the health-related vulnerabilities of the LGBT group. In this article, they have focused on research related to LGBT health and health programs. LGBT health programs have faced a lot of structural violence or

social inequalities. They advocate for the development of approaches related to the health programs of LGBT and examine health issues among LGBT populations.

**Vikas Jayadeva (2017)**, in his paper **Understanding the Mental Health of the Hijra Women of India**, has focused on the mental health of the Hijra women of India. He has explained that according to the World Health Organization reports, the transgender population has to face several obstacles in accessing health services and HIV rates among them were from 8% to 68%. Besides their health problems, they have to face issues like isolation, discrimination and victimization which lead to mental health issues like depression and anxiety. Next, he has proffered different definitions related to transgender and their existence in our ancient history. Further, he has discussed the current mental health studies. Despite having several studies, they are still facing physical and mental health issues due to their use of drugs and alcohol and they are also facing the problem of gender identity disorder. Finally, he has concluded that there is a need for more work on transgender for improving their condition and for attaining a balanced mental state.

### **Educational Issues**

Education is considered a basic need of every citizen, but still, the third gender is facing problems in attaining proper education. Some of the researchers have focused on this issue like **V. S. Shinu Asmy and Dr P. Nagaraj (2015)** in their paper **Preliminary Problems Faced in Educating the Third Gender Community**, have focused on many different issues. Like the causes and consequences of socio-economic problems of transgender, society awareness about the issues of transgender and the specific difficulties community faces in the learning process. They have discussed the verbal and physical abuse the transgender faces from their family, society, schools and colleges as well and how they are forced to work as sex-workers. Further, they have described how they are facing problems in the education sector due to the rigidity of the education system. And there is a need for acceptance, reform in the education system and a progressive environment for them in government offices, banks, private companies, corporate, etc. Finally, they have suggested some progressive measures related to their problems.

**Dr Rajkumar (2016)**, in his paper **Education of Transgenders in India: Status and Challenges**, has analyzed the present educational, social and employment status of the transgender community in India. He has written in the paper that despite having 4.9 lakh transgender in the country, they have low literacy levels and are termed as the “disadvantaged group” by the Right to Education Act. Dr Rajkumar has discussed the different problems faced by transgender like family and society shun them. They have restricted access to education, health services and public spaces, not having their fundamental rights and unfair treatment from society. He has described the historical background of transgender and status of transgender in education. Further, he has focused on describing the challenges faced by transgender in the education sector and suggested some solutions for improving their condition in the education field.

**Md. Akramul Islam (2016)**, in his paper **Right to Education of the Third Gender of Bangladesh: An Overview** has focused on the right to education of the third gender of Bangladesh. The primary purpose of his work was to create consciousness among people for the right to education for the third gender and to create a responsive environment for them. He has discussed the right to education and human rights of the third gender on an international level. Along with this, he has described the development of the concept of the third gender and the necessity of education among the third gender. In his findings, he discovered that a proper education system should be developed for the third gender and there was a need for immediate action for their equal opportunity in education, employment and medical to be provided to them. So the government and NGOs should stand up for them and their education.

### **Problems faced by Transgender**

Third genders always face problems in their life, either through family or through society. Researchers discussed the problems of the third gender of not being able to avail the resources like education facility, housing facility, identity card, etc. **Aijaz Ahmad Bund (2013)**, in his paper **Other Sex: A Study on Problems of Transgender women of District Srinagar**, has focused on the problems of transgender women of district Srinagar. The transgender women face harassment from various sources like parents, teachers, peers and society and there is no Transgender welfare Board in Kashmir to solve their problems. Transgender of Kashmir have socio-economic problems like no property ownership, low economic

status, inadequate housing facility, lower educational level, high level of physical/sexual and verbal abuse, not issuing of voter card, ration card and poor physical health status and unsatisfactory psychological health condition. Further, he has explained that due to the discrimination, transgender people are not able to take part in the social and political life and do not get proper jobs. Transgender women of Kashmir have never cast a vote and never had their social and political rights. There is a need for a policy for saving their rights.

**Kalyan Mondal and Surapati Pramanik (2014)**, in their paper **A Study on Problems of Hijras in West Bengal Based on Neutrosophic Cognitive Maps**, have dealt with the problems faced by Hijras in West Bengal and finding its solutions using neutrosophic cognitive maps. The main problem of hijras is the absence of social security and other issues they face are mental health, physical health, stigma and discrimination, access to information and services and violence. This study was done on 36 hijras of West Bengal. Through this work, they found that hijras are in social insecurity due to which they face educational problems, health problems, violence and discrimination. They have suggested that the government should provide them with an education so that the issues related to them can be avoided.

### **Gender Identity, Gender Justice and Status Issues**

Some of the research articles have focused on the issues related to gender identity, gender justice and status. The basic issue or problem of third gender people is due to their gender identity. **Luci Jones (2009)** in the paper **The Third Sex: Gender Identity Development of Intersex Persons**, has reviewed different literature related to gender identity development, sex assignment of intersex and maintenance of sex label. According to various works on Gender Identity development, it is stated that gender identity begins during the childhood phase and the environment was one of the factors for rearing up a child. Along with this social learning theory, cognitive-development theory and gender schema theory was discussed. Further, the discussion on Intersex conditions, gender assignment, gender identity and culture was done. In this Luci has focused on binary sex models, the roles of binary sex in Western societies and third sex in American Indian tribes. In the last section discussion on the gender identity development of an intersex individual with some

limitation was done. It was stated that the gender identity of an intersex was not static, it can change throughout the lifespan and the people who change their gender identity were changing their gender roles.

**Michael Bochenek and Kyle Knight (2012)** in their research paper **Establishing a Third Gender Category in Nepal: Process and Prognosis** have focused on the process and prognosis method of establishing Third Gender as a category in Nepal's legal and political system after 2007 Pant's decision in Supreme Court of Nepal. Next, they have discussed the significance of the legal recognition, the definition of the Nepali third gender given by the court and legal implementation that has taken place. They have mentioned about the support and protection given to them under international human rights law and the implications of such protections for them. Further, they have discussed that the third gender should be provided appropriately with the government documents and along with this, they have explained the first implementation measure taken after the Supreme Court's decision i.e. registration of three citizens under the third gender category. However, such a protective measure and a mode of access to rights for them appear to be an effective method.

**Ujwala Sunil Sindhe (2012)**, in her paper **Gender Justice and Status of Eunuch**, has discussed the justice and status of Eunuch of India. She has described the eunuch, castration process, Body Integrity Identity Disorder and Sexual Reassignment Surgery. She has elaborated her point by describing their historical aspects and myths in Ramayana and Mahabharata. Next, she has explained the societal approach towards transgender i.e. how they are treated by society. Further, the discussion was done with examples like the police torture and legal hassles they face. In this paper, she has given some suggestions also for improving their condition in society. Finally, she concluded that the discrimination and violence that hijra face shows that there is a need for a movement in the country to begin and for the government to take their issues seriously.

**Jennifer Ung Loh (2014)**, in this article **Narrating Identity: the Employment of Mythological and Literary Narratives in Identity Formation among the Hijras of India**, explores how the hijras and kinnars of India use mythological and literary narratives in their identity-formation in modern India. All these narratives relate to how Hijras deal with power, actions, or devotion and explain the development of

hijras' particular ritual powers. These narratives were collected from the states of Madhya Pradesh and Gujarat. She has discussed how Hijras in the past have narrated the story about who they are? And how they get acceptance and equal status in the future. She has explained about a Hijra's life in their group. Further, in her paper, she has discussed their stories in ancient texts i.e. Mahabharata and Ramayana and how they have the power to curse and bless by narrating their identity.

**Kankipati Vijaya Bhaskara Rao (2014)** in the paper **Eunuchs as Third Gender Amounts to Gender Justice** has focused on transgender justice issues. She has explained that transgender are deprived of social and cultural participation and they are restricted from education, employment and healthcare sections. They face lots of discrimination while getting government identity cards and are treated as untouchables from birth to death. Besides, they have to face sexual harassment, molestation and sexual abuse from both sides i.e. from family as well as from society. She has discussed the historical importance of transgender in Mughal rule and Hindu mythology. But under the British government, the entire community was declared criminal. Transgender people have faced lots of difficulties in attaining the healthcare services and they are undiagnosed, misdiagnosed and/or left untreated. A detailed description of Sex Reassignment Surgery was given. Finally, she has given some suggestions for improving the condition of transgender-related issues like marriage, human rights, succession matters and adoption matters.

**Lopamudra Ganguly (2015)**, in her paper **“Who Are They?”: The Third Sex in India** has discussed the third sex in India i.e. about the transgender/Hijras. She has described the historical background of the third gender i.e. how did they exist in Indian mythology and different texts of Indian ancient religious traditions like Hinduism, Jainism and Buddhism. She has mentioned that in the 19<sup>th</sup> century, they needed an essential qualification for admission in the hijra community. Also, south Indian hijras do not have the cultural role as the North Indian hijras have. Further, she has explained the categories of Hijras like bilateral hermaphroditism, lateral hermaphroditism, ovotesticular hermaphroditism and unilateral hermaphroditism. Finally, she has discussed the guru–chela relationship and hijras view on getting their involvement in the prostitution profession. According to them, this is their only source of income, but prostitution is considered as lower status among their society.

**Huma Mehfooz (2016)**, in her paper **The Status of Third Gender in Progressive India**, has focused on the condition of life of the LGBT community and status of the third gender in progressive India. The existence of the third gender was traced into the distant past and this article attempts to understand the challenges they face in Indian society. She has discussed their sexuality and the consideration of their sexuality as an offense in society. Next, she has explained the recognition of the third gender in our Indian law and where do they stand in India. After all this discussion, she has concluded that India is on its way of change and providing transgender freedom, recognition and status. But if a comparison is made with other countries like Germany, Argentina, Europe, South Africa, etc India is still lagging. Until proper dignity is not provided to them, their status will not improve.

**Sreoshi Sinha (2016)**, in her paper **Social Exclusion of Transgender in the Civil Society: A Case Study of the Status of the Transgender in Kolkata**, has discussed the social exclusion of transgender in India. Firstly she has done reviews of different pieces of literature/works on transgender. And the main focus of this paper was to examine the evolution of transgender in the society, problems faced by the transgender groups, legal recognition of the transgender, “The Rights of Transgender Persons Bill, 2014 and the socio-economic status of the hijras. This study was conducted in Kolkatta through snowball sampling on 60 respondents. The main significance of her paper was to bring transgender in the mainstream of society, help them to attain their fundamental rights and provoke the government to take steps for the stopping of harassment against the transgender community. Next, she has described the common problems faced by transgender like health, police harassment, economic issues and verbal/ physical/ sexual abuse. According to her, these problems can be solved by taking proper steps and there was a need for an open-minded approach towards them.

### **Socio-Cultural and Historical Perspective**

Third genders have a great history from the past. As their presence is recorded from the ancient period and they had their own culture and language too. **Lal Zimman and Kira Hall (2009)**, in their paper **Language, Embodiment, and the ‘Third Sex’**, have conducted a study on the language, gender and sexuality of the third gender. The main focus of this paper was to demonstrate the importance of the body in forming a

relationship between language and identity among the gender variant groups. For this study, two approaches were taken i.e. transsexual men in the United States and hijras in India. Poststructuralist feminist characterizations of sex inspired the first approach. Lal, in this research, has discussed how members of this group reconstruct their sex to fulfill social needs. The second approach focuses on the growing literature of gesture and embodiment. In this approach, Kira works on the hijras of India and demonstrates how hijras portray their personality as neither men nor women. Both of these approaches show relation that language and body are parallel and work together. In this paper, they have explained how in recent years, sexologists have shown an interest in transgender and show them as third sex which is different from male and female. Finally, they have concluded that language builds our understanding of the human mind and gesture works as a communicative act like the example of the clapping in hijras and they show a potential significance of their body in any social interaction.

**Jennifer Loh (2011)**, in her paper '**Borrowing' Religious Identifications: A Study of Religious Practices among the Hijras of India**, has explored the religious practices of the hijras of India. She has focused on the socio-religious roles and practices of the Hijra community. Jennifer has explained in this paper that Hijras consider the adoption and amalgamation of both Hindu and Muslim rituals and ideas. Further, she has discussed that most of the scholars have focused on the hijras on their sexual difference and binary categorization like Serena Nanda's book, *Neither Man nor Woman: The Hijras of India*, second book Gilbert Herdt's *Third Sex, Third Gender* and third Gayatri Reddy's ethnography, *With Respect to Sex: Negotiating Hijra Identity in South India*. All of them have emphasized thirdness develop in hijras and highlighted their sexual difference quality, but Jennifer has criticized them. Along with this, she has also discussed the roles of hijras in mythologies of Hindu and Muslim religions. She elaborates her point by explaining that besides following their religion's rituals, they tend to be seen as pluralistic religious practitioners because they generally are blending the religions.

**Pooja S. Jagadish (2013)**, in her article **Mainstreaming Third-Gender Healers: The Changing Perceptions of South Asian Hijras**, has focused on bringing to the mainstream, the third gender's respect, upkeep and relevance of their healing practices. In this paper, she has treated Hijras as a healer, not in a biomedical sense

but a social aspect because they have the power of blessings and curses. She has discussed the traditional roles of the Hijras of South-Asian societies and how they are linked with Hinduism by worshipping Goddesses Bahuchara Mata and by resembling with Lord Shiva's part i.e. Ardhanarisvara. Further, she has focused on their cultural acceptance and legitimacy in society. She has discussed how they are getting stigmatized just because of their involvement in sex work. She wants to explain the significance of the third gender in society and improve the status and lives of Hijras throughout South Asia by bringing them into the mainstream of society.

**Alphonsa George, Janardhana N. and Muralidhar D. (2015)**, in their paper **Quality Of Life of Transgender Older Adults**, have focused on the quality of life of old transgender people. This was a quantitative study done on the male to female transgender individuals from Bangalore and Karnataka, who were above 40 years of age. Hijras are not accepted in Indian society and are being discriminated. The main focus of this study was to check the life quality of transgender after the age of 40. In their research, they have shown that 42% of participants have monthly income of lesser than 10,000 rupees and 58% of the participants have a monthly income of 10000 rupees and above; this shows that they can contribute to a better quality of life. Another data shows that 80% of respondents agree that they have a better life after sex reassignment. No significance was found on the education level because of this work, they do not need any educational qualification. Through their study, they have found that there was an immense difference in the lives of old transgender and young transgender.

**Dr D. Venkatrama Raju and K. S. Beena M. T. A. (2015)** in their paper **A Study on Socio-Economic Issues of Third Genders in Tamilnadu** have focused on the socio-economic status and problems of Transgenders in Tamil Nadu. This study was based on secondary sources of data. In this paper, they have described the third gender and transgender in our Indian law. They have discussed an overview of Indian third gender by discussing their demographic status, their social status and the issues faced by transgender like discrimination lack of educational facilities, lack of medical facilities, problems relating to marriage, property, adoption, etc. Next, they concluded that they should also get equal opportunity and formal legislation should pass for their well being. Finally, they have given some suggestions for improving their condition.

**M. Michelraj (2015)**, in his paper **Historical Evolution of Transgender Community in India**, has focused on the growth of the transgender community in India and how they evolved in the Mughal reign, British rule, Post-Independence and contemporary period. In this paper, he has discussed the evolution of the transgender community in India and their historical evidence in Ramayana, Mahabharata, Jain texts, etc. In the next section, he has discussed the role of a transgender people in the Mughal period and the British period and described the criminalization of transgender under the colonial rule. In the last discussion was done on the rights and work done on transgender in the contemporary period like counting in the census, issuing of citizen ID cards, passports and including them in plans like Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) and Ministry of Housing and Urban Poverty Alleviation is the National Urban Livelihood Mission and Healthcare facilities. Lastly, he has concluded that the government should remove this discrimination for the improvement and growth of the third gender.

**Dr Sayantani Roy Choudhury, Megha Bhutra and Ekta Pathak (2016)** in paper **Social Inclusion of Transgender Population in India - Common People's Perspective** have focused on the common people perspective towards the inclusion of the third gender in mainstream society. For this work, they have collected data from 72 respondents from Kolkata and Jaipur. They have collected information on the reaction of people towards the Supreme Court's verdict, their reservation in education and jobs, separate schools for transgender, affect on our society after accepting them and exploitation of transgender, is Supreme Court verdict was enough for their justice. During the analysis of data, they found that people are in favour of the Supreme Court verdict, but for social acceptance or reservation, the answers were different. This reservation will create competition for the young generation. Analysis of separate schools was also different; people of higher age wanted separate schools. While the response towards their acceptance and effect of recognition on culture was different. Kolkata doesn't think acceptance will affect culture, but Jaipur believed it would. Through this analysis, they think that the Supreme Court verdict was not sufficient and the government should take initiatives to change people's mentality towards transgender.

**Mohammed Atheequ PP and Rajathurai Nishanthi (2016)** in paper **Marginalization of transgender community: A Sociological Analysis** has focused

on the sufferings of transgender, discrimination against them and their social position. This study was conducted on secondary sources to explore the sociological perspective of the third gender. Due to the harassment and discrimination faced by them, they are more prone to psychosocial and health problems in comparison to other social groups. In this paper, they have described the terminology and different definitions related to transgender and along with these, they have discussed the historical perspectives of transgender and the contemporary scenario of transgender in India. According to them, Indian authorities need to implement some policies to end this discrimination against them and to get their fundamental rights like the right to vote, own property, marry, etc. They should also get some government services like food subsidies, education, employment, and health. Next, they have discussed fundamental problems they face in a society like in education, employment, health, living conditions, toilet facilities, family situation and in the workplace. Lastly, they have concluded that the discrimination, lack of education, lack of their fundamental rights, alienation from family and absence of sensitivity has forced them into sex work and begging. For this, the government has to take some initiatives for its support and growth.

**Sapna Khatri (2017)**, in her paper **Hijras: The 21st Century Untouchables**, has provided an overview of the plight of hijras of India. She has explained the diversity of India and mentioned the social hierarchy that exists in our society. A collection of groups is also there which is still facing discrimination i.e. the hijras of India. They are not able to enjoy their freedom and rights but the position of hijras varied in India. In ancient times, they have enjoyed a very reputed life. Today hijras are considered as the 21st century untouchables of India. She has divided her paper into three parts. The first part deals with the overview of the caste system in India and the second part deals with the problems of Indian hijras like their health, education, etc. Ultimately, the third part focuses on the Supreme Court decisions and bill passed by Rajya Sabha on LGBTQ. Finally, she has mentioned that India should actively take steps to include hijras in the mainstream of society.

### **Other Perspectives**

**Katrina Roen (2001)**, in her article **Transgender Theory and Embodiment: the risk of racial marginalization**, has criticized the concepts of the queer and transgender theory. She has critiqued the ethnocentrism of queer theory and lack of

attention to the lives of the transgender group. She has illustrated or described her point by taking interviews of third gender living in New Zealand. Katrina has imposed some questions on the queer and transgender theory and has taken interviews of the Maaori transpeople of New Zealand. In this paper, she has raised a question of how transgender theorizing can be critical and place race first and gender second. She has discussed how the issues related to transgender like racial identities, cost of medical procedures and questions around the position of transsexuality within psycho-medical discourses need different strategies and workings. Her article focuses on how to inspire more critical thinking towards transgender bodies and gender liminal ways about its racialised aspects.

**Reshma Elizabeth Thomas (2015)**, in her paper **Effect of Globalization on Transgenders in India**, aims at exploring the effects of globalization and colonization on India with particular reference to the Hijra community of Indian society. She has explained in her paper that globalization has an impact on all aspects of life but she wants to explore the effect of globalization on transgender life. As Reshma has mentioned that in the Indian culture, transgender people have enjoyed a respectable life in the past and they were free to express their identity to the world as it was their fundamental right. But the life of a Hijra was different after the law introduced in the British period. As mentioned by her, western narratives have overshadowed the cultural diversities and viewpoints of others who respect the third gender people. Indian society has a dilemma that they have to maintain their traditions with an equal impact of globalization. The effect of globalization can be seen everywhere in the whole country, but still, the acceptance was not given to the Hijra community by the people. Reshma, finally, has discussed that there is a need for awareness towards transgender so that their problem of discrimination can be solved and it is vital for their welfare.

**Inderpreet Kaur (2017)**, in her paper **Transgender and a Hijra: A Literary Review of Global Differences**, has focused on the different literature on transgender and hijras. She has described the global differences reviewed on transgender and hijras. She has discussed the eastern perspectives and western perspectives related to transgender and hijras. In eastern perspectives, books written on hijras are eliminated after some time. In Hindi cinemas, they are depicted as a comical figure or else given a small role. They believe hijras are not human beings. In western perspectives, some

autobiographies and memoirs are present; they think that this will show their truth to society. She has reviewed the books written by Viviane Namaste, Patrick Califia, Sandy Stone and Susan Stryker on transgender. She explains that these writers want to bring change in society through their writings. She elaborated her point by writing that only through some literature, change can never occur; there is a need for some work from the government's side also.

### **Gap found in Review of Literature**

A review of different researches shows that recently the third gender has become a research interest in an area of study for researchers. It also reveals that awareness related to the third gender has been gradually increasing. However, still, 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. 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. All these works show that there is little interest in them by sociologists/ social workers/ researchers. They were marginalized, isolated and treated as untouchable citizens of our society. In the previous few years, researchers have focused on the third gender's culture, history and problems they face in society. 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. All individuals together form our society in which women, men and third gender all are part of it. If one of these links or straps gets broken, then this society will be shattered. All these works are done on a lower level or it can be said that they are done only on a theoretical level and they have not been implemented yet. That's why the third gender community is still lagging and facing inequality.

Review of literature is a base work that helps to frame a statement of the problem and to frame further research work. 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.

### **Statement of the Problem**

In the present scenario, from a global perspective, humanity is uplifting the human condition. In the Indian situation in the corners of our civilized society where problems are piling up like garbage and some of them need attention, but they go unnoticed. Our attitudes are of ignorance, insult and disregard. One particular section exists in a society whose life is lacking dignity and who face inequality and abuse at every phase of life. We call them 'Hijras' or 'Third Gender'. The great suspense exists towards their life and no one wants to include them in the mainstream. They are kept out of reach of the leading society. They also need a life of dignity and respect. Due to our ignorant attitude and disinterest makes them the marginalized section of our society. Society has its perspective about gender. It has divided humans into two categories i.e. male and female. These are the main form of our society and human rights are framed, according to these two kinds of human beings. As they are excluded from enjoying human rights and whatever is the benefit of society do not reach the society of the third gender. The third gender is neither male nor female; they have characteristics of both the genders and they love to dress like a female but our society does not allow them to live like that so their life is becoming endangered. Mainstream people assume them to be 'abnormal' and people reject them and behave differently with them, which has forced them to live an isolated life on their own. This isolation has developed a communication gap between them and society. Beyond all these issues, the third gender should have the right and freedom to live the life they want.

The third gender child's development stages are entirely different from any other child in our society. The feminine attitude manifests during the childhood of the third gender. But at the time of adolescence, their female character becomes enhanced which makes the family embarrassed. The third gender child fails to control this behaviour and later, the child is to look down and treated differently by family, relatives, friends and society. This attitude makes a barrier in the mental growth of the child because the child gets to know that something is different in his body, attitude and behaviour from other children. This attitude or behaviour makes the child confused and develops a feeling of an outcast in the family. And with the physical and

mental growth, life becomes a burden. The child has to face lots of harassment and inequality either from family, friends, relatives, neighbours or school. All these issues result in depression and self-blaming in the third gender child. It is clear that from childhood, the third gender child has to face lots of problems which lead them to move or take refuge in the third gender group or *khole* (home).

The third genders have their world in which they practice various rituals and remain debarred from mainstream people. As they never consider mainstream people to be their well-wishers, they are afraid to accept them freely. Third genders are very secretive about their life stories with the public because they think that people will criticize their lifestyle. In the era of globalization, when information gathered from all corners, then the gap of knowledge about the third gender community should be bridged. As we can see from the different research works, articles or books published on them, every researcher has focused on their lives by concentrating on their cultural aspect, status, historical background, health, identity, violence, language, etc. In all of these works, one work that was on the effect of globalization on transgender was done in 2011. But if we notice all these works which were done by different scholars were all before the Supreme Court decision (2014).

As of now, the court has given them their own separate identity and equality, but still, these people or communities were facing many problems. After giving them equal rights to vote and having a separate column in forms for Passport, Aadhar Card, Educational forms, etc., but they have not attained that equity which they want by our society. Historically, the third gender held positions of power in Mughal courts and have extraordinary power as referenced in Hindu scriptures and ancient myths. But now our Indian society accepts them or calls them for only taking blessings for the newly married couple or a newborn baby. Still, if we ask society for their acceptance, no one is ready for this yet. With the increasing impact of globalization, our Indian society is going through a process of change, but what about in the case of the third gender. Why are they still facing the problem of inequality? Very few works/studies have been done on the third gender case i.e what is the impact of globalization on them and what kind of inequality they are facing at present. We can see the increasing influence of globalization in our cities like Lucknow which is now in the race for becoming a metropolitan city and according to the report of the Indian Census or demographic department, a larger population of the third gender was recorded in Uttar

Pradesh i.e. 28%. By considering Lucknow, the capital of Uttar Pradesh and for collecting proper data and also for understanding the impact of globalization and its linkages with social inequality in society, I am taking Lucknow city as the study area for my research work.

## **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.

## **Research Area**

For the study entitled “Globalization, Social Inequality and Third Gender: A Study of Lucknow City” the Lucknow city of Uttar Pradesh in India has been selected for the research work.

## Lucknow City

The present research work has been carried out in Lucknow city. Lucknow is the capital city of Uttar Pradesh. It is located in Awadh (Oudh) region and it is the largest city of Uttar Pradesh. The city is situated in the Gangetic plain. Hindi is the main language of the city and Urdu is also widely spoken in the city. The city is also called 'The City of Nawabs'. It is also known as a multicultural city and the Golden city of the East because of its heritage culture. The splendour and magnificence of the Nawabi era have been glorified through the ages by different writers, poets and historians. Lucknow is the site of Vidhan Sabha, the High Court (Allahabad's bench) and numerous government departments and agencies as well.

**Pict. No. 1.1: Map of Lucknow City**



Source: Internet

## **Demographic Features**

As per census 2011, the total population of the city is 4,589,838 in which 2,394,476 are men and 1,345,468 are women. This population has increased substantially from the population of 2001 which was 2,195,362. The population density of the city is 1,816 people per sq. km in which there are 95 women per 1000 male. However, the sex ratio of the Lucknow city is less than the average sex ratio of our country which stands at 940 females per thousand males. The literacy rate of Lucknow city is 3,226,214 i.e. 79.8% whereas male literacy rate is 1,799,177 i.e. 84.3% and female literacy rate is 1,427,037 i.e. 73.9%. Though the third gender lives in Lucknow city, they are scattered in many places and according to the census, 28% of India's total population of the third gender, i.e., 4.9 lakh lives in Uttar Pradesh. Still, the census does not have any specific data for the Lucknow region.

## **Research Methodology**

Research is an essential tool in leading man towards progress. Research means a systematic investigation or activity to gain new knowledge of the already existing facts. A research methodology is a systematic way to solve research problems. It is a plan and procedure for carrying out research scientifically by applying techniques and strategies for obtaining valid information. In this section, a discussion of research design is done which is used for fulfilling the objectives and hypotheses. Along with this, different methods, tools and techniques used for data collection are also discussed here, which is as followed:

1. Research Design
2. Universe of the present study
3. Sampling Procedure and Size
4. Tools and Techniques of data collection
5. Analysis of Data

## **Research Design**

Research design is the planning of the strategy for researching like What to observed?, How to observe it?, When/Where it is to be observed?, Why observe?,

How to record?, Analyze/Interpret and How to generalize observations?. In this research, exploratory and explanatory research design has been used to figure out the areas of globalization and social inequality in the aspect of the third gender. In this study, the researcher has tried to find out the family structure of the third gender, their socio-economic status, social networking, various dimensions of social inequality faced by them and the linkages between globalization, social inequality and the third gender in the city of Lucknow. To fulfill the objectives and to collect data the study was planned and conducted in three stages. In the first level, a pilot study was conducted to examine the practicability and suitability of the tools and procedures used in this study. In the second stage, an interview schedule was made to collect accurate and reliable data from the third gender of Lucknow city. In the third stage, with the help of the SPSS tool, analysis and interpretation of the data were done. Overall, in the present study, a mixed-method approach i.e., a combination of two types of data qualitative and quantitative data is used. Through this method, the problem was approached through a systematic interview method, case study method, non-participant observations, key informant and focussed group discussions.

### **Universe of the Present Study**

Universe is the whole population, out of which samples are selected. It is the area where the research is conducted. The universe of the present city is Lucknow city and this study is the unique one and relates to the third gender of the Lucknow city. In India, the total population of the third gender or transgender is 487,803 i.e. around 4.9 lakh as per the 2011 census. And according to the Indian Census report, the highest proportion of the third gender is recorded in Uttar Pradesh which is 28% i.e., around 136,584. There is not an exact population record in Lucknow city because they are scattered in many places and they are inaccessible to records.

### **Sampling Procedure and Size**

To contact respondents (third gender) and to collect the data purposive and snowball sampling method have been used. The sample size for the present study is 120. Their age ranged from 18 to 72.

**Table no 1.1: Distribution of Study Areas and Sample**

S.No.	Particulars/Study area	Frequency/Respondents
1.	Alambagh	12
2.	Krishnanagar	10
3.	Rajajipuram	6
4.	Para	5
5.	Khadra	7
6.	Daliganj	9
7.	Purana Quilla, Cantt	1
8.	Jankipuram	10
9.	Hazratganj	22
10.	Charbagh	10
11.	Hussainganj	8
12.	Indira Nagar	13
13.	Gomti Nagar	7
	<b>TOTAL</b>	<b>120</b>

**Source: Fieldwork**

The above Table no. 1.1 reveals that the researcher selected 120 respondents from different areas of Lucknow city.

### **Mode of collecting data**

After preparing the sample set, the next step is to approach the respondents. The respondents were contacted personally on the phone and appointments were taken daily, but it was not easy to involve them. They wanted to know the source from where the researcher obtained their names and address. Initially, some of them refused to answer. But later, when the researcher convinced them, they agreed to interview and gave their time. The members once contacted, called the researcher at their place or home as per their convenience and gave an interview with no problem. Post that, they were quite happy and wanted to maintain contact with the researcher.

### **Tools and techniques of data collection**

In the present study, both sociological and anthropological methods i.e. interview

schedule and non-participant observation have been used. In-depth semi-structured interviews, focused group discussions and key informant have been used to elicit information from the respondents.

- **Interview**

An interview means a good conversation through questions and answers with a person or a group of people or meeting of people and having a face to face conversation related to the study and for collecting the data. In this study, the semi-structured interview schedule have been used for collecting data. In the interview the questions were asked for collecting their case history by covering many aspects of their life like their childhood, their school days, the moment of realization about their gender variance, relationship with their family, their financial condition, their problems like physical and mental health, their goals, their sexual preferences and the way society looks at them. The responses from the respondents were recorded and noted down by the researcher.

Most of the respondents were illiterate or had low educational qualifications, so for acquiring in-depth and personal details of the third gender community, a semi-structured interview schedule was the proper method for data collection for this study. Along with this, telephonic interviews were also conducted. This interview is taken over a mobile phone call and it is done if the interviewee is located very far or interviewed over a long period.

- **Focused Group Discussion**

A focused group discussion technique has also been used for data collection. In this, one group is made to sit together in a place and have a discussion on a particular issue. The same thing was done with the third gender community. In this, one group of the third gender or area-wise group of the third genders was made to sit together and have a discussion on one fixed topic and issues related to them. Through this, the general and common opinion of the group is covered, which also helps in data collection.

- **Key-Informant**

Key-informant is a person who helps the researcher in building connections and

developing rapport with respondents for the collection of data. In the present study, there is also the role of key-informant who helped the researcher to reach the third gender community of Lucknow city and build rapport with them for collecting data.

- **Pilot Study/ Pre-testing of Interview Schedule**

Before deciding the suitability of the semi-structured interview schedule, pre-testing of the interview schedule was done. Interviews of twenty third gender respondents were done to check what type of responses comes out. In this pilot study, the researcher found that some questions were vague, incomplete, and some questions were confusing and ambiguous. So before finalizing the interview schedule, all the shortcomings were removed and the final interview schedule was used for research work.

- **Observation**

Observation is a primary tool of scientific enquiry and thoughtful study through observant eyes, which may help study social events, communal affairs, etc. In this study, the researcher has carefully and precisely observed the conditions and behaviour of the third gender. Wherever necessary for this study, non-participant and covert observations have been used. The researcher had to make many visits to the location where the third gender live to observe their activities so that the researcher may go through the way of observation and to establish rapport and relations with the persons. In this way, the researcher got to know their beliefs, creeds, rites and culture. Thus, the researcher can get the required information related to the study.

- **Case Study**

To have a holistic approach the 'Case study method' is used. The case study method is an inclusive, intensive study and qualitative analysis of an individual. Seven third gender or transgender people from different backgrounds were contacted for a proper case study. After fixing a prior appointment they were individually interviewed. Before the interview, a good rapport was established and they were informed and reassured that the data collected through them will be used only for research purposes. The interview was conducted in a free conversational style and the interviewees were made relaxed and encouraged to respond freely.

- **Secondary Data**

In the present study, secondary data has also been used to develop an understanding of the third gender. Along with personal data, secondary data such as newspapers, census reports, autobiographies, NGO's reports, various research journals, proceedings of national and international seminars and conferences, working and occasional research papers, media reports and other publications were used. In addition to this, some case studies were done to have in-depth knowledge about them.

**Fieldwork**

Fieldwork was done to collect primary data from the study area with the help of a pre-tested interview schedule. For that, respondents were requested to give time for interviews and according to their convenience interview was conducted. But some of the respondents refused to give an interview even after many attempts. So they were skipped and the researcher moved on to another respondent who was willing to give an interview. The condition is similar concerning the third gender. After many attempts, many of the third genders refused to give interviews and abused the researcher and forced her to leave, by unwanted behaviour. But some of the respondents responded appropriately and welcomed the researcher in their homes to give the interview. Finally, with many limitations, and facing hardships, fieldwork was completed.

**Processing of Data**

Data collected from the fieldwork should be accurate and ready for analysis. After collection, data have been processed according to the outline developed during the research plan. The processing of data includes editing, coding and tabulation.

**Analysis of Data**

After the collection of data, the processing work, i.e. the tabulation, aggregation, classification and task of analysis have been done. The responses given by the respondents were in a raw form and a detailed analysis of the findings and responses was required. An analysis is a part of research to obtain answers to research questions. Analysis is the process in which hypotheses are checked, certain facts

come around, which help ultimately in providing a conclusion. Mainly analysis does not give answers to research questions; interpretation of data is also necessary.

### **Significance of the Study**

Down the ages, our society has condemned and alienated people who do not conform to its norms. Third gender persons are one such group of people who have been marginalized in many societies. Leading a life as a third gender is far from easy because such people can be neither categorized as male nor as female and this deviation is ‘unacceptable’ to society's vast majority. Trying to make a dignified living is even worse. 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. In contemporary usage, the third gender has become an ‘umbrella’ term that is used to describe a wide range of identities. Other current synonyms for the third gender include gender variant, gender different, gender non-conforming, hijras, kinnars, shiv-shaktis, jogtas, jogappas, Aradhis, Sakhi, etc. 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 and systemic inequality. Some of the specific issues facing the transgender community are **Lack of legal protection, Poverty, Stigma, Barriers to healthcare, lack of Identity Documents, Inequality in attaining education, employment**, etc. They face a 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. But even if they get a job, they are excluded from gainful employment, with discrimination in recruitment, training opportunities, employee benefits, and access to job advancement. With limited economic opportunities, changing Indian social structures and increasing globalization, a growing number of hijra women are turning

to sex work to make an income. Even from police, they face physical and verbal abuse, forced sex, extortion of money or material and arrests on false allegations.

Despite the signs of more acceptances for transgender people, many studies show that they continue to face significant challenges. Existing literature tells us that we need further research on the hijra community. A major problem in the mobilization process has been motivating the third genders to demand rights and services actively. 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 about their condition, their needs and the solutions for their problems. For example, Odisha is the first state of our country which has started social welfare for transgender by giving them a pension, housing and food grains to improve their socio-economic condition. The metro rail authority in the southern Indian city of Kochi and Noida metro has decided to reserve some customer care and cleaning jobs for the transgender community. For their betterment school education will also play an essential role by including content that discusses stories and individuals from within the transgender community to sensitize young students and remove biases at an early stage.

To improve the status of transgender people, we need a holistic approach to stop inequality and to improve their living conditions. 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. Consequently, some efforts can serve as a catalyst for helping the hijra community to achieve a more balanced mental state, give them support to attain their human rights and advances a range of development solutions for poverty reduction, improved governance, active citizenship, and access to justice, achieving better standards of health, access to justice, social inclusion, promote gender equality, strengthen social and economic development, put a stop to untrammelled violence and further to ensure non-discrimination in education, workplace, media depictions, and political life. Another important thing that can be done for them is to prohibit bullying and create gender-neutral bathrooms in public spaces and at work.

## **Ethical Consideration**

Rather than written consent, verbal information was taken from the study respondents because a reluctance to sign paper formats was reported amongst respondents. Data quality would have been affected if any written compulsion was done. To ensure comfort and to maintain the confidentiality of the respondents, the interviews were conducted at their residence. According to the respondent's time interview was conducted and before meeting them, time was spent on rapport building. The respondents were coded and their names, as well as their addresses, were not mentioned to ensure their confidentiality.

## **Limitations of the Study**

The researcher has faced many problems during data collection, like convincing respondents for an interview, health issues, festivals/functions, fear of media, improper society/colony of respondents, death of their community members, exact tracing of location/area of respondents, use of drugs/alcohol of respondents, respondents have fear of displaying their hidden truth of life, respondents ask for personal benefits of this fieldwork / many a times they asked as to why was the data being collected and what will they get from this, demand for money and appointment before coming to the house of respondents.

## **Chapter Plan**

The study is organized into seven chapters. References of books, referred journals and magazines are given at the end in alphabetical order.

The first chapter deals with the **Introduction**, which comprises concepts of the study globalization, inequality and the third gender. The need for the study, objectives, hypotheses, and significance are also described in this chapter. This chapter also discusses a review of the literature and provides details about research methodology, research design, tools and methods of data collection and area of study.

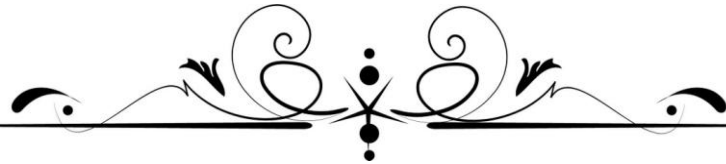
The second chapter entitled **Theoretical Perspective of Globalization, Social Inequality and Third Gender**, focuses on different theories of globalization, social inequality and third gender.

In the third chapter entitled **Family Structure and Socio-Economic Condition of Third Gender**, analysis of information about the unique family structure existing in the third gender with their socio-economic condition has been presented.

The fourth chapter of this thesis provides details of **Various Dimensions of Social Inequality**, which include analysis of information about different types of social inequalities faced by the third gender.

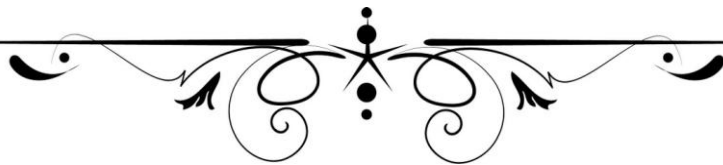
Next, chapter fifth entitled **Globalization, Transformation and Third Gender** provide the analysis of transformation occurred in the third gender community through the impact of globalization.

