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A Conceptual Study about Psychological Struggles of Third Gender At “KUMBH”

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Abstract

Purpose – With the notion of psychological struggle typically encountered by the Indian Third Gender despite of the fact that in our country they are given with the right of equality from our respected judiciary. There is a high time to investigate about what third gender actually face which has been done at the social & cultural gathering at the most uncontaminated event “KUMBH” to discover the truth behind the respect given or equality allocated to KINNARS.

Design / Methodology /Approach – 52 Kinners (Third Gender) were approached for in-depth interaction gathered at Kinnar Akhara during KUMBH. This paper develops the line of thinking for societal unjust which Third gender come across.

Findings – The findings accentuates how social acceptance for third gender is influenced by cultural & social factors along with the surroundings in which people meet to them. This paper also reveal about their struggle, challenges, emotional outburst & stress due to non reputed & non-accepted status imposed in the form of social norms.

Originality / Value – The outcomes revealed judiciary has allotted equality status but on contrary they face discarding attitude of people towards them. This study also reveals that family support is also critically important for third gender to face such stressful rejection from the society, friends & family as well.

Keywords – Third Gender, Psychological struggle, Discrimination, Kinners & KUMBH

Paper Type – Research Paper

Introduction

Sex is sold as a toothpaste in our society (Sears, 1989) and gender concerned have been totally ignored (Mills, 1998). Psychological struggles or issues are the problems faced by individual in the form of family problems, depressions, anxiety, sexual abuse & violence, discomfort etc. Hinjra'a /Kinner's in India face lot of struggle on the psychological ground especially due to the deviation from social norms & expectations regarding their gender.

India, home to different cultures, religions, traditions, has also being credited as a land which saw the birth of one of the oldest religions HINDUISM. There are many customs and beliefs attached to Hinduism many Festivals and gatherings which have been passed down from centuries one such gathering is the KUMBH which has been estimated to have begun around 8th century circa (KUMBH one of the five bifurcation of the holy gathering. It is a massive fair especially organized once in every 3 years at the Ganges one of

the holiest rivers as per Hindu belief at one of the four destinations Allahabad, Nasik, and Ujjain & Haridwar) (Paul, 2019). KUMBH has been if a broader perspective is to be seen a gathering of mystics, sadhu's etc, who are considered or play an important role at some or the other point in HINDUISM. The KUMBH, which was hosted by Allahabad in 2019, made a major benchmark in the history of KUMBH by providing a representation & participation of the Third Gender which otherwise has always been on the back foot despite the fact of the mention of the Hinjra's or the Kinnar's in many of the mythological stories and scriptures where in one even the most reputed of GOD's have taken the form “ARDHNARISHWAR” while in others their depiction has been shown with great importance (SHIKHANDI from the great epic MAHABHARATA).

For this research, the real motivation for the scholar was that for the first time in history of KUMBH, the



Third Gender were allowed to participate in a highly orthodox set up with rigid rules and customs which greets Third gender with less acceptances/representation. This triggered the researcher to visit the KUMBH where they got the chance to see & experience the life and daily encounters of the third gender in one such unique set up, in a up close and personal way where researcher interacted with them, interrogating and discussing about their experiences, life, struggles. Researcher found that the KINNAR AKHARA in KUMBH was the most attractive AKHARA throughout where many of the devotees came to seek the blessings of third gender which are considered auspicious. But what intrigued the researcher was that there was a certain level of double standards that prevailed among many of those who seek out their blessings, most of whom considering them as an entity imparting blessings which would according to them help them ease their tensions & hurdles in life. It was interesting to see that most of these people were a part of that society only, who have disregarded them & snatched away their representation as citizen more so a normal human beings. They are looked down upon as strange beings apart from them. It is also to be seen that these who come to seek out blessings are the people of that same society who have disbanded their child disowned them & forced them to lead such a lonely & difficult life of such emotional struggle & abandonment. Researcher found that almost 99% of third genders are from the families who respect KINNAR's for their blessing giving traditions but they discard if their own family member becomes KINNAR or take birth in Third generation. During this whole event, researcher got the opportunity to discuss all such psychological issues, problems & challenges which KINNAR faces during their whole life, how they feel without the families & their support where they don't have home, money & other basic necessities which are entitled to every human. They struggle with stereotyping when it comes for them to seek better educational & job opportunities, somehow making them limited to blessing imparting machine. All of the above, they face violence, cruelty, humiliation, discrimination in establishments like police, medical, family & friends. The only thing which is left with them hunting for money in society carrying cross dressed attire & falling in low living peripheral.

