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Prahladrai Dalmia Lions College of
Commerce & Economics

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PRAHLADRAI DALMIA LIONS COLLEGE OF COMMERCE & ECONOMICS

CONFERENCE PROCEEDINGS

ONE DAY Inter-Collegiate Conference on

GENDER SENSITIZATION

Chairman, Governing Council

Lion Sharad S.Ruia



Hon. Secretary, Governing Council

Lion Kanhaiyalal. G. Saraf



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BMM Department in association with IQAC

Sunder Nagar, S.V. Road, Malad West, Mumbai, Maharashtra 400064

DATE :- 15th March 2018

CHAIRMAN'S MESSAGE

‘To go and catch a falling star!’

Yes, that is the by line that we have decided to follow. To instil in our students the never say die attitude-to yearn for what seems impossible, to dream for the sky and work hard in its quest.

Be it in the field of academics, sports, cultural or extra-curricular activities. We always labour towards giving the best to our students, we believe every youngster brings with him/her immense potential. To tap this potential and channelize in the right direction is ‘Herculean task’ we have joyfully taken upon us.

Our Dalmia Lions Utsav that provide a platform for future choreographers, dancers, singers, artists and artisans of all kinds is getting bigger and bigger every year. We have plans to expand its grandiosity further.

Academics strengths has always been our forte, but to add value to this we have the Students Enrichment and Employment Development (SEED) Programme that broadens the foundational base of our students. New Certificates Courses – Retail Marketing, Hardware and Networking, Photography and Editing, Event Management and Journalism, Preparatory Course for Public Service Exams, Share trading definitely gives them a wider choice and greater exposure in keeping with the current market trends and employment scenario. Our affiliation with SDVTII is a platform to empower the students with special skill, as prescribed under the Government of India’s Skill India Mission. This will give the edge that is required along with the Personality Development Programme that is provided to every student of ours.

Armed with these skills we have an excellent programme chalked out for providing our students with employment opportunities in the guise of internships and full time jobs with corporate, a perfectly planned Placement Cell being in-charge of it.

Empowerment of every student is what we are ardently working towards. But we cannot achieve this alone. My plea to all parents of our youth would be to chip in their limit bit encourage their wards to attend these sessions regularly. And all you youth of today, our bright icons of tomorrow, trust me, given your very best, sky is not the limit.

You too can catch the Falling star! Have faith in yourself, Believe in your Dreams and Work towards it

LION SHARAD S. RUIA

Chairman, Governing Council

SECRETARY'S MESSAGE

I strongly believe in innovative methods of education, which can foster leadership and accountability in this challenging era of 21st century.

Our sole aim is to encourage the personal, social, physical, ethical and academic well being of all our students, besides academic excellence. Our goal is to develop scholarly students with great self discipline, intense perseverance and zeal to excel to meet challenges of the modern society.

We take pride in providing a caring atmosphere to all students and appreciate the co-operation and support extended by the faculties, present community and all members of PDLC to sustain the high standards set by the management. At PDLC, We Nurture, We Transform, We Create Global Business Leaders. What we have achieved in the last 45 years is only because of the dedicated faculty, staff, students and parents.

I take this opportunity to congratulate Principal Dr. N. N. Pandey, and the entire staff for their zeal and commitment in providing quality and value based education. Finally do remember -The Roots of Education may be Bitter, but the Fruits are Sweeter.

LION KANHAIYALAL. G. SARAF

Hon. Secretary, Governing Council

FROM THE PRINCIPAL'S DESK

'If the mind is intensely eager, everything can be accomplished- mountains can be crumbled into atoms' says Swami Vivekananda. A steadfast zest and courage to achieve the best is the urgent need of the day for youngsters. To instil this zest in the youth is the passionate motive of every teacher, this is the goal with which every teacher at Prahladrai Dalmia Lions College of Commerce and Economics works incessantly.

This year was a year of giving. Under the leadership of our BMM Department and guidance of our Internal Quality Assurance Cell we put into practice the slogan: 'Reaching out in Community Service'. Our zestful youngsters undertook a number of community centred projects which they carried out with great job and love. The biggest one being the Inter Collegiate Seminar cum Conference on Gender Sensitization where not only noted social activists participated but also the transgenders and today's youth community raised voice. This social front was fortified by the vigour and hard work of all our students.

On the cultural front Dalmia Lions Utsav was a landmark occasion of talent and artistic fervour. The cup overflowed with exuberance at Dalmia Lions Khel Mahotsav as the feisty sportsperson from colleges all over Mumbai competed for the coveted trophies, the academic front has always been noteworthy; coupled with this kind of multi-dimensionality I am sure every student of ours will emerge a polished gemstone.

'A gem cannot be polished without friction, nor a man perfected without trials' says Lucius Annaeus Seneca, thus at Prahladrai Dalmia Lions College we provide the ground where trials and tribulations are many but warm support and wise guidance provides our stumbling youth with the perseverance to go on and achieve the very best!

DR. N. N. PANDEY

Principal

FOREWORD

“The struggle you are in today is developing the strength you need for tomorrow.”

Gender sensitization is one basic requirement for the normal development of an individual. Without being sensitive to the needs of a particular gender, an individual may refrain from understanding the opposite gender and in some acute cases even him or herself. The need for this sensitivity has been felt and realized through times immemorial and in almost all kinds of human existence across the globe.

If you believe in equality , if you believe in standing up for the rights of all especially for people most affected by bigotry and discrimination then you have no choice but to be present and accounted for when it comes to standing up for gays and lesbians in our society. In our society every community deserves the dignity and respect that is due to him or her.

It was this thought that inspired us to go ahead with the inter collegiate Conference on Gender Sensitization. I take up this opportunity to thank our ever-inspiring members of Management, Our beloved Principal Dr. N. N. Pandey, all our faculties and dear students and their relentless effort to make every single occasion a grand success. I am proud of being associated with such an energized and efficient team.