Finally, the last section is the **Conclusion**, which provides a summary of the study and results. This chapter provides some suggestions as well.



## *Chapter-2*

# *Theoretical Perspectives on Globalization, Social Inequality and Third Gender*



## *Chapter-2*

# *Theoretical Perspectives on Globalization, Social Inequality and Third Gender*

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As discussed in the previous chapter about the description of globalization, social inequality and third gender with literature review, research area and methodology now, it is necessary to understand the theoretical perspectives of the research. And in this chapter, an attempt has been made to understand the theories and approaches related to present research. This chapter provides an overview of 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. These groups have very minimal interaction and has different ethos. This chapter has focused on the relevance of globalization for understanding the issues of a third gender or transgender community.

### **Globalization**

Globalization has become a catch-all phrase over the past decade. It is linked with the things and goods which are used for removing the barriers between societies and cultures, for developing new sites of political activism and for creating a global market economy. Globalization is a process of interaction between people across distances. As Held, McGrew, Goldblatt, and Perraton (1999) have suggested, that globalization is “a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions assessed in terms of their extensity, intensity, velocity and impact generating transcontinental or interregional flows and networks of activity, interaction, and the exercise of power”. Contribution from geography, anthropology, cultural and communication studies, history had considerably contributed to a luxurious weave of research on the complex theme of the global. Cross or non-disciplinary themes such as gender, health, poverty etc have also inflected their research with globalization dimension. In turn, the study of globalization has drawn on these themes to produce more fine-grained accounts of,

inter alia, migration, pandemics, inequalities and violence in the contemporary world (Barrie Axford, 2013). Globalization has a mixed impact on the third gender and this chapter analyses the different processes of globalization and their effects on the third gender.

Today the theory of globalization is an intensive field. Individual aspects were given while defining globalization. Numerous definitions were there which define the economic dimensions of globalization. Removing "artificial" barriers to the flow of goods, services and factors of production on the world market (as the consequence of modern development of transport and communication means) is seen as a crucial channel of international integration. Thus, globalization is defined as integration based on the project, which expands the role of markets on a global level (McMichael, 2000). Another definition of globalization, as an 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, is well known (Giddens, 1990, p. 64). Globalization is also defined as compression of the world and intensification of consciousness of the world as a whole (Robertson, 1992, p. 8).

Even this small sample of definitions is sufficient to conclude that globalization is a complex phenomenon with multiple effects, which makes it hard to define. There are, in fact, three possibilities for defining globalization (Mittelman, 2006, p. 64). First, it can be defined as the intensification of global flows of goods and production factors, facilitated by modern transportation and communication means. Globalization can also be defined as a compression of time and space in a way that events in one part of the world have instantaneous effects on distant locations. The third approach is to comprehend globalization as a historical structure of material power. Globalization represents historical transformation in the economy, politics and culture (Mittelman, 2006, p. 64). Globalization is mistaken as an economic phenomenon but globalization can also be addressed as social, cultural and political effects.

### **Economic Perspective of Globalization**

Globalization has been examined from the economic point of view and their effects on society are properly studied, but their social phenomenon is often unobserved. Previously globalization began with the people trading goods, ideas and technology

across villages and then moved to larger circles of regions and oceans. Earlier interaction was limited to a few people but now globalization has reached to entire societies and states. The economic concept of globalization has emerged from the half of the 19<sup>th</sup> century and the initial years of the 20<sup>th</sup> century at the time of industrial capitalism. From the economic perspective, globalization can be defined as a process in which the liberalization of trade was there and which tries to reconstitute the whole world into a single market economy. It is the liberal and free movement of goods, capital and services across the world. This is the concept of free trade. If we keep economic phenomenon aside, then globalization will consider as a process of bringing people together across the whole world through social, political and cultural. It has adversely affected the life of the ordinary people to a large extent and the life of the third gender in particular.

### **Political Perspective of Globalization**

Political scientists and sociologists gave many different definitions of globalization. Like British Sociologist Anthony McGrew defines globalization as ‘the multiplicity of linkages and interconnections between the states and societies which make up the modern world system’, and as ‘the process [whereby what happens] in one part of the world can come to have significant consequences for individuals and communities in quite distant parts of the world’. Globalization has great impact on the State and its policies, institutions and functionaries because State is considered as the core of the political system. Analyzing this perspective of globalization, Weiss (2000) argues that “proponents of globalism, is no less than the demise of the nation-state as a major power actor, the dissolution of ‘national capitalisms’ with their characteristic institutional arrangements, welfare systems and industrial policies, and ultimately worldwide convergence on one kind of economic system: Anglo-American-style free-market capitalism”. Further, Weiss argues that on one hand, capitalism is becoming increasingly ‘ungoverned’ as markets are disembedded from institutions.

On the other hand, state power over territory is withering, giving rise to a different kind of state one which has lost sovereignty, scaled back welfare programs and industrial policy, and entered into multilateral governance arrangements. Due to Globalization labour environmentalist and feminist collectivities have come forward. This global activism is called as transnational social movements. Feminist

organizations such as WIDE (Women in Development Europe) and DAWN (Development Alternatives with Women for a New era) and the role of NGOs have been increasing. Among these movements, the transgender movements (LGBT movement) find an essential space in India. Due to these movements, section 377 has been able to remove from our country India.

### **Cultural Perspective of Globalization**

Another dimension of globalization that has been more influenced by structure is the cultural dimension. Cultural globalization is about the affection of global culture on regional and national cultures and identity. Cultural globalization was the cause of the formation and extension of public culture in the worldwide arena and it will reduce or remove every cultural limitation in social life and will form a global culture. Ronald Robertson in the globalization debate emphasizes on compaction of time and space and also the worldwide knowledge and its increase in the globalization process. So, he assumes a special station for cultural dimensions in the globalization debate. The relation between gender or third gender and globalization in the context of culture was a controversial issue. Cultural globalization according to Moghadam, refers to “worldwide cultural standardization as in “Coca Colonization” and “McDonaldization” but also to postcolonial culture, cultural pluralism, and “hybridization”. The various aspects of globalization she asserts “have promoted growing contacts between different cultures, leading partly to greater understanding and cooperation and partly to the emergence of transnational communities and hybrid identities. But globalization has also hardened the opposition of different identities. This has taken the form of, inter alia, reactive movements such as fundamentalism, which seek to recuperate traditional patterns, including patriarchal gender relations, in reaction to the “westernizing” trends of globalization” The different forms of identity politics are also different part of globalization.

### **Social Perspective of Globalization**

Globalization in social scope has more impact on national and their form, formation of transnational identity, hybrid identities, etc. Social globalization has dimensions in various subjects which are as follow:

- **Modernity social movements:** Modernity discourse with their characteristics has formed many social movements that nowadays they are going to be global by the globalization process with the help of technologies and communications. Some of them are like; Brotherhood and Equality movements, Liberalism movements, Labor movement, Women's movement etc.
- **Widespread immigration:** immigration has been increased in recent decades by the influence of facilitation of traffic, an extension of communications, international and financial investments etc. People move for economic, social, and political reasons also. They may move to find work, to earn higher wages, to study, or to reunite with their families.
- **Environmental matters:** Some issues like environmental pollution, destruction of the ozone layer, air warming etc, are examples that a group or state can't singly solve them without global serious decision. So, the formation of global agreements and interference of transnational organizations is necessary for the solution of environmental problems.
- **Formation of national and international institutions and organizations:** Each national, transnational and global institutions and organizations are in the way of global evolutions and globalization process. Some of the important institutions and organizations are as; Environmental Organizations, Human Rights, ILO, UN, UNCS, UNESCO etc are there which are working at a global level and for the global people.

## **Theory of Globalization**

Appadurai has described that how globalization had been evolving and how it had influenced people around the world. He has described that how people in today's world from different culture, background and countries move and interact with each other. Through this movement ideas and technology was shared or exchanged. He has explained this culture flow in a concept of 'scapes'. He has discussed about globalization in his "cultural flows" studies. Appadurai explains that 'The suffix scape allows us to point to the fluid, irregular shapes of the landscapes'. Thus scapes are not 'objectively given relations which look the same from every angle of vision but, rather, that they are deeply perspectival constructs, inflected by the historical,

linguistic, and political situations of different sorts of actors' (Appadurai, 1996). According to him these scapes are individual and depending on where people live, where they move, what technology they use and what they believe.

He has mentioned about five dimensions of global cultural flows as scapes in his book "Modernity at Large" like mediascape, financescape, ideoscape, ethnoscape and technoscape. Appadurai claims that global movement of these scapes is occurring under disjunction between them. The movement of technology, people, funds, media and ideas exists in varying and colliding forms. These flows or movements (whether of people, ideas, culture or finance) along with the subjective interpretations have created new set of contrasts and transformations of ideas and practices. He thinks that the scapes theory can show how culture flows around the world. Rather than culture being uni-directional and homogenizing it is multi-directional.

Appadurai states that: "... ethnography must confront the changing social, territorial, and cultural reproduction of group identity. As groups migrate, regroup in new locations, reconstruct their histories, and reconfigure their ethnic projects, the ethno in ethnography takes on a slippery, non-localized quality, to which the descriptive practices of anthropology will have to respond". "The landscapes of group identity the ethno-scapes around the world are no longer familiar anthropological objects, insofar as groups are no longer tightly territorialized, spatially bounded, historically unselfconscious, or culturally homogenous" (Appadurai 1996, 48). He doesn't see globalization as the homogenization of culture. Still, He sees as the flowing of technology as 'technoscape', flowing of the economy as 'financescape', flowing of media as 'mediascape', flowing of ideology as 'ideoscape' and movement of people as 'ethnoscape' over cultural and national boundaries.

Even the Yogendra Singh (2000), has given the five dimensions of contemporary globalization: (a) Revolution in communication technology rendering global circulation of messages and symbols in the shortest possible time and proliferation and diversification of technological means for doing so; (b) Circulation of finance capital on global scale searching for markets and economies of scale through international division of labour and structure of wages with introduction of high technology; (c) Homogenization of consumer products and market processes both in the realms of commodities and cultural symbols, styles and behavioural pattern; (d)

Enlargement of the scope of electronic media through telephony, television, fax, e-mail, Internet, etc., influencing political values, ideologies and movements; and (e) An intense degree of circulation of man power across countries and cultures leading to homogenization of cultures on the one hand and an elevated sense of cultural identity and distinctiveness on the other (Singh, 2000: pp. 71-72). Such characterisation of contemporary globalization led Singh to agree with Arjun Appadurai that modern technologies of communication outcross the boundaries of real time and real space in social interactions.

According to Appadurai migration, exchange of ideas, development of technology and exchange of funds act as catalyst of globalization and detached people from their geographical locations and allowing them to imagine their boundaries beyond the physical ones. He maintains that the streams of people, money, images, technology and ideas are fractal, they do not have boundaries, structures or regulations and they overlap. He argues that cultures intersect and influence each other all the time. For example in the case of third gender community the influence of globalization can be seen on their community also. Due to the impact of globalization they have travelled the phase from rejection to acceptance. Due to the exchange of ideas and with the help of media they got acceptance and they are able to show their existence in society. Impact of globalization can be seen on the social institution and cultural practices of third gender. If we talk about family structure of the third gender community, changes can be witnessed in their community. As they have a particular rule of residing chela with guru but now a days third gender chelas have started living separately from their guru. As marriage is consider the part of the family social institution and changes was also found in this pattern. In third gender community marriage was not allowed in them but few respondents were traced who have done marriage and living separately with their partner. Beside that begging on auspicious occasion was considered as their main profession but now they have started earning by opting different occupations like open a boutique, working in parlour, NGO etc (detailed explanation in chapter 3). Along with this some of our third genders of India have gone opportunity to represent themselves in other countries like performing in Cannes Festival, Speaker in International Seminar or Conferences etc.

As it can be seen that third gender culture has risen as a new culture which is formed through a process of multidirectional flows of queer globalization. The main factor here is that globalization is not creating sameness rather intermingling of global forces and nativist occurring. Appadurai's pattern of scapes has been used to understand the globalization relation with the third gender. Let us focus our lens on the explanation of the scapes which helps to know about globalization's impact on the third gender. For better understanding of the theoretical perspective two scapes i.e. mediascape and ideoscape have been used and explained for better analysis of media flow and ideology diffusion.

### **Mediascape**

The sources like books, magazines, television, cinema, advertisements have a direct impact on people. The internet has grown rapidly and has an impact on the marginalized section of the society. Over the past two decades, media has established its presence. Media is now considered an educational tool and it reflects our society. As Sanders writes, "electronic transmission crosses borders more easily", and as the change of mediascape images of the third gender spread through newspapers, magazines, films and television. Mediascape is like the flow of global culture through electronic and print media and rooted ideology in media. Appadurai defines mediascapes as: "closely related landscapes of images which refer both to the distribution of the electronic capabilities to produce and disseminate information (newspapers, magazines, television stations, and film-production studios), which are now available to a growing number of private and public interest throughout the world, and to the images of the world created by these media". According to Yogendra Singh (2000), there is clear evidence that electronic mass communication has revolutionized economic growth, trade and banking practices and exchange of information in health, management and empowers the local communities, local cultures and minority sects by extending the reach of their interactions. As the first gay organization was founded in 1950 by Harry Hay and Chuck Rowland in Mattachine Society and the first lesbian organization (Daughters of Bilitis) was established in 1955 by Phyllis Lyon and Del Martin. In their support, Donald Webster Cory in 1951, published a paper "The Homosexual in America" and mentioned that gay men and lesbians were a minority group.

The main turning point was the Stonewall Riot which was considered as the watershed moment for gays and other communities and the period of pride marches started in 1970 which was properly captured by media and this has helped the LGBT community to show their existence in society. Spreading the images of gay and lesbians help them to change public opinion towards them. In 1981 the first case of HIV/AIDS came in front and till 1987, Americans had been diagnosed with 36,058 AIDS cases. Many organizations came forward to help them but media and government denial for not doing anything related to them. This strategy has helped them and they got the attention of political parties, market and corporate and in 1980, they got chances in movies and television also. They have not stopped here only, but many other local queer communities started developing. Day by day, the LGBT has increased showing their presence to society in the form of national marches. The gay and lesbian organizations got successful through marketing and money and they got accepted by media. This has helped them and their culture to get visible in society. If we look at the past globalization has benefited the situations. Without the development of technologies and networks, the global movement would not be possible to occur and would not be able to spread to other countries. The LGBT movement is a fight for equality which is going on for many years and with the help of media, these movements can show their impact and existence. Even in 1992, the impact of the LGBT movement was seen in India which itself is the example of ideoscape (described under ideoscape heading).

Print media has captured gayness since the 1990s. This approach of capturing gayness become popular by the *US Today* in the American market and then followed by India by *Times of India* Group. This group launched *Bombay Times* in 1995 which is full of fashion, celebrities' gossips and film trivia. Now it is known by the name of "Page 3" and it has openly put out gay stars like Riyad Wadia, Sylvie and Bobby Darling and their gayness is consumed by mass media regularly. Some fiction books like *On a Muggy Night in Mumbai* and magazines like *Bombay Dost*, *Sangha Mitra*, *Darpan* and *Naya Pravartak* were also launched. Not only print media but electronic media has also worked on its level to put the theme of homosexuality in front of the society. The two movies based on homosexuality like *Fire* (1996) and *Girlfriend* (2004) were the movies who tried to put this marginalised section in the mainstream of society and tries to change the attitude of people towards them but these both movies have

witnessed a profusion of protests. Such films barely got any mainstream attention like movies *Aligarh* and *Kapoor & Sons*. These movies have shown positive LGBT representation, but still, the trans community was not able to end the negative attitude. Over the years, the portrayal of the third gender in Indian movies was always a comic character. Still, some of the Indian films have focused on the third gender and tries to show their positive and actual image like *Sadak* (1991), *Daayra* (1996), *Tamanna* (1997), *Sangharsh* (1999), *Shabnam Mausi* (2005), *Queens! Destiny of Dance* (2011) etc. Beside Hindi movies some other regional movies were also there who have depicted LGBT community like *Sancharram* (2004) a Malayalam film, *Arekti Premer Golpo* (Just Another Love Story) a Bengali film in 2009, *Meghadhanushya* (The Color of Life) a Gujrati film in 2013, *Naanu Avanalla, Avalu* a Kannad film got premiered at the Melbourne International Film Festival in 2015 and many more.

The changes not only stopped here; further more things occurred to bring the third gender in the mainstream. The Tamil film industry has launched a transwoman Anjali Ameer as an actress for the film 'Peranbu'. Namitha Ammu from Chennai, Navya Singh from Bihar, Veena Sendre from Chattisgarh and many more were in the list that got the opportunity in the film industry. Along with this, a pop band of a transgender group named 'Six Pack Band' was launched in 2016 by Yah Raj Films in the music album titled "Sab Rab De Bande". Even this band got the opportunity to perform in the Cannes festival of France. The advertisement world did another approach. The Procter & Gamble's Vicks brand has shown a story of transgender and her adopted daughter in their advertisement. It was a 3.5-minute commercial that was viewed by 9 million viewers on YouTube. Along with this 'Yathartha Pictures' has launched a video in 2015, in which seven Third Genders were singing our National Anthem "Jan Gan Man" and those Hijras taking pride and honour in being Indian. They all were dressed in different occupations costumes like Doctor, Lawyer, Chef, Teacher, Police Inspector, Flight Attendant and Civil Engineer. They have spread a message through this video that they are also 'Bhartiya' (Indian). It's a great effort to spread awareness for people that they can also be part of our society and can join different jobs with great success. This video was viewed by 1,87,652 peoples and liked by 2.2k peoples. Not only this, there were many more short movies or documentaries that were made on the third gender. Even the Third gender of Lucknow city named Payal has also made a short movie on her community named "Kya Kasoor" on October 15, 2017,

showing the pain they face while getting a job in society and no other option is left for them instead of begging. She wants to spread awareness in people for accepting transgender.

### **Ideoscape**

To understand the concept of ideoscape, it is necessary to understand the historical background of homosexuality. In the 19<sup>th</sup> century, the term “third sex” was given to the community of homosexual people by European sexologists. The third nature people desired to be of different sex as associated with their birth sex. The scholars have given different terms to third sex like transgender, eunuch, etc. They may be identified in a variety of ways like homosexual, bisexual, pansexual or asexual. The collected name of different identities like lesbian, gay, bisexual and transgender come under the LGBT community. In this, sometimes, some other names or identities get added like queer, intersex, asexual, pansexual and polysexual. Throughout history, the gay, lesbian and bisexual subculture was the only place where gender-variant people were socially accepted in the gender role as they felt. In ancient texts from the Vedic period and Kama Sutra acknowledged ‘third sex’ or the people who are a combination of both male and female. The pre-colonial India was very tolerant as compared to other countries. The love between women and between men was not persecuted when even disapproved and no evidence of severe punishment for homosexual behavior was recorded. But in many parts of Europe men found in homosexual acts were brutally tortured and legally executed. Vanita and Kidwai (2000) in their research work in the book “Same-Sex Love in India: Readings from Literature and History” have argued that the 19th century was being the crucial period of transition where pre-colonial homophobia becomes the voice in the colonial and post-colonial period. They indicate that ‘homosexualization of ghazals’, suppression of ‘*Rekhti*’ and the introduction of anti-sodomy law were the three markers of transition.

I have mentioned the section of history as a part of the ideoscape of homosexuality for not just for a background but also for the history which is known and reiterated. Firstly it was argued that homosexuality is a Western concept and same-sex love is imposed on India by foreigners. Reclaiming the heritage of the homosexual past provides hope to those people who are living complicated lives. The British during their ruling period on India have collected and translated the Indian history and

eliminated all traces of positive same-sex references and showcase only heterosexual masculinity. Finally, in 1861, they imposed section 377 on India as the Indian Penal Code. Although there were very few charges under section 377 in the courts but the law was used publically by the police to abuse and harass these people. Queers and hijras do not have rights to inheritance, adoption, custody etc. Doctors refuse to treat queers and this list of deprivation goes on (Bacchetta, 1999).

There were many debates in the media about merit and demerit of abolishing section 377. In 1994, section 377 was legally challenged by the rights activist group AIDS Bhedav Virodhi Andolan (ABVA, 'Campaign against Discrimination') in Delhi High Court. But the group became dysfunctional due to which petition was never heard. Further, in 2001, the legal process was revived by the Naz Foundation in Delhi High Court to abolish section 377. Our media properly covered this action. And the concept of homosexuality gets globalize with the help of media only. The court demanded a view by the Central Government on this subject and after passing two years in 2003, Indian Central Government informed Delhi High Court that homosexuality should not be legalized in India. People protested on streets for this decision and media has widely broadcast this decision and the protests done by gay activists. Further, in 2004, Naz filed a petition to reconsider its decision and in 2005, they approached to Supreme Court.

Further, the protest continues in the form of 'Pride Week' in Kolkata (2003), Hijra Habba in Bangalore and the Gay Rights Seminar in the National Law School Bangalore. Through these various posters, pamphlets and t-shirts queer culture was created. It is a kind of awareness program for society done through them for showing their presence and demanding acceptance. This program was previously started in other states like Chennai, Chandigarh, Delhi etc. Chennai had its pride parade from 2009 and Delhi from 2008 along with the name of these states many other states got added in this list like Guwahati (2014), Goa (2017), Lucknow (2017) and Bhubaneswar (2018). This has given space to homosexual people and understanding the meaning of homosexuality in India. Homosexual intercourse was considered a criminal offence until the Delhi High Court decision in 2009 case filed by Naz Foundation and decriminalization of homosexual intercourse was done. In 2012 while the hearing of the case filed for the decriminalisation of the gay sex, the Supreme

Court had seen this case in the context of changing society where many things were getting accepted, but no decision was taken. In 2013, homosexual intercourse was re-criminalised and Delhi High Court's decision was overturned. But on 6<sup>th</sup> September 2018, the Supreme Court of India has given a more significant judgment by striking down Section 377 and legalizing homosexuality in India. After this, another approach done by the government for the third gender is that they have arranged a place for the third gender in Hindu's holy place Prayagraj (Allahabad). Third Gender group via the name 'Kinnar Akhara' set up a camp in the Kumbh Mela festival in 2019. It's a ritual bathing place for Hindus which held every three years and drew ten million Hindu at that place. In Kumbh Mela, the image of Ardhanari i.e. half male and half female which is composed of half Hindu God Shiva and half Goddess Parvati, is placed in front of Kinnar Akhara.

As Appadurai mentions that "Ideoscapes are composed of elements of the Enlightenment worldview, which consists of a chain of ideas, terms, and images, including freedom, welfare, rights, sovereignty, representation, and the master term, democracy." In the context of homosexuality, the enlightenment of the world was done through the ideas of protesting for their rights. In this, the concept of protest from West flows to India and other Asian countries. The situation in India might be considered as similar and different also from Western pre gay liberation. The similarity lay in the sense of repealing section 377 and helped LGBT activism in the country. And the difference lies that in India as well as many other Asian countries, condemnation of homosexuality exists but with different concerns than in the West. The ideoscape pattern helps activism in India to get international LGBT NGOs, international human rights NGOs, technological changes, HIV/AIDS and overall discourse around human rights as Sanders has mentioned that with the help of the internet, this change has occurred (Sanders, 2004).

Globalization has a different impact on different groups in different places and this impact can also be seen in the marginalized group of our society i.e. the third gender. On the one hand, it has created opportunities for marginalised groups and on the other hand, it has created social inequality also. Globalization has a mixed impact on the third gender. However, it has created awareness and struggles for the rights of the third gender and on the other hand; it has brought some inequality also for them in

society. India is a country that is full of diversities and in this diversity, the LGBT group even lives. In the past, it was not easy for the LGBT group to survive because of section 377. And when in September 2018 section 377 was removed, it has played a soothing balm for them. But it was not easy for them because changes do not occur overnight. As till now, many people have not accepted this decision. They have to fight for their proper acceptance in society and we all have to remove the social inequality they are facing from the root level.

### **Social Inequality**

Social inequality exists everywhere, but its nature and degree vary from culture to culture. Gender plays a vital role in determining the rights of an individual because males, females and the third genders share the same geographical area but the society treats them differently. When resources are distributed unevenly in a society, then it is termed as Social Inequality. This differentiation in access of social goods is brought by power, religion, kinship, race, gender, age, ethnicity and class. Social inequality is not only linked to economic resources but also with social and natural resources. It has also affected the distribution of rights, social power, public goods (like education, housing, transportation) and financial services (like banking). The inequality begins from the family first and then spread in different streams. In India, social inequality has different faces, as it can be seen in a family, in the educational field, in the political area, in the medical field, in employment opportunity etc. Third gender or Hijras beside social, cultural or economic arena they face inequality in accessing education, medical and employment also. In history, one can find that Indian society has witnessed social inequality in terms of the third gender.

When we discuss the extent of social inequality it is needed to consider the distribution **among whom and which groups, in what space the distribution is done and over what time**. The first discussion was among whom the distribution was measured. This distribution was measured among individuals or households within a society, region, continent or the world. In my topic, I have focused on the particular third gender community and thus consider social inequality within their group and among the society. The second was to measure in which groups. This issue focuses on which group is of relevance. Groups can be made on many characteristics or

identities. Age, gender, ethnicity, race, region and religion are essential categories associated with discrimination. These types of groups are socially constructed and help in policy forming. But sometimes, this classification varies from place and time. Like this, the formation of a third gender group created on biological differences.

### **Patterns of Social Inequality**

Inequalities are the common feature of all types of societies like hunting, food gathering and horticultural agrarian etc. But it tends to vary from one society to the other. Inequality may refer to inequality in economics, healthcare, mathematics and social science. In social sciences, social inequality has different patterns of inequality and it is linked with racial inequality, ethnic inequality, health inequality, age inequality and gender inequality.

1. **Gender Inequality:** Gender as a social inequality is the differentiation done based on gender and sex by dividing labor, roles, responsibilities and social rewards. Sex and gender-based discrimination are called sexism and are the primary factor of social inequality. Gender inequality is the division in roles between men and women in the economic, political and education fields. Now, this division also affects the third gender or transgender. The person whose gender identity is not confirmed according to society beliefs i.e. male and female face violence. Gender sociologist Raewyn Connell (2009) in her book 'Gender' discusses how masculinity is dangerous and violent and "these structures of masculinity ultimately contribute to the vast amounts of gendered violence, marginalization and suppression that women, queer, transgender, gender variant and gender non-conforming persons face".
2. **Racial and Ethnic Inequality:** It is a kind of hierarchical social distinction done in a society based on race and ethnic categories like skin color, physical characteristics, place of origin and culture. Racial and ethnic categories people become the marginalized section of the society which faces inequality, exclusion and oppression.
3. **Age Inequality:** Age inequality is defined as the unfair treatment of people for resources, promotions, recruitment or privileges due to age factor. It is also called as ageism. This is the inequality done with people or groups based on their age. It is a set of beliefs, attitudes, norms and values that is used to justify

the unequal behaviour and exclusion done for people and termed it as adultism which is done among children and people of adult age.

4. **Health Inequality:** Health inequality is defined as the difference created in the health status or the distribution of health determinants among the people. Health inequality is also related to differentiation in access to health care facilities.

In sociological terms, it was challenging to measure inequality due to its various dimensions. Social inequality was not measured on the basis of unequal treatment of wealth or money but it also covers the socially desirable characteristics i.e. status, education, health etc. Even Max Weber has also identified the elements of inequality i.e. status, power and wealth. As inequality does not have a real impact on the people who faced inequality but in practical terms, it is with those people who feel oppressed. The experience of not participating in the social system and facing negligence is known as social exclusion. Social exclusion was also a part of social inequality.

India has a mixed impact. In one context, our country has made a notable progress in socio and economic dimensions but on the other hand, it failed in solving the problem of marginalized groups and one of the most affected groups of the marginalized section was the third gender. To empower the third gender, the government has taken many supportive steps in their favour like giving acceptance as a new gender, addressing the new column in forms of railway, bank and identity proof and recently removing section 377. Despite such efforts, there was a lack of acceptance of the third gender in society. There was a gap between third gender and society and till now, they are facing inequality due to their gender difference. This is known as gender inequality which is a kind of social inequality. Gender Inequality means the difference between male, female and transgender (third gender) based on their gender rather than the skills and capabilities. There are some theories related to gender inequality which are as follows:

### **Theories of Gender Inequality**

Gender inequality is a kind of social inequality which is found applicable in the context of the third gender. Until the eighteenth century, it was believed that the nature of inequality could be altered. The will of gods no longer seemed to be

sufficient explanation for inequality, because the divine decree had been displaced by scientific inquiry. There are two significant explanations to the study of gender inequality i.e. biological and cultural.

### **Biological Explanation**

Biology explains that there was a physical difference between males and females. The physical attributes of male and female differ in some aspects like the reproductive anatomies, brain structure etc and this result in the sexual division of labour. Some biologists believe that there were similarities between the boys and girls, but from the phase of puberty, the sexual division was observed. A biological explanation was in favour of the division of roles. G. P. Murdock brings into view that biological difference between sexes is the main causal of the division of labour. According to him, males are physically stronger than females due to their physical strength. Men can do laborious tasks but women are delicate and less strong so they can do only light work. Due to this natural and biological difference, they both play different roles (Harlambous, 1995). Even in prehistoric societies, men go for hunting because they were stronger than women and women stay at home because of their pregnancy and their role confined for nurturing, feeding and taking care of children. By this men work outside the house and women started doing their household works. The different position of men and women arises from the sexual division of labour which has developed sex-differentiated behaviour. This was termed as social inequality.

This division of labour based on sex influenced the third gender also. As from starting, male and female was separated based on sex and men and women based on gender. The third gender people do not fit in any criteria of sex or gender defined by society because they do not identify them as male or female. This is the type of inequality they had faced from society. Society has always given women a second position i.e. placed women after males and never recognizes the third gender because they do not fit in the women category also. In the past, people have a concept that everyone behaves according to sex and anyone who does not act properly or behave differently, they were treated as a deviant. And the society has treated the third gender like a deviant who does not match like men or women due to their different biological

appearance and because of their distinct sexual identity. This is the reason why they are placed more inferior than women.

### **Cultural Explanation**

The debate about whether the cultural impact has created sexual division or not has been going from ages. The status or role of men and women vary from society to society. Every society has assigned some tasks to every gender. Men are engaged in outside work and women in household work. And if women have to work outside, then she is expected to complete all her work and duties related to household. Usually, her responsibilities were not shared by her partner or any other member of the family. The level of gender difference depends on the level of patriarchy in society. Some scholars believe that division of labour is not created on a biological basis; it is the human-created culture that creates a division of labour. The physical difference between males and females has resulted in the sexual division of labour and has created inequality. Sherry B. Ortner (1996) stated that culture, traditions and customs of society had created sexual division of labour and biological factors are not responsible for this.

Margaret Mead has studied the gender roles on three tribes of New Guinea (the Arapesh, the Mundugumor and the Tchambuli). In the Arapesh, she found that both the sexes are gentle and nurturing; both spent much time with their children. In Arapesh gender roles do not exist. The situation of Mundugumor was different. In them, both sexes are fierce, competitive and violent. They used to dislike children and gave them physical punishment. In this tribe, also gender role does not exist. Next in the Tchambuli, Mead found that one sex was dominant and show leadership quality while the other sex liked to wear frilly clothes and makeup. In this tribe, the gender roles are opposite, women were dominant and men like to wear frilly dresses and makeup. Many scholars are in favour of this fact that gender-linked attitudes and behavior differ from culture to culture. All societies have their particular definition of 'femaleness' and 'maleness' and different gender categories in their societies.

In some societies, a third gender category was also recognized. The third gender is the intermediary category which has the aspect of both female and male characters. People of this category are called as intersex or hermaphrodites. These individuals

have two conditions i.e. either they have genitalia of both the sexes or they are born biologically as one sex but adopt another sex. In India, this intermediary gender category is called '*hijra*' or 'third gender', who are males and love to dress as women and identify themselves as women and in some, they have both the sexes but still, they treat themselves as a woman. The role of *hijra* is an integral part of Hindu mythology because they play the roles of both God and human.

Even Indian culture, i.e. Vedas and Kama Sutra, have recognized three genders. The third sex was mentioned in Hindu law (Manu Smriti) and astrology. In the Buddhist Vinaya, there are four main sex or gender i.e. males, females, ubhatobyanjanaka (dual sex nature) and pandaka (non-normative sexual nature/ deficiency in male sexual capacity). There is one story that Lord Shiva when merging with goddess Parvati they form the shape of Ardhnareshwar or Ardhnari i.e. half male and half female and it has significance in *hijras*. If we talk about two great Sanskrit epic poems i.e. the Ramayana and the Mahabharata, they have also discussed the third gender. In Ramayana, there is a story that when Lord Rama was leaving Ayodhya and moving towards the forest for exile. He found that people of Ayodhya were following them, and then he told that all men and women should go back but those people who are neither men nor women stayed there and wait for Lord Rama for 14 years. When Lord Rama returned from exile, he found that some people who are neither men nor women are still there and waiting for him. So he blessed them and said that you people will also have a share in this world and gave them a boon to confer blessings on people during childbirth and wedding. Like this, in Mahabharata, there was also a discussion about the third gender. There is a discussion about the Shikandi and Iravan character in the Mahabharata. There is a story of Iravan that during the Kurukshetra war, he had offered his blood to goddess Kali to get power and to ensure the victory of Pandava. Before the battle, Iravan had a desire to get married before his death but no woman was ready to marry him, so Arjuna as Brihinala for fulfilling his desire, marries him. In South India, Iravan was called Aravan and hijras themselves treated as Brihinala or "aravanis". They use to marry Aravan for one day and on the next day, they mourn on Aravan's death by breaking their bangles.

Thus it can be concluded from the above discussion that in every aspect of Indian culture, there was a conversation about the third gender and the roles are primarily

constructed by culturally. The role of the third gender i.e. giving blessings was culturally constructed. As Lord Rama has given this boon that the people will take your blessings during childbirth and wedding. This is the type of role for them which were fixed by our culture. Being having the gender identity problem, they do not fit in the gender category created by society because they have a male body with a female soul. So they can't fit in the physical labour work which was meant for men only and can't have sex, cannot conceive and can't do nurturing/ feeding of children which is the particular work of a woman (as created by the culture and society). This is the type of inequality that was created for the third gender by our culture. Every society has its culture and traditions and they defined the roles of men, women and *hijras* or third gender. The inequality faced by them was culturally constructed and various social institutions are responsible for it.

### **Third Gender**

This section introduces some of the concepts and theories related to the third gender or transgender used in this study. In the 19<sup>th</sup> century, the term “third sex” was given to the community of homosexual people by European sexologists. The scholars have given different terms to third sex like a transgender, eunuch, homosexual, lesbian, gay, bisexual, pansexual or asexual etc. The collected name of different identities comes under the **LGBT** community. Some terms were used related to the third gender and the differences occur between these terms, to understand them they are discussed below:

- i. **Asexual:** These are the individuals who do not experience any sexual attraction or have very little interest in sexual activities.
- ii. **Cisgender:** This replaces the terms “non-transgender” or “bio man/bio woman” to refer to individuals who have a match between the sex they were assigned at birth, their bodies, and their gender identity. (Schilt & Westbrook, 2009)
- iii. **Pansexual:** They are capable of being attracted to many/any gender. The term ‘omnisexual’ and ‘bisexuality’ is also used for them. Pansexual is used frequently as more people acknowledge that gender is not binary.

- iv. **Agender:** This is an umbrella term that comprises many different genders in which people do not have a gender and/or have a gender that they describe as neutral. Many agender people are Trans.
- v. **Bigender:** These individuals refer to those who identify themselves as two genders or as multigender (identifying as two or more genders).
- vi. **Butch:** The women's personality leans towards masculinity characters in themselves. Although queer/lesbian is used for describing a distinct gender identity or expression.
- vii. **Transsexuals:** This term is often considered pejorative similar to transgender. A medical term is used for individuals whose gender and sex do not line up and they need medical treatment or surgical alteration or hormonal treatment to bring their identity in proper alignment.
- viii. **Cross Dresser or Transvestites:** The word transvestite is used as a synonym of word cross-dresser. The transvestite is a person who dresses in clothes associated with the gender opposite the gender they were assigned at birth. They like to act and present themselves as a different gender from their biological sex. Cross-dressers adopt the behavior of the opposite gender and do not want to change their bodies medically. The majority of cross-dressers identify themselves as heterosexual.
- ix. **Intersexed:** These are the individuals who are born with both male and female genitalia, called 'ambiguous biological sex characteristics'. They later grew up with the gender identity that is opposite of the manufactured or constructed sex at birth. They are born with chromosomes, genitals and gonads that do not fit with male and female but intersex people are not necessarily transgender because they do not disagree with their assigned sex.
- x. **Bisexual:** A person who gets attracted to both men and women emotionally, sexually romantically and relationally. Their attraction may not be equal and may vary as their sexual identity develops over time.
- xi. **Genderqueer or Non-binary Identities:** These individuals express their gender identity outside the gender binary. They consider themselves neither male nor female. They are also like to call them 'gender-fluid' because they imply changing from one gender to another gender.
- xii. **Queer:** It is an umbrella term used to describe the sexual orientation, gender identity, or gender expression of people who does not confirm themselves as

heterosexual. For the LGBT community, this word has a negative connotation but the younger LGBT community is comfortable in using it.

### **Theories of the Third Gender**

The reason for inequality against transgender people in India is just because of their sexuality. Intolerance and marginalization have set since the 1800s as against the earlier periods of tolerance. Most people in India do not have any knowledge about transgender persons and their general population. The image of a hijra is used for ridicule and they are labeled as 'hijra' or 'chakka'. No efforts were made to understand them and never develop empathy for variations that exist in gender and sexuality. To understand the queer and transgender identities, it begins with feminist theories.

Some feminist theories and feminist perspectives are in support of transgender. There are three waves of feminism and the second wave of feminism argued on sex and gender difference. Some feminists believed that there was a conflict between transgender identity and feminist cause. Along with this third wave of feminism have shown more support for transgender people. Feminist theories emanated from the need to empower women but the gender and queer theories evolved from the rights movements. Feminist theories attention to how power differences are rooted in sexism and gender differences by focusing on inequality. The queer theory focuses on sexuality and identity politics and the structural difference of gender.

Feminists explain the social construction of sex and gender and also about the fixed nature of sex and gender binary. Sexuality is also constructed from a heteronormative perspective (Butler, 1990). The social construction of gender maintains gender categories, roles and knowledge that delimit the bodies and identities. One fits in or does not fit in the society depend on how one's body is perceived, whether it complies with or deviates from sets of highly gendered norms (Alexander, 2005). The body of transgender is in question because of its 'gender-transgression' or 'gender transcendence' (Roen, 2002), and also because of its horizontal movement between two established gendered spaces i.e. 'man' and 'woman' (Stryker et al. 2008). A transgender body deconstructs the male/ female binary by transgressing from one gender to the other (Alexander, 2005).

There is a relation between feminism and transgender theory (Bettcher, 2009). Many trans and non-trans have written on transgender issues. Further, there is a need of discussion on transgender issues. Biological sex is different from gender, where gender is linked with the cultural roles assigned based on sex. There is not only the oppression of women but also the oppression of the trans people. According to Bettcher and Garry (2009) feminist, queer and trans points of theoretical and political issues have been overlapping and interconnected but they are not the same. There are three ways to understand the trans feminist relationship. The first two are the intersection of transphobia and sexism and the third is feminist and trans as a different entity. Sexism and transphobia are not separable. As transsexuals are recognized as women and they are subjected to sexism and sexual violence. Though feminism and trans studies are dangerous because the common thread between them is the concept of 'gender'.