Literature Review

With the limited literature available the researcher tried to study the current scenarios regarding the Third Gender. In India they are the people whose identity falls out the category of other two genders & the norms related to them. It is very hard to accept them

(Delliswararao & Hangsing, Socio-Cultural Exclusion and Inclusion of Trans-genders in India, 2018). Their acceptance is witnessed when Ram were leaving Ayodhya (In Ramayana, Hindu Mythology), where they were grated with the powers to bless in auspicious occasions like wedding, child birth etc. popularized as BADHAAI through their dancing & singing. The Kinner's / Hijras who are devotees of Lord Shiva in his Avatar as Ardhanarishwa (Sanskrit word means a composite androgynous form of the HINDU god SHIVA & his consort PARVATI). The Avatar of Ardhnarishwara (depicts half male & half female) mainly represents the union of the lord Shiva and Shakti. Both are merged limb to limb which is inseparable and have power to defeat any observation which goes against them (Arya, 2016). As per Mahabharata (Indian Epic), mentioned about the tenure where Arjuna, among Pandavas adopted the identity of Kinner/Hinjra named Brihannala who used to teach dancing & singing to King's women. Some other Hindu deities, like Vishnu & Krishna many a times had dual gender manifestations. Vishnu transformed himself as Mohini, the most prettiest women in the world, to take back the scared nectar from the demons who have stolen it. In another well known myth, Krishna takes on female form to destroy the demon, Sraaka, whose strength came from his chastity. Krishna is able to over some Araka by transforming himself into a beautiful woman who seduces Araka into marriage and thus makes Araka vulnerable to destruction. In yet another myth, the basis of a festival in South India attended by thousands of Third gender / Hijras, Krishna comes to earth as a woman to marry a king's son, who is by this marriage, granted success in battle by the gods. During the festival Kinner / Hijras enact the role of women who marry and later, as widow, mourn the death of their husbands represented by the God Koothandavur an incarnation of Krishna. In Indian historical & Ancient text, The first domain of literature about Hijras relates to the analysis of ancient Indian texts (Brahmanical, Buddhists and Jain) and addresses the ostensible history of the third sex and sexuality in India. Starting from the premise that, "the category of a third sex has been a part of the Indian worldview for nearly three thousand years (Zwilling and sweet 1996, 362). (Reddy) These authors set out to elucidate this category-variously referred to in Sanskrit(Hindu) and Pali (Buddhist) texts as kliba, pandaka, tritiyaprakrti, or more commonly as napumsaka-providing historical evidence for a pre modern (and pre Islamic) concept of sexuality and the category of sexual Thirdness in India. (Reddy). It is very significant to know about that puranic literature in India devoted to delineating the nature of sexuality and



erotic interactions with people of a “Third nature” in texts even prior to the fifth century CE. (Reddy).

Now the question comes if they have so much respectful identity as per the cultural, religious & hindu mythology or in other mentioned epics but today's world treats them opposite to ancient days. People earlier felt good if any kinner/hinjra come across to them, they give respect, consider their valuable suggestions if they give. But, now a day's people abuse, exploit them psychologically as well as physically. Through the current literature the researcher tried to highlight the struggle which they face due to this changed belief, predispositions after the colonial era. People who adopted the westernization completely have forgotten the importance & existence of Hinjra's or Third gender, their efforts they made in our society, even deities can't stop themselves in manifesting their identity gender wise for the good of whole mother nature.