PROF. SUBHASHINI NAIKAR

Vice Principal SFC & Convenor

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RELATIONSHIP IN LGBT COMMUNITY

Mr. Navel Nazareth.

Prahladrai Dalmia Lions College, Mumbai

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INTRODUCTION

The story of Adam and eve is been present since the inception of our planet earth. When god made Adam a human being he made him in such a way that he could communicate and not only discover but also invent things to make his life better and he was very intelligent as god made him as his own replica. As days passed god realized that he was lonely hence he decided to make eve so that he could be accompanied by someone. Hence due to this matter being a part of theology it is always been considered as if there is any other couple apart from a man and a woman that is bad.

Gender can be easily defined as ‘the state of being male or female (typically used with reference to social and cultural differences rather than biological ones).’ Which easily makes us understand that our gender is not decided according to our biological sex organs but through the behavior or characteristics. Hence there have been time when a male is criticized to behave like a woman and vice versa. But after a complete research done on the subject ‘Gender’ it is been realized that there are many times of gender.

It is also been observed that a similar kind of gender can be attracted to different gender as for example a Bisexual man can be attracted to a man as well as a women. But if there is someone who is a Sapiosexual bisexual man he will be only attracted to a male or a female who has great intelligence.

This research it to understand the challenges and possibilities of relationship between the LGBT communities.

REVIEW OF LITERATURE

There are many researches done on the topic LGBT community but I decided to choose the ones which revolve around my sub topic and the observation I made was that there are not much research done on the relationship between LGBT people.

According to Wikipedia 'The lives of many historical figures, including Socrates, Alexander the Great, Lord Byron, Edward II, Hadrian, Julius Caesar, Michelangelo, Donatello, Leonardo da Vinci, Oscar Wilde, Vita Sackville-West, Alfonsina Storni and Christopher Marlowe are believed to have included love and sexual relationships with people of their own sex. Terms such as gay or bisexual have often been applied to them; some, such as Michel Foucault, regard this as risking the anachronistic introduction of a contemporary construction of sexuality foreign to their times, though others challenge this.'

In Wikipedia when researched about the parenting "LGBT parenting is when lesbian, gay, bisexual, and transgender (LGBT) people are parents to one or more children, either as biological or non-biological parents. Same-sex male couples face options which include: "foster care, variations of domestic and international adoption, and diverse forms of surrogacy (whether "traditional" or gestational), and kinship arrangements, wherein they might co-parent with a woman or women with whom they are intimately but not sexually involved. "LGBT parents can also include single people who are parenting; to a lesser extent, the term sometimes refers to families with LGBT children."

DEFINITION

LGBT or GLBT is an initial that stands for lesbian, gay, bisexual, and transgender. In use since the 1990s, the term is an adaptation of the initials LGB, which was used to replace the term Gay in reference to the LGBT community beginning in the mid-to-late 1980s. Activists believed that the term Gay community did not accurately represent all those to whom it referred.

Lesbian:- A Lesbian is a Homosexual Woman who is romantically or sexually attracted to a women.

Gay:- a Gay is a Man who is romantically or sexually attracted to Men

Bisexual:- A bisexual is a person who is attracted to both male as well as female

Transgender:-transgender people have a gender identity or gender expression that differs from their assigned sex.

Queer :- Queer is an umbrella term for sexual and gender minorities who are not heterosexual.

Intersex :- Intersex people are born with any of several variation in sex characteristics including chromosomes, gonads, sex hormones or genitals which basically do not fit the typical definitions of a male or female body.

Asexual:- asexual is who has a lack of sexual interest in anyone or to any sexual desire.

Demisexual :- A demisexual is a person who does not experience sexual attraction unless they form a strong emotional connection with someone.

Pansexual:- Pansexual people may refer to themselves as gender-blind, asserting that gender and sex are not determining factors in their romantic or sexual attraction to others.

The above were the full terms and their definition of LGBT+ community , this LGBT+ also has a flag known as the *Rainbow flag*. The Rainbow flag symbolises the LGBT+ community and it consists of 6 colours which are Red which stands for Life, Orange which stands for Healing, Yellow is for Sun, Green is for nature, Blue is for Harmony, and Violet is for Spirit. The LGBT+ community also faces a lot of issues and there are some institutes and help centers which help them come out of this such as the Naz Foundation, the Humsafar trust etc. Now in this modern era everything has changed and in some countries they also allow lesbian and gay couples to get married and adopt a child too. And soon they'll also earn the right to get married in all the countries. They too are normal people treat them equally.

RESEARCH DESIGN

In this research about the relationship in LGBT community which is done completely based on secondary data and doing a short survey with 5 questions from college students.

RESERVED QUESTIONS

Q.1) Have you heard about any gay or lesbian couple?

Q.2) Does representation of LGBT couples in the television makes you feel weird?

Q.3) Will you accept your family member if he belongs to the community?

Q.4) Do you believe with the statement that same sex couple turn out to be better parents?

Q.5) Do you support legalization of same sex marriage in India?

HYPOTHESIS

The statement I have to prove in my research paper is **“There is a future for couples belonging to LGBT community in India.”**

TYPE OF RESEARCH

In this research I have used Questionnaire method wherein I had asked 10 random people few questions which they had to answer and my research is basically depended on that data. At the same time i also did some study about the people who are already in same sex relationship.

DATA COLLECTION

PRIMARY DATA

I had asked 10 random people where 5 were male and 5 were female below are the questions that I asked

Q.1) Have you heard about any gay or lesbian couple?

Ans) every one answered with a Yes

Q.2) Does representation of LGBT couples in the television makes you feel weird?

Ans) 9 people said NO and there was only one person who said YES.

Q.3) Will you accept your family member if he belongs to the community?