Judith Butler's writings *Gender Trouble* (1990) and *Bodies That Matter* (1993) has discussed the cultural construction of sex and gender and the performance of gender. To some extent, she has explained that the biological male/ female sex is independent of the culture. Further, she has mentioned that transsexuals are entirely dependent on medical technology to change their sex. However, acceptance of Male to Female transgender as a woman is considered as culturally specific. The biological body is not marked as the symbol to be called a woman. The main important is the self-identity that a person claims to be. Bettcher (2012), stresses that a sexed body is not the criteria for creating the gender 'woman'. A Trans woman/ female as a 'woman' can have a penis, and a trans man/ male as a 'man' can have a vagina.

Furthermore, there is also a critique in the relationship between feminism and queer sexuality i.e. between lesbian and trans-women issues. Sexuality studies show the gay and lesbian categories as separate identities. There is an emergence of separate gay men's movement and the lesbian analyses merged with Women's Liberation and remained as a part of the woman-centered approach. Queer Theory which emerged from the postmodernist framework focus on sexual identity vs. gender identity issues. The focus of all these studies is around the body. The body is divided into the sexed and gendered parts. The sexed and gender body is placed across the sex/ gender or homo/ hetero binary and this starts the proliferation or rapid increase. Sexual identities are different from gender identities that can be distinguished between

bisexual and transgender or in remain in isolation like in between gay and lesbian. Most of the discussions are framed in the western world and the western models of sex/ gender, homo/ hetero, gay/ lesbian are rigid. The emergence of transgender studies show growth or proliferate on sexual orientation/ gender identity politics.

Transgender studies emerged in the early 1990s in close connection to Queer Theory (Bettcher and Garry 2009). Trans studies were a reason for the tension in its initial stages between feminist outlooks and trans lives. Transgender research is coming out as a separate study that is focusing on issues like gender, sexuality, identity and embodiment (Stryker, 2004). Trans theorists also try to look at the relation of gender with biology, cultural norms, and social roles (Alexander, 2005). Transgender theory shows the intersection of gender, sexuality, identity, and body politics (Alexander 2005; Nagoshi and Brzuzy 2010).

Though feminist discourse is criticized for the heteronormative nature of sex, gender, and sexuality construction (Butler 1990; Nagoshi and Brzuzy 2010) because it has failed to capture the lived sex, gender, sexuality, identity, and bodily experiences of transgender. And Queer Theory, both of which emerged from the post-modernist and post-structuralist framework (Bernstein, 2005), is also criticized for its misrepresentation of transgender issues as it is more focused on gay and lesbian binary (Seidman 1995; Cerulo 1997; Stryker 2004; Alexander 2005). Nagoshi and Brzuzy (2010) mention that there is a need to understand the lived experiences of transgender people. The whole idea is to construct a theory of gender identity that would include both 'self embodiment' and 'self-construction' of identity which will include the embodiment of transgender people in the context of social expectations and lived experiences. Recent Transgender Theory captures lived experiences of transgender people with respect to sex, gender, sexuality, identity, and body politics (Alexander 2005; Nagoshi and Brzuzy 2010) and this is what differentiates transgender theory with a feminist critique on sex, gender and sexuality and Queer Theory. Transgender Theory allows understanding the politics of transgender/ transsexual identity which challenges the hegemonic assumptions about gender (Roen, 2002).

Transgender theory, "encompasses the unique experiences" of transgender individuals, whereas, "previous essentialist approaches viewed social identities as fixed within the person" (Nagoshi & Brzuzy, 2010). Bernice Hausman (2001), notes

that “Since 1995, scholarship on transsexualism & transgenderism has become increasingly "queer" & more apt to encompass advocacy.” The theory, therefore, moves beyond the structured binary of the male/female gender model. Transgender theory suggests “the lived experiences of individuals, including their negotiations of multiple intersectional identities, may empower them without confining them to any particular identity category” (Nagoshi & Brzuzy, 2010).

Various theories have been proposed for the explanation of transgender. Along with the concept of sex and gender, the idea of gender identity and gender expressions are also important. Gender identity is the person’s identification as male or female. Gender expressions refer to the behavior through which one expresses one’s own identity like by using the name, dressing style or having particular hair etc. The main theories of gender are **essentialism, social constructionism, and performativity**. All these three theories view sex and gender as having differing levels of importance in the social world. In addition to sex and gender concept, the concepts of gender identity and gender expression are also important for these theories.

**Essentialists** focuses on the biological characteristics or gender assign or fixed at birth. They oppose that gender identity is entirely socially constructed. This means that gender will not vary much over time and space, either on an individual basis or in society basis. In essentialism, transgender individuals view themselves as always having felt that they were members of the sex category opposite to their biological sex at birth and they think that they should change their sex and match to the gender identity they feel internally. In this context, they view their sex as male, but their gender identity is female. Transsexuals think as they were born into the wrong sex and therefore need to change their physiology and move more closely to sex which was their gender identity.

**Social constructionism** is the view that sex and gender were a separate concept and it was socially constructed. Sex is thought to be socially constructed by the doctors because they define that is who is male and who is female whereas gender is also socially constructed, as it changes over time and across cultures. They believed that the traits and behaviours associated with male or female sex varied from time to time and across different cultures. Further, while gender is thought to be based on sex, for example, transgender individuals may view sex and gender as entirely different and believe that there is no reason for their gender to be based on their sex. A transgender

person is someone who lives full time as the opposite sex but feels that there is no need for sex reassignment surgery falls into the category of social constructionism. Their sex and their gender do not match, but they do not see this as a biological issue as they do not want to change their biological sex through surgery. Essentialism and social constructivism aim to explain different things i.e. former belief in the biological origin of gender identity and later believe in the social or societal origin of gender.

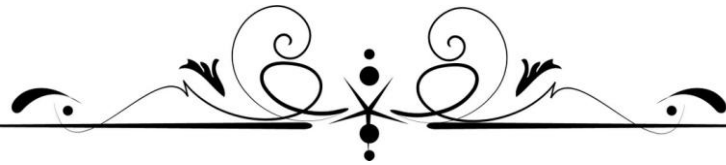
The third way to view transgenering is by performance. **Performance** theory is different from essentialist notions (which rely on gender identity) and social constructionist notions (which rely on a distinction between sex and gender). Judith Butler, a prominent American philosopher, is known as a developer of the performative theory of gender. The Performative theory is an extension of social constructivism. It is like the “performance” that people undertake daily. This performance does not base on sex or gender identity. It is a series of acts whose constant repetition creates an illusion that make the nature of the person. It was seen as something ‘normal’ that one does in daily life. According to Butler, gender “is performatively constituted by the very ‘expressions’ that are said to be its results.” For example, transgender people view their gender as more of an expression or performance rather than an expression of their sex or identity.

### **Globalization and Third Gender**

Globalization represents a set of economic, political, social and cultural processes that operate simultaneously. Globalization generates growth of inequalities, shifts of power and cultural uniformity. The increase of inequalities among the regions is difficult to be settled in India because of cultural diversity. Increased globalization is related to the spread of technology. The statistical data show that in these years of globalization, inequalities have increased in our country. Though India has a problem of inequalities and it is registered as a low-income country by World Bank’s standards from 2004. Still, the economic reforms could be able in the future to give the ability to the government to influence in a positive way for equity and social welfare. Globalization has created winners and losers among the countries and within the countries. The decrease of inequalities demands reform politics to create a better environment and the development of assistance for solving the educational, health and many more problems.

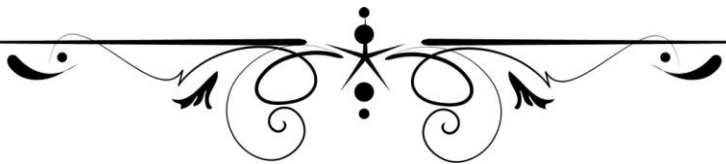
The implication of globalization on gender is difficult to determine because we fail to capture the crucial aspects of the third gender or transgender participation in a developing economy. But on the other hand, globalization has provided transgender with increasing opportunities to get an education, work and to demand their rights. There have been attempts made by many NGO's to promote transgender civil, political, and social rights of citizenship and to promote their human rights across the world. The process of globalization has affected transgender in both ways like an empowering and a disempowering process. Everyone is affected by globalization but their level and experiences are different. The third gender was also affected because they are differentiated according to their sex and gender. Besides the economic aspects of globalization, the third gender is affected politically, socially and culturally also. The contribution of the third gender to economic and social change continues to be unrecognized and undervalued because of their sex difference. This culture has given them an inferior position in society and custom and taboo from the society which makes them get involved in the profession of begging and prostitution. This is why the third gender in our country carries a double burden of inequality and poverty. The attitude of not being accepted has kept them in isolation and their issues never come in mainstream.

This chapter has tried to focus on the theoretical perspectives of globalization, social inequality and third gender, which helps to understand the perspective of the study but now it is necessary to understand their life. Further, to understand the fundamental part of the third gender, it is essential to analyze their family structure and socioeconomic status of the third gender of Lucknow city and this will be discussed in the next chapter.



## *Chapter-3*

# *Family Structure and Socio-Economic Status of Third Gender*



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Theoretical perspectives of globalization, social inequality and third gender have already been discussed in the previous chapter. Now the family structure and socio-economic condition of the third gender shall be analysed in the present chapter.

### **Family**

Family is the basic unit in all societies existing in this world. The family can be understood as a social relationship in which each individual or member occupies some position or status and governs other's behavior towards other members of the family. It also has some norms which were followed by generations after generations. Murdock an anthropologist, defines the family as “a social group characterized by common residence, economic cooperation, and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more children, own or adopted by the sexually cohabiting adults” (Mishra & Hasnain, 1996).

Aileen Ross (1961) defines family as “a group of people usually related as some particular type of kindred, who may live in one household and whose unity resides in the patterning of rights and duties, sentiments and authority.”

A standard definition of family defines it as a 'Co-residual group', which consists of two or more individuals of the opposite sex, with or without offsprings, and which lives apart from other kin.

The term ‘family’ refers to a group- entity where children are born, taken care of and socialized. The membership, size and structure of the group differ in different societies. In a way, it also refers to culturally and historically specific social practices. In society, the family occupies a central position and has diverse functions. The family is the institution where the child learns how to look and see things. To understand the aspects of the family, it is necessary to study them in a societal context. Functionalists have tended to regard the family as universal, omnipresent and

ever-present in human societies. Usually, the family is viewed in terms of what it does, what it meant for in terms of specific activities and their effects on the social structure of the society. Anthropologists and Sociologists have also used the term family as a concept having universal application instead of using it to refer to an empirical type. They have conceptualized it as a process of procreation involving a male and female entailing the biological relations of mating, filiation and siblings (Mishra & Hasnain, 1996).

### **Family Structure**

In Indian society, there are three types of family structure i.e. nuclear family, joint family and extended family structure. The nuclear family is composed of parents and mature or immature dependent children. Nuclear families usually are residential groups as mating, procreation and the associated activities of child-rearing requiring close proximity, residence in the same dwelling and the cooperation of the members in the provision of domestic services. Desai has defines the nuclear family as a family of which the members are not related to their other kin by property or income or the rights and obligations pertaining to them, as are expected of those related by kinship (Ahuja, 2006). The second one is a joint family structure; it is the family which has vertical as well as horizontal extensions of family members and has a bigger size than the only vertically extended family. The main characteristic feature of the joint family is the indivisibility and common sharing of property. According to Irawati Karve, joint family is “a group of people who generally live under one roof, eat food cooked at one hearth, hold property in common, participate in common family worship, and are related to each other as some particular type of kindered” (Ahuja, 2006). The last one is the extended family. An extended family is the type of nuclear family that has larger kinships and consisting of three-generation co-residence groups. An extended family is not just a collection of nuclear families; it is infact a different family system in which it is the kinship ties and not the conjugal ties that are important and involved in the organization of the family group. When a group includes a vertical extension in the same line, it is called a vertically extended family. But when it is the extension of generations of siblings, it is a horizontally extended family.

The roles that family as an entity, a social group, plays in the life of an individual have many dimensions and an individual remains under its impact although his life.

The family owes its universal character to the biological needs of the mother and the child at the time of childbirth and the prolonged infancy of the human child. It also has important provisionary function in terms of organized economic activity and a judicious division of labour among its members. And most important than all is the regular satisfaction of sex and the socialization of the children and the child must grow as responsible adult members of society. Family is a universal social group which has to perform the essential roles in the context of the individual as well as society. However, by no means family exclusively performs these functions (Mishra & Hasnain, 1996).

Some other non-familial institutions exist in our society such as controlled prostitution, extramarital sex relations, concubinage and homosexuality. The family of the third gender was also different. Family for third gender or hijras was defined primarily in terms of other hijras, especially one's guru lineage; relationships with other hijras, rather than natal family or 'husbands' and their kin, constituted the most important relational bonds for hijras. For a third gender, the family is a notion of caring, indexed principally through a temporal dimension of "being there" rather than biogenetic connections (through blood and marriage). The central and only prescriptive bond in hijra conceptualizations of their family is the Guru-Chela bond.

### **Family Structure among the Third Gender**

The family structure of the third gender is remarkably different from that of the mainstream family structure of our society. All the third gender in one family does not have the same position and status. Although hierarchical, with seniority among hijras (as a principle of both social organization and social control) being reckoned through the unequal power structure of gurus and chelas, this relationship is a mutually beneficial, reciprocal one. The structural composition of third gender or hijras families is different from the families present in society. Once a hijra joins the community, they are expected to cut off all ties with their natal families. Although most hijras were abandoned by their 'own' or 'blood' relatives and remained bitter about this, in some instances, hijra themselves, following the ideals of their community, renounced ties with their natal families. Third genders consider another third gender as their "family" rather than consanguinal or affinal kin as their family

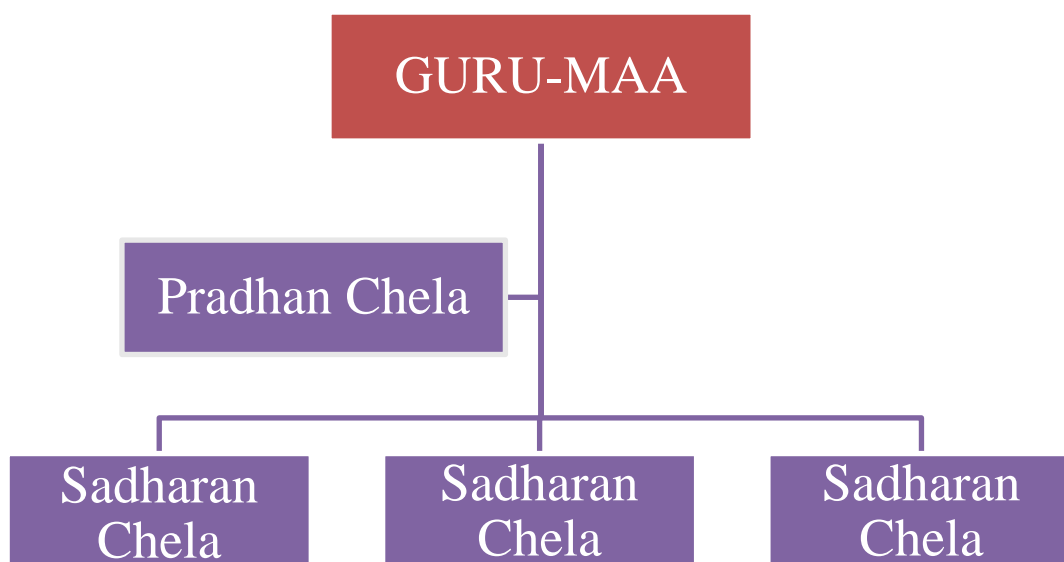
member. Within their family, the guru-chela relationship is necessary for them and acts as a primary axis of kinship. As every hijra has a guru and the relationship between guru-chela is the essential bond among hijras and is necessarily central to the hijra conception of family. It is a mutually beneficial, reciprocal relationship, entailing both social and economic obligations and responsibilities for both parties. All the members of this family are third genders.

There is no caste or other ascribed social differences in the third gender community. The integration of Hindu and Muslim cultural elements within the third gender community is not new. Members from all castes are welcomed into the hijra community and hijras do not follow any caste-like rules regarding purity or pollution in connection with intercaste dining. Regardless of their faith, hijras participate in all festivals whether it is of Hindu, Muslim or Christian. They celebrate all festivals together; it is their prime feature. They use to celebrate Holi, Diwali, Eid, Christmas, etc. It is found while researching Lucknow that they have to take the name of one religion so that their burial ceremony can be done according to their religious rituals. As told by many of the respondents that if the hijra or chela while joining the community knows about his religion, then she will follow that specific religion. But if the chela does not aware of her religion, then the chela has to follow the religion of particular guru maa in whose dera she will reside. But some other aspect is also found while research, some of the respondents that as they were Hindu while joining the community but their guru has forced them to convert into Muslims. Many Hindu hijras told that they keep the Muslim fast for Ramadan, describing as it is said by their Guru maa and it is compulsory for them. As said by Hindu hijra, *“I am Muslim now and I have to follow the rituals as told by my Muslim Guru maa”* or *“Ab main Musalmaan hu aur mujhe wahi riti-rivaz manne padege jo meri Guru maa batayegi jo khud ek Musalmaan hain.”* It was seen in some places that forcefully religion conversion was done among them.

In the third gender, when a new hijra is about to join the community, the initiation ceremony occurs. The particular sponsors who will become her guru organize a ‘jamat’ in which the leaders of seven houses are invited. A plate with pan leaves is placed on the floor. Each person sits and covers per head with the end of her sari or a scarf. The elders ask with one voice: “Whose jamat is this?” The guru sponsoring will

initiate by answering with her name, the chela name and the name of the house to which she belongs. The elders then ask the newcomer if she is willing to become the chela of that guru. When she answers affirmatively, the sponsoring guru puts hundred rupees on the plate that holds the pan leaves. This is the public confirmation that establishes the guru's claim on the individual now recognized as her chela. The elders then clap their hands in the traditional hijra manner and shout "deen, deen, deen" (the Urdu word for religious duty). This is the seal of initiation, and the newcomer is now a formal member of the community. She is given a new, female name by her guru and vows to obey the guru and the community rules. This is similar to the essence of initiation in many Hindu religious sects, in which the initiate loses his secular name and that of his gotra (lineage) and takes on a new religious name and clan name of his guru. In this way, a spiritual family is formed by the disciples of a guru. And in return, the new member pays back five hundred rupees to her guru, which is divided among the naiks at jamat. This amount is taken as a *dand* or fine which works as a fee for working in the name of her guru.

**Figure no. 3.1: Social Hierarchy in Third Gender's Dera**



**Source: Fieldwork**

The guru-chela relationship has important, perhaps even critical, economic dimensions; it is also more than merely an economic relationship. The guru-chela

relationship is a substitute for the family relationship. This relationship is always conceived of as reciprocal, multidimensional and mutually satisfying. The guru act as a “mother”, “father”, “husband”, “sister” and everything for chela. The guru is expected to take care of the chela as a parent does of a child (chelas are referred to and addressed as daughter or children), and the chela is expected to be loyal and obedient to the guru. Below is the figure of the social hierarchy present in the family of the third gender (Reddy, 2006).

The centrality of the guru-chela relationship to third gender identity is a prescriptive quality and its importance for the initial acceptance and advancement in the community ranks is undeniable. In the dera or house of the third gender, people are hierarchically ranked. On the highest rank is the *Guru-maa* i.e. the head of the family. Next to the guru-maa comes the *Pradhan chela* and the last is *Sadharan chela*. Pradhan chela acted like a monitor and empowered to take responsibility of sadharan chelas and give them directions. Pradhan chela has to keep an eye on sadharan chela's work and report to guru-maa about their work done inside the house and outside the home. Guru maa consult only pradhan chela about different matters and take advice also from her. Pradhan chela acts like an undercover agent of Guru-maa, as she gives a report of everyone secretly. Pradhan chela has a respectful position among other sadharan chelas. She is also working as a 'khabari' or 'message-convenor' because sometimes she has to take the message of one dera to another dera. She has the responsibility to hand over the collected amount by chelas to Guru-maa and if sometimes there is a quarrel between the sadharan chelas related to money, she has to solve that problem also. The sadharan chelas are the student or learners in the group. They have to go outside and collect money from their decided areas. Along with this, they also have to do all the household works like cooking, cleaning, washing etc. Besides this, they have to offer their services to their Guru-maa like massaging of body, head, legs, etc. This is the common social hierarchy found in every dera of the third gender. For example, in the toli of Krishna Nagar, this kind of pattern has been witnessed. In this toli Sudha is the Guru maa i.e. the head of the family and she had ten chelas in her toli in which one of her chela i.e. Geet, is the Pradhan chela. She is considered as the monitor of that group and help Guru maa in managing the toli work.

**Case Study**

Sudha was 45 years old, the third gender who lives in Krishna Nagar, Lucknow. She was quite tall with good complexion. She has a well-furnished house with all the luxury items in the house but still, she was dissatisfied with her life. She was continuously saying, "*Kya janna hai tumhe hamari zindagi ke baare me, kuch to achani hai.*" Her statement shows that she was not happy with her life. Sudha is a social activist who helps other third gender people (Hijras) in Lucknow. She was disappointed by society for not accepting and not supporting them. She was the head of the Krishna Nagar toli or group. She is the guru of 10 chelas and all the chelas reside with her in the dera. All the chelas take care of her and look after all the household works. All these chelas go for the collection of money and give all the money to her after returning home. Sudha also takes care of their chelas and fulfill their day-to-day needs.

As told by Sudha, she was born in a Hindu family. She has a father, mother and two elder brothers in her biological family. Her father was in a government job and her mother was a housewife. She has done her schooling till the class tenth. After that she drop-out because of the negative attitude from school staff and teasing of classmates. Her family was very supportive for her, they wanted her to complete her education but she did not want to continue it. She has taken her education with the identity of a boy named Sandeep. But she does not want to be a boy. She realizes that the way she is living is not the way she is from inside. Sudha told that when she was in class eighth, she realizes that she was not like the other boys. She told the researcher that, "*Main un ladko ki tarah nhi thi, main kuch alag hi thi. Par main samajh nhi pati thi ki main aisi kyu hu.*" Sudha did not like to play with boys; she loves to play with girls and love to wear her mother's clothes and jewellery. When she was in class eleventh, she met the third gender group and talked to them. The group got to know about her and offer her to come along with them and convince her that they will give them a luxurious and comfortable life. And give her the freedom to live as she wants to live i.e. like a girl. Then she decided to leave her house and go along with them. After reaching to dera with the third gender group, she met Guru maa of that dera. Sudha told that after keeping her for one month, she was sent to another dera of Delhi for proper training. She lives there for nine years and after that, she came back to Lucknow. At the age of 24, she joins the group of Krishna Nagar and from that time she was living here and doing her work.

Sudha told that as she got mocked, insult and negligent attitude from society, she will not let people do the same things with other third genders. She said that she wanted all the third gender to take proper education and become independent in their life. After being living as a chela till the age of 38, she has become now Guru maa of that dera. From 7 years now, she is the Guru of her toli or group. Even after returning to Lucknow, she never contacted her parents. The third gender group has a rule that if they come and join their toli, they will not keep any contact with their biological family. Sudha has also done the same thing; she never comes in contact with her family. Sudha has one third gender child in her dera, who was 14 years old and she sends her to school for proper education. She told that her parents left this child due to her different identity and she brought her to this dera. Now she wants that child to take education and succeed in life. She does not want that child to beg or to do any illegal work. She takes care of that child very well. Sudha organizes various religious activities and gives some donations also for religious purposes. She has helped many lower-income families to marry their daughter.

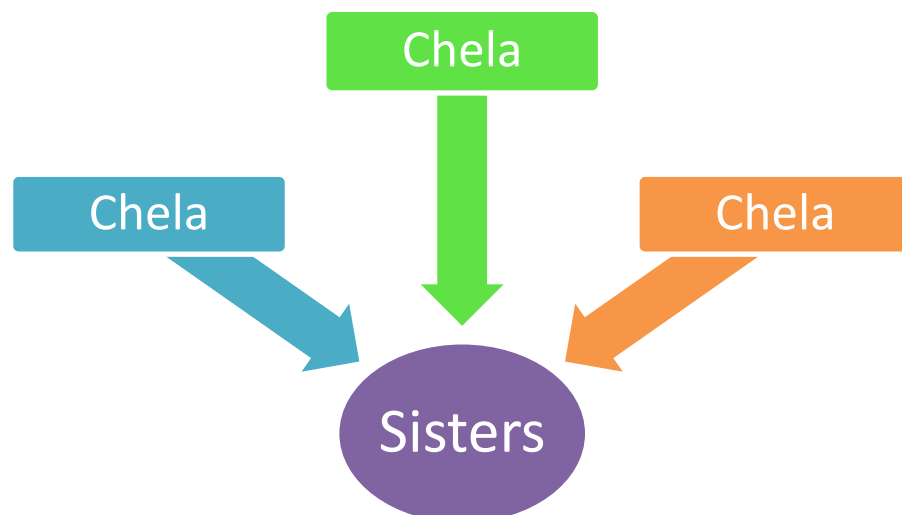
Sudha is the example that being a local resident, she is not in contact with her biological family and does not allow her chelas to keep contact with their families to maintain the rules and regulations of dera. This is unique that how these people after being got rejected from everywhere and after facing a lot of pain, they still know how to give happiness to other people.

### Fictive Kinship

Beyond the relation of guru-chela, there are some other fictive kinship relations in the house of the third gender. They are as follows:

- i. **Relation of one Chela to another Chela**
  - ii. **Relation of one Guru Maa with another Guru Maa**
  - iii. **Relation of Chela with Guru Maa and Nayak**
- i. **Relation of one Chela to another Chela:** In one house under one Guru-maa, there are many chelas. The number of chelas depends upon the guru-maa's house capacity and the amount earned from their decided areas. The chelas of the same guru treat each other like a "sisters" or "behen". This is the fictive type kinship that was made between them because they are not linked to each other via consanguinal or affinal kinship or relation. The relation between chelas is described below through the diagram.

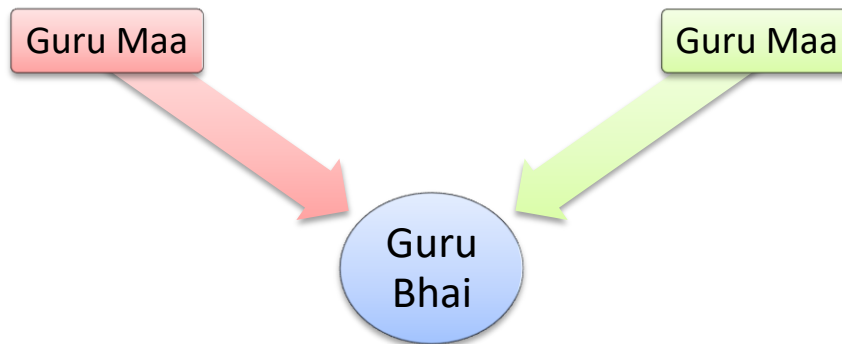
**Figure no. 3.2: Relation of one Chela to another Chela**



Source: Fieldwork

- ii. **Relation of one Guru Maa with another Guru Maa:** Guru maa is the head of one toli and she is supposed to be as the head of the family. Guru has the responsibility of mother, father, sister and everything regarding chela. One guru has to take care of many chelas and this pattern is followed by every toli of the third gender or in every house of the third gender. There is also the fictive kinship among the two Gurus of two different toli or houses of the third gender. The two Guru maas called each other as “Guru-Bhai”. This is the way of quoting or way of calling each other in their family. The relation between the two gurus is shown below through a diagram.

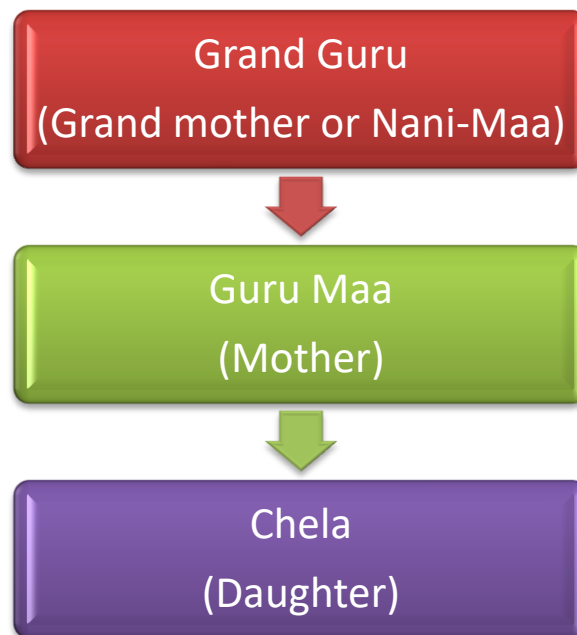
**Figure no. 3.3: Relation of one Guru Maa with another Guru Maa**



**Source: Fieldwork**

- iii. **Relation of Chela with Guru Maa and Grand Guru:** Besides the relationship of chela with her guru-maa, there is also one relation which chela shared with the guru’s Guru i.e. Grand Guru. The Guru-maa also has its Guru and the chela is supposed to call her “Nani-maa” or “Grandmother”. For Guru, chela is like a daughter and her Guru is like a mother to her. So the Guru’s Guru is like a Granny for chela i.e. mother’s mother. This is also a fictive kinship which was shown below through a diagram.

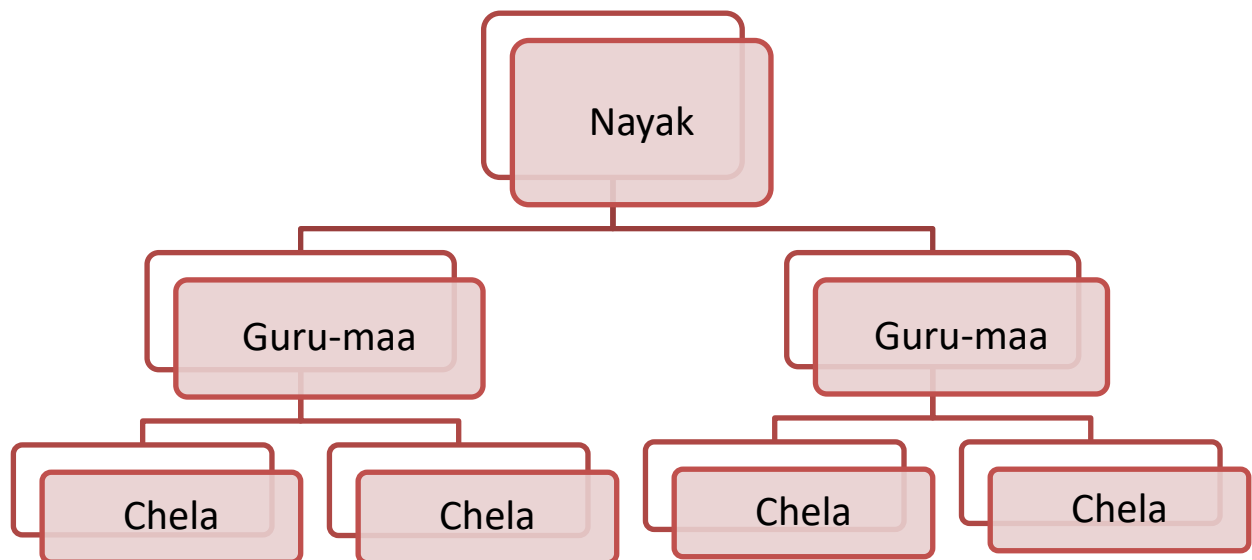
Figure no. 3.4: Relation of Chela with Guru Maa and Nayak



**Source: Fieldwork**

**Achieved Status:** Beyond these social hierarchies, there is a rank or status which is higher than all other positions and it is achieved by the third gender is termed as Achieved Status. When one Guru maa reaches the position of Grand-Guru, then she reaches the higher position, and this rank or position is called “Nayak”. Nayak is the leader of the Guru-maas which comes under it. Nayak shares the post with Grand Guru but it is not like a kinship; it is the rank or status given to her. One Guru-maa has only one dera under her supervision but Nayak has many Guru maa’s as well as their deras under her guidance. One Nayak has the power to control deras of different Guru-maas coming under her authority. She has control over her dera as well as in their prescribed areas. Nayak also has its area of work but she controls these Guru maa’s areas. Like in Lucknow city Payal Kinar is ranked as the Nayak. Under her control, there were five different Guru maas of different areas. These five Guru maas report to Payal twice or thrice a month and inform about their working condition, money collection and sometimes discuss the problems that occur in toli or society. It is like an up-gradation of rank or position which is achieved in their group. This social hierarchy or achieved status is described below through a diagram.

Figure 3.5: Position of Nayak in Third Gender community



Source: Fieldwork

This is the family structure of the third gender that is found in our Indian society. Through research, it is found that the family structure which is present in the third gender community is different from the other family structure of our Indian society. In Indian society three types of families are found i.e. nuclear, joint and extended family. But the family pattern which is of the third gender does not match with the family pattern of our Indian society because they are neither linked with the consanguineal kinship (blood) nor with affinal kinship (marriage). Third gender people are connected or live in the form of the family due to their biological similarity. Third genders have always face inequality through family and society but still, they exist. Due to getting isolated they have formed their own family and this family is based on their interest 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 between members is fictive so it can be called **Fictive Kinship** and their family can be termed as “**Family of Interest**”.

**Fictive Kinship:** Fictive Kinship term is used by anthropologists and ethnographers to explain the kinship which is not real and neither based on consanguineal nor affinal kinship. This is the type of bond based on shared economic ties, shared residence or common interaction. Like- Godparents/co-parents, adoption, etc. The form of fictive

kinship was found in many cases like in Kwakiutl of North America, Nuer of North Africa and American Indian Plains. And if we talk about our modern society, then Gay and Lesbian couples are also considered as in fictive kinship because they get connected based on their interest. Same with the third gender community also as they have social ties based on the same interest level and not on blood kinship or affinal (marriage) kinship.

**Family of Interest:** Third gender community is a kind of organized systematic hierarchical community in which guru-chela relationship system exist in the community. Third gender community defines their family in their own terms. The general family structure is based on procreation, parenthood, and marriage. But the third gender community family is like non-normative family. Their kinship is like a shared bond between the guru and the chela. It is the method of creating bond either ideologically or emotionally. They were linked to each other on the same level of interest. As the third gender people got disowned from their biological families and these non-blood people are their new family or relatives. It is an alternative to biological family structure where a person disowned from his family or left his family by his choice was accepted by the guru and become a part of this kinship structure. basically this is a pattern of family of interest in which people are linked with each other due to the same reason either it is biologically or emotionally.

They are categorized under chosen kin or fictive kin and the family they have formed is based on their interest because they don't have any relation with each other. Only the thing which makes them join this community is their different gender. As they know their own consanguinal family and society will not accept them, that's why they create interest in the third gender community and join them. Due to this, their family which is developed based on interest can be termed as 'Family of Interest'.

### **Other Types of Family**

While doing research, the researcher has come across the fact that beyond this family structure, two types of families exist within their group based on their residence. In Indian society, based on residence pattern, the family is also divided like matrilineal, patrilineal, neolocal, avunculocal, etc. By seeing the pattern of residence, the family of the third gender based on the residence is divided into two types. They are as follows:

- a) **Gurulocal or Guru maa's family or Family controlled by Guru maa**
- b) **Chelalocal or Chela's family or Family controlled by Chelas herself**

a) **Gurulocal or Guru maa's family or Family controlled by Guru maa:** This is the type of family pattern where all hijras live together in a group with their Guru maa. The place or house where they live is called 'Dera'. This dera is controlled and managed by the senior third gender or hijra who is known as 'Guru-maa'. Guru-maa is the leader or 'malkin' or 'mukhiya' of the family. She has materialistic property and strong social networking and controls all the work and family members. Along with this, she gives training to the new third gender that arrived in their family. Guru maa is considered as the supreme authority in that house and chelas as the followers. So chelas have to follow the order of their Guru maa and rejection or disobedience will lead to punishment. The duty of guru maa is to provide them responsibilities in different aspects and maintain cordial relations in the family and with the neighbours. In the research area 13 tolis or groups were analysed in which 6 toli are there in which guru-maa lived with chelas and seven toli or groups do not live with chelas because either they were living with their family, partner or alone.

b) **Chelalocal or Chela's family or Family controlled by Chelas:** Previously no chela was allowed to live separately. She was bound to live with guru maa. Now the trend is changing and chelas are residing separately and live without guru maa. When guru maa does not have sufficient place in her house so that everyone can live comfortably, she grants permission to chelas to move on to another house. Sometimes chelas take permission from guru maa to live separately because they want to maintain their privacy. In some cases, it is seen that guru maa themselves don't want their chelas to live along with them. Because guru maa wants to live with their family members or partner, guru maa do not have trust on the chelas (fear of theft and life security), guru maa wants some privacy, guru maa do not want any interference of chelas, etc. In this family structure, all chelas have an equal position, respect and responsibilities. In this chelas have the freedom to do anything they want to do. In spite of living separately, chelas maintain their contact with guru maas. All chelas work according to guru maa's order. In the day time, they collect money and assembled at guru maa house or dera and give all the money collected by them. In this type of family, guru maa has no position in the

chelas personal life but has control over their collection of money and this type of family structure of third genders also has a place. In a previous study, many other researchers have found that the dera of third genders was located nearby the red light area but in Lucknow, all the respondents of researchers have their house or dera in a proper colony/society. In the study total, 107 chelas are there in which 71 reside with their guru-maa and the rest of them reside alone, with their family or with their partner. In this one respondent is found (Anju Kinnar) who does not live with her guru-maa and lives with his partner by getting married to him.

#### Case Study

Anju is a third gender living at Daliganj, Lucknow. She was about 28 years old. Anju was born in a Hindu family of Lucknow. She has one elder brother and two sisters in which one is elder and one is a younger sister. His father is a shopkeeper and his mother is a housewife. Anju has done her schooling up to class fifth only. As her parents know about her gender by birth because she is born as a third gender i.e. neither boy nor girl. But her parents hide her identity from their relatives, neighbor and society. She was brought up like a boy and was named Anuj. She never uses to get acceptance from her father because of her gender. His father wanted that her gender should not be revealed in front of anyone because they believe that third gender child was a curse of God and society will make mock of them and on his masculinity. Anju told me that his father uses to say that “*Agar kisi ko pata chala ki yeh Chakka hai to meri mardangi me daag lag jayega.*” Her other family members because of his father's fear also treat him like a boy. But the third gender is a biological identity; you can't hide it. As she started growing, her way of behaving has started changing. She has started behaving like a girl; this can be seen in her walking way, her selection of toys and choice of making friends. She likes to play with girls, like to play with girl's toys (dolls, kitchen set etc) and wants to wear girl's clothes. When she is alone at home, she uses to wear her elder sister's clothes. Anuj thought as he was trapped in a wrong body and he got confused that why he behaves like a girl but reality was not known to him. Anju said that “*Mujhe us waqt samajh hi nahi aata tha ki aisa kyu ho raha hai mere sath.*”

Her brother used to isolate her and never played with her because of her behavior. Her father always scolds and beat her and shows that as it was her fault. Due to the stigma, her father never gave her acceptance and her other siblings were loved more than her. But her mother always pampers her and protects her from his father's scolding and beating. As she has grown up, she used to go to school alone and sit alone in the classroom because she doesn't want to play with boys and no girl wants to make her friend. Her classmates mocked her for the way of behaving, walking and sitting. This attitude of her classmates make her disappoints and she was a very inattentive and non-serious student in her class. She always got punishment from her teachers. The negative attitude of everyone and feeling of isolation made her discontinue her studies and she left her school. Even parents didn't force her to go to school. After seeing her condition, her father decided not to send her school because according to him, she will become a black spot for their family and social status. Anju also gets agree with his father's decision and decides to stay at home. In Anju's word, “*Bhagwan ne mujhe*

*aisa banaya hai, isme meri kya galti thi?*” Anju’s decision to leave school and stay at home was the worse decision according to her. This decision has made her situation more difficult and led her more towards the depression. While staying home she tried to kill herself by hanging herself from the rope tied through the ceiling fan, but she was not successful in this attempt. She was fed up with her condition and by the abusing of her father. As a child, she didn’t have any idea about her life and her identity.