But, after the British rule, they continued to become the subject to abuse & discrimination & stressing on gender identity (2018). Deeply rooted in ancient civilization but post colonial context kicks & negates their presence from society with no recognition which repudiates from availing opportunities for employment, housing, education, rights in marriage & property etc. (R, 2019). In one of the interview, transgender activist Laxmi Narayan Tripathi (first transgender person in India) stated in may, 2019 that transgender community marginalized by the Britishers & before to that they used to be treated respectfully & during their tenure transgender discriminated against Criminal Tribes, Act, where transgender community treated as “habitually criminal” like thugs which further led to kidnapping suspicions or emasculating children. People who dressed in female clothing & found dancing or singing at public places were liable to arrest or imprisonment along with fines. Even they were not allowed to transfer property, sharing gifts or adopting child. It was not the end yet, provision of food to them or other households were banned in few areas (Abbas & Pir, 2016). They were acceptable as “Tritiya Prakriti” (Third Nature in the pre- colonial Indian times turned against the ‘order of nature’ and unnatural by the colonial weapons. (Tiwari, 2014). “The colonization brought a different attitude towards the transgenders. They were begun to be treated indifferently and the constant ridiculing of their physique and habits led to a psychological trauma. Casually the society passes various abusive remarks and even the family criticizes them. The current status of transgender in India is pathetic.” (Subapriya, 2016) due to all such things in present India, transgenders are subject to daily abuse and humiliation. (Giri, 2019).

societal false code & norms & series of injustices highlight their sufferings, emotional crisis for dignity & self-esteem which obligates the peaceful coexistence. They feel so isolated because due to the belief of digesting two binary systems like male & female. But if we see the religious acceptance things are opposite which defines presence of Kinners or Hijra's art & rituals in ancient period.

Few surveys reveled in 2016, that most of the LGBT Indians could be fired from their jobs for being LGBT(John, 2017). Transgender in India are dined for right to dignity, personal liberty, education & freedom (Hotchandani, 2017). Community stigma is attached to their social acceptance where people welcome when they visit their home to bestow blessings along with taking away the hermaphrodite child which is governed by the cultural & traditional beliefs that they are made for this role only (Sharma, 2009). Abandoned by family & ridiculed stigma's drag them into begging, singing & dancing in weddings, birth of new born etc just for the sake of earning bread for self (Mishra, 2016). These mythological, dramatic roles give positive meaning to the lives of the Hijras/ Kinner community. The cultural singing and dancing in the auspicious occasion legitimizes today's role of the Third Gender/ Kinners/ Hinjra. These mythological text, gives discursive space to the third gender/ Hijras, so that through religious text they could get more respect and that their social life can freely identify as third gender and on religious context they can perform on wedding and child birth. This is a thought that Third gender/ Hijras are good luck charm for fertility, people offer them money and clothes in appreciation and the counterpart is, may be in fear of the third gender / Hijras curse if they have not appreciated, this may bring bad luck and infertility to the family.

May be somewhere the reason behind all the problems which Kinners/ Hinjra's are dealing with in the form of non-acceptance by society is Social Role Theory which postulates social members perceiver's beliefs for social groups in the society in their typical roles. Roles influence the traits which people assume as characteristics (Koenig & Eagly, 2014). Due this inception of social roles associated with gender led to gender stereotypes especially of Kinners's/Hinjra's or third gender. Gender identity and the lives of these people facing the gender disapproval form the society At present, the situation of the community is worse because they are left ignored, isolated without the survival facilities, health care, education, employment opportunities, identity crisis or even the conformity from the dominant social class. They are living more sever condition than other marginalized communities (Tabassum & Jamil, 2014).