Ans) 8 people said Yes and 2 people said No

Q.4) Do you believe with the statement that same sex couple turn out to be better parents?

Ans) 6 said yes 4 said No

Q.5) Do you support legalization of same sex marriage in India?

Ans) 7 said yes 3 said No.

SECONDARY DATA

Some data that I found on the Internet is as follows:-

Same sex marriage and relationship has become a common thing in and around the world. But one thing which is stopping it from being open in India is the Section 377 which restricts this marriage as the sex practiced in the lgbt community is considered unnatural.

Few decades ago the topic of same sex marriage was considered to be a taboo but in recent times things have become better and the contribution of celebrities like Elen Degeneres, Jim Parsons, Neil patric harris, David Burkha and youtubers like Tyler Oakley, Troye Sivan, Connor Franta, Joey Graciffa and Daniel Prieda have been a great help to make people realise that same-sex couples are as similar as opposite sex couple.

There were also evidences found through the relationship of Neil Patric Harris and Davad Burkha even though they both are married men and have babies through surrogacy but the love and affections their kids get is much more than what a heterosexual couples would deliver.

DATA ANALYSIS

According to the survey it was found that the visibility of lgbt in the society has been seen in all sectors but the stigma attached to it still survives in few people still but what the happiest part of the data is that the majority of people are ready to accept these people the way they are and are willing to accept the law which allows same sex marriage in India.

CONCLUSION

To conclude the research paper I would like to say that according to the research it has been shown that same sex relationship does exist and sexuality of a person does not define who he actually is. We also came to know that the main reason why this has been a taboo is due to the stigma attached through the past that only man and woman can be a couple. And it is a sin to be in a relation with same sex is the teachings of all religion. But it has also been proven that there is no difference between homosexual and heterosexual relationships apart from the pressure put by the society. As apart from that everything else remains the same. And to end I have proven my hypothesis that **“There is a future for couples belonging to LGBT community in India.”**

WOMEN RIGHTS

Ms. Komal Dwivedi.

SNDT College, Mumbai

Introduction

Women's rights are the rights and entitlements claimed for women and girls worldwide, and formed the basis for the women's rights movement in the nineteenth century and feminist movement during the 20th century. In some countries, these rights are institutionalized or supported by law, local custom, and behavior, whereas in others they are ignored and suppressed. They differ from broader notions of human rights through claims of an inherent historical and traditional bias against the exercise of rights by women and girls, in favor of men and boys.

The women's rights movement began in the nineteenth century with the demand by some women reforms for the right to vote, known as suffrage and for the same legal rights as men. Though the vote was secured for women by the 19th Amendment to the U.S. Constitution in 1920. Today more girls than ever go to school. However, despite progress, women and girls continue to face multiple barriers based on gender and its intersections with other factors, such as age, ethnicity, poverty and disability in the equal enjoyment of the right to quality education. This includes barriers, at all levels, to access quality education and within education systems, institutions, and classrooms, such as, amongst others:

- harmful gender stereotypes and wrongful gender stereotyping
- child marriage and early and unintended pregnancy
- gender-based violence against women and girls
- lack of inclusive and quality learning environments and inadequate and unsafe education infrastructure, including sanitation
- poverty

Review of Literature

1. Poverty, Hunger, and Homelessness.

These are interrelated, of course. Seventy million women and the children who depend on them are living in or on the brink of poverty in America. Among industrialized nations, the U.S. has the largest number of homeless women and children.

2. The Continuing Gender Wage Gap.

Women are the primary or co-breadwinner in six out of ten American families, which makes the economic imperative of addressing the wage gap between men and women vital.

We frequently hear that women earn on average seventy-seven cents for every dollar earned by men, and that is true when one considers the full-time wages of all working women vs. the full-time wages of all working men. But it is more complicated than that. Some point to the fact that women are disproportionately concentrated in the lowest-paying fields and are not well represented in higher-paying fields.

On the other hand, in an article published on April 23, 2014, on ShriverReport.org, Claire Cain Miller, a New York Times reporter, discusses the findings of Dr. Claudia Goldin, a Harvard University labor economist and leading scholar on women and the economy, that a majority of the pay gap between men and women actually comes from differences within occupations, not between them. This gap widens in the highest-paying occupations like business, law, and medicine.

Whatever the reasons, the gender pay gap continues and is an issue that must be dealt with. To ameliorate this gap, President Obama on April 8, 2014—Equal Pay Day—signed two executive orders: one prohibits federal contractors from retaliating against employees for sharing salary information with co-workers. The other directs the Labor Department to adopt regulations requiring federal contractors to report salary data to the agency, including gender and race breakdowns that can be used to better target government enforcement.

The Paycheck Fairness Act would apply the changes ordered by the President for federal contractors to the entire American work force as well as make some important updates to the Equal Pay Act. Unfortunately, in early April 2014, Senate Republicans blocked consideration of this bill.

3. Violence Against Women.

Our most recent data shows that women and girls nationwide experienced about 270,000 rapes or sexual assaults annually.

One in five college women has been sexually assaulted while in college. In almost all cases, the institutional response has been inadequate. On January 22, 2014, President Obama established a White House Task Force to protect students from sexual assaults.

We have an increasing crisis with regard to sexual assaults in the military. In 2011, about 26,000 men and women in the military were sexually assaulted, up from 19,000 in 2010.

Domestic violence is another aspect of this issue. One in three female homicide victims is killed by an intimate partner. Twenty-four percent of adult women have been physically assaulted by a partner at some time in their lives.

Elder abuse, another part of this subject, is a growing problem. Elder mistreatment is defined as intentional actions that cause harm or create a serious risk of harm to a vulnerable elder by a caregiver or other person who stands in a trust relationship to the elder. It is estimated that one to two million people age sixty-five and above are injured, exploited, or otherwise mistreated. The abuse includes placing elders under guardianship or conservatorship against their wills. Female elders are abused at a higher rate than males. Current federal resources devoted to this problem are minimal.