Slowly as the day was passing out, their neighbours also got to know about her condition and they also started mocking on her. Even they use to ask her parents whether she is a third gender or not? The situation was becoming day by day more difficult for Anju as well as for their family also. One day when she was around ten years old, a group of the third gender (hijras) visited her nearby place and got the information from the neighbour about her condition. They visited her home and talked to their parents that if she is the third gender so send her with them. But her mother did not get ready for this and they return. But they are sure about her condition so they keep contacting their parents and force them to send her along with them. One day his father got ready to send her but her mother denied. After many fights and arguments between her parents, her mother also got agreed to send her with a third gender group. The next day her parents contacted the third gender and dropped her to their toli. From that time, the life of Anju’s was totally changed.

Those third genders took Anju to the dera of Lucknow, where she met a person called Guru maa. Those people greeted Guru maa and said that “*Yahi hai wo jiske baare me btaya tha.*” Guru maa called her and started asking questions, “*Naam kya hai tera?*”, “*Kaha tak padai ki hain?*”, “*Ghar ke kaam me kya kya aata?*” and many more. With tears in her eyes, she answered all the questions and requested to send her back to her parent's house. Guru maa console her that now this is your new house and you have to live here with us and we all are your new family. After this Guru maa has given her new name and said to everyone that from now onwards she will be called as “Anju”. As told by Anju, Guru maa ordered other Hijras to take her in their room and trained her. The situation of living alone without her mother was tough for her. All the time she missed her family and cried a lot. Even many times she tried to escape from that place but she was caught every time. Whenever she was caught she got the punishment for that. Initially, she was told to learn all the household work and obey all the people in their family and slowly, she got involved with those people and has started learning dancing and singing also. After sometimes, she was sent to another dera (group) of Delhi for her proper training. After that, she started going for the collection of money in Delhi. After collection of money, they came back to their place and whatever money was collected by their group they handover to their Guru maa. She lived ten years in Delhi and after that, she came back to Lucknow. While staying in Delhi she was in contact with her mother and whenever she came to Lucknow at that time, she used to meet her.

After coming to Lucknow, she again joins the same group of the Guru maa who has taught her earlier. In starting days, she has lived with her Guru maa and done her work of money collection with them in Lucknow. Every group or toli has a rule i.e. each group has its own decided and fixed area and they can’t go and demand money from other group’s selected areas. After collecting money, they came back to their place and whatever money was collected by the group they came back to their place and whatever money was collected by the group they have to handover to their Guru maa. From that collected money, thirty percent amount was distributed among the

chelas and the rest of the seventy percent was taken by the Guru maa. According to Anju, after this work, everyone gets busy in their schedule like watching movies, serials, shopping, roaming with their boyfriends etc. There was no restriction in their personal life. She told me that she also has a boyfriend with whom she enjoys her life and tries to forget the pain she has got from her life, family and society. After sometimes, she has decided to get married to her boyfriend. Besides enjoying life with her boyfriend, she also fulfills the responsibility of a child by sending money to her mother without any information to their group. She told me, “*Agar kisi ko pata chal gaya ki main apni maa ko paisa bhejti hu, toh wo mujhe apni biradari se bahar nikal denge.*” Third gender groups have a rule that if you are in this group, then you have to keep no connection with your blood relations. This is the indirect way she is keeping her relationship with her family.

Anju told that she tried to contact her other members of the family like her father, brother and sisters but besides her mother and sisters, no one wants to talk to her or keep any relation with her. As told by Anju that she has helped her family financially to arrange things for her sister’s wedding. But still, his father denies calling her at the wedding of her sister. His father believes that if she comes in the marriage, then her sister’s marriage will get cancelled just because of her third gender’s identity. This is the thing that has hurt Anju. But as said by her that she has accepted this all negligence and negative attitude of her family and society. One day she got the news that his father died in an accident and this phase of life was harrowing for her. That was the time she had to play a powerful role for her family because his brother had left his mother and younger sister. When she got to know about this situation, she decided that she will keep her mother and sister along with her. But the condition was not fruitful for her. As the rules of their Hijras group, they can’t keep their contact with their family and relatives and she has decided to keep his mother and sister along with her. That was the most challenging situation for her as told by Anju. Desires of Anju are firm; she planned to settle her mother and sister in some proper place. Somehow she managed a room on rent for them and supported them financially also.

Anju was facing a problem as she was not able to meet her mother and sister. According to her, that was the time my mother needs me more. So she has taken a big decision within her group and planned to leave her Guru maa house. She decided to take a room on rent and live alone so that she can meet her mother and sister without any restrictions. First, she told this decision to her Guru maa and took permission from her. As permission was granted she started searching the room for her and she planned that in whichever colony she takes a room she would take another room for her mother and sister. She told the researcher that in third gender ceremonial taking earning, income was not sufficient to manage her and her family. Along with the searching of the room she has joined the parlour course so that after sometimes she can be economically stable by opening her parlour and can manage her life as well as her family. Anju told that if she wants, she can go to the field of prostitution but she doesn’t want to love that worse life. She wants a respectable life in society. According to Anju, “*Main kinnar hui to kya hua par main us gandagi main nhi jana chahti hu*”. The plan of two different rooms was done so that she can keep the secret that she was still in contact with her family. And her wish got successful she got two separate places in the same colony. In one room she stayed and in another room she kept her family. After that Anju herself and her family got settle in that colony and Anju was now comfortable that she could manage both lives.

Anju has seen a long struggled life, but now she knows how to manage it. She has

now opened her parlour and working as a businesswoman also. Anju is an example who is maintaining two identities together i.e. one of the daughter of her mother and a chela of her Guru maa. Along with that, she is playing one another role which was also hidden from the society i.e. the role of a wife. Anju told me that she got married to a man whom she loved. But this marriage was done in a hidden way because the society and the Hijra family will not accept this. She also told that if anybody got to know about her marriage, she will be thrown out or got eliminated from Hijras biradari or group and no one will accept her. As said by her, “*Agar in logo ne bhi nikal diya to main kaha jaugi, kyuki yeh samaj to mujhe sweekar nhi karega*”. But she is happy living a secret life like this. She said in the morning we go for a collection of money and returning after home I was free so I can see and take care of my mother and sister and manage my parlour business also. Along with this, she was happy that she got a loving husband who always helps and supports her.

### **Socio-Economic Status of Third Gender**

This section is based on the socio-economic aspects of the third gender people of Lucknow. This chapter deals with the social aspect and economic aspect of the third gender community, showing how they survive and serve their community and society. This chapter includes tables on various variables like age, religion, education, income etc. The population of the third gender was not traced till 2001 but in 2011, census counting of the third gender was done and marked them as ‘Other Category’. According to the 2011 census, around 4.9 lakh of the third gender was counted in all over India and about 28% of 4.9 lakh was estimated in Uttar Pradesh. Still, their exact number of population in district wise is not available in the record. Therefore it took time to trace their location in Lucknow city.

For the present study, a sample of 120 respondents was taken into consideration to have the proper information to fulfill the criteria of objectives and discussion on different variables is done in this chapter. Before that below one master table is given in which all the variables related to the socioeconomic status of the third gender is given. Further, each variable is described in detail.

Table no. 3.1: Master Table showing all the variables discussed below

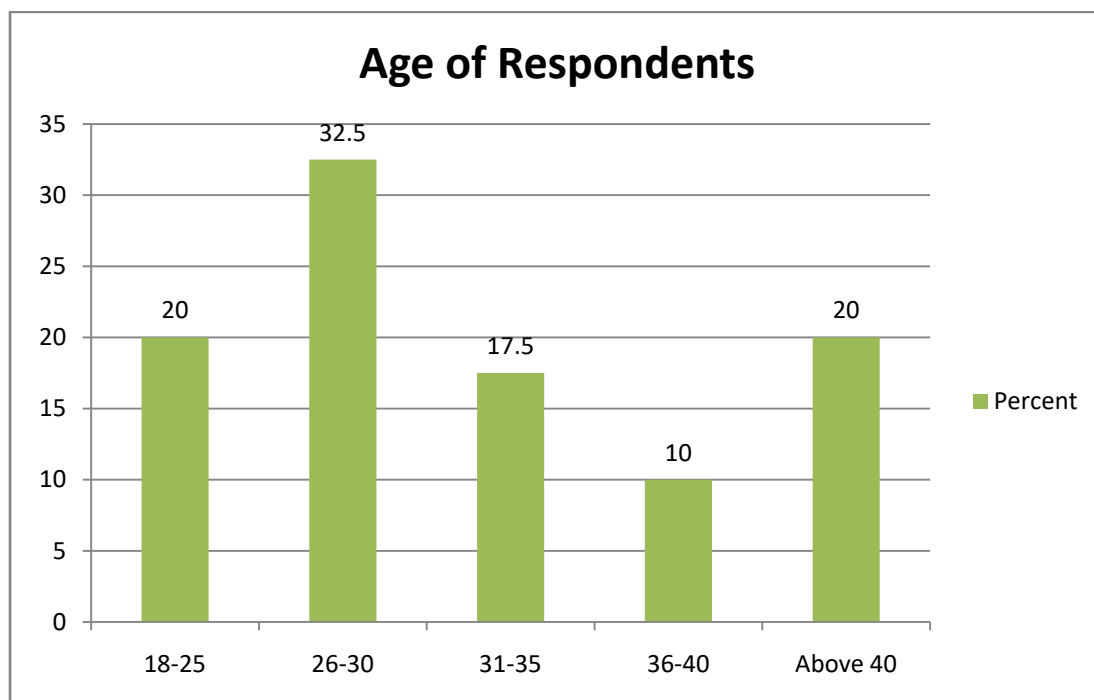
Variables	Range	Frequency	Percent
AGE	18-25	24	20.0
	26-30	39	32.5
	31-35	21	17.5
	36-40	12	10.0
	Above 40	24	20.0
	<b>Total</b>	<b>120</b>	<b>100.0</b>
RELIGION	Hindu	39	32.5
	Muslim	44	36.7
	Don't know	37	30.8
	<b>Total</b>	<b>120</b>	<b>100.0</b>
EDUCATION	Illiterate	62	51.7
	Primary	31	25.8
	Secondary	9	7.5
	Higher Secondary	14	11.7
	Intermediate	4	3.3
	<b>Total</b>	<b>120</b>	<b>100.0</b>
MARITAL STATUS	Single	58	48.3
	Married	3	2.5
	Boyfriend	59	49.2
	<b>Total</b>	<b>120</b>	<b>100.0</b>
OCCUPATION	Business	3	2.5
	Dance	19	15.8
	Other	3	2.5
	None of them	95	79.2
	<b>Total</b>	<b>120</b>	<b>100.0</b>
INCOME	Rupees 10,000/- to 20,000/-	95	79.2
	Rupees 21,000/- to 30,000/-	12	10.0
	Rupees 31,000/- to 40,000/-	1	.8
	Rupees 41,000/- to 50,000/-	6	5.0
	Above Rupees 50,000/-	6	5.0
	<b>Total</b>	<b>120</b>	<b>100.0</b>
RESIDENTIAL PATTERN	Own House	13	10.8

	House on Rent	36	30.0
	Guru's House	71	59.2
	<b>Total</b>	<b>120</b>	<b>100.0</b>
MODE OF SAVING	At Home	89	74.2
	In Bank	11	9.2
	Both of them	20	16.7
	<b>Total</b>	<b>120</b>	<b>100.0</b>
ASSETS IN HOUSEHOLD	T.V., Refrigerator, Cooler	36	30.0
	All of them	10	8.3
	None of them	74	61.7
	<b>Total</b>	<b>120</b>	<b>100.0</b>
VEHICLE	Two- Wheeler	15	12.5
	Both of them	12	10.0
	None of them	93	77.5
	<b>Total</b>	<b>120</b>	<b>100.0</b>

Source: Fieldwork, 2017-2018

### Age of the Respondents

Figure no. 3.6: Age of Respondents



Source: Fieldwork, 2017-2018

The total number of respondents is 120 in which the maximum number of respondents reported was in the age group of 26-30 years and then in the age group of 18-25 years and above 40 years. Some of the respondents were also found in the age group of 31-35 years and 36-40 years. From the above table, it is clear that the different age groups of respondents were found across the Lucknow area and the information collected was from different generations of the third gender.

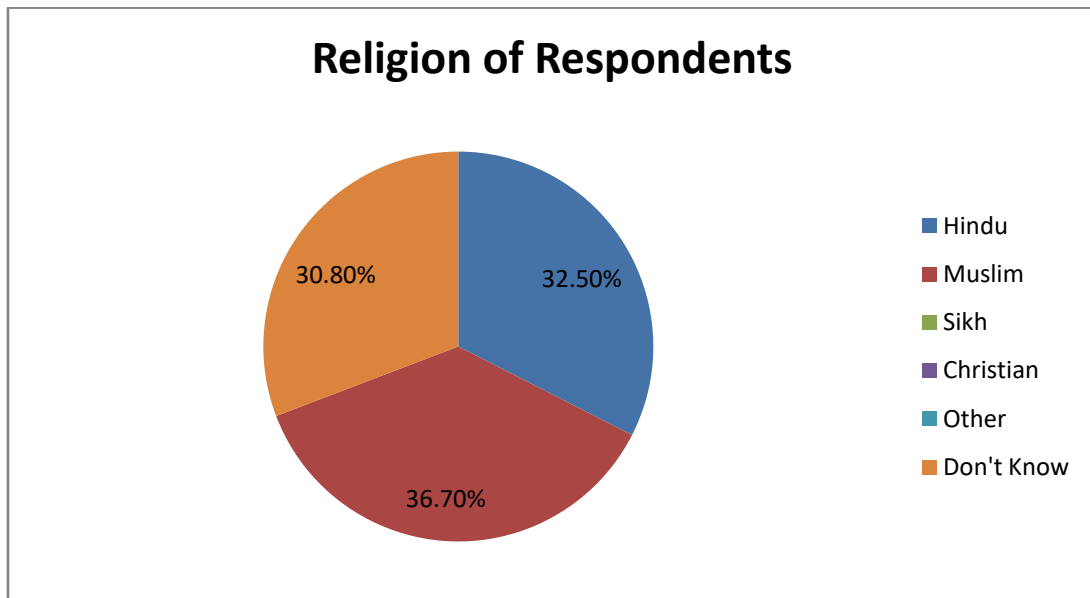
### **Religion**

Religion is an essential part of any community. It is like a cultural system in which designated behaviors and sets of practices are there. Religion is a universal concept of human societies. Religious beliefs give meaning to life and answer all the questions of a man about himself and the world. Emile Durkheim in his book *The Elementary Forms of the Religious Life* (1915) defined religion as a “unified system of beliefs and practices relative to sacred things” (Mishra & Hasnain, 1996). Different scholars have recognized that religion is part of every culture and they try to understand how religious practices and beliefs guide humans.

Serena Nanda (1999), in her book, while talking about the religion of hijras argues that at a deeper level the hijra’s claim to power is through the ritual sacrifice of the phallus, as the identification with Shiva suggests, at the more conscious and culturally elaborated level, it is the devotion to the Mother Goddess (specifically Bahuchara, who is one variant of the Mother Goddess) that is the focus of the hijra community and the most explicitly acknowledged source of their powers. Gayatri Reddy (2006), in her work, highlights an extraordinary observation regarding the religion of hijras in Hyderabad. She argues that hijras in Hyderabad see themselves, generically, as Musalmans, or Muslim, despite their recourse to Hindu mythology in constructing their histories.

The third gender as an ambiguous category can be understood in the term of Hinduism religion. Bahuchara Mata is the shrine to the goddess that is found in almost every third gender household for daily prayer. The third gender also identifies with the Lord Shiva form of Ardhanareshwar i.e. half man and half woman. They used to worship goddess Bahuchara Mata, Lord Shiva or both. In India, it is not surprising that they adopted both Hindu and Muslim rituals. They used to follow Muslim commensal, burial customs and worshipped Hindu Gods and Goddess. Even they identified themselves as Muslims and when asked about religion, they said that “*hum hijro ka koi dharma nhi hota*” or “We do not have any religion”.

Figure no. 3.7: Religion of Respondents



Source: Fieldwork, 2017-2018

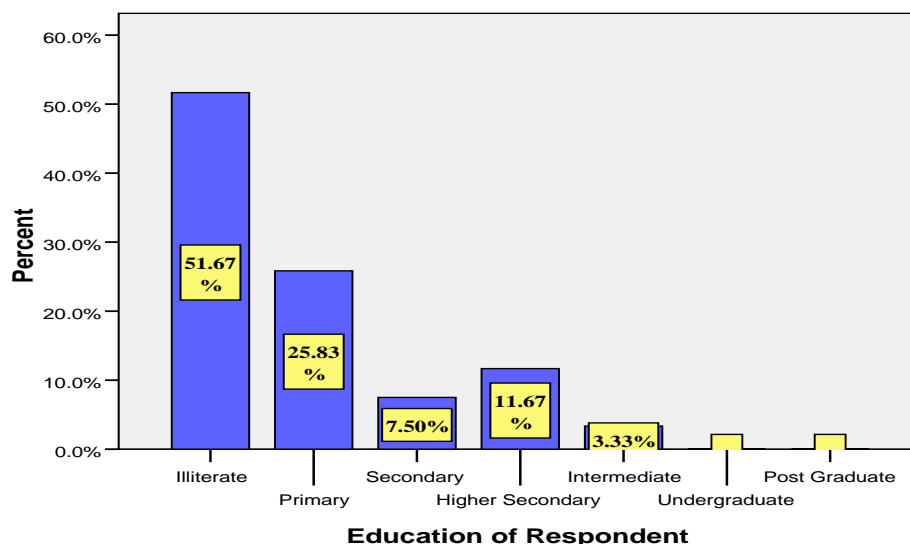
The above figure no. 3.7 shows that in Lucknow region out of 120 respondents, 39 (32.5%) were Hindus, 44 (36.7%) were Muslim and 37 (30.8%) did not know about their religion. As the response of some third gender was that they are here from childhood and some from by birth so they don't know about their religion and some have answered that they use to worship every religion so they do not count themselves in any one religion. There was no third gender recorded in the Sikh or Christian religion.

The religion of the third gender is pluralistic. As told by the third gender, the conversion of religion takes place in their community. When a Hindu chela has to occupy the gaddi or position of her Guru Maa who is a Muslim, then she has to convert her religion and become Muslim to attain that place but this restriction was not for the other chelas. In third gender words, "*jab hum kisi Hindu chele ko gaddi dete hain toh use musalman banna padega*". This conversion of religion in their community was non-questionable because the third genders were seen as the marginalized section of the society. But this conversion of religion does not affect their religious practices and celebrations because they celebrate both Diwali and Eid with the same enthusiasm and use to visit both temples and mosques equally.

## Education

Education is a process that can take place through formal and informal settings. It is a process of learning skills and acquisition of knowledge, habits, beliefs and values. In a broader sense education is one aspect of getting socialized. The French Sociologist Emile Durkheim saw the primary function of education as the transmission of society's norms and values (Haralambos & Hollborn, 2000). Most of the countries have implemented the rule of 'right to education' in their countries. In this up to a certain age of child education is compulsory for them. In our Indian Constitution, the children between 6 to 14 ages got free and compulsory education as their fundamental right. India has shown progress in achieving an education. But some disadvantaged groups have not got the benefits of this progress and growth. The third gender community is one of the marginalized groups in India which is still lagging on development indices like education. After having such affirmative steps for the third gender like reservation policies, the right to education, etc but they remain unprivileged. The majority of the third gender is illiterate or undereducated which excludes them from participating in the different activities of the mainstream of society and they faced inequality. According to the census 2011, there are 4.9 lakh third genders in India. This census also reveals that the third gender community has a low literacy level with only 46% literate third gender as compared to a 74% literacy level in the general population (Sharma, 2014, The Indian Express Newspaper).

**Figure no. 3.8: Education of Respondents**



Source: Fieldwork, 2017-2018

The above figure no. 3.8 shows that in the Lucknow region, maximum numbers of respondents i.e. 51.67% third gender were illiterate, 25.83% got education up to primary level, 7.50% had passed the secondary level school, 11.67% had done their higher secondary. In contrast, only 3.33% had studied till intermediate school. There was no third gender respondent who got enrolled in higher education i.e. graduation and post-graduation. As analyzed while fieldwork that after joining the hijra dera, they were not allowed to continue their education. This indicates that taking formal education was not so important for the third gender because, for their earning, they did not need any formal education.

### **Marital Status**

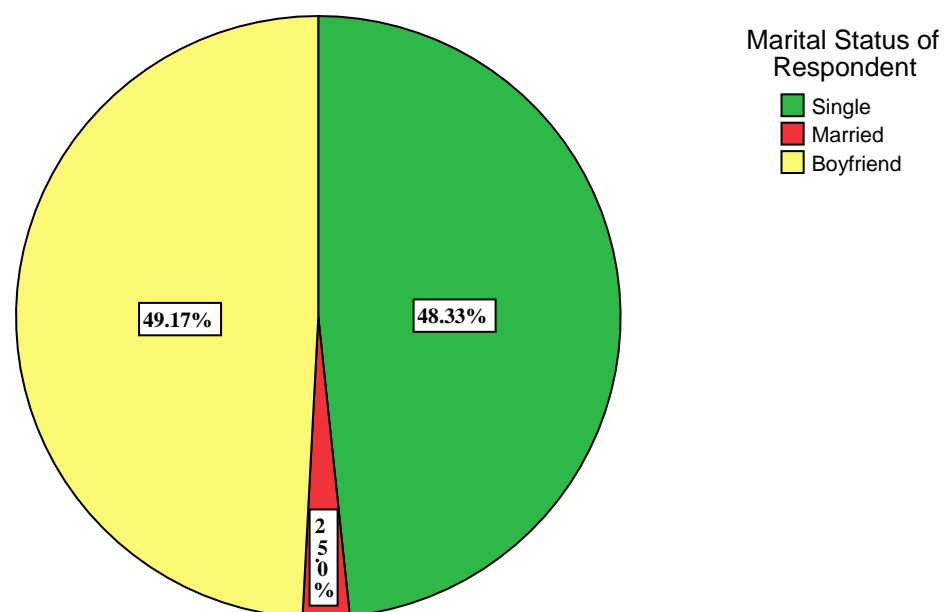
The marriage institution is found in all societies and it is necessary for human survival. Every individual has different roles to play in his life and one of the roles is the marriage role. According to Edward Westermarck (1922), marriage is defined as ‘a more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of the offspring’.

But the third gender people are not able to enter the marriage institution due to their sexual deformity and unable to reproduce. And in the Indian tradition, this deformity is not socially accepted. While having a partner or doing marriage is much cherished for third gender people, but it is officially not accepted or rejected by the senior third gender or Hijras. According to the seniors third gender, those who are having a relationship are considered as ‘false’ or ‘bad’ hijras or third gender because a real third gender neither looks at man nor woman. Senior hijras explicitly invoke the rhetoric of asexuality and emphasize the renunciation of worldly ties, including especially marital ties and procreative sexuality (Reddy, 2006). The marriage institution does not exist in the life of third gender people but they enter the ceremony of marriage once in their life by becoming a bride.

While taking an interview of the third gender in Lucknow, the researcher came to know that the marriage ritual was celebrated in the third gender but in a unique way. On the death of any member of the third gender, they organized a function called “Roti”. In this one or two member becomes bride with a proper bridal dress (lehanga), ornaments and mehendi engraved on their hands and feet. Besides this other members

of the community brings gifts for bride like ornaments, clothes, money, utensils, etc. Bride's side third gender organized a grand party where outsiders (general people) are also welcomed to take blessings from them. In this ritual, they also had a walk from their party point to the nearby temple with music, coupe (bagghi) and elephants and camels ride. In temple, they worship and brought 'tarazu' or balance/weighing machine, in which the bride sits and according to her weight fruits are kept on the other side and these fruits are distributed among the general people. This ceremony is just the imitation of the marriage institution or can be called as "imaginary marriage" because the third gender knows that they cannot perform actual marriage due to their biological deformity. On being asked secretly by third gender respondents, they accepted having a partner but to be identified as a real hijra or third gender they do not enter in the marriage institution and this relation does not exist long in their life.

**Figure no. 3.9: Marital Status of Respondents**



**Source: Fieldwork, 2017-2018**

In the Lucknow region, most of the respondents had boyfriends and few were married also. The above figure no. 3.9 shows that among the 120 respondents, 58 (48.3%) respondents were single and did not have husbands or boyfriend and they were the ones who were above youth age or did not want to discuss their relationship. Whereas 59 (49.2%) respondents had only boyfriends or they were in a relationship but they

did not marry or do not want to marry due to their sexual deformity. And only 3 (2.5%) respondents were there who were married and had a husband but the truth about their marriage was kept hidden from their community and they were not staying with their Guru-maa or any other Chelas because they have a fear of getting exposed about their marriage relationship and anxiety of getting expelled from their community on getting unveiled about the secret of their marriage as the third gender community does not allow any of their members to get married. After that, they were considered as a 'fake' third gender. As in the previous time, the third gender was not allowed even to have a boyfriend and they were bound with the guru-chela relationship. But now the trend has changed and they had a boyfriend and some of them have got one step ahead and got married. This data indicates that the third genders are now getting influenced by the impact of globalization and the effect is visible on their cultural pattern.

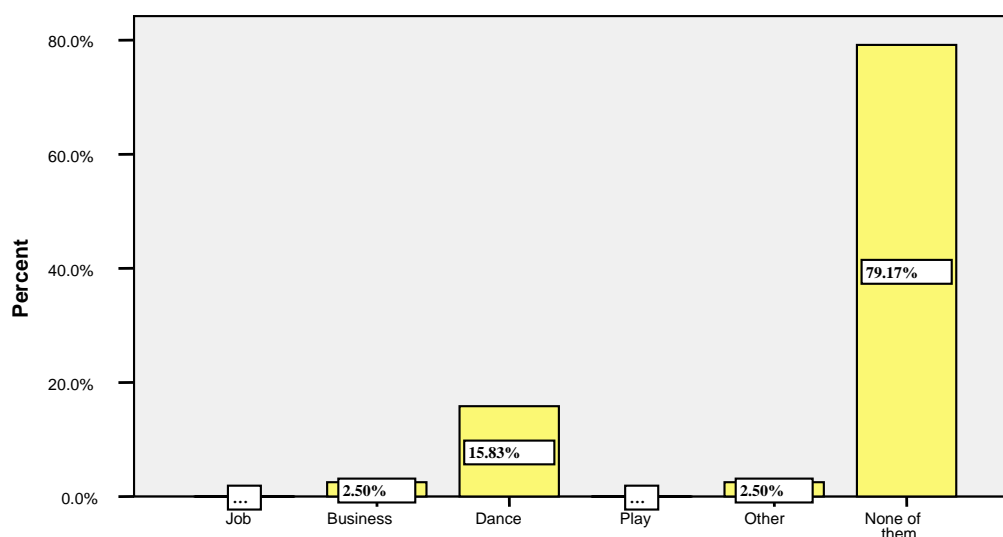
### **Occupation**

Occupation is like a regular activity in which a person got engaged and performed it for earning. On occupation, the economy of the community is dependent. Nanda (1999) argues that Hijras (third gender) of India are associated with few primary occupations like performances at childbirth and marriages. Along with this they also beg on streets, in trains, buses and from shopkeepers. Although prostitution is deviant in their community but many Hijras earn their living from it. Beyond their traditional role as a performer, they dance in non-ritual places like stag parties (a celebration held for a man who is about to get married, attended only by men), college functions, serials and movies. Nanda further stated that third gender or hijras are also found a servant in houses and cooks, and in some cities of India, they run public bathhouses.

Some of the third genders has complained that the traditional pattern of their earning i.e. performing in marriages and on the birth of the child has declined due to the rising trend of small families. Hijras said that there are very few employment opportunities for them so they only opt for their traditional method of badhai and begging in trains, streets and other public places. Revathi the third gender in her autobiography "The Truth About Me", wrote that she had done prostitution work along with the badhai taking. Gayatri Reddy (2006), in her book, "With Respect to Sex: Negotiating Hijra Identity" has discussed the third gender as both Badhai hijras as well as Sex workers. In 2006 Bihar state has employed the third gender as the tax collectors because their

loud voice helped to make defaulters ashamed and this was one of the most effective ways of tax recovery which can be used all over India. Some of the third genders has set out the examples and beside begging or going in sex work, they have created their own identity like A. Revathi (writer), Kalki Subramaniam (Entrepreneur and Founder of Sahodri Foundation), Narthaki Nataraj (Sangeet Natak Akademi Award winner), K Prithika Yashini (Sub-Inspector of Tamil Nadu), Rose Venkatesan (TV host), Karpaga (Actor), Swapna (I.A.S aspirant), Gunavathi (Nurse), Padmini Prakash (News Reader), Manabi Bandopadhyay (Women college Principal) and many more.

**Figure no. 3.10: Occupation of Respondents**



**Source: Fieldwork, 2017-2018**

The data on occupation revealed that, among 120 respondents in Lucknow, 19 (15.8%) third gender people or hijras perform a dance in party or shows other than their badhai collection, 3 (2.5%) were there who are doing some kind of business like parlour and boutique and there were 3 (2.5%) more third genders who were doing some other work beyond badhai collection like running of N.G.O. or joined politics to do social work. The respondents stated that they did not want to get involved in the profession of prostitutes or domestic workers whereas there are still 95 (79.2%) third gender people who yet have not opted for any other occupation besides their badhai collection. There was no respondent recorded in the job or acting/play. The reason for the absence in the job is the illiteracy or less education. The respondents who are

educated till higher secondary or intermediate would not be able to continue their education further due to the inequality they faced from parents, school, classmates and neighbours. The primary economy of the third gender was badhai collection. Primarily this collection was done on the birth of a male child and the marriage ceremony of the son. But now the changes in trend can be seen in our society as the third gender people have started taking the badhai collection on the birth of the girl child also. Even they have started earning money on the Mundan Ceremony of a child, on the occasion of a new house i.e. housewarming function, from shopkeepers in their area of collection and any other auspicious occasion.

#### Case Study

Reena is 23 years old, the third gender who was born in Kanpur. She has faced the same problems as the other Hijras have to face. Reena told that her family was of conservative thought and they did not want to accept her as she was born. She was born as the third gender with undeveloped sex parts and she was becoming a shame for her family as she was growing. Reena has faced lots of violence from her family members, school, neighbor and everywhere. She belongs to a family that never supported her. Reena has a father, mother, one elder sister and one younger brother in her family. Reena's as compared to her sibling was different. She was neither a boy nor a girl. Her family wants to hide the actual identity from the third gender community and society as well. Reena's childhood name was Rohit and her parents have given him the identity of a boy and they wanted her to live as a boy in front of society but this was not acceptable for Reena. When she was in class eighth, she lost her mother and the father has to take care of her. But her father was not supportive at all. She said that when she was in class eighth, she has started changing physically. She said, "*Mera haav-bhaav ladkiyo jaise hone lage the.*" Her family did not want her to go to school because everyone has started noticing the change in Reena and they use to ask her father about this change. Her father stops her from going to school and due to this Reena could not continue her education after the class eighth.

After dropping school, she somehow was living at home and managed all the household work with her elder sister and younger brother. Reena was not happy with this life because she has to live as her father wants to. Their economic condition was not good so Reena and her elder sister worked as a cleaner in the houses of their colony. While working as a cleaner in one house, she met with the third gender group and had a conversation with them. Reena got very friendly with them and started meeting with them. She has also told them about her feeling and they offer her to come along with them and meet their Guru maa. One day Reena went with them and met their Guru maa and tell about her. They convinced her to leave her family and live with us. By seeing the fake luxurious life of the dera, she got ready to leave her family and come along with them. Then the day came when Reena took courage and ran from her house and joined them. After that, she became part of their toli. At that time, Reena was only 16 years old. While staying with them, she learns the rules of dera, dancing skills and all the household work. In dera, she was free to wear girl's clothes and have the freedom to do the make-up. This was the thing she liked the most that she can now live the life of a girl. No one was there to stop her from doing all

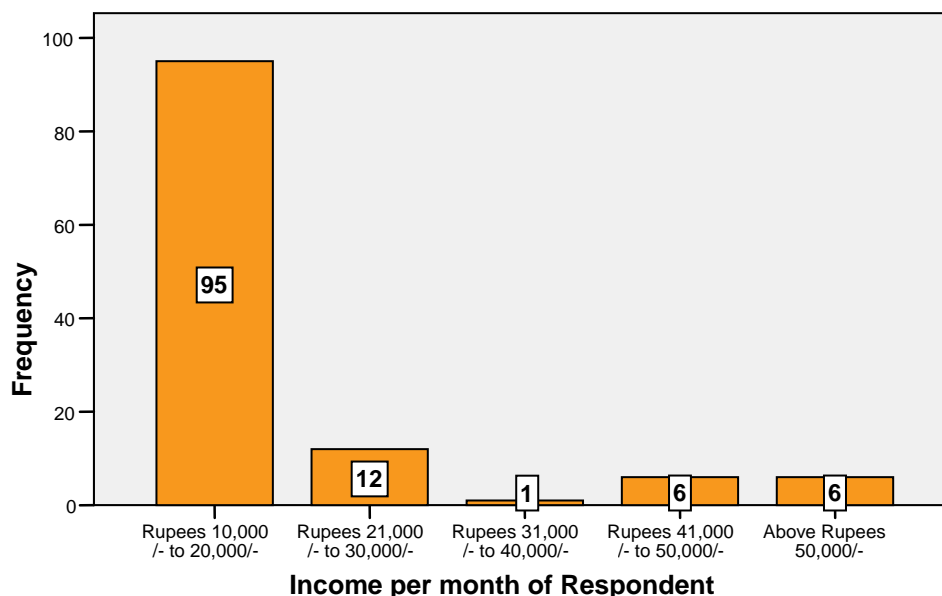
these things. She said, “*Tab main azaad thi.*” Till the age of eighteen, she stayed at home i.e. in dera and do work of the house and follow the order of Guru maa. When she was above eighteen years old, she has started going on for ceremonial begging also. After living in Kanpur’s dera for four years, she has now started working in Lucknow’s dera.

She was working with them but she was not satisfied with this life. And after some time, she realized that she was not comfortable with all these things. One day she met with a lady who was working in an NGO and Reena told her pain to that lady that she does not want to beg and dance in front of people. The lady offered Reena to join the NGO for social work and promote health education in your community. Reena joins them and learns the basic skills of her work in NGO. And now she visits every dera of Lucknow to counsel other hijras and help them to learn about their health. She was pleased while working here and helping other third genders. Reena was very well known in her community for her helpful nature and was working as a good employee in an NGO also. According to her, all her colleagues also cooperate with her. “*Ab mujhe naachna ya bheek maangani nhi padegi*” said Reena. She has proved that even with this identity, you can achieve your goal and become independent in your life.

### Income

Income is the form of earning money in a period of time, or it is the kind of money earned by a person by doing some sort of work. In the third gender, there is no one way for earning money i.e. there are different sources of income and there is no fixed amount of their earning. So it was challenging for researcher to find the information related to their income.

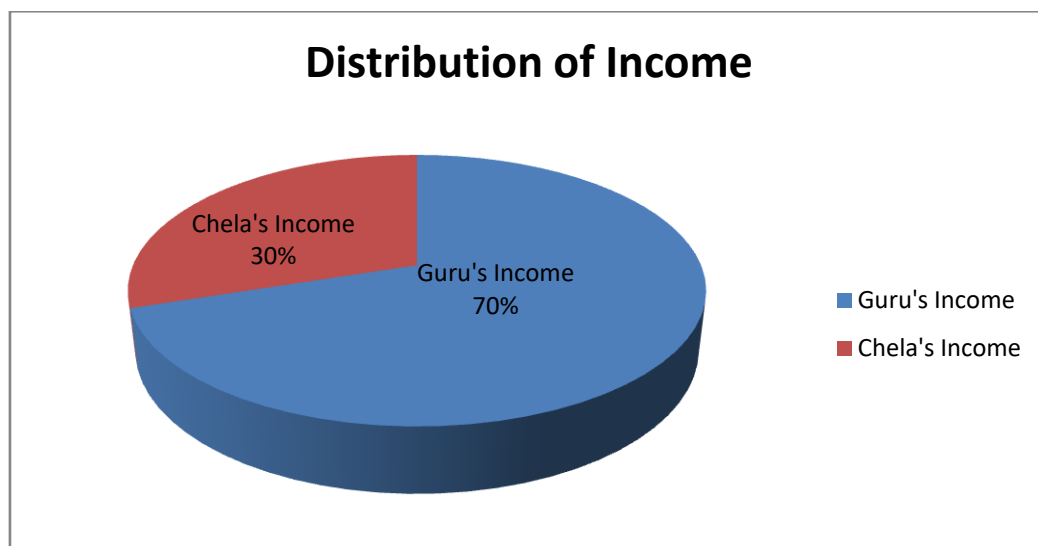
**Figure no. 3.11: Income of Respondents**



Source: Fieldwork, 2017-2018.

The above figure no. 3.11 shows that 95 (79.2%) third gender people earned between 10,000/- to 20,000/- rupees per month, 12 (10%) third gender people earned money between 21,000/- to 30,000/- rupees per month, 1 (0.8%) third gender earned between 31,000/- to 40,000/- rupees per month, 6 (5%) third gender people earned between 41,000/- to 50,000/- rupees per month and another 6 (5%) third gender people were there who earned between above 50,000/- rupees per month. The range was kept in the income category because the third gender does not have a fixed income source. The amount collected on badhai, dance shows or through business varies and badhai collection was depending on the area of collection and finally on the family economic condition whom they are demanding money. The amount, the third gender collected, also differs in range because of the rule of distribution of amount.

**Figure no. 3.12: Distribution of Income among members of one group**



**Source: Fieldwork, 2017-2018**

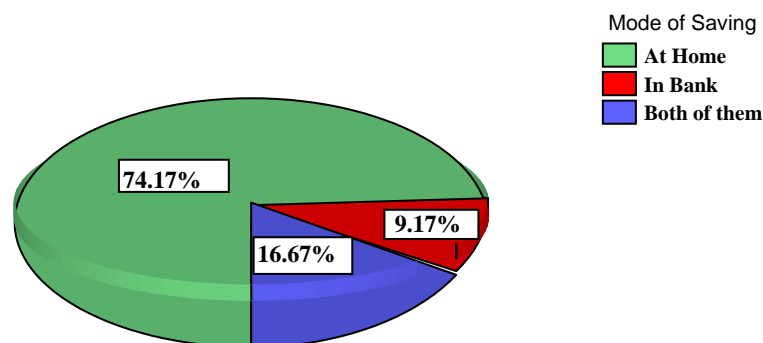
According to their customary law, the amount collected is distributed between guru-maa and chelas. The distribution range is different in different groups of the third gender but in the Lucknow region, the amount allocated was in the ratio of 70:30 i.e. the guru-maa get the 70% of the collected amount and the 30% distributed among the chelas of the group. If the group number of chelas increases, the income of particular chelas will decrease or come down. But the amount of the guru-maa i.e. 70% of the collected amount, is fixed. However, the third gender does not reveal their actual

earning amount but their living style and household assets reveal their status and income.