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Research Methodology

This study is executed through in-depth interaction triggered to third gender /kinners/ hinjra's resided at KUMBH Mela especially to make a sense off their pain, struggle. Researcher did personal interaction with 52 Kinnars (Third Gender) across the country that came & gathered there at KUMBH. The data collected through the open ended questions framed by the researcher focusing on their struggles, challenges, emotional outburst & stress level, feeling etc. Every answer were recorded & analyzed for drafting the current paper. The current paper will reveal the realities which third gender faces in their real life even after the verdict of Supreme Court in India. Here, under the characteristics of samples & procedure outlined for analysis.

Study Context

This study held at Allahabad (Now popularized & declared as Prayagraj) at one of the most religious even known as "KUMBH Mela" where it has been observed that Kinner's / Hinjra's or Third genders were enjoying the affection they get from all the visitors to them but still they are considered from the community or group not fulfilling the social norms to prove their existence against the other two primary gender (e.g. male & female) due to the gender discrimination or biasness or prejudices, stigma's or beliefs which are deeply rooted in Indian society because of perception conflict, or weak self-concept among people coming from British Raj (Colonial period).

Sample

This study reports on 52 in depth-interaction with Kinnars or Third gender gathered at KUMBH across the country at Prayagraj, one of the city situated at the Ganges where three holy rivers namely (Ganga, Yamuna & Saraswati) integrate in one called as "SANGAM". There were questions about the third gender's life, their journey, their pain, rejection & psychological struggle they faced. Out of 52 all the respondents were available there throughout the KUMBH MELA at KINNER AKHARA (fixed place for residence during the KUMBH). In-depth interviews were preferred as one of the Kinner's Guru named Pushpa Maai (The head), who also served as chairperson of transgender welfare board, Jaipur (Rajasthan), India allowed personally for intensive investigation about personal opinions, views, experiences of each Kinner/ Hinjra or transgender who participated in responding against the question during the survey. The demographics are mentioned in table no-1.

Table 1. Demographic Characteristics of Sample

S. No	No. of 3rd genders	Age (in Years)	Gender	Profession	Location
1	17	25-30	Third Gender	Receptionist, dancers, Chela's (The followers to Guru)	Mumbai, Prayagraj, Orissa, Calcutta, Satna, Kanpur, Farrukhabad
2	22	30-35	Third Gender	Dancers, Chela's (The followers to Guru)	Mumbai, Indore, Rewa, Singrauli, Chennai, Raipur, Prayagraj
3	5	35-40	Third Gender	Dancers, Chela's (The followers to Guru)	Banaras, Prayagraj, Bhopal, Jabalpur, Jaipur
4	8	40-45	Third Gender	Dancers, Chela's (The followers to Guru)	Mumbai, Satna, Nagpur, Ballabgarh, Mathura, Moradabad & Sambhal
5	4	45-50	Third Gender	Third gender Activist / Politician	Mumbai, Jaipur & satna

Procedures

The respondents were not directly available as Kinner never offer smooth detailed information without the permission of their Heads (Guru's). With due permission the researcher contacted to the interviewees & interviews scheduled individually as per the convenience. All kinnars or third genders were recruited through the permission & reference of Guru

Mai (The Heads & In Hindi Mahamadelshwar) Pushpa Mai from Jaipur, Rajasthan & Pavitra Mai from Mumbai, Maharashtra. Convenience sampling adopted & interviews were recorded. Obscurity was committed & interviewees were instructed about to stop at any point where they feel uncomfortable to answer any question. The exact number of interactions for interview not dead set on in an advance, researcher stopped interviewing when sufficient number is reached for the current paper. The Interview guide was utilized (Available at appendix), but for achieving maximum input researcher was open to discuss other issues in context to the study raised or mentioned by the interviewees.