4. Continuing Efforts to Whittle Down Roe v. Wade and Women's Reproductive Rights.

A three-year surge in anti-abortion measures in more than half the states has shut down some clinics, is threatening others, and is making it far more difficult in many regions to obtain a procedure. In 2013 alone, twenty-two states adopted seventy different restrictions. One expert said, "Increasingly, access to abortion depends on where you live."

5. Inadequate Maternal and Infant Health Care.

The U.S. has the highest maternal mortality rate among developed nations and ranks 50th among the nations of the world with regard to maternal deaths.

In January 2014, the Population Institute released its 2013 report card on reproductive health and rights in the U.S., giving this nation an overall grade of C- for the second year in a row. Sadly, the growing number of U.S. women dying from pregnancy-related causes has failed to catch the public's attention.

We need to promote breast feeding and the greater use of midwives, cut back on inducing labor, and stop performing unnecessary Cesareans.

A problem in this area is that it is impossible to get accurate statistics about maternal mortality because recordkeeping with regard to maternal mortality differs from state to state and country to country.

6. The Absence of Laws Mandating Paid Sick and Parental Leave.

The U.S. is the only industrialized nation in the world that doesn't mandate paid maternity leave, and only 11 percent of private-sector American employees have access to such leave.

7. Reasonable Accommodations for Pregnant Women.

We need a federal law requiring employers to make reasonable accommodations to the needs of pregnant women such as they are required to make for employees with mental or physical disabilities and in connection with the religious beliefs or practices of their employees. To change this situation, a number of states and New York City have passed Pregnant Workers Fairness Acts. But a federal version has been repeatedly introduced, only to go nowhere.

8. The Lack of Affordable and Competent Child Care.

An April 2013 article in the New Republic titled "The Hell of Child Care" tells the story. Jonathan Cohn, the writer, found that American day care performs "abysmally." He pointed out that the overall quality of day care is uneven, barely monitored, and at the lower end "Dickensian." Cohn found that the reason for this is that we haven't yet come to terms with the shift of women from the home to the workplace. "The lack of quality, affordable day care is arguably the most significant barrier to full equality for women in the workplace," wrote Cohn.

A report in the fall of 2013 by Child Care Aware America found that the annual cost of day care for an infant exceeds the average cost of in-state tuition and fees at public colleges in thirty-one states.

9. The Treatment of Women in Prison.

In federal correctional facilities, 70 percent of the guards are male and correctional officials have subjected female inmates to rape, other sexual assaults, sexual extortion, and groping during body searches.

In addition, women in prison have been denied essential medical resources and treatment, especially during times of pregnancy and in connection with chronic or degenerative diseases.

10. Human Trafficking/Sex Slavery.

Trafficking is a modern-day form of slavery. Sex trafficking is the exploitation of women and children, within national or across international borders, for the purpose of forced sex work. Adult women make up the largest group of sex trafficking victims, followed by female

children. Although reliable statistics are unavailable, it is estimated that human trafficking is a \$32 billion annual industry worldwide.

The U.S. State Department issues an annual report on trafficking globally. In its report for 2013, it stated that the U.S. was a source, transit, and destination country for men, women, and children—both U.S. citizens and foreign nationals—who are subjected to forced labor, debt bondage, involuntary servitude, and sex trafficking.

11. The Severe Continued Under-Representation of Women in Political Life.

Women constitute only 20 percent of our Senate and only 18 percent of our House of Representatives—this, in a country where women are the majority of the population. The dearth of women who hold elective office is also evident at state and local levels when one looks at legislatures, governors, mayors, and on down the line.

12. Discrimination in Academia. The higher in terms of faculty rank, salary, prestige, and status—the fewer are the women.

For example, recent statistics show that only 26 percent of college presidents are women despite the fact that more than 57 percent of the college and university student population is female.

13. Under-Representation in the Justice System: As Prosecutors, Judges, and Police Officers.

14. Inadequate Representation Among Those Who Run Our Top Corporations and Serve on Corporate Boards.

In 2013, Catalyst released a report that found that women held less than 15 percent of senior positions among Fortune 500 companies, a number that hadn't changed significantly over the previous four years. Board of Directors' seats remained flat for women, too, with female directors comprising less than 17 percent of Fortune 500 board members.

15. Inadequate Representation and Unequal Pay for Actors, Writers, Directors, and Producers in the Entertainment Industry.

16. Keeping Women in High-Tech Fields.

A report released in early 2014 revealed that U.S. women working in science, engineering, and technology were 45 percent more likely than their male peers to leave the industry within a year—and the reason was gender bias.

17. Lack of Health Insurance.

In spite of the Affordable Health Care Act, it is projected that roughly thirty million non-elderly Americans, many of them women and girls will still be uninsured.

Define the Topic

Women empowerment is empowering the women to take their own decisions for their personal dependent. Empowering women is to make them independent in all aspects from mind, thought, rights, decisions, etc. by leaving all the social and family limitations. It is to bring equality in the society for both male and female in all areas. Women empowerment is very necessary to make the bright future of the family, society and country. Women need fresh and more capable environment so that they can take their own right decisions in every area whether for themselves, family, society or country. In order to make the country fully developed country, women empowerment is an essential tool to get the goal of development.

According to the provisions of the Constitution of India, it is a legal point to grant equality to women in the society in all spheres just like male. The Department of Women and Child Development functions well in this field for the proper development of the women and child in India. Women are given a top place in India from the ancient time however they were not given empowerment to participate in all areas. They need to be strong, aware and alert every moment for their growth and development. Empowering women is the main motto of the development department because an empowered mother with child makes the bright future of any nation.