### Mode of Saving

Money is the thing everyone wants to save for the future whether in a bank account or through some schemes. Saving is the method of putting money aside. Previously it was seen that third gender people face many difficulties in the opening of saving accounts in the bank as there is no category for the third gender in the forms of a bank account or any other place. After getting acceptance from the Supreme Court of India as the third category, the Reserve Bank of India directed to banks to include in all forms and application one column for the third gender community. Most of the third gender has faced this problem while opening the bank account because paperwork did not offer them the option of the third gender.

**Figure no. 3.13: Mode of Saving**



**Source: Fieldwork, 2017-2018**

The above figure no. 3.13 represents that among 120 third gender respondents, the majority of the third gender i.e. 89 (74.17%) do saving or keep money at home. The majority of the third gender does not have their bank account and the reason stated by them for not having a bank account was no use of it. They argued that they do not have such an income source in which they can do savings and some of them mention that the amount saved by them was spent on buying gold and spend it on family or

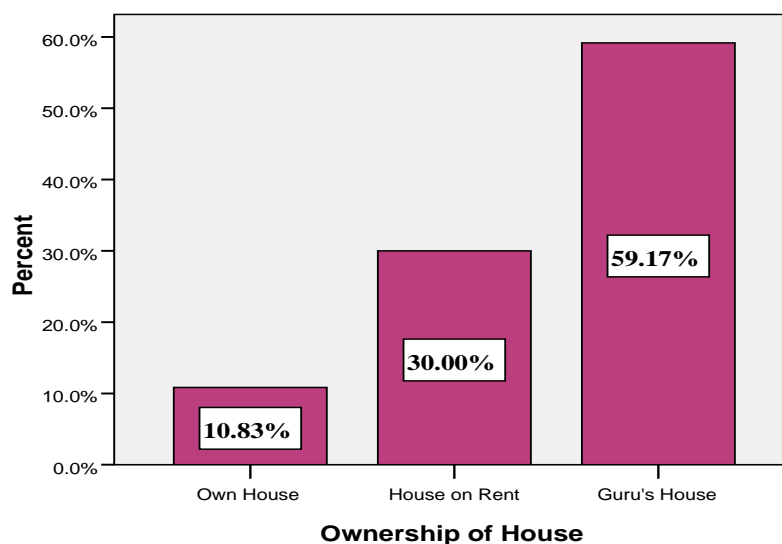
partner. Besides them, 20 (16.67%) third gender were there who kept their saving in both the places i.e. in the bank account as well as at home and 11 (9.17%) third gender was there who kept their savings only in bank account. As seen from data that out of 120 third gender respondents, only 31 third genders were there who had their bank account. Gender identity is the most complicated matter for third genders. While fieldwork it is found that the third gender those who did not have a bank account believes that it is the most challenging task for them. Because to open a bank account, a person needs an identity proof or an address proof and both of them were not there in the case of the third gender. Many of third gender have run from their family due to harassment so they don't have proof of identity. Third genders have stated that previously the documents were made by them but with their male identity. Some of the third genders stated that the officers or bank employees were demanding the money to open their bank account with their third gender identity so they quit the option for opening the bank account. Due to the lack of knowledge and illiteracy, the majority of the third gender was not aware of the current decision of government related to the opening of a bank account. This is the reason due to which the majority of the third gender was not opening their bank account.

### **Residential Pattern**

Residential pattern refers to the place where people live. Now the pattern of residence has changed from the past residential pattern. The meaning of residence in anthropology is the location of domicile. The residence pattern was an essential part of the investigation because it is a locus from where the pattern of kinship can be analyzed. The pattern of residence in society is based on consanguinal and affinal relations but the pattern was different in the case of the third gender. There is no place of kinship like consanguinal and affinal in the life of the third gender. For the third gender, the Dera is the permanent place of living or resident. The third gender family was formed based on their residence and had two types of residential pattern which is discussed earlier. While doing the fieldwork researcher got to know about the ownership of house of the third gender, the pattern of residence and living arrangement of gurus and chelas both which are discussed below:

### a) Ownership of House of Third Gender

**Figure no. 3.14: Ownership of House**



**Source: Fieldwork, 2017-2018**

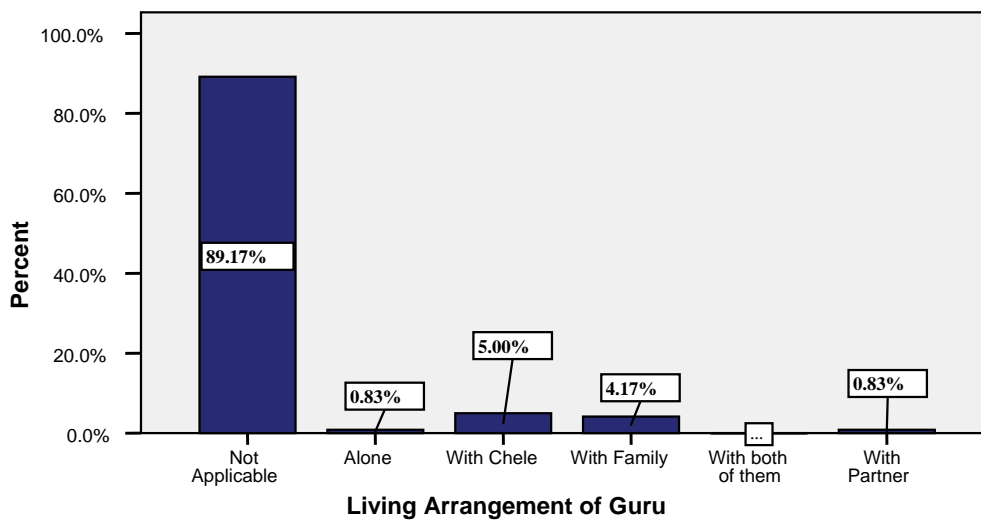
The above figure no. 3.14 illustrates the ownership of the house of the third gender. Among 120 respondents (third gender), 13 (10.8%) third gender have their own home. These 13 respondents were the head of the community i.e. the guru-maa. This data reveals that the guru maa of the community are economically sound due to which they have their own houses and this is due to the 70% share they got in the collected amount. The 36 (30%) third gender was there who stay separately from their head (guru-maa) i.e. on rent. These were the chelas who want to live independently and do not want any interference in their personal life. Whereas 71 (59.17%) third gender were there who still stay with their head. As the reasons told by them is that they do not have sufficient of earning so that they can live separately and another reason said by them that they live with their head is for social security and for not getting the rooms on rent easily. They also mention that if somewhere people got ready to lend their room they charged so high that they can't afford it.

### b) Living Arrangement of Guru

The living arrangement is a pattern of living in a particular house. It is not merely an individual decision, but the mutual understanding between people and somewhat the factors affect the pattern. The dera is the place where the third gender community

lives together as a family. In this dera guru-maa is the head of the family and the chelas are the members of that family. When chelas join the community, they have to live with their guru-maa and after some time, they can stay separately with mutual concern and permission of guru-maa. In the previous times, chelas needed to live with their guru-maa but now the residence pattern has changed.

**Figure no. 3.15: Living Arrangement of Guru**



**Source: Fieldwork, 2017-2018**

The above figure no. 3.15 represents the living arrangement of the guru-maa in the third gender community. The data reveals the complete 120 respondents but in this section, the researcher is focusing on the living arrangement of Guru-maa only. In complete data of 120 respondents, there were only 13 guru-maas and the rest of the respondents i.e. 107, were the chelas. So in the table, it can be analyzed that out of 13 guru-maas, 6 guru-maas were there who stay with their chelas and 5 guru-maas were there who stay with their biological family members only because their family needs a psychological as well as economic support. Guru-maa themselves need some help and trustworthy member in their house. Along with this, one guru-maa is found who stays alone and one guru-maa is there who stays with her partner. The guru-maa mentioned different reasons for opting for different living arrangements. Most of the guru-maa stated that they did not have sufficient place in their house to keep all the chelas together. Some of them mention that to stay away from their quarrels, they keep them

apart and another reason given by guru-maa is safety reasons. Some of them have indicated that they did not feel safe to keep chelas with them because of the worldly things in the house and because of the position competition.

#### Case Study

Guddan is the second child of her parents and she was brought up like a boy and was named 'Akram' in childhood. Her parents were expecting a boy but when Guddan was born with this abnormality, they do not want to accept this fact that their child was a third gender. They decided that they will provide treatment to their child so that he can live as normal life as others do. Guddan's family lives in Lucknow. Guddan was sent to school with her elder sister and completed her secondary education from a convent school. Guddan's upbringing was done like a boy because her parents don't want to tell me about her real identity to anyone. She was dressed up like a boy and forced to behave like a boy. Her parents were so scared of this fact that they send her to school till class eighth and after that force her to drop her studies and stay at home. At that time, she was 13 years old and did not understand why she was forced to drop the school. Guddan always asked her father why he did not send her to school but she got no response from him. Afterward, when she grew and notices the changes in her body, she understands the reason. Guddan, while recalling her childhood memories, she encounters the incidence between her mother and group of the third gender. She said that one day in the market third gender group made her mother cry but she was not able to understand the situation. Guddan told that in her late teens, a strong development was seen in her body. She was brought up like a boy but female characters have started developing in her body which has bothered her lot. Firstly she ignored these changes but when the neighbours started noticing her and asked questions about these changes, she asked her parents to visit a doctor, but her parents denied it because they already know about this. Guddan told that was the time which was very difficult for her because everyone used to tease and abuse her with words like 'Hijra', 'sugary boy/ meetha', etc. This was an embarrassing situation for her and she has stopped going outside very frequently.

As told by Guddan, that her father's brother has informed about her to the third gender group of Lucknow. One day the third gender group came to their house and called her mother. Her mother hides her in the store so that the third gender could not see her. The group of hijras asked Guddan's mother to handover Guddan to them. Her parents can't do anything instead of begging. The third gender group argued with her mother and they took Guddan forcibly along with them. At that time, Guddan was only 15 years old and no one helped Guddan's family and her parents cried helplessly. Guddan was taken to the hijra's dera and initiation ceremony took place over there. She was given a female attire to wear and informed about the rules and regulations of their dera. For Guddan, it was difficult to adjust at that place and to become like them. The other hijras have started teaching her about dancing, household work and the pattern of clapping. From that moment, Guddan has accepted the life of the third

gender and started enjoying it. After one year i.e. when she was 16 years old, she was permitted to go for a collection of money. At that time, she also learned how to apply make-up on her face and get ready by herself.

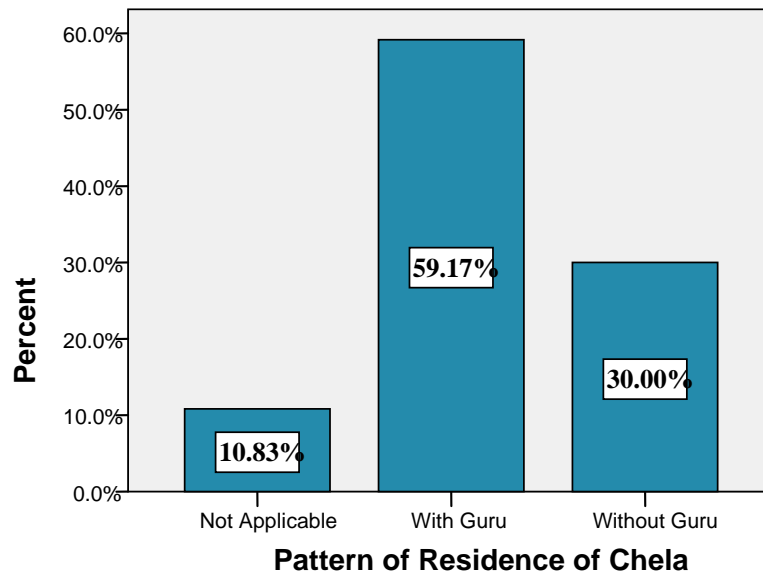
In Lucknow, where she resides in dera, was much near to her parent's house. Guddan's mother used to visit there very frequently and this was not liked by her Guru maa. After giving a warning, she met her mother secretly. One day when Guru maa catch her while meeting with her mother, she decided to send Guddan to some other dera. Guddan was sent to Bijnor (Uttar Pradesh) and she has started living there. She lived there for 5 years and learned all the skills of the third gender group. After that Guddan decided to move back Lucknow and she took permission from her Guru maa and then moved to Lucknow. Here she joined the toli of Naina Guru maa of Daliganj toli and work as a chela below her for 4 years and became very close to her Guru maa. Naina Guru maa has decided and declared that her seat or place would be given to Guddan after her death. Very soon, she became the Guru of Daliganj toli and she had started her tenure with seven chelas. But now Guddan had twelve chelas in her toli. After returning to Lucknow, Guddan came back in contact with her family but never thought of returning to them because she was delighted with her life. As told by Guddan after contacting her family, she got to know that her father was dead so she decided to keep her mother along with her. So by her earning and saving, she has constructed her own house and keeping her mother in that house. She decided not to keep chelas along with her so that she can take care of her mother. Along with that, she was educating her younger sister also by taking care of her education expenses. Her younger sister does not stay with her because she stayed with her elder sister.

The above case study is an example of a satisfying third gender, which is happy from her life and knows how to manage her life by taking care of her mother and sister. She has live that different life due to the third gender who has forcefully taken her along with them but still, she doesn't lose hope from life.

### c) Pattern of Residence of Chelas

The below figure no. 3.16 represents the resident pattern of chelas in the third gender community. The data shows about 120 respondents (third gender) and this researcher is focusing on the residential pattern of chelas only. In data of 120 third gender respondents, there were 13 gurus and 107 chelas. Out of 107 third gender chelas, 71 (59.17%) third gender chelas were there who reside with their guru-maa i.e. these chelas live in the guru-maa house. Whereas 36 (30%) third gender chelas were there who stay without guru-maa i.e. staying separately.

Figure no. 3.16: Pattern of Residence of Chelas



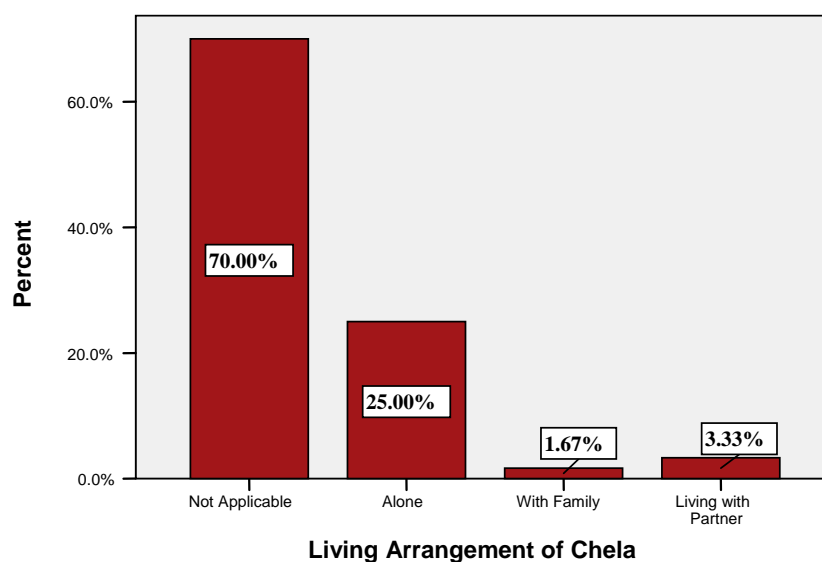
Source: Fieldwork, 2017-2018

During fieldwork, the researcher got the information from these chelas of adopting this different pattern of residing. Most of the chelas living with their guru-maa argued that they did not have sufficient income to stay alone as a paying-guest and they are comfortable staying with their guru-maa. Other sections residing without guru-maa mentioned that they want to live a separate life without any interference so that they can meet their family members or partners easily. These chelas, who were residing separately, prior have taken permission from their guru-maa. The rules of the third gender community do not allow chelas to perform anything without the consent of their guru-maa.

#### d) Living Arrangement of Chela

The below figure no. 3.17 shows the living arrangement of chelas in the third gender community. The data is shown about the 120 respondents but in this section, the researcher is focusing on the living arrangement of chelas only. In the prior table, it is found that 36 third gender chelas reside separately and in this table, analysis is focused on those 36 respondents.

Figure no. 3.17: Living Arrangements of Chelas



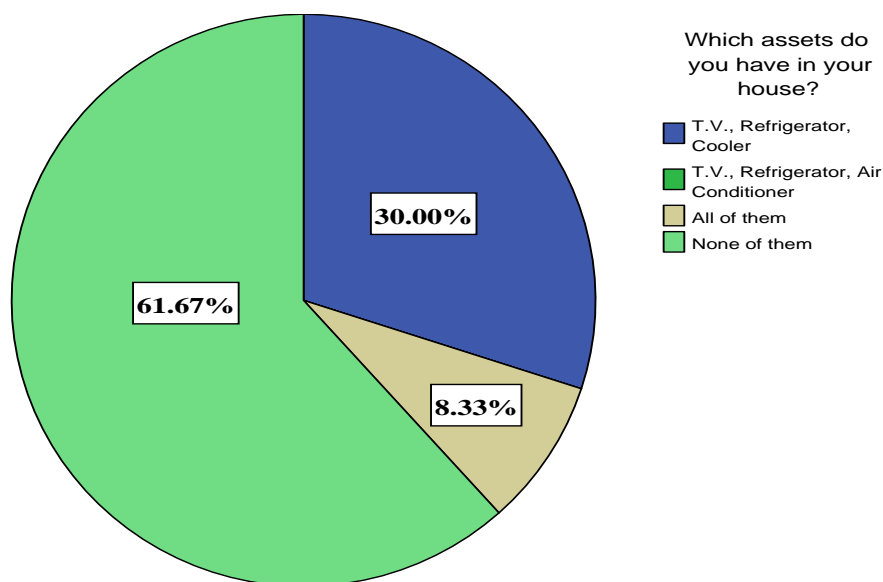
Source: Fieldwork, 2017-2018

Out of 36 chelas, 30 chelas were there who stay alone, four chelas were there who stay with their partner and two chelas were found who stay with their some of the members of the biological family. As mentioned above these were the chelas who want to live their separate life without anyone interference so that they can stay or meet their family members and partners easily.

### Household Assets

Assets are the items that have owned by an individual. Assets are the things which have some value and it is kept to fulfill particular requirements. Assets are measured in the house of the third gender. These are the basic things that make a person's life luxurious. The more the amount of assets in the home the more comfortable is the life of an individual. Through measuring the assets in the household of the third gender, the researcher can found out the quality of life the third gender was living.

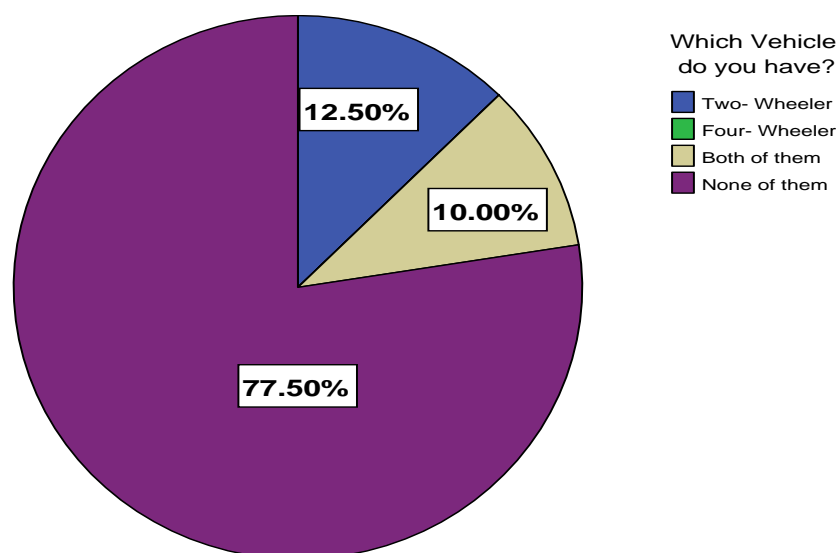
Figure no. 3.18: Assets in Household



Source: Fieldwork, 2017-2018

From the above figure no. 3.18, it is clear that some of the third gender people in the Lucknow region had access to basic luxuries. The most common things found in their deras or houses were Television, Cooler, Refrigerator, Air conditioner and personal vehicles. Only 10 (8.33%) respondents had the facility of Television, Cooler, Refrigerator and Air Conditioners. These facilities found in the dera and the house of the guru-maa. Another 36 (30%) respondents were there who had only Television, Cooler and Refrigerator. But 74 (61.7%) respondents were there who did not have any facility of Television, Cooler, Refrigerator and Air Conditioner. Another table is also mentioned below which illustrates the vehicles owned by the third gender.

Figure no. 3.19: Vehicle bought by Respondents

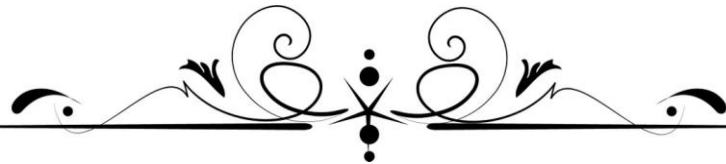


Source: Fieldwork, 2017-2018

The figure no. 3.19 mentioned above reveals that out of 120 respondents, 15 (12.5%) respondents were there who have two-wheeler vehicles, whereas 12 (10%) respondents were there who have both two-wheeler and four-wheeler vehicles. But the majority i.e. 93 (77.5%) respondents/third gender, were found who did not have any vehicle option. Hence both the data reveals that the economic condition of the third gender living in Lucknow was not quite good. The choice of the vehicle and household assets indicated that the members at high position i.e. the guru-maa were earning well from their badhai occupation can afford these luxurious items in their house. Whereas the chelas do not have those luxurious lives like that of guru-maa and they still living their life in basic facilities.

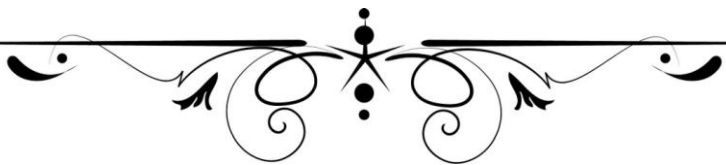
It is analysed from this chapter that the third gender of Lucknow city has a different family structure as compared to other family structures present in society. The third gender shares a relation between guru and chelas and this is termed as fictive kinship. As discussed prior, their family may be termed as 'Family of Interest' because they were joined with each other through interest not by blood or consanguinal relation. From the above 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. From the study, it is found that maximum respondents were in the age group of 18-25 years and 26-30 years. 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. This chapter has focused on their family structure and socio-economic status of the third gender which is one of the main parts of their life but there is another section which is also related to their life i.e. the inequality faced in their life from their birth to till their death. The next chapter deals with the social inequality section i.e. the different types of inequality faced by the third gender in their life.



## *Chapter-4*

# *Dimensions of Social Inequality and Third Gender*



## *Chapter-4*

### *Dimensions of Social Inequality and Third Gender*

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The previous chapter has focused on the type of kinship, family structure and socio-economic aspect of the third gender of Lucknow city. It provides the broader frame of life of the third gender that exists and works in day to day parlance. At this point, it becomes essential to understand the different dimensions of social inequality they encounter in their life. As it is seen that third gender from their birth till death face violence, abuse, inequality and many more. So this chapter will help to understand the different dimensions of social inequality that the third gender faced in their whole life.

Social inequality, that is, the structuring of society, is a common feature of human societies. But the pattern of social inequality in Indian society has different characteristics. This chapter seeks to present the different dimensions and dynamics of social inequality faced by the third gender of Lucknow city. Inequality occupies the most debatable topic in our society. As our society is getting globalized many of the third gender are bearing the burden of inequalities. They lack in acquiring fundamental rights and face injustice in society. Social inequality is a lack of access to attain proper schooling, getting adequate living conditions, attaining political facilities etc. These inequalities mostly occur due to the difference in gender. It is found that third gender people continuously have to face inequality in different aspects of life like in the family, education, employment, medical etc. The vast differences and unequal distribution of resources lead to injustice, abuses and exploitation of the marginalized section. Among the marginalized groups, the third gender is the most deprived group which is suppressed by family, society and everyone. Beyond this, they have to face types of inequalities in their life and the types or dimensions of inequality faced by the third gender are discussed below.

#### **Dimensions of Social Inequality**

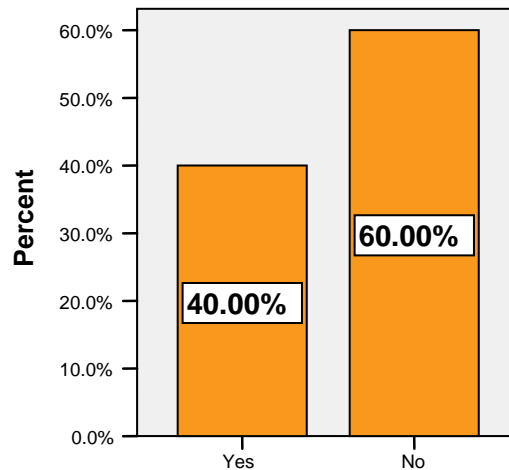
Social inequality is a kind of difference created between the members of the society and it hurts all members. Inequality is not a homogenous phenomenon but a collection of problems. The third gender also faces many types of social inequality in all spheres

of life. Third gender social inequality is the unequal treatment they face in family, school, work, society and many more. There are many dimensions of social inequality which are as follows:

- 1) Socialization Process**
- 2) Schooling**
- 3) Health Practices**
- 4) Access to Public Utilities**
- 5) Bureaucracy**
- 6) Media Reporting**
- 7) Group Behaviour**
- 8) Other**

**1) Socialization Process**

Socialization is a process of teaching people about norms, values, beliefs and ideologies of society. The socialization process begins just after the birth of a child and from the family itself. The basic unit of the society is 'Family' in which groups of people are joined with each other through consanguinity and affinity. The primary function of the family is to socialize a child but in the case of the third gender, this function does not work. Their family never accepts the third gender and they disown their child due to the stigma attached with third gender (hijras) identity. The third gender after leaving their house finds security in the hijras community and because of lack of education and employment, they got involved in begging and sex work. One of the respondents has given her view about the condition of the family towards a third gender child. She said that family members are very uncomfortable about the gender identity of their child and they never accept this transition.

**Figure no. 4.1: Inequality faced by respondents from biological family**

**Source: Fieldwork, 2017-2018**

According to the above figure no. 4.1, out of 120 respondents, 48 (40%) respondents have faced inequality from their biological family. As answered by them, they have suffered threats, violence, humiliation, scolding, teasing, lack of emotional support, partiality in education, etc. All these behaviors made the third gender isolated and forced to live a lonely life and because of this they move in depression and try to attempt suicide, leave home, use drugs, engage in sex work and many more. Whereas, 72 (60%) respondents have replied that they have not witnessed any inequality from their biological families. The reason for this answer was different, as some of them have responded that they were in this hijra community by birth, so no contact with their biological families. Some answered that their parents before giving them to the hijra community never poorly treated with them and some due to the secrecy of personal issues, they have replied that they had never faced inequality from their biological family. Biological families have difficulty for acceptance due to cultural and religious pressure. Some of the respondents reported that their biological family does not speak with them due to their gender identity and some of the respondents have informed about domestic violence. Third genders who have faced inequality from their family suffer from other adverse outcomes like homelessness, incarceration, an attempt of suicide, use of alcohol and drugs. So family members must accept them and support them.

**Case Study**

This is the case study of Rubeena, a fifteen year old hijra. This is the portrayal of her journey from her old home to new home where she got to know about her identity. Rubeena was born in a Muslim family of Agra. She was a born third gender. She has one elder brother. His father was a vegetable seller and mother was a housewife. Her parents knew about her sexuality. Rubeena lives in a small village of Agra where her gender was shown as a male. She studied till class eighth and after coming to class ninth she discontinues it. During childhood she loves to help her mother in kitchen. She loves cooking. Even after knowing about her sex, her parents forced him to stay like a boy and her upbringing was also done like a boy. Rubeena was named 'Salim' by her parents but Guddan has changed her name to 'Rubeena' when she came to this dera. She was now living with Guddan's toli of Daliganj, Lucknow. She never got acceptance by her father. His father was not able to accept a child as a third gender. He believes that it was a curse by God. Her father has told everyone that Rubeena was a boy and himself treat Rubeena as a boy child. But from childhood she loved to play with girls and love to play with girl's toy. While coming to adolescent age she has started behaving like a feminine and likes to wear her mother's saree. When she was alone at home she used to wear her mother's saree. Rubeena always remain in confusion that why she was different from other boys. As said by her that "*Mujhe nahi pata bhagwan ne mujhe sabse alag kyu banaya hai?*"

Rubeena always stay alone because her brother never played with him. Her father always beat her and told her to behave like a boy. Her mother always supports her but cannot protect her from her father's torture. She used to go to school lonely because she feels uncomfortable with him. As told by Rubeena, her brother always scolds and taunts her about her behavior. Even in school she was mocked by her classmates for behaving like a girl. This negative attitude from her father, brother and classmates made her disappointed and she lost her confidence. Due to this she cannot focus on her studies. Slowly she has lost her interest in studies also. She decided not to go to school and this decision has left her in depression. She stayed in her room and did not talk to anyone. Rubeena always cry and blame God for making her like this. No one was there to console her and explain about this condition. As a child she didn't have any idea about third gender. As the days are passing their neighbors also got to know about her gender and people has started talking about her and her family. People use to ask her parents and laugh at them. This frustration of society was removed by beating Rubeena at home.

She told that “*Koi aisa din nhi tha jab maine apne pitaji se maar na khayi ho.*” Whenever he came back after listening anything from colony, community or from anybody he scolds and beat Rubeena for this. Rubeena continuously scolding herself for all this and then one day she decide that she will leave her home because of his father physically and mentally torture. After consoling herself Rubeena left her home in night. After leaving her house she reached railway station and decided to go Jhansi where her grandmother lives. But the destination has decided something different for her. During travelling she met with the group of third gender in train and while conversation she told about her condition. The group of third gender recognized her and decided to take her to their Guru maa. Third genders console her and take her to their dera in Jhansi.

Rubeena reached the dera of Jhansi where she saw a lady sitting on chair with attitude and chewing a pan masala. While entering the room of Guru maa everyone was watching her and started asking about her to the hijras coming along with her. Those chele told to their Guru maa that this is a child named ‘Salim’ who met them in a train. Guru maa called her and asked about her and her family. She was very scared at that moment but give all the answers asked by the Guru maa. Guru maa told her that you are now the part of our family and now you have to stay here with them. Rubeena was very confused and did not want to stay with them so she requested them to leave her to her grandmother house and but one bother for her. Guru maa strictly said to her that now you have to forgot your family and assume us as your family. Rubeena has got stuck with them and was helpless at that time. Slowly Rubeena started adjusting in their group and started learning the rules and regulation of their dera. As told by her she was given the training of dancing and all the household work. But this was not the life she has choosen for her. She has left his house so that she can go to her grandmother’s house but her life did not want this. As she was very close to her grandmother and wishes to go back to her. As she was the one who take care of Rubeena and treat her the way she wants to be but her parents don’t do this. Rubeena told that she was also tortured and beaten by other third gender and Guru maa also if she does not follow their rules or if she forgot to do some work. Third genders have some rules and regulation which every third gender has to follow it. She told that one day they burn her arm by hot tongs for not listening to them. Rubeena never thought of this life and never want to live this life. She told that they do not have huge income to keep her in their house so after staying for six months in the dera of Jhansi, Guru maa of that dera decided to send her to some another place. Guru maa contacted with other toli also to keep Rubeena with them. And then they come in contact with toli of Lucknow i.e. with Guddan’s toli.

They asked Guddan to keep Rubeena with them and she agreed and from that day Rubeena was staying with Guddan. Now Guddan was her new Guru maa. Rubeena told that Guddan was very nice to her and teach her things very nicely.

Now Rubeena is working with third gender community of Lucknow. She has not yet started going to collect money because she was not ready for that as told by Guddan. Rubeena is the example of young third gender who has faced a lot of problems in her such a small life. They all teach us that age doesn't matter for coming of problems. We should be courageous to face the problems of our life in what age you are.

## 2) Schooling

The primary fundamental human right is education. Education helps us to learn about ourselves and our society. The main place of attaining education is the school. School is the place where people gain knowledge, skills, norms and values. Schooling is done to make a person formally educated, but not everyone got the opportunity to attain education. Third gender people are unable to take education because of inequality, harassment and violence. Schools as educational institutions should be free from inequality, violence and fear so that a healthy environment can be created. Universal Declaration of Human Rights (1948) expressed that harassment, abuse and bullying creates a threat to the universal Right to education.

Third genders of Lucknow city have also face inequality while taking education. The level of inequality is categorized on three-level i.e. **inequality from parent's side, inequality faced through classmates and inequality faced through the educational staff**. Before that below the table no. 4.1 is given about the educational qualification of the respondents. The table represents that out of 120 respondents, 62 are illiterate, 31 have taken the primary level of education, nine (9) have taken the secondary level of education, 14 have taken the higher secondary level of education and four have taken up to the intermediate level of education. It shows that out of 120 respondents, 58 respondents were there who are literate and have taken some level of education.

Table no. 4.1: Education level of respondents

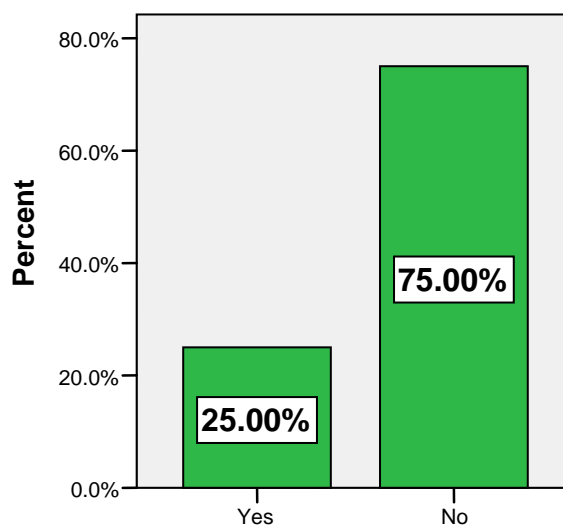
		Frequency	Percent
Valid	Illiterate	62	51.7
	Primary	31	25.8
	Secondary	9	7.5
	Higher Secondary	14	11.7
	Intermediate	4	3.3
	Total	120	100.0

Source: Fieldwork, 2017-2018

**a) Inequality faced from Parent's side:**

A parent's role is significant in the growth of a child. Same works in the case of a third gender as a child. They also need love and support from their family for growth and development. But from the fear of society, most of the parents did not support their third gender child and the third gender has to face much inequality from their parent's side. The data collected was on the inequality faced by the third gender while taking education from the parent's side.

**Figure no. 4.2: Inequality faced by respondents while taking education from parent's side**



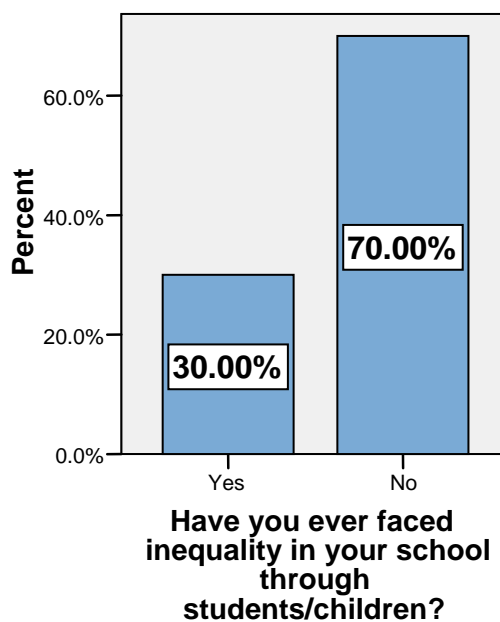
Source: Fieldwork, 2017-2018

The above figure no. 4.2 illustrates that out of 120 respondents, 30 (25%) respondents have answered that they have faced inequality from their parent's side while taking education. According to the answers given by the respondents (hijras), their parents never supported them to get a proper education. Due to the pressure of culture and society, they feel ashamed of having a third gender child and force them to act like a boy. Some of the parents send their third gender child to school till they have achieved their adolescent age and after that, stop them because they can't hide their identity from people. Even most of the time parents forced them to stay at home, abuse them, and beat them, whereas 90 (75%) respondents have answered that they have not face any inequality from their parent's side and different answers were given regarding this. Some of the respondents (hijras) have replied that they are here in this community from birth so they can't blame their parents for not giving the education. Some of the respondents blame their fate/destiny or God for all this happening because they believe that this society can never accept them. And few of them have replied that they are happy whatever their parents have done for them and never complain about it.

**b) Inequality faced through Students/Classmates:**

Peers or classmates act as excellent support for a child and improvise self-esteem. A child has a bond and interaction with their classmates and other students in a school. This interaction makes a child function properly in a system of the school environment and if this interaction goes in a negative direction, then it will hamper the smooth functioning of the system. The data collected was on the problem faced by the third gender as a student in the school through their classmates or other students and these problems or discrimination leads to inequality in attaining education facilities.

**Figure no. 4.3: Inequality faced by respondents in their school through students/children**



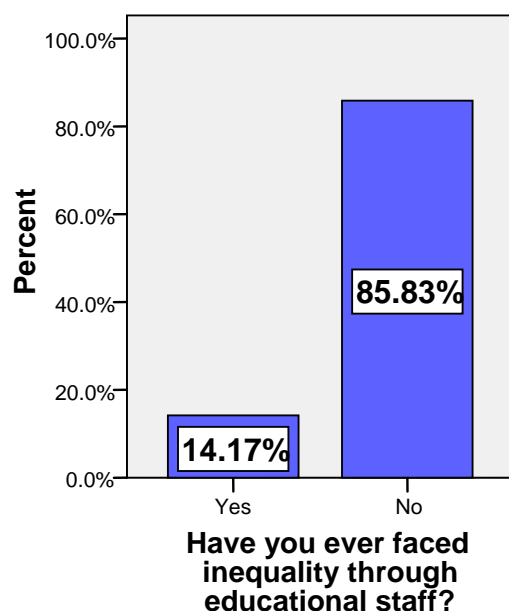
**Source: Fieldwork, 2017-2018**

The above figure no. 4.3 illustrates that 36 respondents have answered that they have faced inequality in school. According to third genders (who have gone to school) were harassed or bullied in school through their classmates or other students. Some of the respondents have answered that they got physically assaulted also in school. The findings from the different answers by respondents revealed that the common negative attitudes they faced in school were bullying, teasing, stigma, and calling by homophobic names like 'meetha' (sugary boy), 'chakka', 'namard' etc. Inclusion of third gender in education sector is a big challenge and these problems leads to increase in drop out rates and unequal access of education facilities by them. All these issues are created due to the lack of knowledge about their gender and it creates gender inequality. Whereas 84 respondents (hijras) were there who have not face such problems. By research, this was analysed that mistreatment by classmates or by other students in school leads to adverse outcomes like lack of interest in going to school, isolation, smoking, use of drugs or alcohol and attempt to suicide.

**c) Inequality faced through Educational Staff:**

Educational institutes become unsafe if the teachers or other educational staffs mistreat them. School becomes a place of humiliation, abusive for third gender children. Lack of support from educational staff hurts them and leads to social exclusion and isolated life.