Researchers conceded & understand that answers to sensitive questions demand lot of courage speak in front. For achieving qualitative data collection we tried to minimize the indecisiveness & reluctance on the part of interviewees & motivate them to throw the light on ground level issues which they face actually to make study more effective. For which we follow 1. Willingly participation we ensured, & communicated to be comfortable during the session started from data collection, analysis & end at reporting. 2. Anonymity was also guaranteed at each & every stage of the current research to reduce the stress of disclosing truth in a desirable manner. 3. We took the interview on one to one basis at their surroundings (Kinner Akhara at KUMBH) so that they could feel secure & familiar while giving interviews. 4. Time factor convenience to the interviewee putted on priority to enhance comfort zone. Last but not the least the 5. It was also clarified to interviewees that there is no standard answer or right or wrong answer, to foster them to intricate on the responses using evidences crammed with incidents.

Analysis & Findings

The analysis is done in two phases 1) open discussion to explore insight 2) identification of expectation. Both the phases taken to develop the conceptual perspective. In last the collected literature is consulted for strong conceptualization based from previous researches. During this research, the researcher encountered with appalling truth, especially regarding Family, Society & Government along with their future plans. Researcher mentioned the reveals below-

1. Family

In general family considered as one of biggest pillar for support in terms of emotions, psychology etc. But what if, families deny to support you or to recognize you. Things become so arduous for a person who actually deals with it. See the following extracted statements-

Nisha (Changed Name), "Used to get beaten up if I dressed up in female outfits in early childhood. My family banned my entry in social gathering during festivals & rituals. I lost my patience, when I was denied to attend my real brother's marriage." After this incident, I left home & never gone back to them neither they tried to connect with me". (Kinner from Mumbai). Nisha Talked about the usual isolation which she presents by their family members. This is so torturing & hurting one psychologically. Later, to this researcher was happy to know when Nisha said, "Now I am happy feel so completed with my Kinner Community as they the family to me, & because of my Guru I studied & currently working in restaurant in Mumbai."

Lovely (Changed Name), "I am Adult, not a 10 years old, I know what I am & what I want to be. I left my home & maintained distance from family members as, they were never happy with my gender orientation. I was locked in my home, not allowed to talk to anyone some time not provided with meals also." (Kinner From Jaipur).

Lovely divulges one shock that all above acts were initiated by her mother (replica of GOD) who protect her child at any cost.

2. Society

Social Norms are applicable on every one to survive among people. One has to live with these norms imposed by the society. If one violate, is considered as the devil & discarded by social groups. Characteristics are linked with the gender where for men it is must to adopt masculine behavior & roles whereas female must display feminine characteristics. Reverse of this is considered as dualism. Society, ostracize & ignore such individuals. Few more extractions are- Shamita (Changed Name), "I was molested by my own uncle, during family function & when I started screaming he said that I will reveal to everyone that you are not normal". That made me quite for every time when he used to visit my home. I was just 15 years old." (Respondent cried).

This busted my heart, further she revealed that "when I complained to my mother & father they refused to take any stand for me as they were in fear for what other will think if the uncle discloses my feminine interest & characteristics to all." Later I left my family joined my community. (Kinner from Allahabad).

(Changed Name), "I was teased by my college mates as I was highly expressive to female characteristics in terms of voice, way of taking & my movement. This gave me new names like Chakka, Hinjra etc. I never felt safe & protected at public places."

With this trouble researcher feels that every kinner have gone through during their initial days or before



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joining to their community. It's a cruel attempt to humanity where one is not getting the freedom of their gender choices & how to live those choices. It is shameful.

3. Government

Government is an association of expertise in making rules & regulation, norms to abide the population of the country with law & order. There are some views shared by the respondents disclosing the attitude of government through their policies & administration – Asha (Changed Name), “Giving another column in the Gender category is not the solution for our community's problem. It is something deeper like an ice berg. We are against the officials who are not thinking about our sustainability & development”.

Guru Maa, revealed about Bhadhaai (The dancing & singing work which Kinner are always expected to do) “stopping or banning badhaii is not the right decision of Maharashtra sarkar, if Kinner will not do so, how they will earn their bread.”

One more senior member of their community said, “Education is restricted to only primary gender in our country due to which we never got the chance to study well as nobody support. For economic sources education is must. If government will help is providing education to such people then financial burden could be handled so effectively.” We need equal education which will turn up in equal job opportunity to.