There are many formulating strategies and initiating processes started by the government of India in order to bring women into the mainstream of development. Women constitute half population of the whole country's population and need to be independent in every area for the holistic development of women and children.

India is a very famous country known for its cultural heritage, traditions, civilization, religion and geographical features from the ancient time. On the other hand, it is also popular as a male chauvinistic nation. Women are given first priority in India however on the other hand they were badly treated in the family and society. They were limited only for the household chores or understand the responsibility of home and family members. They were kept totally unaware of their rights and own development. People of India used to say this country as "Bharat-Mata" however never realized the true meaning of it. Bharat-Mata means a mother of every Indian whom we have to save and care always.

Women constitute half power of the country so in order to make this country a fully powerful country, women empowerment is very necessary. It is empowering women to understand their rights to be independent in every area for their proper growth and development. Women give birth to the baby means future of the nation so only they can better involve in making the bright future of the nation through the proper growth and development of the children. Women need to be empowered instead of treating as a helpless victim of male chauvinism. With the slogan of women empowerment the question arise that "are women become really strong" and "is long term struggle has ended". Many programmes have been implemented and run by the government such as International Women's day, mother's day, etc. in order to bring awareness in the society about the true rights and value of the women in the development of the nation. Women need to be progressed in the number of spheres. There is a high level of gender inequality in India where women are ill-treated by their family members and outsiders. The percentage of illiterate population in India is mostly covered by the women. The real meaning of the women empowerment is to make them well educated and leave them free so that they can be capable to take their own decisions in any field.

Research design

The research design is a conceptual framework within which research is conducted. In the present study, how women are being judged and treated in our society can be seen and measured by different angles and viewpoints. Through this Research, it will also be helpful to identify the present mindsets in the present scenario, with the help of sampling method and further analyses in order to understand what people understand by the term of women in our society and accepting or rejecting the changes or being in favor of stereotyping women in it.

Hypothesis

All women should have the right to education despite of all the factors such as caste, religion, color, race and creed. Women need to be treated equally in our society.

Type of research

This research is descriptive research. The main focus of this research is on finding ideas and insights. The Descriptive research is flexible for providing opportunity to consider different aspects of the problem and gain knowledge.

Sampling

- ***The Attitude towards Educating Women***

We are a society where our traditions direct us to follow what our elders say. Questioning their wisdom is considered the biggest threat to our survival. While I don't contradict that, it sure will help our society to live according to the present times. Now, this problem of education can be divided into two parts:

1. The one faced by women **in rural and other backward areas**, who don't receive even the most basic form of education.
2. The one faced by those **in urban areas**, who aren't as free to pursue higher education the way they want to as men.

- ***Education Hindered at Each Stage***

At every stage of their life, women have to face hindrances of one form or another.

When they enter the age where schooling begins, it's either they don't have a school in their vicinity, or the family has to make the choice of not sending her to school because her brother has too.

If they are able to get by through the first stage, next come the troubles that come with adolescence.

- ***The Choices We Have***

When a problem is based on the same reason for the entire population it becomes easier for the governments to work on it. But what scheme will end eve-teasing? What parliament bill would convince a family to get over the stereotypes set in their family since generations? The government can go only so far with these things and the rest needs to come from the citizens who elect them. Maybe begin by teaching the men of our society that female education is just as important as theirs. The United Nations' HE FOR SHE program is a good example of how we need to uplift the masculine mind in order for a better future for women in this world.

Data collected

Legal Rights to Women:

The following various legislation's contained several rights and safeguards for women:

1. Protection of Women from Domestic Violence Act (2005) is a comprehensive legislation to protect women in India from all forms of domestic violence. It also covers

women who have been/are in a relationship with the abuser and are subjected to violence of any kind—physical, sexual, mental, verbal or emotional.

2. Immoral Traffic (Prevention) Act (1956) is the premier legislation for prevention of trafficking for commercial sexual exploitation. In other words, it prevents trafficking in women and girls for the purpose of prostitution as an organized means of living.

3. Indecent Representation of Women (Prohibition) Act (1986) prohibits indecent representation of women through advertisements or in publications, writings, paintings, figures or in any other manner.

4. Commission of Sati (Prevention) Act (1987) provides for the more effective prevention of the commission of sati and its glorification on women.

5. Dowry Prohibition Act (1961) prohibits the giving or taking of dowry at or before or any time after the marriage from women.

6. Maternity Benefit Act (1961) regulates the employment of women in certain establishments for certain period before and after child-birth and provides for maternity benefit and certain other benefits.

7. Medical Termination of Pregnancy Act (1971) provides for the termination of certain pregnancies by registered medical practitioners on humanitarian and medical grounds.

8. Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Act (1994) prohibits sex selection before or after conception and prevents the misuse of pre-natal diagnostic techniques for sex determination leading to female foeticide.

9. Equal Remuneration Act (1976) provides for payment of equal remuneration to both men and women workers for same work or work of a similar nature. It also prevents discrimination on the ground of sex, against women in recruitment and service conditions.

10. Dissolution of Muslim Marriages Act (1939) grants a Muslim wife the right to seek the dissolution of her marriage.

11. Muslim Women (Protection of Rights on Divorce) Act (1986) protects the rights of Muslim women who have been divorced by or have obtained divorce from their husbands.

12. Family Courts Act (1984) provides for the establishment of Family Courts for speedy settlement of family disputes.

13. Indian Penal Code (1860) contains provisions to protect Indian women from dowry death, rape, kidnapping, cruelty and other offences.

14. Code of Criminal Procedure (1973) has certain safeguards for women like obligation of a person to maintain his wife, arrest of woman by female police and so on.

15. Indian Christian Marriage Act (1872) contain provisions relating to marriage and divorce among the Christian community.

16. Legal Services Authorities Act (1987) provides for free legal services to Indian women.

17. Hindu Marriage Act (1955) introduced monogamy and allowed divorce on certain specified grounds. It provided equal rights to Indian man and woman in respect of marriage and divorce.