**Figure no. 4.4: Inequality faced by respondents in their school through educational staff**



**Source: Fieldwork, 2017-2018**

The above figure no. 4.4 illustrates the inequality faced by the third gender through the educational staff in the school. In this data, 17 respondents reported that they had faced inequality from the teachers or other educational staff. As told by them, they had face ignorance attitude from the teachers and sometimes they laugh at them. Thus the result of unfair treatment through educational staffs results in poor academic performance, absentees and increase in the rate of drop out. Just because of their gender difference the people start differentiating them and did not give them authority for equal access of educational and institutional facilities. Those third genders as a student when not able to manage this attitude falls into depression, stress and reduced confidence.

But 103 respondents have expressed that they have not faced any type of inequality in their school from educational staff. Educational institutes are the system where a child interacts and the school environment should be kept friendly for every child's growth and development. It is the time that every child should be treated equally and given every opportunity required to grow according to their full potential.

As found from all the above analysis, there is a need for awareness on the third gender issues in the teacher training and school curriculum also. As said by one of the respondents that *"Humare pass padhai nhi hain, islye hum naukari nhi kar sakte. Par hum log pad kar bhi kya kar lenge, kyuki yeh log hume naukari denge hi nhi."* To remove this inequality society also needs to get sensitized towards them. As a child, he/she learns many things from school. So if they were taught to approach the third gender person without hatred and fear, then it will change the attitude of the people.

### 3) Health Practices

Medical care is the need and right of every individual, but this condition does not work for the third gender. Due to their different gender identity, third gender people face inequality while taking medical care. Respondents of this study reported the barrier in receiving treatment and routine check-ups for themselves. This data has focused on the frequency of doctor visits, treatment preference and the inequality faced by them in the health/medical aspect.

Respondents were asked about the frequency of doctor visits; it is either for "routine check-up" or for "treatment only". And according to the table no. 4.2 given below it is clear that all the respondents visit a doctor or take treatment while they were ill i.e. only for treatment. They never use to visit for their routine check-up. As mentioned by some of them that they could not afford the expensive doctors and most of them do not attend to the doctor because they have a fear of getting discriminated against or getting disrespect due to their different gender identity.

**Table no. 4.2: Frequency of Visiting Doctor**

	Frequency	Percent
Valid For treatment only	120	100.0

**Source: Fieldwork, 2017-2018**

Another data collected was on the treatment preference given by the third gender. The respondents were asked about the choice for treatment; it is either through 'government hospitals' or through 'private doctors/chemist shop' or 'both of them'. According to the table no. 4.3 given below, it was analysed that the majority of the third gender/respondents i.e. 106 respondents went to private doctors or chemist shops for taking medicines. Only three respondents are there who choose government hospitals for treatment, whereas 11 respondents prefer both government and private/chemist shops for treatment. The reasons mentioned by them are different; some of the respondents indicated that due to fear of showing their gender, they prefer to go to private or chemist shops. And some of the respondents said that they had sufficient money to take treatment from private clinics because they consider government hospitals as a crowded and cheap place.

As said by one of the respondents that she can't afford to go to hospitals due to the fear of her identity, so she prefers chemists shop for treatment or taking medicines.

*“Main jaisi hu iski wajah se mujhe doctors paas jane me dar lagta hain, islye main dawai ki dukaan se hi dawa le leti hoon.”*

**Table no. 4.3: Preference for treatment**

	Frequency	Percent
Valid Government	3	2.5
Private/ Chemist	106	88.3
Both of them	11	9.2
Total	120	100.0

**Source: Fieldwork, 2017-2018**

Another two tables given below no. 4.4 and 4.5 illustrates about the inequality faced by third gender while taking treatment through doctor and doctor's staff. In both the table, the data revealed that the majority of the third genders had not faced such type of inequality either through a doctor or doctor's staff. Out of 120 respondents, only five respondents (hijras) have reported about the inequality through the doctor. They have mentioned that they have faced verbal abuse, teasing, indifferent attitude and ill-

treatment through the doctor's side because of their gender identity. They have suffered from a kind of gender inequality i.e. just because of their different gender doctors or any other medical staff treat them badly and do not provide better medical services as given to other people. Whereas only one respondent has said about the inequality faced through doctor's staff and the rest of the respondents, they have stated that they have not encountered such kind of inequality from doctor's staff. The reason for the decrease in this type of inequality is due to their preference for taking medicine through chemist shops and in private clinics or hospitals. Basically they hide their identity which is the main reason for inequality. In severe cases of getting admitted to hospital firstly they present themselves as a male i.e. change their gender identity or go to the hospital in a group so that they don't get target lonely.

**Table no. 4.4: Inequality faced by respondents from doctors while taking treatment**

	Frequency	Percent
Valid Yes	5	4.2
No	115	95.8
Total	120	100.0

**Source: Fieldwork, 2017-2018**

**Table no. 4.5: Inequality faced by respondents through doctor's staff**

	Frequency	Percent
Valid Yes	1	.8
No	119	99.2
Total	120	100.0

**Source: Fieldwork, 2017-2018**

The research showed that due to the impact of inequality, a person has to face many health problems i.e. physical and psychological issues and the third gender has faced many difficulties and inequality in their life. However the third genders have a need for proper health services. For making a tension-free environment for the third gender

in the medical field, there is a need for training of doctors and health workers. Due to the lack of sensitivity towards them, lack of knowledge and skills in staff there is a rise in the problem and third gender does not prefer to visit any hospitals for a check-up.

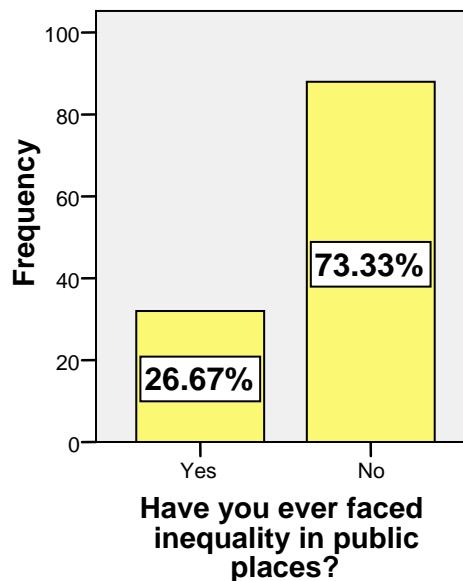
#### **4) Access to Public Utilities**

Accessing public services is the right of every citizen whether it is the use of public transport or the use of public toilets. Third genders have faced many problems regarding the use of public facilities. They had faced harassment not only by the police or doctors but also by the passengers on train or buses and by the ladies in the washrooms. In this data, the researcher has tried to find out the inequality faced by the third gender in accessing public services like banks, washrooms (toilets) and public transports.

##### **a) Public Places**

As told by third genders that they have faced inequality many times in public places like market, malls, movie theatre etc. The below figure no. 4.5 illustrates the percentage of problems they have faced in their life. Around 32 (26.67%) respondents have stated that they had faced inequality or problem and 88 (73.33%) respondents or third gender have said that they had suffered no problem while accessing public places. This data shows that in some areas, they were facing a problem or harassment like mocking, teasing etc which are the effects of inequality. As told by them that now they were prone to all these comments and just ignored them and further to protect them from this condition, most of the respondents wear burkha or cover their faces with stole so that no one notices them.

Figure no. 4.5: Inequality faced by respondents in public places

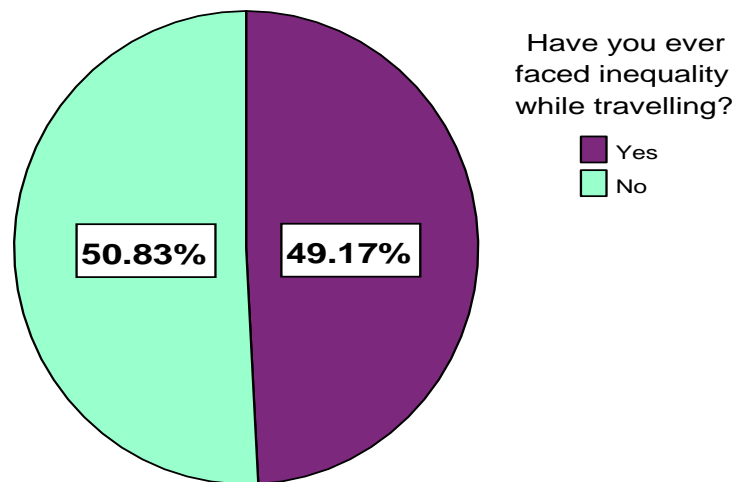


Source: Fieldwork, 2017-2018

#### b) Travelling via Public Transport

Third genders have faced inequality while travelling in a bus or train. The below figure no. 4.6 illustrates the problem faced by the third gender. Almost half the population/respondents i.e. 59 (49.17%) has stated that they had faced inequality from fellow passengers while travelling in a bus or train. But 61 (50.83%) third gender have said that they had suffered no problem while travelling by buses or trains. This data shows that the society has not accepted the third gender and they did not want them to sit with them or travel with them. As told by them that in the women compartment of a train, women don't allow them to travel with them and even men too. This problem has arisen due to the lack of knowledge and sensitivity towards their different gender identity. The harassment with the third gender includes teasing, scolding, mocking, passing bad comments etc. But most of the time respondents just ignore them and become immune to all these unfortunate comments.

Figure no. 4.6: Inequality faced by respondents while travelling



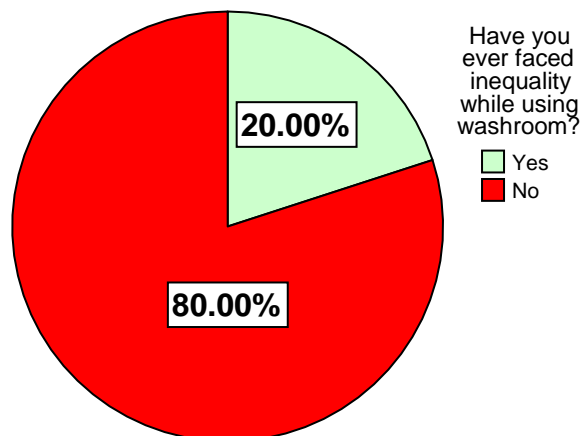
Source: Fieldwork, 2017-2018

### c) Washroom

One incident was shared by one of the respondents that how she has faced inequality or insult while using a ladies' toilet.

*“Jaise hi main ek mall ke ladies toilet me gayi to uske bahar khadi ek aurat ne bola ki tum yaha kya kar rhi ho? To maine bola ki yaha nhi jaungi to kaha jaungi. To us aurat ne kaha ki aadmiyo ke toilet me jao, yeh tumhari jagah nhi hain.”*

According to the respondent, the women standing outside the ladies' toilet started fighting (verbally) with her. And when the respondent was with her group, she begins shouting at that lady and went inside the ladies' washroom to use it. This unfortunate condition is not only faced by this respondent while using a ladies' toilet, but many of the respondents have faced this problem. Due to their different gender identity, they got stuck in between male and female washrooms.

**Figure no. 4.7: Inequality faced by respondents while using washroom**

**Source: Fieldwork, 2017-2018**

The data collected in this context shows that they faced problems/inequality while using the washroom. The above figure no. 4.7 shows that out of 120 respondents, 24 (20%) have faced inequality while using washroom whereas 96 (80%) have not encountered such a problem. Till today the society sees them with a male identity but they assume themselves as a woman. They have a woman soul with man's body; that's why they termed as 'neither man nor woman'. This is the issue of gender identity that they are facing in their life, they as a woman want to use the ladies toilet but the female takes them as a male and force them to use a male' toilet. Due to their gender difference they were restricted to not use the ladies washroom and till now in most of the places there were no separate washroom facility given to them. Third genders are not comfortable in using a male toilet due to the fear of getting an assault or harassed. They feel safe in a woman's toilet that's why they always prefer to go to ladies' washroom as by staying in an ignorant attitude, they can tackle the situation.

Now the government has given them the acceptance with new gender identity i.e. of the third gender. To solve this problem in many places, an individual washroom for the third gender has provided for them. As seen in the High Court of Lucknow, the separate washroom was there for third gender people with the name written outside the washroom as 'other'. The big step was taken by the government of India to solve

the gender identity issue of third gender people and save them from different types of inequality, harassment and assault.

**Picture no. 4.1: Washroom constructed for third genders in High Court of Lucknow**

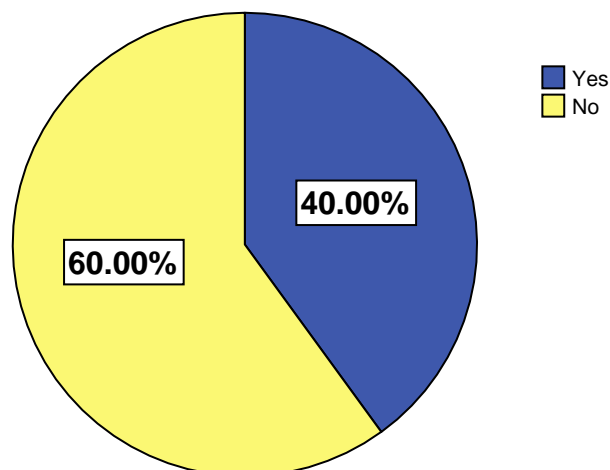


**Source: Fieldwork, 2017-2018**

### 5) Bureaucracy

Bureaucracy means the administrative people or civil servants who were trained for doing public services. According to Max Weber, bureaucracy is a systematic and organized hierarchy that is necessary to maintain order. Police officers as a part of the bureaucracy come in contact more than any other bureaucrats. And as compared to other people, the third gender has more interaction with these police officers. The third gender has to interact more with them because they were more likely to be the victims of crime and they remain more on the streets due to their work. The third gender reported that they were harassed more by police officers because they marked them as 'sex-workers' and arrested them for roaming on the streets without any cause. The figure no. 4.8 below illustrates the inequality faced by the third gender through police.

Figure no. 4.8: Inequality faced by respondents from police



Source: Fieldwork, 2017-2018

The above figure no. 4.8 represents the inequality faced by the third gender from the police. Some of the respondents (hijra) mentioned that the policemen harassed them. They got physically and verbally assaulted by the police. Many of the cases went unreported and uncared because the police did not take their complaints. While data collection, the researcher found that out of 120 respondents, 48 (40%) respondents (hijras) reported that they had faced inequality by the police in their day to day life. They told that when they went to the police station, they were humiliated and blamed back for their situation. They marked them as sex worker so any kind of assault on them was not taken seriously. Using verbal abuse or snatching money from the third gender is the common problem third gender faced through police officers. Some of the respondents have mentioned the rape threat given by the police officers. This is the reason the third gender does not feel safe in the presence of police and they believe that they would never get justice from the police. Whereas 72 (60%) respondents reported no inequality from the police and mentioned, that police officers have treated them with respect. The majority of the respondents have said about the support of the policemen towards them. The reason for this good bond is different, some have their contact with police and some do not want to disclose their problem faced; that's why they have mentioned that they have not faced any problem through the police side. As told by some of the Gurus or Head of the community that they have to build a good bond with the police officers by providing them some amount (money) for not interfering in their area and their work. And some of the Gurus had a

political connection which helps them to tackle with police officers. Due to this, the chelas of that particular guru-maa (who have pay money) enjoyed the reputation or position of their Guru-maa and never faced inequality, harassment and abuse from the police.

Income and political links are relevant to the treatment of police officers. Without connection and money, increase the risk of incarceration, harassment and inequality level. The majority of respondents have faced inequality by police which has built a lack of trust. This has created a gap between third gender and police which makes them unable to access the primary resource of the society which provides safety to the individuals. Through this, the system of justice is breaking and it is creating injustice.

### 6) Media Reporting

Today the social media is used to get connected and to communicate with their friends and acquaintances. Social media helps the third gender to build relationships, do chatting, discussion, and many more. The third gender uses social media to express and expose them by posting pictures, feelings etc. Social media has acted as a beneficial source for them in making new friends of the same interest. Still, beyond getting socialise, social media has brought out some disadvantages also for them. The data was collected on social media inequality and tried to focus on the inequality faced by the third gender in social media usage.

In this data collection, the researcher firstly asked about the usage of social media by the third gender and it is analysed from table no. 4.6, among 120 respondents (hijras), 96 respondents use social media and 24 respondents do not use it. This data shows that 80% of the third gender use social media like Facebook, WhatsApp and Instagram.

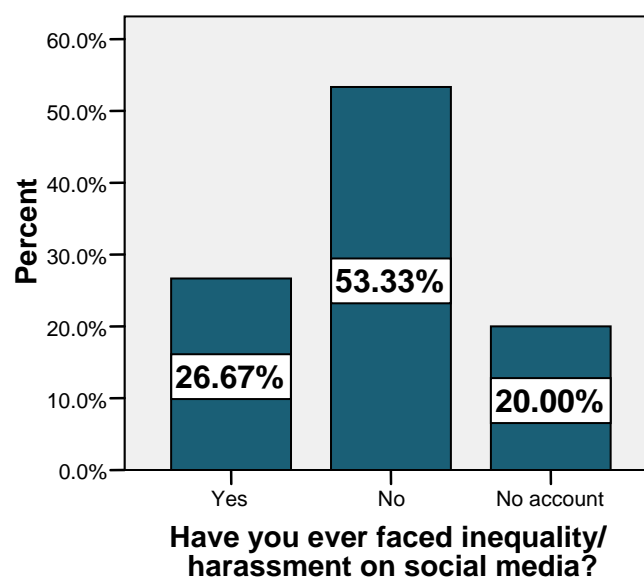
**Table no. 4.6: Use of social media through respondents**

	Frequency	Percent
Valid Yes	96	80.0
No	24	20.0
Total	120	100.0

**Source: Fieldwork, 2017-2018**

As asked by the researcher about the problem faced by the third gender while using these social sites, it was reported that out of 96 respondents, 32 hijras have said that they have faced issues while using social media, as shown below in the figure no. 4.9. As told by some of the respondents, that whenever they post anything on social sites, they have faced judgements or comments by people. Respondents mentioned that they got threatening, harassing and abusive messages on their social media. Social sites have changed the traditional pattern of contacting people through letters and telephone to online messaging and video calling. All this has led to an increase in cyberbullying and cyberstalking. The third gender has faced these problems more because of hidden identities formation on social media. Apart from this, the easily availability of internet at home and easily accessible of smartphones at lower prices has lead to cybercrime.

**Figure no. 4.9: Inequality faced by respondents while using social media**



**Source: Fieldwork, 2017-2018**

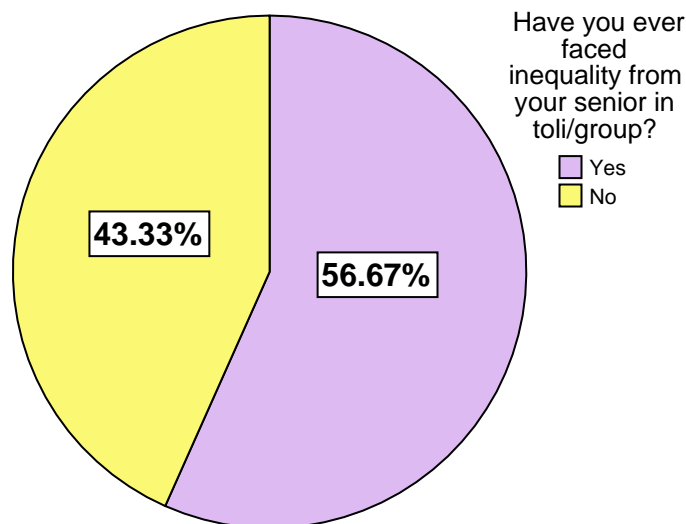
The advancement in technology has formed a network society and this has changed the thinking of people. And identity formation in a globalised world has become very important. People engaged with other people through social networking sites and performed different activities. In earlier times, it was tough to connect with people but now social media has made this easy. The rise of social media in society has shown

changes in the social and personal behaviour of a person. Along with some of the positive impacts, social media has a negative effect also on people. In social media, people can hide their real identity and can play with the emotions and feelings of other people. This negative impact was seen on the third gender by viewing the abusive messages on their chat box and some messages demand sex from them because people thought that they were easily targetable sources and these people work as a sex-worker also. This lack of sensitivity of people towards them is a significant issue that needs a solution of proper information, awareness and alertness. In this, the role of media either it is print, visual, electronic or audio, will be necessary for highlighting the issues of the third gender in society. They will help in portraying their positive image in society because prior the film industry has created their negative image in front of people. The third gender considers media as a source of spreading information to people but according to them, sometimes media becomes partial for them and some of the respondents have claimed that media represents them as a 'male' figure while writing or telling about them; this was not acceptable by them.

#### **7) Group Behaviour**

Third gender people always stay in a group. They have a group in which the senior guru-maa is there and rests were the chelas. Third gender chelas are like the children to the guru-maa and guru-maa is like the mother to them, so they had to obey the rules and regulations set by the guru-maa. The data was collected related to the inequality faced by third genders from the seniors in their group.

Figure no. 4.10: Inequality faced by respondents from their seniors



Source: Fieldwork, 2017-2018

The above figure no. 4.10 shows that out of 120 respondents, 68 (56.7%) third genders have faced problems from their seniors' members. Whereas 52 (43.3%) have reported that they have not encountered such issues in their group. As told by the respondents and discussed prior in the second chapter of the thesis (socio-economic condition of the third gender) that the problem they faced is related to the earning amount. The amount collected by the chelas was distributed in the ratio of 70:30 i.e. 70% amount will be kept by the senior the guru maa and the rest of the 30% will be distributed among the chelas. This rule is not liked by most of the respondents, but they were much under the pressure of their customary rules that they can't say anything about this inequality. Few of the respondents have reported that they have faced domestic violence like beating, burning body parts and not providing food for some days in their community for not performing things according to their seniors.

As said by one of the respondents that *"Meri guru-maa ne mera hath jala diya tha garam chimte se kyuki main roti jala di thi. Jab maine poocha ki aisa kyu kiya aapne to wo boli ki agli baar se yeh galti na karo islye hath jala rhi hu"*. They have now accepted these kinds of harassment, inequality and violence faced in their community as their destiny. According to them, if they oppose this inequality then they will be

rusticated from their community and then no one will accept them. This rejection was the fear which makes them silent about their inequalities.

### 8) Other

Besides the above category of social inequality, there were some other aspects or categories also in which third gender people have faced problems. These are as follows:

#### a) Buying House/Vehicle

One of the basic needs of human life is the place to live i.e. home. Buying a house or taking room for rent has made a problem for third gender people. Mistreatment or direct denied for not giving a house is the problem the third gender has faced while taking house on rent or while buying it. Not only this, third genders have faced challenges while purchasing a vehicle also. For third gender people buying house and vehicles were also the problem and they have reported about these issues. The data were collected to check the level of inequality faced by the third gender while buying house or taking a room on rent and during purchasing a vehicle.

**Table no. 4.7: Inequality faced by respondents while taking house on rent**

		Have you ever faced inequality while taking a house on rent?		
		Yes	No	Total
Pattern of Residence of Chela	Not Applicable	2	11	13
	With Guru	0	71	71
	Without Guru	25	11	36

**Source: Fieldwork, 2017-2018**

The above data in table no. 4.7 shows the level of inequality faced by the third gender while taking a room or house on rent. Out of 120 respondents, 27 respondents have faced inequality while taking house on rent. There were 36 respondents (chelas) who

live separately (without guru) and out of these 36, 25 chelas had faced this inequality. And out of 13 gurus' respondents, two gurus have faced this inequality. From the above table no. 4.7, it was analysed that third gender living with their gurus or living in a guru-house has not suffered from these problems or inequality. While the third gender those who were living separately without guru has faced these issues. For third gender housing facility is an issue because people did not give them a house or room on rent. According to them, the public does not want the third gender to live in their locality. One of the third genders expresses that if bachelors want a room for rent then it will be provided to them but if the third gender wishes to take a room then they will not get it. According to some of the respondents, they have changed their identity and present themselves as a male to get a place on rent.

Housing inequality was seen affected by the income also, as the higher income earner does not have a problem in getting a room. In contrast, lower-income earners have faced this inequality. As told by the respondents that they are paying double-triple charges for a small room. One of the respondents has said that she is paying 7000/- rupees for a single small-sized room. And few of the respondents have a complaint about the fear of harassment, threatening, physical attack and sexual assault in the colony they were living. These are the problems which were faced by the third gender as of paying an extra amount for room and having a fear of colony people. All these problems faced by the third gender were due to their different gender identity and the image developed among the society about the third gender involvement in sex-work. And as told by the third gender that according to society members, this profession will create an unhealthy environment in the colony and this restricted in giving them a house on rent. So this leads the third gender to live a stressful life and moves them to use drugs and alcohol.

Another data collected was regarding the inequality faced by the third gender while buying a vehicle. As data collected from the third gender of Lucknow city, table no. 4.8 below illustrates that out of 120 respondents, 15 respondents (hijras) have faced this inequality in their life. In this data, it was analysed that 15 third genders have two-wheeler vehicles and 12 third genders have both i.e. two-wheeler as well as four-wheeler vehicles. Among these 27 respondents, 15 have faced inequality while buying a vehicle (8 in a two-wheeler, 5 in both of them and 2 in none of them options).

According to the third gender, while taking a vehicle shopkeepers demand for the identity proof i.e. aadhar card, voter card and bank account details and most of the third genders do not have these identity proof which makes them unable to buy a vehicle. In the previous time, as told by one of the respondents that when she visited the vehicle showroom to buy a car and when she asked to fill details in the form then there is no column for the third gender category which makes her handicapped for purchasing a vehicle. Some of the respondents told that they have brought this vehicle on someone else's identity proof because vehicle showroom owners did not allow them to enter their shop and buy vehicle for themselves. As the third genders were aware of this condition so they take the help of other people like their family members or friends identity to buy the vehicle. And some due to their low-income source they were not able to buy the vehicle. As the case of harassment, mocking, hindrance in entering the shop etc types of inequality have been faced by the third genders. Still, they never reported about these cases in police or news and patiently ignored all these problems.

**Table no. 4.8: Inequality faced by respondents while buying a vehicle**

		Have you ever faced inequality while buying a vehicle?		
		Yes	No	Total
Which Vehicle do you have?	Two-Wheeler	8	7	15
	Four-Wheeler	0	0	0
	Both of them	5	7	12
	None of them	2	91	93

**Source: Fieldwork, 2017-2018**

But in 2017, one of the respondents named Payal from Hazratganj, Lucknow complaint about this inequality in the news channel. As told by Payal (respondent) that when she visited the showroom to buy a vehicle with all her identity proof of

being third gender and with the full amount of the vehicle but the showroom owner denied to sell her the vehicle. With the help of her friend, she calls the media to make society aware of this inequality which the third gender faced in their life still after being getting acceptance by the government. After lots of struggle and fight, she manages to buy a vehicle for her.

**Picture no. 4.2: Newspaper article showing the inequality faced by the third gender while buying a vehicle**



**Source: Online Amar Ujala Newspaper, 2017**

### Case Study

Payal Singh who was a resident of Lucknow city and the head of U.P. Kinnar Association. She was born as a transgender/ Hijra. Payal told me that when she was born, 'One more girl was born to Ram Bahadur' an unpleasant sound was heard by her mother from outside. According to her the reason for this harsh behavior was that there were already three elder sisters present in her family and his father wanted a son. She already had an elder brother who is the elder most among all the siblings but still his father wanted another son.

She was the fifth child in his family and taking birth as a 'Hijra' was the most embarrassing and difficult situation for her family. She told that at the time of her birth his father was out of station and when he returns home he got the news of her birth and he was unhappy with this.

Rather than taking her in his arm he didn't even look at her. After having continuously four daughters, all the time his father use to abused her mother's womb. All the blame was given to her mother as she was responsible for the birth of the girl. As told by Payal her mother loves her a lot. Payal and her siblings all were under the care of her grandfather's younger brother whose name is Mr. Shivdutt Singh. He was a retired officer of an Indian army and was unmarried. By his pension and with some farming occupation her family economic condition was good and maintained properly. Payal was born on 26 April, 1980 in a Command Hospital of Lucknow situated in a cantonment area. Her registration was done by hospital as a baby girl in birth certificate. According to Payal, after getting discharge from hospital they all came back to their patriarchal house which was situated in a village Behrajmau of Unnao in Uttar Pradesh. They live in a joint family in a huge house where children play and eat together. Payal's father was a driver in an Uttar Pradesh State Parivaahan Nigam but one day he has slapped his senior officer because of that he was suspended from his job. After that his father came back to village and started driving the truck of another person. Due to his long route driving work his father has started living far away from his family and children. But whenever he returns home, he brought lots of sweets, toys and gifts for everyone. Payal told that while staying at home his father drinks a lot and after that he uses to scold and beats her mother. According to Payal, "When our father did not stay at home, we used to feel very relaxed because those days our grandfather's younger brother i.e our Baba used to take our special care". His baba was a doctor also who has knowledge of herbs and people used to come to treat their disease.

The original name of Payal was 'Jugni'. As told by Payal she was pampered a lot by all her three sisters. They make her dress like a princess; they gave her a frock to wear, tie up her hair properly and then decorate it with colorful ribbons. In her childhood she felt very comfortable in playing with young children. Even for a moment she does not like to stay at home. Payal and all her siblings have very difficult time when their father use to stay at home because they want to play outside but can't go outside just because of his father's fear. They used to go to play when their father goes to sleep. She told that when she was about six or seven years old, one day in the morning she heard the news that their Baba was now dead. After that all the responsibility of the family had come on his father's shoulders.

The financial condition of their house becomes worsened due to their Baba's sudden stoppage of pension. Even after Payal her mother gave a birth to another girl. In this way they are now 5 sisters. His father loves his son i.e. Rakesh more than any other child. Rakesh keep his control on us when them when their father was out of station.

According to Payal, her mother was a very innocent lady and she takes care of every child very properly. But she takes a special care and alertness while handling Payal. When his father drunks a lot then he start abusing her by saying that this girl was a black spot in their Kshatriye clan. His father called him 'Hijra' and at that time she thought that 'Hijra' was might be some type of abusive term. As told by Payal she had a very special friend of childhood i.e. Maya. They always play together and their favourite game was Hide-n-Seek. Payal studied in a government school and used to go school with her elder sisters. According to her she was a very intelligent student and loves to go to school. One day after summer vacation when school gets reopen she went to school but with some transformation. She was now "Jugnu" not 'Jugni'. She has dressed in a half pant and shirt. Her braid was also not there, it was now changed into a boy-cut style. Her friends are not able to recognize her and by the time they tease her and make fun of her. Because of that reason she has started living in depression. She was not happy to see herself as a boy. Payal told that one day her father came back from a long trip called her and gave her a pant-shirt. While giving pant-shirt his father said, "Now he will live as a boy and from now onwards his name will be 'Jugnu'." From that time Payal has started living a dual life.

Payal's elder sister used to take her to school and kept very vigilant. Her elder sister had written her name in the school as 'Payal Singh'. At that time while going school she wear frock, skirt and top but after her father's arrival from his work trip, she was not allowed to go to school. Even during that phase going outside the house was also forbidden for her. By the time her father was at home, he had to live as a boy. For her, those days were very painful. According to Payal, her body had started showing the changes as like the other girl change in her adolescent phase. Those days it was kept in mind that she should not look like a girl in front of his father. At that time Payal had realized that she was the one which was called by his father in anger i.e. Hijra. Payal's elder brother i.e. Rakesh was very dear to his father and one day his brother had informed to his father that Payal live as a girl in his absence. After that, she and her mother & sister were beaten very badly by his father. After this incident, she was stopped going to school. Payal accepted this fact that no one dares to resist his father and in childhood, she has got a lot of sadness and humiliation from his father.

One day when his father and brother were not at home then her sisters made her wear girls clothes and put on some make-up on her face and started roaming in whole house. But sudden her father came back to home after drinking alcohol and saw Payal dressed as a girl. According to Payal, his father became furious and beat her very badly by catching her hairs. In anger his father has lost his temper and beat her till himself he got tired. His father took out the slippers and dips it in water and hit her with it. After that she got fainted. When she got in senses at night, she realized that a rope was tied around her neck. Then she came to understand that her father tied a rope to hang her for death.

This was her good luck that she survived. Until morning her mother did not come, she was hanging like this. In the morning her mother and her sisters bring her down and open the rope. After that her mother applies some turmeric paste on her wounds. Then she came out and saw that his father was still sleeping. A thought came to her mind that when her father wakes up and saw her alive then she will be beaten again. She thought it was good to kill her by jumping into the well. But because of the crowd near the well she didn't jump in it. Then she decided to go to railway station and jump in front of the train. But at that moment she was not able to show her courage to die. After losing her courage she decided to get inside the train and leave that place.

In train she noticed that one old man came and sits near her and started questioning her like "Where are you going?", "What is your name?", "Are you travelling alone?" etc. Fearing, she answered his all questions. After knowing that she was alone he started touching her private parts. When Payal tried to push that old man, he gave him 20 rupees and offered her to come inside the toilet. Payal refused to come in toilet. At that moment she noticed that this world and the man are so dangerous for girls. After that she descended from the train in Unnao. After roaming around in platform, she sits and fell asleep on a bench. After some time she realized that someone was touching her. After getting awaked she saw a policeman was touching her body parts. He started asking questions to me like, "where are you from?", "where do you want to go?", "Are you alone?" etc. He was able to recognize her condition that she has run away from home. After that Payal told that policeman tries to molest her and wanted to take her along with him with some wrong intention. But as she got the chance she ran away from that place. Where some other woman was sleeping with their children, she also fell asleep with them.

Payal told that while living in station's platform her friendship was done with some children who are selling daatoon ie. Neem stick used for brushing

his teeth. With the help of those children she got one pant-shirt to wear and she put on that clothes. After that she noticed that no one was watching her and even do not bother that where she was going. Payal realized that how dangerous it is to live as a girl away from the house. After that one train was leaving from station Unnao to Kanpur, Payal decided to catch that train and move to Kanpur. According to Payal, at that moment she was missing her mother and sisters very badly and the hunger was making her realize the importance of her family. When she was hungry she begs from people for food. If she got some money she buys some food for her otherwise she slept with empty stomach. She slept where the other beggars slept under the stairs of a platform. One of the beggars gave her a blanket. Like this she had a friendship with all the beggars living in station. She became a friend with a boy named Anwar who sell daatoon on platform. With him she uses to sell daatoon on platform and have started earning money which was sufficient for her to buy some food items.

One day, suddenly she thought of leaving the station and find some another job. She moves outside the station and sits in a tea shop and drank a tea. Payal asked the tea staller owner for a job, and then he gave her a job in his shop. She was happy with that job because she gets proper food, proper place to sleep and sufficient salary. One day while working on a shop she met a person named 'Santosh Singh' and he offered him to come along with him and work in the canteen of his cinema talkies. Payal accepted his offer and decided to go with him. Her job in cinema talkies is to serve snacks, tea, coffee and cold drink in the interval time. By seeing her hardwork she was promoted and after that she has started working on displaying cinema projector. As she was moving to adolescent phase her feminine body parts have started developing and she have to stay very careful regarding her gesture and her body parts. For that she uses to wear loosen clothes so that no one notice her. Due to some arguments with her colleagues working in theatre she decided to leave that place and she had move on to some new place.

But destination has decided something else for her. Payal's age would have been 14 years, when she had been taken by a beggar's gang where many children of his age were already present there. They used to scare children and beat them to beg. As told by Payal, one day there was a raid by police and all the children were rescued from that beggar's gang and then the all children were send to Rajkiye Baal Sudhaar greh i.e. State Adolescent Care Home. After that, parents of all children were contacted and told them to take their child back to home. Payal's mother has also arrived to meet her and to take her back. But she refused to go back to home because she doesn't

want to face that humiliation again. According to her, she was missing her old place i.e. the Cinema talkies of Santosh Singh. She decided to go there and continue her work. He told his mother about his decision and brought him along with him and showed his place of work. She also introduced to his boss Santosh Singh so that her mother would get relax and won't take tension any more. She resides in rooms of cinema theatre provided to their workers only. After one year at her working place she has got a separate room and toilet. Her mother use to come once in a month to meet her. Payal has warned her mother to treat her as a boy in front of other people.

After some time the people there have started doubting her identity. Even one man working there has tried to molest her. So she decided to talk to his master and asked for job in another place. And by preference she got a job in Poonam cinema talkies of Kanpur and over there she has started with same work. In this place after working for some time she has learned handling of cinema projector also. By seeing her hardwork the owner of that cinema talkie has promoted her and she has now started working in cinema projector section. After working for 1 year in Poonam talkies thought that she should go to Lucknow to find work in Doordarshan and Akashwani. She came to Lucknow and this time she has dressed like a woman. Payal told that there was no one whom she knows in Lucknow city. This was a new place for her. But some places have decided your destiny as the Lucknow city has done for Payal. After reaching to station she decided to visit a temple in Charbagh station. As she reached there she got to know that there was some programme in a temple, she planned to stay there and be a part of that programme. She attended that programme and had a dance on some religious music.

After some time, Payal noticed that a group of Hijras were watching her from a long time. They surrounded near her and started asking questions like "What's your name?", "From where you came?", "Where are you Roaming?". According to Payal, she became afraid of them. After sometime they hold her tightly and put her in the car, they want Payal to take her to their Guru Maa i.e. Head of Hijras group. She was screaming for help but no one came to help her out. As soon as she reached their house she saw a person sitting with rusty eyes on a bed and she realized that this person was their Guru. All those people greeted their Guru maa and said that we have brought this girl for your service. The Guru maa called her and offer her seat near her and started asking questions like, "Where are you from?" , "Who was your Guru i.e. Head?" , "What are you doing here?" , "Have you run away from your home?" , "What is your caste?". While crying she answered all the questions asked by Guru maa and requested to leave her. Guru maa console her by saying that this was the actual life of Hijras and she have to

live here only. As told by Payal, Guru maa ordered other Hijras to take her in their room and trained her about their culture. Many days Payal starve and requested to leave her but they didn't bother because they can't leave their member because she was a source of income for them. After starving for three days when she was not able to continue she accepted their offer and tried to become like them by learning their culture, tradition, way of earning etc. But somewhere in Payal's mind there was a hope that whenever she will get a chance she will escape from this jail. Even many a times she tried to escape from that place but all the time they caught her. Whenever she gets caught they beat her and make her starve. Payal has started going with their gang and has started dancing, singing and demanding money in some auspicious occasion of other families. Every gang has their own decided and fixed area and they can't go and demand money from other areas. After collecting money they came back to their place and whatever money was collected by their group they have to handover to their Guru maa. From that collected money thirty percent amount was distributed among the Chelas i.e. Learner Hijras and rest of the seventy percent was taken by the Guru maa. According to Payal, after this work everyone get busy in their own schedule like watching movie, serials, shopping, consuming drugs, roaming with their boyfriends etc. There was no restriction in their personal life. But Payal was different from her group. She never likes to consume drugs. Even for her extra income she had joined the orchestra and save the money so that she can send this amount to her mother.

As living in this Hijra group from so many years and by her hardwork she became very close to Guru maa. She was one of the favourite Chela i.e. student of Guru maa. And after such a long work and continuation dedication to this group, Payal was choosen as a Guru maa after the death of their old Guru maa. Now she was the senior most rank in their group. Now Payal has become the "Head of Uttar Pradesh Kinnar Association" and enjoying her life. At last Payal told that she also has a boyfriend with whom she enjoys her life and tries to forget the pain she has got from her life, family and society. She loves to get pamper by her boyfriend and they have a very close relationship.