Another Kinner said, “Sports is another field where we are restricted to enter, & those who entered suffered a lot like Dhootichand (Third Gender sports person). On the name of medical tests what not we pass through like sexual assault & molestation. This should not be done”. Above mentioned statements are as per the consent of Kinner who wish to be mentioned in research paper. Rest of them was not comfortable in mentioning their statements. Researcher posted the statements which are more or less depicting the same issues raised by other Kinner. Further there were few future plans on the part of the Kinner/ Hinjra which researcher tried to put below to understand what they want from family, society & government to. Table no-2 representing the expectations below-

Table-2 Highlights Expectations

S. No	Expectations from Family	Expectations from Society	Expectations from Government
1	Love & care	More Acceptability	Equal Opportunities in Jobs
2	More freedom so one can raise the voice what they want to be.	More Respect	Education Facilities
3	Should not feel ashamed if a son wants to join Kinner community, or transforming into Hinjra.	No teasing, Assault or bully should up bring new generation that we are not alien but human.	Housing or accommodation Facilities for those who are thrown from their families.
4	Society fear should not be priority.	More Love	More welfare facilities
5	Deal with polite way no physical threat given to the child who wants to Kinner or Hinjra.	More friendliness	Reservations to be given in jobs & in getting admission to any school or university.
6	All are equal, so treat all the wards equally, be it son, daughter or Third Gender (Kiiner / Hinjra)	More sensitivity	Removal of gender assessment tests in sports.

Discussion

Based on in-depth interviews with Kinner/ Hinjra's/ Third genders gathered at Kumbh which is a place

where it is said that KUMBH weaves our nation one & for Prayagraj , it is said by Sri 108 Swami Vishwadevananda Ji Maharaj Mahamandaleswar, of Sannyas Ashram, Gujarat: The *sangam* of the three

rivers is giving one message. From different directions, three rivers are coming together here with great force. They have their own respective backgrounds and uniqueness. Before they meet, they had their own directions. And after the meeting, all the three merged their identities into one. Even their flow was not disrupted. We must try to merge ourselves as one.”

It gives the idea of non-dualism or we can say in different totalitarian approach where no discrimination is done on the name of gender, caste, creed, religion or nationality. Our country India, is always adhere to non-dualism. So, far Kinner are concerned bringing them on a platform same as any sacred saint & advisor which has been the old age culture & practice in our country. There were many researchers who were there but no past studies conducted & they received social recognition. This event was the first where they got listed.

People who obstructs them (Kinnars/ Hinjra), doesn't know about their personality what they are? These are the people with personality conflict along with weak self-concept & all this is because of cultural conflicts otherwise upto to 16th century equality was maintained. Kinnars were not taken as curse but instead they were a part of decision making in panchayats, in King's sabha & samiti's (group appointed for decision making in kingdom) in different kingdoms. The solution suggested if more & more self-assessment will be done then it will led to increase self-respect for Kinnars/ Hinjra's or third gender as they could feel connected with their roots. Kinnars/ Hinjra's who take the male child who reflect female orientation, but in return they bless the family & for whole life they give protection to that child through their community people.

Ms. Shabnam Mausi, a senior community leader from MP, highlighted the plight of Hijra'/TG community. She stated that most families do not accept if their male child starts behaving in ways that are considered feminine or inappropriate. After rejection by their family, they lose their identity and face many challenges and live their entire life in fear of discrimination and stigma, but a Guru or Nayak gives them protection and shelter. She suggested that the Gurus of Transgender be recognized as guardian and be given more power. (Srivastava, 2014).