18. Hindu Succession Act (1956) recognizes the right of women to inherit parental property equally with men.
19. Minimum Wages Act (1948) does not allow discrimination between male and female workers or different minimum wages for them.
20. Mines Act (1952) and Factories Act (1948) prohibits the employment of women between 7 P.M. to 6 A.M. in mines and factories and provides for their safety and welfare.
21. The following other legislation's also contain certain rights and safeguards for women:
 1. Employees' State Insurance Act (1948)
 2. Plantation Labour Act (1951)
 3. Bonded Labour System (Abolition) Act (1976)
 4. Legal Practitioners (Women) Act (1923)
 5. Indian Succession Act (1925)
 6. Indian Divorce Act (1869)
 7. Parsi Marriage and Divorce Act (1936)
 8. Special Marriage Act (1954)
 9. Foreign Marriage Act (1969)
 10. Indian Evidence Act (1872)
 11. Hindu Adoptions and Maintenance Act (1956).
22. National Commission for Women Act (1990) provided for the establishment of a National Commission for Women to study and monitor all matters relating to the constitutional and legal rights and safeguards of women.
23. Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal). Act (2013) provides protection to women from sexual harassment at all workplaces both in public and private sector, whether organized or unorganized.

Data analysis

From the analysis, I analyzed that girls and women are not given proper education according to their age. Even if they want to proceed with the higher education, the society holds back their goals and thus prevent them from getting educated. They are also a victim of early-age marriage; thus shattering their dreams of living their life at the fullest.

Conclusion

The society is slowly adapting and gradually changing the modern world changes and are understanding

Women have been empowered through women's art in many ways as I have explained in my analysis. Although at the same time they have had to struggle a lot to gain this power and get their voice heard. The artists Cindy Sherman, Frida Kahlo and Barbara Krugar have used paintings, photos and texts and slogan very cleverly to portray their message, although in some ways it projects and highlights even more the anxieties they faced in politics and the

public sphere. But mostly in my opinion I believe that they have cleverly used paintings, photographs and texts and slogans to get their message across in such an effective way. I would never have thought such images could express so many different ideas/points about various different topics which are very interesting and useful to empower women and give them the same treatment and respect as men are given. I also feel like it allows women to be liberated and talk about issues such as sexuality and childbirth and the pain and suffering women have to go through which shows endurance and hope in women. Their work also shows how to fight for justice in a peaceful way but still is quite strong, powerful and effective as well as showing that women do not have to have concrete identities i.e. being housewife's etc. and that they too can be whatever they want to be in life because they are just as strong and powerful. Although I would make the point that their work did cause controversy and public debate at the time as these not everyone agrees with the ideas of Kahlo, Sherman and Kruger. The overall message I gained from this was that we should appreciate what we have and be grateful that we do not have to go through some of the horrors of the world that these women had to go through.

Women constitute almost half of the total population in India but they are not enjoying their freedoms, equalities, privileges, on par with their male counterparts. Since implementation of planning in India, several policies and approaches were made to reduce inequalities between women and men. As a result a shift from 'welfare' to 'development' to 'empowerment' to 'human development' approaches has taken place to change the position and status of women. Both government and NGO's sectors were intervening to empower the women. The National Empowerment Policy, 2001 also emphasized that women's economic empowerment may be visualized only with the development of women entrepreneurship. The Government of India has defined women entrepreneurs based on women participation in equity and employment of a business enterprise. Accordingly, a woman entrepreneur is defined as an enterprise owned and controlled by a woman having a minimum financial interest of 51% of the capital and giving at least 51% of the employment generated in the enterprise to a woman. With the impetus given to women entrepreneurs they have shown significant impact on all segments of the economy in India. Generally the areas chosen by women are retail trade, restaurants and hotels, education, cultural, insurance and manufacturing. Majority of the women entrepreneurs have under taken enterprises like Beauty Parlours, Fancy Stores, Hardware / Electrical, Readymade / cloths, Food processing / Paper products, and others in the study. A shift of economic activities from such above areas to Industries, Trade, Commerce, Hotels and other large scale enterprises owned by women entrepreneurs may be sustained. Support from Government Organization's and Non-Government organizations should be provided for such activities. Then only women will be in high yielding enterprises and their real empowerment can be achieved. Women entrepreneurial development is one of the important areas where majority of countries have focused upon as a part of overall Human Resource Development. It is well ascertained by policy makers across the countries that strategic development of an economy required equal participation and equal opportunities to all sections and gender. Entrepreneurial development is one significant instrument for sustainable socio-economic development.

GENDER SENSITIZATION TOWARDS MEN

Ms. Mansi Singh.

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Introduction

In this paper, many instances, examples and data has been presented to show how gender sensitization has been more female centric for a long time and it's time that we focus on gender related issues faced by men too. Being female, feminist, humanist, women empowerment and human rights activists, we women often complain about the fact that the problems we face, being women in the society are never really addressed by men and are given less importance. One of the reason, which I found for the afore mentioned problem during my research is, we as humans never addressed the problem faced by men in the same society and men too are used to the environment for too long to raise their voice against it. However, there have been a lot of instances lately that draws our attention towards the 'stronger' gender of the society and how important it is for us – all the genders in the society to practice equality in its true sense, and discriminate only when there are naturally designed physical structure, which holds us back.

In this paper, we will also discuss the biased and at times, unnatural parameters carved for men by the society in order to be 'fit' for the gender they belong to. The problem is not only how most women expect men to 'man up' in every situation, but also how men view themselves as 'stronger section of the society' and how due to the same reason, a lot of men cannot express what they're actually going through and raise their voice. Hence, a set of 13 questions were directed towards men above the age of 18 years to get a clear picture of their state of mind and what they actually think and want from the society.