### Identification Documents

An identification document is the mark and identity of an individual that was issued by the government. Identification documents of people are an essential part of the basic functioning of the economic aspect of our country. For accessing job, business,

housing facility, health care. Still, they and in many more, there is a need for the identification documents. Every citizen of India has a right and duty to make his/her identification documents and the government has provided a facility for making identification documents. But in the case of the third gender, there were many hurdles for making the identification documents and many of the third genders have faced this inequality while making identification documents in their life. During fieldwork, the data was collected from the third gender regarding having an identity proof like aadhar card, voter card, passport, driving license, pan card etc.

**Table no. 4.9: Respondents having identity proof**

	Frequency	Percent
Valid Yes	110	91.7
No	10	8.3
Total	120	100.0

**Source: Fieldwork, 2017-2018**

The above table no. 4.9 illustrates that out of 120 respondents, 110 (91.7%) respondents (hijras) have atleast one kind of identity proof. This data shows that the third gender was now getting aware of the programs and policies of government for them and they want to become a part of this society with their identity of being the third gender. Along with this, the data was collected related to the inequality faced by third genders while making their identification documents.

**Table no. 4.10: Inequality faced by respondents while making of identity proof**

	Frequency	Percent
Valid Yes	49	40.8
No	61	50.8
No Identity Proof	10	8.3
Total	120	100.0

**Source: Fieldwork, 2017-2018**

The above table no. 4.10 illustrates that 49 respondents (hijras) have stated that they have faced inequality while making any kind of identity proof. Whereas 61 respondents have replied that they have not faced any such problems. As told by some of the respondents that they were charged an extra amount for making their identity proof. Along with this, the officers have made them visit their office many times so that they can demand for money from them. Some of the officers have denied making their identity proof. As in the case of making the pan card for third genders, the problem was reported in 2018. In 2017 the government of India had made mandatory to link the pan card with the aadhar card but most of the third genders were unable to do so because the pan card application form does not support the third gender category in it. The third gender marked themselves as male or female but it is different from the aadhar card gender identity which marked as a third gender. For third gender people, gender identity is a big issue and they have to face many inequalities regarding this. Another case was analysed when third genders have to face problem while voting in 2017 of Uttar Pradesh elections. It was found that many of the respondents did not get their election voting slip due to which they were not able to cast their votes. As told by the respondents that the employee who has to provide the slips has not provided them these slips and few of them have complained that their name was not in the voting list and they were sent back without casting a vote. All these types of inequality they have faced as having different gender identity and further this will create a barrier in their travelling, employment, health care, housing and other areas.

**Picture no. 4.3: Newspaper article showing the problem of the third gender during election**

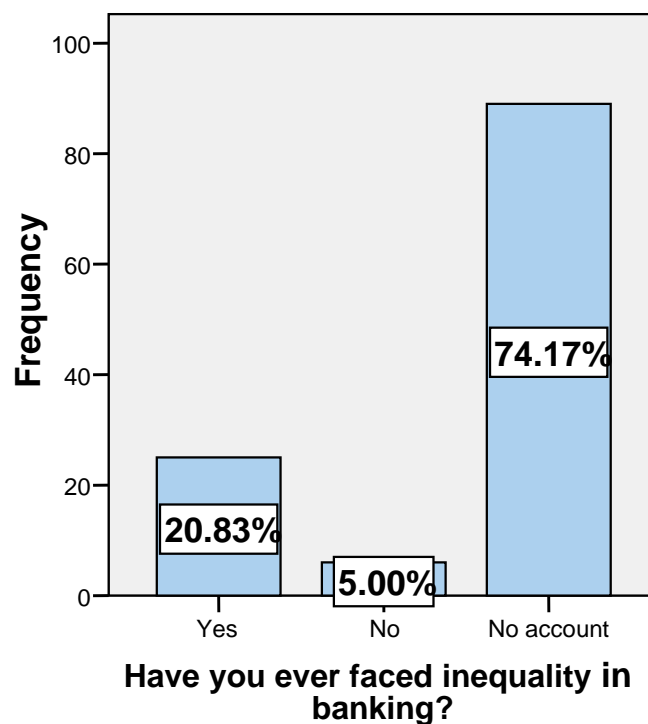


Source: Dainik Jagran Newspaper, 2017

### b) Banking

A banking system is a group of institutions where we get financial services. The banking system has different functions and they help us in the payment system, provide loans, investments etc. Banks are part of our life and many people open their bank account which makes their financial work easy and manageable but this institute is not helpful for third gender people. As prior they have to face problems while opening their bank account.

**Figure no. 4.11: Inequality faced by respondents in Banking System**



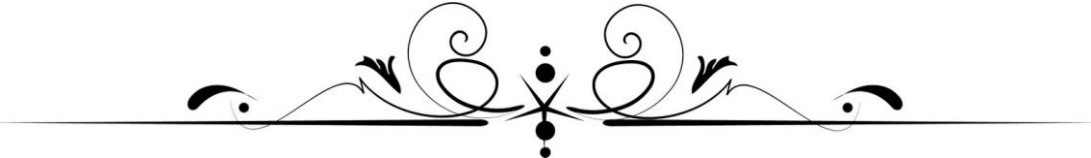
**Source: Fieldwork, 2017-2018**

The above figure no. 4.11 illustrates that 25 (20.83%) respondents (hijras) have stated that they have faced inequality and 6 (5%) respondents have replied that they have not encountered any problems, whereas 89 (74.17%) respondents do not have their bank account. As told by respondents that they do not have legal documents or identity proof like birth certificate, pan card, aadhar card etc so that they can open their bank

account. As mentioned prior, in 2017, the government of India has made mandatory to link the pan card with the aadhar card and provide it in the bank accounts. Third genders have faced inequality in making of these identity proofs and the lack of these primary documents hinders them from opening their bank account. Some of the respondents have reported that they have opened their bank account with the identity of a male so that they can use the bank facilities also because they can't prove their identity as a third gender.

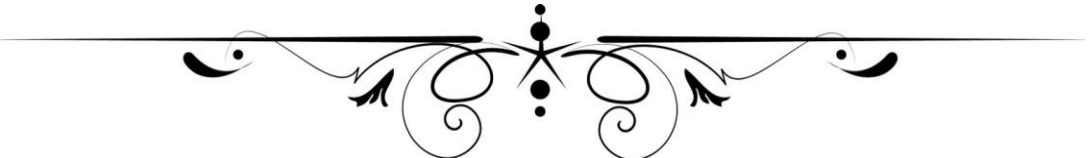
### **Conclusion**

This chapter has described the consequential types of social inequalities faced by third gender and which has impacted their life. Some third genders have suffered a particularly high level of inequalities which includes violence and harassment. This chapter tries to understand the third gender situation and the social inequality faced in the socialization process, group behaviour, medical, education and the rest of the areas. 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. After facing so many inequalities in their life third gender knows how to survive and build contacts with other people. And globalization has helped them to come freely in front of the society and enabled them to survive with equality. The next step is to develop an understanding of globalization, transformation and third gender. The next chapter helps to analyse the linkages between them. The next chapter has given a detailed impact of globalization on the third gender community and how the third gender got acceptance in society was further discussed in it.



*Chapter-5*

*Globalization,  
Transformation and Third  
Gender*



## *Chapter-5*

### *Globalization, Transformation and Third Gender*

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Previously the types of social inequalities faced by the third gender was discussed and now the further important need of the research is to know about the ways of acceptance of the third gender in Indian society. In the present chapter an endeavour has been made to analyse how globalization has helped in the transformation of the third gender. The third gender movements (previously termed as LGBT movements), constitution, media and education have helped the third gender to come out from the hidden world to mainstream of society and this chapter will focus on how the transformation has occurred from the past due to these factors.

Globalization as a complex phenomenon which is found everywhere in the contemporary world, it is like the integration of local and national economies together. Globalization is primarily concerned with economic aspects, but it is associated with the social and cultural aspects and it leads to the mixing of different cultures also. Globalization has expanded its scope of cultural interaction across the world and now the social scientists are more concerned with the social transformation. In other words, globalization is mobilization and intermingling of social and cultural aspects. Globalization has shown its growth in technology and communication also. The era of globalization in India has started after the beginning of reform in the 1990s and this has generated a new culture phase. From a social point of view, globalization has affected the family structure, values, identity, eating habits, lifestyle etc. Along with this, the effect can be seen in the culture, music, cinema, television, festivals, literature etc. All this is happening is just because of the flowing of people, goods, information etc. It can be marked as cultural flow in India in terms of 'scapes' like ethnoscape, technoscape, ideoscape, mediascape and financescape (as given by Appudurai). Globalization is different for different people and the rise of globalization always linked with inequality but it has its different effects in the country. Some assume it as a threat while some have grabbed it as a growth and development opportunity. Even some people argue that globalization is beneficial but some claimed that everyone is not benefitted from it. In particular, minority groups are not benefitted to the extent of other major groups. Even in previous time there was huge inequality based on caste, religion, gender etc. But now it has decreased because globalization has increased social integration by providing equal opportunity to

women, third gender and other minority section of society. Now the Constitution of India has given the concept of equal opportunity in each life and sphere and people are becoming aware of their rights, even the third gender community also.

The evidence of the third gender was traced in every culture. It is found that homosexuality existed in the ancient world and it got flourished also. As the presence of “female husbands” in Kenya and “Two-Spirit” in Native America was recorded and different gender identity has thrived across the cultures. These realities became known to people through the diaries of travelers, missionaries, journals, anthropologists’ reports etc. In the earlier time, many of the doctors and scientists in their writings have mentioned third gender or third sex and labeled them as abnormal. But Sigmund Freud never considers it as illness and believed that it was an undetermined gender that got developed in the womb.

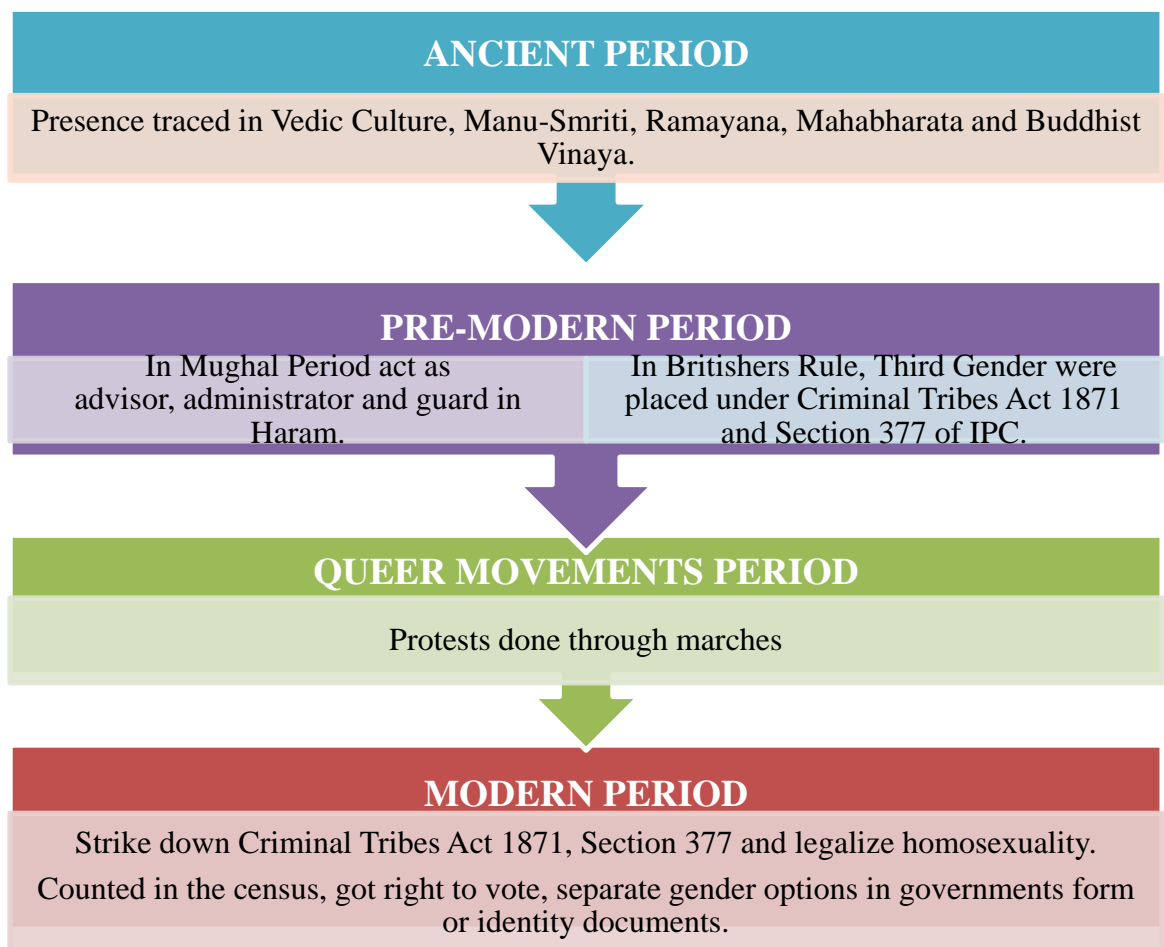
In Indian society, transgender existence lies from thirteen and fourteen centuries and they have a strong historical presence in Hindu Mythology and other religious texts. Even during the Mughal periods, they have enjoyed a powerful position. But after the entering of Britishers in India their position got changed. They were tagged as a criminal community by the Britishers under the Criminal Tribes Act 1871. After Independence, in 1949, the law was repealed but still, the third gender community was mistrusted and got excluded from the family and society. They did many protests and social movements for acceptance in 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 changes can be seen and analysed in the third gender community in the form of transformation. Now the situation has arrived today that they are stepping in the mainstream of society and transforming by attaining education and getting jobs in different sectors. Now the participation of the third gender is increasing as compared to the previous time. It has decrease inequality to some extent in India. Globalization has helped the third gender to get transformed and reach the stage of acceptance from the stage of ignorance.

### **Transformation**

Transformation is a process in which a change occurs in an individual status or a social change occurs in a society to have a cultural reform. Transformation as a process has gained lots of attention from many scholars and non-specialists. Some of

taken it as a transformation of the individuals and some have explained it as a transformation of the society. This section has focused on the process of transformation that occurred for the third gender community. The third gender community has acted as a participant in the process of social change in our society. In the past, many changes related to the third gender have taken place in India. These changes have created new opportunities for them and the transformation act as the radical end of the conceptions of social change. When social change occurs in society, then it affects not only the structure of society but also the values and attitudes of the members of that society. It was seen that the third gender community had faced lots of inequality in every field and prior the rights were not available to them. This stage of rejection and acceptance can be understood by diagram 5.1 given below and analysed how they have evolved from the ancient period to the modern period.

**Diagram no. 5.1: Evolution of the Third Gender in India**



The above diagram has explained the evolution process or transformation that occurred in the life of the third gender community from the past to contemporary society. In this context, the Supreme Court of India has taken steps for involving them

into the mainstream of society by providing them acceptance as the third category beyond male and female. Not only the various judgements but social movements, education and media, have also helped them to get this equality. All this is possible due to the impact of globalization on our society. The processes due to which the transformation has occurred in the life of the third gender are discussed below:

- a) **Role of Judiciary**
- b) **Social Movements**
- c) **Education**
- d) **Media**

- a) **Role of Judiciary**

As from the previous time, the third genders have the same position in modern society. They were called only for taking blessings on special occasions. However, in the 2011 census, third genders were started included under the 'other' column and their population got counted in all over India. Along with this third gender started enjoying their civil rights like they got right to vote, got separate gender options in government form or identity documents like aadhar card, bank form, passport etc. They were now legitimized in many places and had the right to express their identity freely. After the impact of globalization, the condition of third gender people has improved and the level of inequality is also reduced. All these conditions were possible after the judgement given by the courts. In today's modern era condition of the third gender is very different as compared to the British period. Homosexual intercourse was considered a criminal offence until the Delhi High Court has decriminalized homosexual intercourse. Again the homosexual intercourse was re-criminalised and Delhi High Court's decision was overturned. But on 6<sup>th</sup> September 2018, the Supreme Court of India has given a more significant judgement by striking down Section 377 and legalizing homosexuality in India.

Section 377 of the Indian Penal Code was introduced in 1861 during the British rule in India; it implies that homosexual sex between adults was unconstitutional. To obstruct this section and legalise homosexual intercourse between adults, the Naz Foundation Trust filed public interest litigation in the Delhi High Court in 2001. In 2003 the Delhi High Court refused this petition by mentioning that Naz Foundation

has no standing in this matter. Naz Foundation appealed to the Supreme Court against the decision of the High Court for dismissing the petition. The Supreme Court decided that Naz Foundation can file a petition and the case was sent back to the Delhi High Court. There was continuous support of journalists, activists, writers, historians and many more to the petitioner to fought for section 377 and make it decriminalize. Then in May 2008, the case came up for hearing in the Delhi High Court and finally, on 7 November 2008, the petition hearings got finished. Eventually, a historic judgement was delivered on 2 July 2009 and the Delhi High Court legalized consensual homosexual activities between adults. A bench of Chief Justice Ajit Prakash Shah and Justice S. Muralidhar said that if section 377 would not be amended then it is the violation of Article 14 of the Indian Constitution which states that every citizen has an equal opportunity of life and everyone is equal before the law.

Further, in 2012, a batch of appeal was filed in the Supreme Court challenging the decision of the Delhi High Court. On 27 March 2012, the Supreme Court reserved the verdict on these. In 2013 Suresh Kumar Koushal filed a case to overturn the Delhi High Court case and reinstated Section 377. The Court held that repealing section 377 now should be left on Parliament rather than the judiciary. Soon after the judgement Congress party stand in favour of section 377 and supported gay rights. In 2014 Kiren Rijju (Minister of BJP) told Lok Sabha that decision regarding section 377 of IPC could be taken after the pronouncement of judgement by the Supreme Court. On 2 February 2016, final hearing submitted by Naz foundation in the Supreme Court, the three-member bench (headed by Chief Justice T. S. Thakur) decided the five-member constitutional bench will freshly review that petition filed. Then on 24 August 2017, the Supreme Court of India state that Right to Privacy is a fundamental right which is protected under Article 21 and the rationale behind the Suresh Koushal (2013) judgement was declared incorrect by the nine-judge bench. Sexual orientation is considered as the essential part of privacy and its protection lies in the core of fundamental rights supported by Article 14, 15 and 21 of the Constitution. This judgement was laid down to obstruct Section 377 and to restore the 2009 decision of Delhi High Court i.e. to decriminalize homosexual sex.

In 2018 the bench of five judges started hearing to decide about section 377. The court, after four days of the hearing, reserved its verdict on 17 July 2018. Then

finally, on 6 September 2018, the five judges' bench comprising the Chief Justice of India Dipak Mishra, Justices R. F. Nariman, D. Y. Chandrachud, A. M. Khanwilkar and Indu Malhotra pronounced the verdict unanimously by stating that consensual sexual acts between same-sex cannot be considered as a crime, irrational and incomprehensible. The judges of that panel gave some of the statements after the judgement is mention below:

Chief Justice Dipak Mishra said, *“Criminalising carnal intercourse is irrational, arbitrary and manifestly unconstitutional”*.

Justice Indu Malhotra stated, *“History owes an apology to these people and their families. Homosexuality is part of human sexuality. They have the right of dignity and free of discrimination. Consensual sexual acts of adults are allowed for [the] LGBT community”*.

Another Justice Dhananjaya Chandrachud said that *“It is difficult to right a wrong by history. But we can set the course for the future. This case involves much more than decriminalizing homosexuality. It is about people wanting to live with dignity”*.

#### **b) Social Movements**

The third gender development in India was an outcome of transgender rights activist and strong advocacy by collective efforts of transgender movements. While looking at the history of the transgender movement in the West, it was seen that these movements had addressed various issues like health care, legal aid, issues related to identity, etc. The start of LGBT movement lies from the 1950s period by the formation of the first organization for gay people (oppressed cultural minority) by Harry Hay and Chuck Rowland in Mattachine Society in 1950 and the first lesbian organization (Daughters of Bilitis) was established in 1955 by Phyllis Lyon and Del Martin. In their support, Donald Webster Cory, in 1951, published a paper “The Homosexual in America” and mentioned that gay men and lesbians were a minority group. But until the declaration of a report by the American Psychiatric Association in 1973 before removing homosexuality from ‘illness’, they were countered as the criminal or sick and put it in the jail or removed from the jobs. The turning point came on June 28, 1969, when people of Stonewall Inn in New York fought against police

raids in the bar. It was the watershed moment for gays and other communities and since 1970, the 'pride marches' were held in the June month across the United States. After this riot, many political organizations build up for them. The first organization formed after the Stonewall Riots was the 'Gay Liberation Front' (GLF). It was the first organization that has used the word 'gay' openly (Duggan, 2003). This gay movement has brought up the civil rights movement and liberalization of culture in action. Along with this, it has given the power to the idea of homosexual identity.

In the early 1970s, a radical group was formed named STAR (Street Transvestite Action Revolutionaries). This organization mainly focuses on the issues of Transwomen or transgender. After this, the socialist groups Lavender & Red Union and the Magnus Collective were formed. During this period, gays and lesbians have started presenting themselves as a minority group and demanding the same rights as other minority groups got it. Lesbians got frustrated with all these gay liberation groups and male leaderships. They formed their separate music festivals, publishing houses, newspapers and bookstores by the influence of the feminist movement and named their group as National Organization for Women (NOW). Then in 1972, an organization the 'Lesbian Feminist Liberation' (LFL) was formed, which has its concern with lesbians. By the end of 1970s, there were many similar groups formed across the country like the C.L.I.T. Collective (in New York City), the Gorgons (in Seattle), the Gutter Dykes (in Berkeley), the Radicalesbians (in New York City), the Separatists Enraged Proud and Strong (in San Francisco), and the Van Dykes (a nomadic group of van-driving vegans who lived on the highways of North America) (Levy, 2009). These different women groups were formed due to their refusal to join with men group or rejection of joining with straight women and lesbians separatists.

Spreading the images of gay and lesbian people makes them deviant, child molester etc. It was not easy for these people to gain rights, so firstly, they have to change their image among people (Armstrong, 2002). Activists suggested that public opinion will be changed if the public got to know gay and lesbians personally. The public should make contact with them so that they can support gay rights. Lesbians and gays have acted as a model and influenced other lesbian and gay people to come out in front of society besides the fear of violence, abandonment, arrest, and loss of employment. Many of the organizations were set up and doing work for LGBT people and they

were having an impact also. In 1973, the American Psychiatric Association removed homosexuality from a mental disorder. This step was the sign of progress and nevertheless, LGBT organizations kept continue working. Another change came when Harvey Milk as the first gay man in 1977, won the seat on the San Francisco Board of Supervisors. After this, in 1978, the International Lesbian and Gay Association was formed and LGBT rights have not stuck upto the terms of equality but started focusing on demanding universal human rights. The idea and concept of homosexuality have become globalize with the help of media and through other channels. Washington in 1979 has seen a historic march in which two hundred thousand people came to Washington DC for the demand of equal rights.

In 1981, the first case of HIV/AIDS came in front and it makes clear that the health crisis has developed and it was affecting gay men. The federal government has chosen two ways either of apathy (not uttering a word) or of hostility (blame on nature's revenge). In 1987, 36,058 Americans were diagnosed with AIDS and 20,849 had died. (White, A. 2004). To help AIDS survivors, many organizations came forward for them. Besides these so many organizations, one organization came in special mention the ACT UP (AIDS Coalition To Unleash Power). It was created in March 1987 in New York and it got famous for its street theatre actions and non-violent direct action. The fear of AIDS has set up to the homophobia in media and government denial for not doing anything related to them provide them a reason for second gay and lesbian March on Washington streets in 1987. This strategy has helped them and they got the attention of political parties also. Along with this niche market and corporate America started chasing gay and lesbian consumers. In the 1980s, they got chances in movies and television too.

After that in 1990, five organizations got recognized nationally like Human Rights Campaign (HRC), the National Gay and Lesbian Task Force (NGLTF), Lambda Legal Defense Fund (LLDF), the Gay and Lesbian Alliance Against Defamation (GLAAD) and the Gay and Lesbian Victory Fund (GLVF). These organizations have tremendous power, the direction of movement, huge resources and willingness to work in American society. The main focuses of these organizations were on anti-discrimination laws, adoption rights, access to the military and marriage equality. Besides these growing organizations, many of the activists have to face problems in

their life. Like in 1998, James Byrd was murdered in hate crime and after a month, Matthew Shepard and Wyoming were murdered. These people have become the symbol and martyr for movement (Carter, 1999). This crime has become more related to hate crime of people colour. This has not stopped them and many local queer communities started developing. The Queer Nation got started in 1990 by ACT UP activists who were concerned for anti-gay and lesbian violence and by negative image created by media. Feminists and lesbians after getting frustrated that their issues were getting ignored they formed their separate groups such as Women's Action Coalition (WAC), the Women's Health Action Mobilization (WHAM) and the Lesbian Avengers (Shepard & Schulman, 2002; Vaid, 1995). Day by day the LGBT have increased showing their presence to society as in 1998 HRC and Metropolitan Community Church declared their third national march in April 2000 and the theme for this march was "faith and family" (Carter, 1999).

These marches were arduous to organize because of the inner conflicts between the organizations. Then after two years of fighting, the march got boycotted by many of the organizations. March has to face the criticism because it was observed that the crowd coming in marches was only White people and they lacked their anger or energy. It was seen that the organizations have to suck up the movement and showing their image only through march. The criticism was echoed throughout the country by some activists' article named "The Emperor's New Clothes, Or How Not To Run A Movement" (Carter, 1999). The largest gay and lesbian organization got successful through marketing and money. As privileged white gays and lesbians got accepted by the media and the culture but the less privileged, poorer or darker gay people become invisible. And this has acted as the mainstream of the gay rights movement in the 21<sup>st</sup> century and it has become more potent with insurmountable divisions.

Looking back on the past, it was seen how globalization had benefited situations. Without having the technologies and networks worldwide, global movements would not be possible. In western countries, there was a trend to pass out the same-sex marriage bill in their House of Commons but this bill has to face lots of negativity from their M.Ps. The effect of globalization has forced this same-sex marriage pattern got to indulge in India also. But legalizing Gay marriages in India is like to move more towards western status and to get away from its tradition. India is a country of

diversity in which its income is dependent on its cultural values. In India, religion plays a role in Indian culture and this has angered gay rights activists on the government's discrimination towards LGBT people. India is a country where the fight for LGBT rights has been the hardest path because changing the national laws which were against them was like to bring out the new culture in India. Indian activists were fighting to replace the old law which was made during the colonial period. The concept of globalization is like fast-moving procedures and one change in the country will ignite some other problems also. But the changes occurring in society do not happen overnight; it takes time and due to which people also get affected by this. Unfortunately, LGBT communities also had to suffer a lot. The LGBT global movement is a fight for equality which is still going on and will continue for many more years. This fight of LGBT is not only for the legalization of rights but also for changing the opinion and perspective of the general population. Without the use of globalization, this would not be possible. The use of technologies, networks and media has helped these movements to show their impact, existence and making it global. India can become an example and influence other countries of the world and change the perspectives of people.

This transgender movement has begun to shift to different countries. Its impact has started influencing the LGBT community of India also. The invisible and hidden group of India decided to come forward in society with the help of these movements. It is the group of tolerance and inclusive which was challenged by brutalities. India, in the post-independence phase, has faced many moments like of Mathura rape case in 1979, the destruction of Babri Masjid in 1992 or injustice or carnage in Gujarat. These were the moments that have a mark on our history. Such moments have support for the beginning of contemporary women's movements. The impact of global movements was witnessed by the Indian people also and they have seen the coming of transgender movements and how these movements have helped the third gender to attain their place in society.

- **New Social Movements in India**

The contemporary moment has seen the emergence of a more public transgender articulation. The queer or transgender groups have consistently tried to understand

the basis of the violence and inequality that is part of the reality of the third gender lives in India today. The transgender movement seeks to challenge the idea of 'normal' and 'different' sexuality in itself. The intersections came in between queer or transgender and feminist movements and other movements at the margins. The transgender movement in India rather than speaking about cases of inequality or violence against transgender people speaks about institutionalization and legitimization of this violence. Numerous studies tell that Section 377 is the basis for violence against these people by police, the medical establishment and the state (Arvind Narrain & Gautam, 2005).

Protests have always played an essential role in forming an alternative culture as they reach to wider people's consciousness. The first transgender protest in India was organized by the AIDS Bhedbhav Virodhi Andolan (ABVA) in 1992. They organized this rally in Delhi against police harassment done against gay people. The late 1990s have witnessed a profusion of protests, the general controversy followed on the movies like *Fire* (1996) and *Girlfriend* (2004). Even many of the HIV/AIDS workers got arrested and have faced police violence in Lucknow under Section 377 (Bandopadhyay, 2002). The early stirrings have changed the nature of the protests and the issues raised by them have also changed. The Kothi and Hijra communities have widened their base of the transgender movements and included other subaltern groups. The slogans used in marches spoke about not just freedom from violence but of rights and affirmation. Another group in Delhi called 'Voices' which function as a coalition of women's rights, child rights, human rights and queer groups have taken on a campaign for queer or transgender rights.

The most visible example of newfound assertiveness in transgender organizing was by World Social Forum, organized in Mumbai in January 2004. Apart from bringing the violence suffered by transgender people had a celebratory side also. Kolkata has celebrated a Pride Week from 2003 by marching with queer people on the streets of the city. Similarly, Bangalore which was considered as Hijra Habba had the annual celebration of the hijra community which was organized by the Vividha organization. And next year they again had a march in Town Hall with 2000 participants. Various posters, pamphlets and t-shirts were created to develop their transgender subculture. The line 'Don't think straight, think people' printed on t-shirts from the Gay Rights

Seminar in the National Law School Bangalore in 1997 were distributed or the 'My Gender, My Rights' poster carried by a hijra protestor at the World Social Forum in 2004. The queer film festival used its space by creating films to discuss gender and sexuality. This has helped them to shape a culture at colleges and universities across the country. Beyond the use of media, the contemporary queer or transgender culture was evident through the use of movies like *Mango Souffle*, *Gulabi Aaina*, *Bomgay* etc, fiction books like *On a Muggy Night in Mumbai* and magazines like *Bombay Dost*, *Sangha Mitra*, *Darpan* and *Naya Pravartak*. Along with this, the annual beauty contest and festival at *Koovagam* held by the hijra and kothi community.

The contemporary movement has produced a profusion of identities, be like lesbian, kothi, gay, hijras or queer. These identities have given space to same-sex desiring people and putting a face to the transgender movement. Understanding the meaning of the third gender in India was constituted within local discourses and reflected the realities of its socio-political contexts and extending beyond the Western framework of sexual identity. For a country that lives under a constitution and a penal code modeled on the nations of the West, and which firmly and desperately seeks to be a larger part of a Western, globalized, consumer culture, the larger question here is why the tag of Western is constructed as an invalidation of passionately felt sexual desires and strongly defended identities, only when it comes to sexuality (Arvind Narrain & Gautam, 2005). Beyond Western tag, there were other issues also for transgender movements. As the transgender movement was free from hierarchies and politics of society. But the reality was that they have to suffer from their own biases and hierarchies of class and gender. The movement was criticized for its urban-based and their spaces always reflect the patriarchal preferences of the society. Some fewer lesbian women are able to live their life freely and the hijras communities remain marginalized from the leadership of the movements. As there were many questions in the minds of people. While identity politics and the emergence of identity-based communities have made many positive contributions, but there was a perspective within the community to the strict categorization of same-sex desires. As movements have shown momentum slowly but still, many challenges exist within the queer community along with the inequality that exists in society.

**c) Education**

In Indian society, the education system serves as an institute for transferring the ideology of plural cultures. Now the roles of these institutes have changed and now the challenge of these organizations is to focus on the approaches related to the marginalized section of the society through which education can lead to social transformation. The third gender as the new sex in the Indian constitution has emerged with the main population which is deprived of social and cultural participation and faces inequality accessing the educational facilities. Transgender was always deprived of formal education. They never got an appropriate environment either from family or from school which leads to discontinue their education and risk their future and career. From the fieldwork data collection, it is found that most of the third gender in Lucknow are uneducated or undereducated. The average qualification found is secondary (Matric) or senior secondary level. The enrollment rate is low and dropout is still very high at the primary and secondary level. As society does not accept them so they did not get proper schooling. Even if they are enrolled in school or colleges, they have faced harassment and inequality. This has forced them to get involved in begging or sex work for their livelihood survival. The Government must provide them inclusive and vocational education for their survival.

Besides this, there was some transgender who has worked or working in a reputed place by attaining education like Manabi Bandyopadhyay working as a principal in a government college of West Bengal, Amruta Alpesh Soni working as an advocacy officer in the National AIDS Control Project in Punjab, Haryana and Chhattisgarh. Jiya from West Bengal was the first third gender medical assistant or operation theatre technician to assist doctors in operation. Joyita Mandal was the first third gender judge at Lok Adalat in North Bengal at the age of 29, Sathyasri Sharmila was a first third gender lawyer from Chennai. Prithika Yashini was the first third gender police officer i.e. sub-inspector in Tamil Nadu. Ganga Kumari was the first third gender constable in Rajasthan Police in November 2017 and many more examples were there. These are some examples from the third gender community who have attained some reputed positions in different fields with the help of education. They have shown their presence in various fields but they have a long way to go and tough time to deal but still, they have started coming in the mainstream of the society. Even in

2012, the Indira Gandhi National Open University (IGNOU) in India had provided admission form for transgender with the 'other' category mention in it. In 2017 they had made all the courses free for them. All courses are free for them in Manonmaniam Sundaranar University (MSU) of Tamil Nadu also. According to the news of Indian Express Newspaper in Kochi first boarding school by the name of 'Sahaj International School' got opened for the transgender community. The Kochi Metro Rail Corporation had recruited staff from the transgender community along with the restrooms in corporation. (Gangadharan, The Indian Express Newspaper, 2016). Recently, Noida Metro Rail Corporation has decided to employ the third gender community. They have decided to convert Sector 50 station to "She-Man" station that will have a special facility for the third gender community. (NDTV, June 2020)

Some states of India have worked for the welfare of the third gender. Tamil Nadu has launched the welfare policy for them in which they can have a free Sex Reassignment Surgery in the Government Hospital, free housing facility, admission in Government College with scholarship and created sources for livelihood like self-help groups. Tamil Nadu Government has also formed the Welfare Board in 2008 and a telephone helpline called 'Manasu' for the LGBTQIA community in 2011. The Chhattisgarh Government has also made an effort to empower 3000 third gender community in their state. Tripura Government has announced an allowance of rupees 500 per month to third gender people and the West Bengal Government has requested Kolkata Police to recruit them in Civic Police Volunteer Force (CPVF).

The third gender is considered as the disadvantaged or marginalized group, which is living at the margin of the society. From the colonial period, they were never considered as part of the society. RTE-2009 has emphasized on the education of transgender children in schools and given a boost to Article 21A i.e. guaranteeing universal elementary education particularly children of marginalized groups. But still, there is a need to sensitize teachers, need to improve curriculum, academics and mindset of society. Along with this, there is a need to add vocational education for transgender, provide financial assistance, create anti-discrimination cell and give teachers training for handling transgender students. Third genders are always treated as an excluded group of the society and are not considered as part of our Indian society. But the decision to consider third gender people as Other Backward Class

(OBCs) will help them in attaining reservations in education and employment. Not only this, but in 2018, India finally took the most awaited inclusive step i.e. the removal of section 377. It has not only brought the attention towards them but also helps them to live freely with their own accepted identity. Recently the New Education Policy 2020 has mentioned about better education for their community and given place to third gender community in this policy.

#### **d) Media**

In today's world, media has become a part of the life of society. It influences social, cultural, economic and political life. The technologies of information such as computers, satellites, mass media and telecommunications play a crucial role in the process of globalization (Singh, 2000). Media has a duty to inform, educate and entertain people and help us to keep in touch with the current situations and happenings around the world. Media is a kind of source through which information and messages are transferred in the form of spoken, written or printed. Media is considered as the socializing agent as it helps in maintaining the relationship with social institutions. Media also helped teens to do their educational tasks and helped them to stay connected with their friends and family. Today media include newspapers, magazines and journals in traditional form and radio, television and the internet as the modern form. For convenience, media is divided into three types like print, electronic and social/new media. From the past twenty years, media has shown significant changes. Now the availability of news is on computers and mobiles which have empowered people. Press and electronic media are now easy to access with the help of internet facility.

A movie is a popular form of media through which the messages are transferred and it helps to change the mindset of the society. Cinema and society have a reciprocal relationship i.e. cinema affects the society and the situation of society affects the cinema or movie story. Movies help the people to know about the current situation and condition of our society and help to change their perception. Similarly, movie stories get affected by the happenings of our society and they portray the condition of our society. Movies like *Fire* (1996) and *Girlfriend* (2004) have shown about the lesbian relationship. But some right-wing Hindu Nationalist protests against these two movies and burnt or destroyed the theatres in cities like Mumbai, Indore, Surat,

Kanpur, Lucknow, Bhopal, Nagpur and New Delhi. According to them, these movies were anti-Indian culture and should be sent under review in Censor Board. Besides this, some other films were used to show contemporary queer or transgender culture like *Mango Souffle*, *Gulabi Aaina*, *Bomgay* etc. The movie industry has taken a step forward by taking a transgender Anjali Ameer in an Indian movie as a lead role. This will be a bilingual movie (Tamil and Malayam) directed by Ram.

A web-series by Trans Vision was launched by Rachna Mudraboyina. Rachna is a Hyderabad activist and she had started a Hyderabad YouTube channel in which they have a healthy conversation about the transgender community. Through web series, they have shown the stories of several transgender. Another example we can discuss is about the pop band of transgender which has created its place in the heart of every people. India's first-ever pop band named 'Six Pack Band' was launched in 2016 by a music album called "Sab Rab De Bande". In this band, six transgender named Fida Khan, Chandni Suvarnakar, Ravina Jagtap, Komal Jagtap, Asha Jagtap, and Bhavika Patil were launched under the Yash Raj Films production. They have tried to show the negative attitude of people towards them and afterward, how this attitude change regarding them and the message given by them is that we all are human beings created by God. They have sung this song in this album with the coordination of Bollywood singer Sonu Nigam. And in the end of the video, Sonu Nigam addressed the viewers that "In the end, we are all God's children". After that two more videos were launched with this transgender group and in this Bollywood actor Hrithik Roshan has done a special appearance and gave a message to society by supporting them. This is not the end because this band got the opportunity to present themselves in the Cannes Festival of France and this shows the effect of glocalization i.e. how the Indian group got famous in other country and their trend was seen in France.

In the media context, television is also its familiar form. In television characters and plot are stretched out in serial episodes and tried to portray everything in a half n hour time slot. Television serials have also focused on showing the incidence happening in our society. Television has the power to influence the audience so they should stop worrying about TRPs and should focus on the serious issues of our society. The Color TV channel made one attempt by showing the life of a transgender person in a lead role through a serial named *Shakti- Astitva ke Ehsaas Ki*. In this Rubina Dilaik has

played the role of a transgender person and tried to portray the problems faced by transgender from their biological family, relatives and society. The transgender community has always been fighting for their rights and trying to make people realize that gender is socially constructed and some roles are assigned according to gender. This needs to be change and television serials need to take responsibility to spread awareness and help to stop inequality. Padmini Prakash is the example as she is the first third gender news anchor at Coimbatore based Lotus News Channel. She had read news first time on 15 August 2014. Along with this, Padmini was a vocal artist, Bharatnatyam dancer, Miss Transgender of India 2009 and Miss Transgender Tamil Nadu 2007. She has done acting in TV serials also. Another example is of Heidi Saadiya who is the first transgender person to become a broadcast journalist from Kerela and she has done her debut as a reporter in a Malayalam news channel Kairali TV.