Indian Culture is based on “**SHADDARSHAN**” (6 views or insights or philosophies in the forms of sutras as per Hindu Philosophy), if got missing or weak then more deviation, inequality in the society, more duality or dualism & differentiability in society will occur. If people will be given education are being taught of mentioned **6 classical Philosophical**

systems: Nyaya, vaisheshika, Yoga, Sankhya, Mimamsa, & Vedanta then our society or people will understand the significance of other having being born in other planet. It's a bizarre, that those who were the part of courts in anicent times of almost every kingdom, today they are visiting court. This situation explaining that how much deeply people are involved in modernization & becoming more & more machines than humans, who are not in their conscious, on a personality ground, people are not at their ego, super ego but ID.

We enhanced our in depth understanding towards the psychological struggle of third gender facing in their life. If we see the family, mostly are discarded or rejected from their families & livening homeless with their Gurus (The community heads) under their guidance. This separation created weak self-concept which led to emotional outburst.

What is natural is natural, in India Kinner's / Hinjra's haven't asked for many things, they utilized the strength for harmonizing the society & working for creative conceptualization of society. There has been signs of destructions which the society will not again disrespect kinnars / hinjra's which could seen through their involvement with the other two mainstreams genders.

The major submission on the part of researcher is that in our Indian society, people do not have time to understand the element of humanity in humans, they are the ones who disregarded & the ones who are more in fun, in fact they didn't understand the importance of time. What to say about them they are more self-centered & more biased.

Implications

1. More than law or some written conduct of life it is the societal acceptance rather societal intelligence for understanding the idea of Kinner's / Hinjra's (third gender) that they can be different from us but are a part of us.
2. It is important to understand that KINNARS are very much human & they have mind & intelligence which enables them to understand that they have a limited access of accessibility that is only constructed around receiving & giving blessings & stereotyped as dancers, beggars & in some cases as sex workers. They like every human have certain dreams & aspirations & living with them made the researcher realized that how many of them wanted to go out with better chances in



- corporate ,education & other fields which are happily & easily available comparatively to the two most recognized genders (male & female).
3. In India, apart from third gender seen as some outlandish idea there has been a massive calls for such changes in the mind set of the people & spread awareness about & normalize the idea of LGBTQ + communities but somehow, it has remained a elitists movement & failed to creep down in deeper parts of India.
 4. Mostly Kinners/ Hinjra's are poor or illiterate, there is only one source of rehabilitation for them is government of India. There should be some measures imposed by the government especially for health & housing for welfare of kinner's as Tamil Nadu Government has done for them, through fixation of monthly stipend for Kinners's/ Third genders.
 5. Family Member's or parents of Kinner's/ Hinjra's / Third Genders should be given counseling so that they could treat or upbringing their Kinner child like other normal children at par. Some training program should be organized for the community people in order to train kinner child about how to lead a life worth living. So sensitizing family & friends or society is very important.
 6. Sometimes people changed their dresses & attempt crime, this raised the problems in terms of harassment & violence which should be strictly monitored as this maligning the kinner/ hinjra community.
 7. Problem in context to identity proof raised by shabnam mausi, further extended to police atrocities during document verification (Srivastava, 2014). The authority for this should be given to their GURU's as they don't have any birth certificate/ father /mother certificate with them due to the rejection. Positive attitude is highly required from all towards the community.
 8. The government hospitals only have male & female wards but doesn't have ward for Kinners/ hinjra's or third gender also supported & suggested by Akriti Patel, transgender from Gujrat. (Srivastava, 2014). There should be adequate medical facilities

for them for undergoing any treatment or medical surgeries.

9. The Transgender people are also interested in pursuing their studies in the arts and classical dance but they are denied admissions which must be rectified.
10. Toilet facilities in every school, hospital, colleges or other public places should be developed through the effective policy framing where society has to change.

Limitations & suggestions for future Research

The only limitations which researcher encountered with to earn the trust of the kinner's their statement will be maintained confidentially & will be used for only research purposes. The other issues were there during the research was time factor as all the Kinners during KUMBH were engaged & occupied with spiritual ceremonies out there, so availing time from them for interviews was another limitation.

For future research, there is much more scope for analyzing their behavioral insights in different environmental settings as the current research is done within the surroundings of KUMBH.

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