Review of Literature

While reviewing literature on the matter, a lot of articles have been found worldwide where men were facing challenges that other genders didn't recognize as problems. There are multiple dimensions where men need empowerment too and below are few of those dimensions.

Suicide rates due to mental pressures - As per the report by Centers For Disease Control and Prevention, US based organization for health and lifestyle, running all over the world, males sum up to 77.9% of total suicides, thus taking their lives nearly four times the rate of females. Also, suicide ranks seventh among all the leading causes of death among males and most of them are due to pressures from the society.

Gender roles – in the decades that followed right after the formation of the society, gender roles formulated by the then mentality was far accepted by everyone and today in the 21st century, there are little changes made to the situation. After all these years of female employment and empowerment, male members of the family are held entirely responsible for looking after the family financially and show little to no emotions whatsoever.

<https://study.com/academy/lesson/gender-roles-in-society-definition-lesson-quiz.html>

Divorce – In the present law, men have little to no say in the matters of rape cases or divorces and are held responsible due to the prejudice against them to be the culprit in either or both the situations. In fact, men are being subjected to rape and mental domestic violence too, but how many courts of law and news channels tried to dig in to the matter and made it a national or at least state-level concern?

Also, when it comes to marriage, men are expected to be good looking as well as good-earning but the case is not always the same when it comes to women, especially they are not 'expected' to earn for the family.

<http://www.storypick.com/struggles-of-man-india/>

Custody and Adoption – whenever there're court cases regarding the custody of the child, legalities, court orders, judgements, and attorneys are all biased towards the mother and the father is seen to be fighting a lost cause. The most that can happen in this case is the father is left to become weekend daddys while the mother has the complete custody of the child, irrespective of the abilities. Plus, the funds for child support is expected to be borne by the father and whichever case and at times, the cost of taking care of the child financially goes beyond what the father is capable of earning.

<http://www.crisp-india.org/contact-us/local-chapters/1193-three-things-a-father-should-know-when-fighting-for-child-custody.html>

Single males and live-in couple cannot adopt children, especially not female child. While the rule is made to protect kids from any kind of abuse, voices have been raised to form such a rule on case by case basis and not on the previously held prejudice.

<http://edtimes.in/2017/03/single-men-cannot-adopt-especially-not-a-girl-child-know-why/>

Discrimination at jobs – while females have been fighting for acquiring higher positions at the corporate levels, almost all the tough and lowest income labour jobs are expected to be done by men. Although there have been improvement in this case in recent times, but men still dominate the work of sewage cleaning, garbage collecting, sweeping, etc.

Topic – definition

My topic is to sensitize all the genders towards men for a bit because women have taken that place for far too long. Also, through this topic, I want to know men's perspective of the society and their view in general by asking them directly, without holding any previously accepted prejudice.

Research Design – Questions and research and plan

Below are a set of 13 questions asked only to men above 18 years of age to collect accurate data regarding the present condition of men, what pressurizes them the most and what changes do they need in the society.

These questions are answered by 70 men between 18-30 years of age and are analysed to decide the recommendations to be offered by this paper.

1. On a scale of 1-10, how do you rate the current overall status of women? (1 – least favourable)
2. What do you feel about women taking up major corporate roles?
 - a. Only men are fit for the job
 - b. It's absolutely amazing
 - c. Depends upon one's calibre
 - d. I don't care
3. What's most suffocating about being 'the man'?
 - a. Earning for the family
 - b. Always have to be the brave one
 - c. Losing your rights on being emotional
 - d. All of the above
 - e. None of the above
4. Are you content with the current gender roles of the society?
 - a. Yes

- b. No
- c. Don't know
- d. Doesn't matter
- 5. Does sharing work load at home makes you feel less of a man?
 - a. Yes
 - b. No
 - c. Can't decide
 - d. Maybe
- 6. Should women be treated as equals? Specify with a one-line-reason
- 7. Do you feel appreciated enough for what you're doing for your partner/ family/ girlfriend/ female friends?
 - a. Yes
 - b. No
 - c. Somewhat
- 8. Is it more comfortable to be a woman than a man?
 - a. Yes
 - b. No
 - c. Both the gender roles are challenging
- 9. On a scale of 1-10, how stressed are you? (1 – least stressed)
- 10. Which one of the following creates greater mental pressure?
 - a. Work life balance
 - b. Setting up a career
 - c. Gender roles carved by family and society
 - d. None of the above
- 11. Would you like to take up the role of a home maker?
 - a. Yes
 - b. No
 - c. Depends upon the situation
 - d. Never
- 12. How would you rate the current criteria for being a man?
 - a. Poor
 - b. Appropriate
 - c. Satisfactory
 - d. Should be changed ASAP
- 13. Please mention your name, age and one gender role you'd completely eradicate from the society.

Hypothesis

Since we are at verge of accepting and promoting gender equality, it's high time that both sides of the coin are evaluated. Hence, there are certain prejudices and duties associated with the word 'man' in our society. For eg, being brave in every situation (manning up), never shed a drop of tear, fall in love but never show it way too much, make your woman happy by treating her and buying gifts, household chores and childcare are not men's job, take care of the family financially and make final decisions, etc.

Patriarchy prevails in the society and women have only a little say about all the matters of importance; be it home, work place or any other major decision.

Women are weaker section of the society

Men ought to do all the 'tough tasks' and women must take care of the household chores

Sex and gender are the same

Type of research – Based on Hypothesis

Qualitative as well as quantitative

The research is conducted quantitatively based on qualitative values. Questions are asked to men to extract information of their current scenario, what they feel about women, how they want to be treated and what they want to completely eradicate from the society.

The questions are asked to 70 men to gain accurate information on all the above mentioned criteria.