Advertisement companies were also not left behind. They have also taken the initiative by giving an opportunity to the third gender community. The first opportunity was given by a clothing brand Red Lotus who has hired two transgender models for their sarees endorsement and a different initiative was taken by Procter & Gamble's Vicks brand also. As they have shown the story of a transgender and her adopted daughter. It was a 3.5-minute commercial and it has racked up more than 9 million views on YouTube. Another initiative taken was by Deputy Commissioner Pardeep Kumar Sabharwal who had launched a YouTube video on 9<sup>th</sup> April 2019 in which some third gender people appeal for voting in the 2019 Loksabha Election. Further, on 19<sup>th</sup> April 2019, a program was organized by the researcher with the coordination of ABVP (Akhil Bhartiya Vidyarthi Parishad) for the third gender of Lucknow city. The main focus of this programme was to influence third gender community people for voting. As it was seen that majority of the third gender do not have their voter card and few of them who have voter card, do not go to the polling booth for voting and their voting percentage always remain very less. So to make them aware of their rights, this seminar was organized under the theme of 'Nation First Voting Must'.

Picture no. 5.1: Newspaper coverage of the program.

## '90% थर्ड जेंडर के नहीं बने वोटर कार्ड'



किन्नर सोसायटी की अध्यक्ष ने उठाई वोटिंग के अधिकारों की आवाज, साथ ही मतदान के प्रति किया जागरूक

■ एनबीटी संवाददाता, लखनऊ : किन्नर सोसायटी की अध्यक्ष पायल ने कहा कि संविधान के मुताबिक थर्ड जेंडर को भी वोटिंग का अधिकारी है लेकिन हमारे सिस्टम के कारण वो इस अधिकार से वंचित हो रहे हैं। लखनऊ में लगभग छह हजार थर्ड जेंडर हैं जिनमें 90 प्रतिशत तक के वोटर आईडी कार्ड ही नहीं बने हैं। ऐसे में वह वोट ही नहीं कर पाते हैं। सरकार को ऐसा सिस्टम डिवेलप करना चाहिए ताकि थर्ड जेंडर को कार्ड बनवाने के लिए भटकना न पड़े। यह बात उन्होंने लखनऊ विश्वविद्यालय (एलयू) में मतदाता जागरूकता पर आयोजित एक

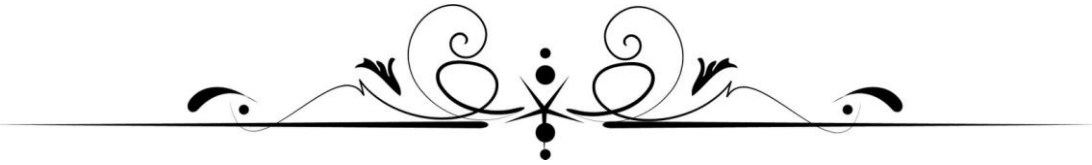
### वोटिंग का मांगा हक

कार्यक्रम के दौरान कही। एलयू के डीपीए हॉल में शुक्रवार को अखिल भारतीय विद्यार्थी परिषद (एबीवीपी) की ओर से मतदाता जागरूकता कार्यक्रम आयोजित किया गया। इसमें थर्ड जेंडर को वोटिंग के प्रति जागरूक करने के लिए किन्नर समाज के लोगों को बुलाया गया। यहाँ पायल ने कहा कि हमें देखकर लोग डरते हैं जबकि हम भी एक इंसान हैं। भले ही लोग बात न करें लेकिन हमसे कम से कम नफरत भी न करें। वहीं, एमिटी विवि के लॉ की

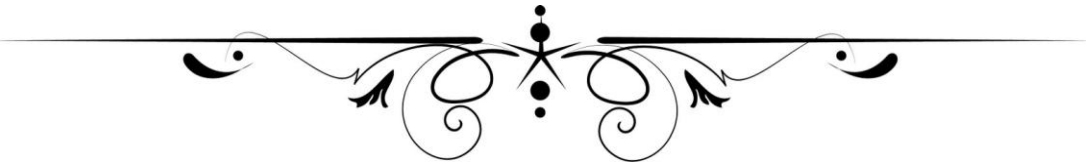
शिक्षिका डॉ. मुद्दा ने कहा कि समाज थर्ड जेंडर को वो आजादी नहीं देता जिनके वे हकदार हैं। एबीवीपी के क्षेत्रीय संगठन मंत्री रमेश गड़िया ने कहा कि महाभारत और रामयण तक में भी थर्ड जेंडर का उल्लेख है, शिखंडी एक योद्धा की तरह लड़े। ऐसे में ये भी समाज के योद्धा ही हैं। इसलिए इन्हें वोटिंग में भी उस कौशल को दिखाना चाहिए। इस मौके पर सभी किन्नरों को सम्मानित भी किया गया। कार्यक्रम का संचालन ईशदीप कौर ने किया। कार्यक्रम में अजीत प्रताप सिंह, अमित कुशवाहा, राहुल वालमिकी समेत अन्य छात्र व कार्यकर्ता मौजूद रहे।

Source: NBT Newspaper, 2019

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. But in the context of the third gender, globalization has brought improvement. 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. 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. After having in-depth fieldwork, some suggestions were given by the researcher for the upliftment of the third gender community which is discussed in the next chapter i.e. the conclusion.



# *Conclusion*



## *Conclusion*

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Our societies have witnessed many transformations due to changes in cultural, political, economic or technical realms. These changes happening in our society is due to the impact of globalization. Globalization is not only an economic phenomenon but it also affects cultural, social, political, and religious life. In its broadest sense globalization refers to the extension of a whole range of economic, cultural and political activities across the world landscape. It has been more than almost thirty years of globalization in a developing country like India. Globalization, for the optimists, has put mankind on the verge of a golden era of unprecedented prosperity. It has expanded economic freedom, spurred competition, and raised productivity and living standards of people in countries that have integrated into the global economy. But according to pessimistic viewpoint globalization acts as a subversion of democracy and undermining of liberty because the mass media, newspapers, television stations, internet servers, retail spaces, and political and economic power are all controlled by multinational corporate interests. Globalization rewards greed, ruthlessness, and produced pervasively inequality in society.

All societies have classified their members between males and females and treat their members differently based on age, religion, skin colour, physical strength or educational achievement. In humans and our society, inequality had been ubiquitous either through a simple level of differentiation or through complex stratification. Social inequality occurs when resources in a given society are distributed unevenly, typically through norms of allocation, that engender specific patterns along lines of socially defined categories of persons. It is the differentiation preference of access to social goods in the society brought about by power, religion, kinship, prestige, race, ethnicity, gender, age, sexual orientation, and class. Social inequality has been existing for a long in society and has created tensions, conflicts, violence, injustice and oppression among people. Areas of social inequality include access to voting rights, freedom of speech and assembly, the extent of property rights and access to different facilities like education, health care, housing, transportation, and other social goods and services. Apart from that, it can also be seen in the quality of family and neighbourhood life, occupation, job satisfaction, and access to credit.

In Indian society, social inequality is witnessed more in marginalized sections as compared to other sections or groups of society. In Indian context, women, Scheduled Castes, Scheduled Tribes, disabled persons, migrants are considered marginalized or vulnerable groups. The third gender is also termed as a marginalized group. Yet, many studies show that the third gender is also known as a disadvantaged group or minority group and is far behind the other privileged groups of society. The third gender is differentiated because of their different gender identity and because of their unusual appearance and unusual behaviour. In Indian history, numerous sexual variant identities existed but based on sex; society has divided people into males and females only. Some genders do not find comfortable themselves to fit into these two genders. They are termed as the third gender and popularly called Hijras, Kinnar, Khusras, Eunuch etc. 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 genders are constantly peered down. Members belonging to the third gender face a lot of discrimination and inequality because of the traditional social setup. This inequality has developed partially due to their sexual demeanour yet society should optically discern them as an individual human being.

The third gender always gets isolated due to the stigma attached to asexuality. They have been denied their social as well as individual space in family and society. This condition forces them to create their living arrangement and makes them kind of outsiders in society. They have been subjected to inequality and harassment because of their gender. Even today, many people don't respect them and call them for taking blessings on auspicious events like marriage or childbirth. Because of their different gender identity they were facing many problems and are forced to beg, dance and involved in prostitution for money. The third gender community requires empowerment and moral support so that they can mark themselves as a part of society.

The present study focuses on the third gender community of Lucknow city, Uttar Pradesh, India. This research has focused on the social inequality faced by the third gender in their life, family structure, socio-economic condition and the impact of globalization on them. Through the fieldwork, the researcher found that third gender people are stigmatized in society. The third gender is the most educationally and

economically vulnerable section of our society. Living in the miserable condition they are subjected to many disadvantages, health problems, rights violations and financially.

The conceptual framework of the study mainly constituted globalization, social inequality and third gender. Globalization is regarded as the movement in investment funds, ideas, goods and business and affects on increasing interconnectedness between people, ethnic groups, cultures, government institutions and organizations. It is like 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 both positive and negative impact and its impact can be seen in Indian culture and which has lead to social inequality. Social inequality is built like a social differentiation among members of societies and it was passed down from generations. It is generally an unequal distribution of benefits between people despite their equal contribution to social living. In society, social inequality is witnessed more in marginalized sections as compared to other sections of society and the third gender was one of the marginalized sections of society. The third gender is an individual who does not fit into either male or female sex categories. The *third gender* term is also used to describe any gender role outside the *male* and *female* binary. The third gender was always prone to the inequality factor and has faced harassment and inequality in every sector of life. Further, it was also seen that globalization had brought changes or transformation in the life of people and these changes or transformation can be seen in the life of third gender people.

In the review of literature, an analysis of different books, reports, articles and research papers has been done and it is noted that more studies are related to the socio-cultural aspect, health issues, law perspective, historical background, gender identity issues, etc. Some longitudinal studies gave their historical existence and focused on the third gender's culture, history and problems faced by them. 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's 'With Respect to Sex: Negotiating Hijra Identity in South India' (2006), Dr. Piyush Saxena's 'Life of a Eunuch' (2011), Gilbert Herdt's 'Third Sex, Third Gender: Beyond Sexual

Dimorphism in Culture and History’ (1994) and Serena Nanda’s ‘Neither Male nor Female’ (1990).

For the present study, the purposive and snowball sampling technique has been used and the sample size consisted of 120 respondents ailing from Alambagh, Krishnanagar, Rajajipuram, Para, Khadra, Daliganj, Purana Quilla, Jankipuram, Hazratganj, Charbagh, Hussainganj, Indira Nagar and Gomti Nagar. For research, the interview schedule has been used, and it took two to three hours for the conversation to communicate to participants. Along with this, a non-participant observation was also done while taking the interview.

There are four objectives of this study aiming from studying the impact of globalization and the inequality existing in the third gender community of Lucknow. It encompasses the various dimensions of social inequality faced by them. The main objective of the research is to study the various dimensions of social inequality faced by the third gender community. The research also tries to explore the family structure and socio-economic conditions of the third gender. Less research work has been done with subject like sociology. Thus endeavour has been made to understand a new dimension of globalization, transformation and third gender. It seems equally important to study the theoretical perspectives related to globalization, social inequality and third gender.

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. Through the Arjun Appadurai theory of globalization i.e. Mediascape and Ideoscape have described here to elaborate on 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 use of the cultural and biological inequality approach for understanding the stigma or social inequality attached to the third gender community and how the culture has bound the third gender for only giving blessings to people. As a part of society, the third gender has a significant role i.e. giving blessings by visiting people’s homes on festive occasion but they were always considered as an outsider for the society. Another

factor associated in Indian context is related to considering only two genders (Male and Female) and the person who does not fit in this category was assumed as abnormal.

On the basis of fieldwork, it was found that the family structure of the third gender was different from other types and socioeconomic status was low. Among the third gender community various kinship relation was found in the form of a guru, chela, mother, daughter, brother, sister etc. but it is a fictive kinship. Such kind of family can be termed as 'Family of Interest'. Over the period of time it seems that globalization does have an impact to some extent. Based on fieldwork it was found that the pattern of residence was changed. Prior chelas reside with their guru and they were not allowed to contact their biological family but now with the permission of the guru they have started living separately to enjoy their privacy, do extra earning and stay connected with their biological family. From available data, it could be argued that the impact of media, education and ideas some changes have been observed in the family structure of the third gender. **In this context, the first hypothesis was proved true i.e. the family structure was different from the other family structures present in the society.**

The socio-economic status life of the third gender of Lucknow city and it has focused on their age, religion, education, occupation, income, marital status, residential pattern, mode of saving, assets in household and vehicle. In this study maximum number of respondents (39) were found in the age group from 26-30 years, 24 respondents in 18-25 years of age group, 24 in above 40 years age group, 21 in 31-35 years age group and 12 in 36-40 years of age group. From this data, it was clear that the different age groups of respondents were found across the Lucknow area and the information collected was from different generations of the third gender. The religion of the third gender is pluralistic. In this data it was found that 39 (32.5%) respondents were Hindu, 44 (36.7%) were Muslim and 37 (30.8%) did not know about their religion. There was no third gender recorded in the Sikh or Christian religion As told by them that some of them were here from childhood and some from by birth so they don't know about their exact religion and they use to worship every religion so they do not count themselves in any one religion. But as mentioned by them, the conversion of religion takes place in their community. When a Hindu chela has to

occupy the gaddi or position of her Guru Maa who is a Muslim, then she has to convert her religion and become Muslim to attain that place but this restriction was not for the other chelas.

In this study it was found that maximum numbers of respondents i.e. 51.67% third gender were illiterate, 25.83% have taken education up to primary level, 7.50% had passed the secondary level and only 11.67% till higher secondary. In contrast, only 3.33% had studied till intermediate school. No third gender respondent was found enrolled in higher education. The reason mentioned by them for low literacy level was due to shame in accepting third gender identity, lack of support from family, teachers, peer groups and society. It was also found in fieldwork that after joining the hijra dera, they were not allowed to continue their education as there was no importance of education in their community. Along with this occupation, data revealed that some of the respondents 19 (15.8%) dance in party or shows, few of them 3 (2.5%) were there who were doing some kind of business like parlour, boutique and social work. The respondents stated that they did not want to get involved in the profession of prostitutes or domestic workers whereas there are still 95 (79.2%) third gender people who were still performing their badhai collection or begging work. No respondent was recorded in the job sector. The reason mentioned by them for not doing the job was the illiteracy or less education, lack of support from family and society.

Data related to income revealed that 95 (79.2%) third gender people earned between 10,000/- to 20,000/- rupees per month, 12 (10%) third gender people earned money between 21,000/- to 30,000/- rupees per month, 1 (0.8%) third gender earned between 31,000/- to 40,000/- rupees per month, 6 (5%) third gender people earned between 41,000/- to 50,000/- rupees per month and another 6 (5%) third gender people were there who earned between above 50,000/- rupees per month. As mentioned by them that they do not have any fixed amount of income. This amount was collected on badhai, dance shows and through the business which varies and depends on the area of collection and on the economic condition of the family from whom they are demanding money. In this context, a change in marital status was also found in them. As told by them in their community they were not allowed to have a relationship or get married but many of the respondents have mentioned their relationship and few of

them have accepted about their marriage. But they have hidded this reality from their guru because of their community rules.

In this study data related to the mode of saving shows that majority of the third gender i.e. 89 (74.17%) do saving or keep money at home because majority of the third gender does not have their bank account. The reason stated by them for not having a bank account was lack of identity card and lack of interest in banking formalities. Another reason mentioned by them was that they preferred to buy gold or any other asset, spend money on their family or partner rather than doing a saving. Besides that some respondents have accepted about their bank account. Data related to residential pattern shows that few respondents have their own house and some of the third genders stay separately from their head (guru-maa) i.e. on rent due to their privacy reason. Whereas majority of them stay with their head. As told by them that they do not have sufficient of earning so that they can live separately and they can't afford separate rooms on rent on high charges.

The data on assets revealed that some of the third genders had access to basic luxuries like Television, Cooler, Refrigerator, Air conditioner and personal vehicles. Very few 10 (8.33%) respondents had the facility of Television, Cooler, Refrigerator and Air Conditioners. These facilities were found in the dera i.e. house of the guru-maa. Some respondents had only Television, Cooler and Refrigerator. But majority of them 74 (61.7%) did not have such facilities. Along with this data on vehicles showed that few respondents 15 (12.5%) have two-wheeler vehicles and only 12 (10%) respondents were there who have both two-wheeler and four-wheeler vehicles. But the majority of respondents 93 (77.5%) did not have any vehicle. As told by them that the guru-maa had more income than chelas so they can afford these luxurious items. By analyzing another section related to socio-economic conditions like occupation, 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 true** because the socio-economic condition of the guru's in the third gender community is good but the chelas economic condition is meagre and they have to face problems for their survival.

An analysis of social inequality and its dimensions reveals that the third gender community has faced inequalities in different areas. Social inequality is a kind of

difference created between the members of society. 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 others**. The third gender has to face social inequality in every sphere of life like in a family, education, employment, medical etc. due to their different gender. This inequality has made them an isolated and marginalized section of society. The analysis was done that how the third gender has faced inequality from their birth and till their death. The interpretations of the data are as follows:

Data related to socialization shows that less than half have faced inequality from their biological family. As answered by them, they have faced social inequality from family as making them restricted from attaining education, restricted to roam outside and many more things. Beyond that, they have faced threats, violence, humiliation, scolding, teasing, lack of emotional support, etc. Whereas the majority (60%) respondents have replied that they have not witnessed any inequality from their biological families. The reason mentioned by them for not facing inequality was their presence in this community from their birth so they have no contact with their biological families and some have answered that their parents before leaving them treated properly with them.

Education related data revealed that half of the respondents were illiterate. Among the literates, majority had education up to primary level, some up to secondary and some above secondary and very few had an intermediate level of education. The reason cited for low literacy level was due to identity in adolescent age, shame in acceptance of the child as a third gender child, lack of support from teachers and classmates or peer groups. The third gender has to face inequality in the schooling system because of gender identity and lack of available physical resources.

Data on health status revealed that the third gender do not prefer routine checkup and they consult the doctor when they were ill. And majority of the third genders were having a preference to visit private doctors or chemist shops to take medicines. Few of them are there who choose government hospitals for treatment, whereas some of them prefer both government and private/chemist shops for treatment. The reasons mentioned by them were fear of showing their gender, due to their poor economic

condition and some due to the indifferent attitude of doctors, they prefer chemist shops.

Accessibility to public places particularly using washrooms was considered one of the issues of inequality. But in this fieldwork only some of the respondents have mentioned about their problems while using the washroom whereas majority (80%) of the respondents have not encountered such a problem. As told by them due to their gender difference and because of no separate gender toilets for them made them restricted to use the ladies washroom. As they also feel safe and have less chance of getting harassed in a ladies washroom. Along with this almost half the respondents (49.17%) have stated that they had faced inequality while travelling in a bus or train and the rest of them (50.83%) have suffered no such problem. This data shows that society has not given them separate basic facilities and till now they are not accepted as a part of the society because no one wants to sit with them or travel with them. Most of them are now prone to all these things and just ignored them. For further just to protect themselves from mocking or harassment, most of the respondents wear burkha or cover their faces with stole so that no one notices their identity.

The researcher in this study has found that some of the respondents (40%) had faced inequality by the police because they were marked as a sex worker by police so any kind of assault on them was not taken seriously. Whereas the majority (60%) respondents reported no inequality from the police and mentioned, that police officers have treated them with respect and supports them. The reason for this different nature was mentioned by some of the Gurus or Head of the community that is they provide money to the police officer for not interfering in their area and in their work. And some of the Gurus had a political connection that helps them to tackle police officers.

The majority of the respondents use social media and some of them have faced problems while using these social sites. The comment or messages in their chat boxes show that they were not a part of society or they were a black spot on society because they were only portrayed in a stereotypical role of begging. The negative impact was seen on the third gender by viewing these abusive messages on their chat box and some messages demand sex from them because people thought that they were easily targetable sources and these people work as a sex-worker also. This lack of sensitivity of people towards them is a significant issue that creates these problems.

In group behaviour, more than half (56.7%) respondents have faced problems from their senior members. At the same time, less than half (43.3%) have not encountered such issues in their group. As told by the respondents, the problems they faced is related to the distribution of earning amount. The amount collected by the chelas was distributed in the ratio of 70:30. This rule was not liked by most of the respondents, but they were much under the pressure of their customary rules that they can't say anything about this inequality.

While buying a house or taking it on rent, some of the respondents have faced inequality. For third gender housing facility is an issue because people did not prefer to give them a house or room on rent. Even while buying a vehicle some of the respondents have faced inequality. Due to the lack of acceptance by society members and lack of their identity proof they had to face many problems. According to them, while taking a vehicle shopkeepers demand identity proof i.e. aadhar card, voter card and bank account details and most of the third genders do not have this identity proof, which makes them unable to buy a vehicle and sometimes they use someone else identity to resolve their issue. This is a kind of gender inequality i.e. not getting basic facilities due to their different gender identity.

In making an identification document, less than half of the respondents (40.8%) have faced inequality, whereas half of the population (50.8%) has not encountered such problems. As told by some of the respondents that they were charged an extra amount, the officers' made them visit their office many times and some officers denied making their identity proof. In the banking system, some (20.83%) respondents have stated that they have faced inequality and few (5%) respondents have not encountered any problem. In contrast, the majority (74.17%) of respondents do not have their bank account. As told by respondents that they do not have legal documents or identity proof like birth certificate, pan card, aadhar card etc so that they can open their bank account. The third hypothesis frames that the third gender face lots of social inequality in their life. The above data shows that due to different gender identity, the inequality level is high in their context and it needs to overcome. **Hence in this context, the hypothesis was found to be true** i.e. the third gender has to face lots of inequality in their whole life and in every sphere.

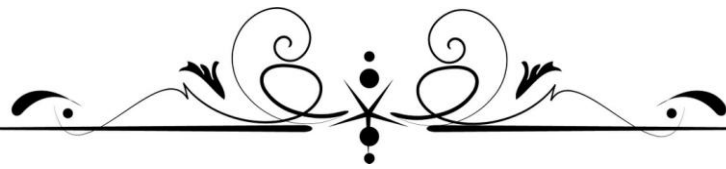
The third gender had witnessed some changes. The impact of globalization has facilitated them to change their social position from rejected phase to a partially acceptance phase. Because of the judiciary intervention, increasing awareness through social movements, education and media has helped them to show their existence in society. On the basis of analysis it can be argued that because of court intervention homosexuality has been put under decriminalize act. New social movements started in the world during the 1960's and gradually impacted India on the issue of the LGBT movement. Since 1990 globalization has an impact on the LGBT movement and it has helped 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. Education and media have also played a significant role in the recognition of the third gender in India. Due to this, they got some acceptance and have attained a few positions in different fields. Prominent figures among the third gender like Manabi, Joyita, Padmini, Prithika etc have proved themselves by enhancing their social position in the mainstream of society. In the case of Lucknow some of the examples could be cited like Payal Singh (NGO owner, Producer of Short Films), Sudha (Politician), Madan (Social Worker), Anju (Boutique owner) and many more. Globalization has helped them to work beyond their professional occupation i.e. begging. It was found in the present study also. They are now the example setter for their community and the whole society. **Hence, the fourth hypothesis framed that due to the impact of globalization, there is a transformation of third genders was entirely true.**

The third gender has always been discriminated against not only by society but also by their family and denied equal opportunity. Extreme inequality is been found in the context of education, employment, housing, health, bureaucracy, media etc. The government has been taking several steps like the right to vote in 1994 and counting in the 2011 census. Similarly, court intervention from time to time has facilitated them to get registered in the third gender category in government official. After the judgement of the Supreme Court in 2014, the third gender got official recognition. This has made them registered in the third category in government documents. In changing circumstances there is a need for intervention and proper conducive environment initiating from the family, community, society, government institutions,

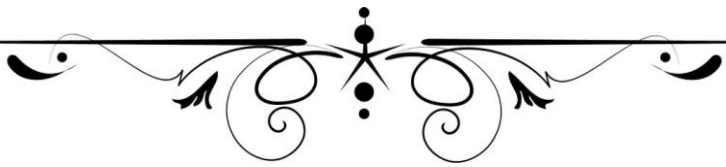
private institutions, media etc. To improve the social position of the third gender and also to minimize inequality some suggestions are given below:

- 1) There may be an inclusive of the 'third gender' category in the school syllabus and there is a need for reservation for transgender children in the educational institutes. Along with this, there is a need to provide life skill education and health care education to them in school and colleges.
- 2) There is a need of training and counselling for family members, school teachers, staff, police, lawyers, judges and many other administrative people about third gender issues to create sensitivity towards them. Media needs to be sensitized towards them and censoring could be done on the programs where they were treated as an object of fun. And some programs could also be launched by the media for sensitizing the public view.
- 3) Provision for separate washrooms/bathrooms could be made for them in schools, colleges, markets, malls, institutes, organization buildings, government/private offices etc.
- 4) Awareness and sensitization programs could be done in villages and cities through NSS and NCC students. As well as awareness camps could also be done about health-related schemes, HIV/AIDS and their rights.
- 5) The government could launch particular development and welfare programs for them and can provide housing facilities and financial aid for starting their own setup/business, old age homes, rehabilitation centres and Self Help Group (SHG) for them.

The present study is an endeavour to analyse the interconnectedness which lies between globalization, social inequality and third gender. Broadly, social inequality was found to be multivariate, multidimensional and complex process having some influence of globalization at the ground level. Various forms of social inequality do exist among third gender of Lucknow city but a concerted effort is needed to minimize it with suitable intervention of the civil society, judiciary, administration and the local community.



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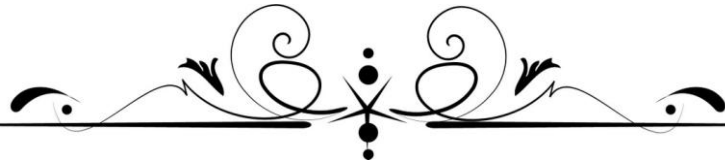
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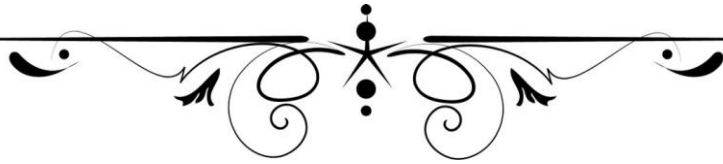
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# *Annexure*



## Annexure

### PHOTOS



First Awadh Queer Pride Walk organized in Lucknow in 2017



Third Genders getting ready for Shobha Yatra



Two Third Genders dressed as a Bride in Shobha Yatra



Third Genders in rickshaw going for taking Badhai



Researcher having Focused Group Discussion with Third Gender group/toli



Toli of Third Gender



Researcher taking Interview of Third Gender Respondent at her home



Researcher taking Interview of Senior Third Gender Respondent at her home



Bahuchara Mata Temple in Ahmedabad, Gujrat



Inner View of Bahuchara Mata (Goddess riding on a Cock) Temple in Ahmedabad, Gujrat

## **INTERVIEW SCHEDULE**

### **A. General Information**

- 1) Name:
- 2) Nick Name:
- 3) Previous/Old Name:
- 4) Age:
- 5) Education:
- 6) Place of Birth:
- 7) Current Residence:
- 8) Religion:
- 9) Income (per month):

### **B. Information related to Family**

#### **❖ Previous Family Details/ Consanguinity Details**

- 1) How many members are there in your family?
- 2) From where did your family belong? Or Family origin?
- 3) Who is the head of your family?
- 4) Occupation of your-
  - a) Father-
  - b) Mother-
  - c) Siblings-
- 3) What is the source of income in your family?
- 4) How was your relation with your father/mother/siblings?
- 5) Did you find difficulty or easy to talk with your father/mother about your things that are important to you?
- 6) When did you get to know about yourself/ your identity?
- 7) Is your family aware about your identity?
- 8) When they got to know about your identity?
- 9) Have you changed your sex by Castration or by birth?
- 10) What was their reaction?
- 11) When do you publically come out?
- 12) Is there any family member who supports you?

- 13) Who are the family members who didn't support you?
- 14) What problem did you face after accepting your identity from your family/relatives?
- 15) Is your family still in contact with you?

❖ **Present Family Details/Details of Family based on Interest**

- 1) How many members are there in this family?
- 2) From where did your family members belong/ their origin?
- 3) Who is the head of this family?
- 4) What did they do before joining this family/group?
- 5) What is the source of income in this family?
- 6) How is your relation with your present family members?
- 7) What is your present family monthly income?
- 8) What is their religion previously and now?
- 9) Are they in contact with their previous family?
- 10) What is the process of taking people/babies in your family/group?
- 11) Is name changed by yourself or by some members in this family?

**C. Information related to Community**

- 1) When did you join this group? (Time Period)
- 2) How did you meet this community first time?
- 3) Is your group homogenous or heterogenous?
- 4) Number of people in your group?
- 5) Is there any rule or criteria for joining your group?
- 6) What is a criterion of joining your group?
- 7) What religion do you follow in this group? (Is it different from your religion?)
- 8) Have you changed your religion? Why?
- 9) What is the population of your religion people in this group?
- 10) Who is the head of your group/community?
- 11) What is the role of your head?
- 12) Who choose this head?
- 13) What is the criterion of becoming a head of your group?
- 14) You had joined this group by your own wish or due to some pressure?

- 15) What was that pressure or reason of joining this group?
- 16) Do you have linked with other groups also?
- 17) How these groups are made? (area/location/colony or district or city wise)
- 18) Are numbers of members fixed in group?
- 19) If you face any problem, then to whom do you complain about it?
- 20) What action was taken by them?
- 21) Are there some rules or regulation in your group to live in it?
- 22) Does the members of other groups are welcomed by you all or not? If NO, then why?
- 23) Is there some hierarchy among you all?
- 24) From this community, you learned all about the hijra's ritual/community?

**D. Information related to Social Aspect**

- 1) From how many years you are residing in Lucknow city?
- 2) Where is your old residence?
- 3) Is your neighbours/society aware about your identity?
- 4) When did they get to know about your identity?
- 5) What was their reaction? Or how did your society/neighbours react on your identity acceptance?
- 6) What is the reaction of society in your youth age?
- 7) What problem did you faced after accepting your identity in front of your neighbours/society?
- 8) What is your daily routine?
- 9) What is your Hobbies/Interest?
- 10) What do you like in clothing, fooding etc?
- 11) What do you think related to family?
- 12) What did you think for your marriage?
- 13) Did ever your family force you for getting married?

**E. Information related to Education**

- 1) What is your education? Till which class you studied?
- 2) From which school/college you had taken your education?
- 3) Is it a regular or correspondence school/college?

- 4) When you left it? Why did you left it?
- 5) Are you still interested in studying further?

**F. Information related to Religion**

- 1) Did you believe in God?
- 2) Whom do you worship in God/Goddesses?
- 3) Did you attend your religious practices?
- 4) Where and when did you attend your religious practices?
- 5) Do you visit temple/mosque?

**G. Information related to Cultural Aspect**

- 1) Is there any specific festival in your culture?
- 2) How do you celebrate it?
- 3) What do you do in your festivals?
- 4) Do you have the knowledge of your culture properly?
- 5) How do you learn this culture and from whom?
- 6) Who perform the rituals in your festivals?
- 7) Do you hire *pandit or maulanas* for performing the rituals?
- 8) Are they permanent or you changed them after some time?
- 9) These *pandits or maulanas* are of your gender?
- 10) What is your specific food?
- 11) What is your specific dress pattern?
- 12) Is there any specific language you people use while interacting within your group and outside the group?
- 13) What instruments you use in your cultural practices?
- 14) What is the way of practicing your cultural values?

**H. Information related to Economic Aspect**

- 1) What is your source of income?
- 2) What is your additional source of income?
- 3) How you all distribute the money collected from your work or any ceremony?
- 4) What is the pattern of distribution the amount?

- 5) Who distribute this amount? When?
- 6) How much amount did you get? (Daily/Monthly)
- 7) Does everyone get the equal amount? If No, then why?
- 8) Do you work somewhere else? Or Worked in some another place?
- 9) What was your monthly income?
- 10) What was your work in that place?
- 11) What is/was the time duration or timing hours of your working?
- 12) Still working or left the job?
- 13) How many years did you work there?
- 14) Why you left the job?
- 15) Are you looking for any job/work? Which type?
- 16) Do you have some business source?
- 17) What is that and Where?
- 18) Monthly income from your business?
- 19) Who manage this business?
- 20) Do you have any property or investment?

**I. Questions related to Legal Awareness**

- 1) Are you aware about the law given for your community?
- 2) Are you aware about the decision made by Supreme Court for your community?
- 3) How did you get to know about this law?
- 4) What do you think about this law?
- 5) Have you seen any change towards you after this law from society/family/police?

**J. Information related to Globalization**

- 1) Do you have any identity card? (Voter card/Passport/Aadhar Card/Driving Licence)
- 2) What did you prefer for getting update about the news of your society/nearby area? (Newspaper/News Channel)
- 3) Do you have any bank account? In which bank?
- 4) Do you have any insurance? If YES, then from where?
- 5) How much amount did this insurance cover?
- 6) Are you able to save money?
- 7) Do you watch serials?
- 8) Do you like movies? Which one?

- 9) Where did you like to watch movies? (Cineplex or Cinema Hall)
- 10) How much you spend in watching movies?
- 11) Do you have any health problem? Are you suffering from any disease?
- 12) Have you taken any medical-aid?
- 13) From which hospital or doctor?
- 14) Is there any medical insurance you have? If NO, then why?
- 15) Did you like to visit parlour? Which parlour and where?
- 16) How much you basically spend in parlour?
- 17) Do you have a mobile?
- 18) How much you spend on your mobile bills?
- 19) Do you visit malls?
- 20) Which mall do you like to visit? Why?
- 21) Did you prefer to do shopping in malls or showrooms?
- 22) Did you like shopping in local market?
- 23) How much you spend in your shopping?
- 24) You like branded clothes or local?
- 25) Did you like going to pub? Where/which one? How often do you go there?
- 26) Did you like smoking/drinking? Which brand?
- 27) Do you face any inequality while going to such places like malls, movies, restaurants, shopping, pub etc?
- 28) Are you linked with any NGO? Which one/Where?
- 29) From how many years are you linked with the NGO?
- 30) Do you have any vehicle? How many and which one?
- 31) Is this vehicle is your own asset?
- 32) Are you on any Social networking site?
- 33) How do you love to live your life? What comforts do you like or aspect in your life? Like A.C., Car etc
- 34) What instrument did you use while collecting money from people in ceremonies?
- 35) Which toilet do you use in public area?
- 36) What is the reaction of media people for you all?

**K. Information related to Inequality**

• **Family:**

- 1) What inequality did you face after accepting your identity from your family/relatives?
- 2) What was the inequality you faced in your family from childhood?
- 3) Do you face any inequality in your new family? What was that?

• **Education:**

- 1) Did you face any inequality in your school/college?
- 2) What was that? And by whom?
- 3) Does your teacher treat you differently from other students?
- 4) Why did you leave the education?
- 5) Did you lack from any opportunity in school just because of your identity? What was that?

• **Economic**

- 1) What is your income?
- 2) Is your income less than other colleagues?
- 3) How much is the difference in income compared to other colleagues?
- 4) Do you have some assets owned by yourself?
- 5) Have you ever seen some inequality in your office/group/home while distributing of authority or money?
- 6) Did you lack from any opportunity in job/office just because of your identity? What was that?
- 6) Did you face any type of inequality or injustice in the workplace? What was that?
- 7) Have you ever applied for some other work?
- 8) What was the response of people towards you? How they treat you?
- 9) Have they ever been unfair to you, related to any work?

• **Power**

- 1) What is the position in your house?
- 2) What work is assigned to you? And why?
- 3) What work is assigned to you in your group? And why?
- 4) What is the work of other people in your group?
- 5) Are you interested in politics? Do you have any political link?
- 6) Do you face some type of inequality in your house or outside by some political

powers/government officers?

- 7) Have you face any inequality from police officers?
- 8) Have you ever face any inequality from media?

- **Cultural**

- 1) Do you face any cultural inequality in this group? Or any difference has done by your group people towards you?
- 2) In childhood did you face any inequality by family/society while practicing your cultural practices?

- **Social**

- 1) Are you joined with any NGO or association or social networking sites?
- 2) Do you face any inequality while getting linked with them?
- 3) Do you face any inequality from society?
- 4) Do you face any inequality while opening account/taking insurance?
- 5) Do you face any inequality while going to such places like malls, movies, restaurants, shopping, pub etc?

- **Honorific/Religious**

- 1) Have you seen any religious inequality while handling of work to you all?
- 2) Is there some work which your head allot according to your religion?
- 3) Did you face any inequality in your religious practices? or religious places?

- **Human**

- 1) What is the reaction of people towards you while you go outside? What inequality you face by them?
- 2) Is there any type of inequality you faced in market places? Do you face any inequality while purchasing?
- 3) Do you face any inequality while interacting with people outside?

- **Physical/Medical**

- 1) What is the maximum age of death in your group?
- 2) What is the minimum age of death in your group? Reason of death?
- 3) Do you feel any depression or alienated in this group? Reason?
- 4) Have you faced the problem of using the washrooms in public place?
- 5) Is there any separate washroom for you people? At this point did you all feel inequality?
- 6) Have you ever faced any inequality from doctors or medical practitioners?

- 7) Did you face any hygiene problem?
- 8) Have you ever face any problem of using the washrooms in public place?

**L. Information related to Social Networking**

- 1) How do you contact with your disciple or chele and with your guru/head?
- 2) How do you contact to other group or toil?
- 3) How do you pass information within your group or toli?
- 4) How do you pass information to your guru or head and other groups or toli?
- 5) How is your relation with your disciple or chele and with your guru or head?
- 6) How is your relation with other group?
- 7) How frequent do you meet with your disciple or chele and with your guru or head?
- 8) How frequent do you meet other group or toli?
- 9) How do you get information about marriage ceremony and child birth?
- 10) How your area of begging/taking ceremonial money is decided?
- 11) Do you enter in another group or toli's area of begging?
- 12) How do you manage to control or stop other toli to enter in your area?
- 13) What is the punishment given by you if other toli enters your area?

**Case Study**

- 1) What does a word "Hijra/Kinnar" mean to you?
- 2) In Indian history, Hijras considered the respect but after coming of British rule/law, all this have changed. Can you tell me more about Hijras evolving in Indian Culture?
- 3) Are you happy while getting position in society as "Transgender"?
- 4) You relate "Transgender" with psychological or biological disorder?
- 5) Tell something about your childhood experience?
- 6) How you recognize your identity as 'Hijra'?
- 7) Have you faced any abuse in childhood? Who did it? (optional)
- 8) Have you raised your voice against it?
- 9) Did you ever think to tell anyone about the abuse you faced?
- 10) What was your family reaction as when you accepted your identity?

- 11) Who supports you? How did you know that this person is supportive?
- 12) After being getting support what was your first thinking?
- 13) How did that social standing affect your identity?
- 14) How is your relation with your community other people?
- 15) Do you think it would have been easier for your family if you'd led a secret life?
- 16) Are you aware about the castration process? Do you think is it right or not?
- 17) There is a myth that hijras kidnap children and forcefully convert them. How do you contend with this and other fictions?
- 18) Scaring people and taking money from them, is your way correct?
- 19) After the 2014 law, is there any change on the ground level? Or People assumption or way of thinking is changed?
- 20) Can you tell me about the inequality you faced in society?
- 21) Most embracing moment of your life?
- 22) Do you think that there should be right of every human being to choose their gender? Did you deserve equal rights and rights for job?
- 23) Did Transgender face inequality and harassment?
- 24) Have you ever faced the problem of using the washrooms in public place?