Sampling

Male respondents above the age of 18 years

Data collection – Primary and secondary

Primary – all the survey answers

1. On a scale of 1-10, how do you rate the current overall status of women? (1 – least favourable)
 - Maximum respondents (26.7%) feel that the current overall status of women both in urban and rural set up is between 6 to 7 on a scale of 1-10, i.e. the status of women are more than average conditions.
2. What do you feel about women taking up major corporate roles?
 - a. Only men are fit for the job
 - b. It's absolutely amazing
 - c. Depends upon one's calibre
 - d. I don't care
 - 60% of men think that it depends upon one's calibre while the rest 40% think that it's absolutely amazing that women take up major corporate responsibilities.
3. What's most suffocating about being 'the man'?
 - While 60% of the target audience feel that losing their emotional rights, being the brave one and earning for the family suffocates them the most, the rest 40% agree that neither of the above is big deal for them.
4. Are you content with the current gender roles of the society?
 - 53.3% males are not content with the current gender roles of the society.
5. Does sharing work load at home makes you feel less of a man?
 - 100% men believe that sharing work load at home doesn't make them less of a man.
6. Should women be treated as equals? Specify with a one-line-reason
 - 49% of the men believe that it's not women but everyone's right to be treated as equal to any other person.
 - 30% believe that women should be treated above men, while 21% believe that women should be treated as equals minus favourisms they get at times
7. Do you feel appreciated enough for what you're doing for your partner/ family/ girlfriend/ female friends?
 - Most of the respondents (46.7%) feel that they're appreciated enough by their family, while the rest of the respondent don't feel the same but are either used to it or somewhat content with their situation.
8. Is it more comfortable to be a woman than a man?
 - 87% of the men feel that both the gender roles are challenging.
9. On a scale of 1-10, how stressed are you? (1 – least stressed)
 - Maximum number of males (26.7%) is found to be more than commonly stressed while.
10. Which one of the following creates greater mental pressure?
 - Setting up a career adds up to the foremost (60%) cause of mental stress in men followed by gender roles(26.7%) and work life balance(13.3%)
11. Would you like to take up the role of a home maker?

- 71% of men would like to take up the job of a home maker depending upon the situation, while 20% would readily do so.
- How would you rate the current criteria for being a man?
- Maximum number of men believes that the criteria of being a man is satisfactory or appropriate, 26.7% still believe that it needs some changes.
- 12. Please mention your name, age and one gender role you'd completely eradicate from the society.
- There is wide variety of eradication men need from the society ranging from the concept of superiority among them to access their right to be emotional
- Secondary –
- Sex and gender are different
- Sex - Biological characteristic • Given and Natural • Immutable
- Gender - Social Construct • Created by Society and learnt • Changeable • Culture-Specific

Data analysis – Level of changes required towards men

From the responses received in the survey questions, we could see that an entire different perspective was added to our most commonly held prejudices some of them being:

- a. Men are emotional beings and they must have the right to shed tears
- b. Men don't feel less of a man when they are asked to do household chores
- c. Maximum stress among men are due to setting up a career, gender roles and work life balance that somewhere links to the expectations we currently hold for men.
- d. Most of the men would like to see women in higher corporate positions and they would prefer the best suitable candidate to take up the responsibility.
- e. Men would readily take up the role of a home maker if there need be, and few of them would readily take up the job.
- f. Men either want women to be treated as equals or above them.
- g. Men aren't appreciated enough for what they do for their family and partners but they are either used to or okay with it.
- h. Men believe that all the gender roles are challenging.

Conclusion

There might be a lot of counter questions of the above research and analysis but no one can deny the fact that we've been subject to prescribed gender rules that were framed at the time when the thought process, need, education and most importantly, jobs were nothing like it's today. Hence, it's high time that we redefine the age old gender roles or eradicate the concept entirely (which is possible in the long run).

We've come a long way in terms of women empowerment and proved our mettle by saving a lot of women from discrimination. It's now time that we look into the matter of gender sensitization even more closely and let all the genders stand by each other's side by addressing each other's problem and solving them.

This paper has closely examined the current scenario where the society goes wrong with men and fortunately a lot of them spoke up and shared their problems

Recommendation

Let age and mental abilities be the only difference among genders.

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LGBT COMMUNITY

Ms. Rupa Shikari.

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Introduction

LGBT or GLBT is an initial that stands for lesbian, gay, bisexual, and transgender. In use since the 1990s, the term is an adaptation of the initial LGB, which was used to replace the term gay in reference to the LGBT community beginning in the mid-to-late 1980s. Activists believed that the term gay community did not accurately represent all those to whom it referred.

Mumbai, the city of dreams is also home to a thriving LGBT community. It represents a sizeable chunk of the LGBT in India.

LGBT events in India

1) Color positive is a theatrical production house started by Savio Mascaren has based out of Mumbai that deals with the taboo around LGBTQIA community in India and worldwide. They are a motley bunch of independent professionals from different streams who share this belief and are dedicated to keeping narrating more stories and conversations around it.

Their first play “Color Positive” was screened as a part of Queer azaadi Mumbai pride month last year in January. The play color positive was about Fear, Love and Acceptance by breaking all stereotypes. It highlighted the struggles around homosexual relationships and the stigma around HIV positive individuals.

Ganga after being crowned Ms. Humsafar 2017, beautifully captured by Qgraphy

The play was appreciated by many, particularly their character Ganga who almost steered the direction of the play. Their second play “Jeena -To live” is a funny take on marriages especially when you realize there is something unique about the couples. Jeena received standing ovations and appreciations by the its viewers stating that Color Positive has raised the bench mark of plays in the LGBT community.

But Color Positive doesn’t seem to stop only at this. They have two more plays lined up for you and an LGBT India Model Hunt 2018 that appreciates and awards all the three genders. Mr. Gay, Ms. Lesbian and Mr. Transgender Model 2018.

2) Rainbow Voices Mumbai (India’s first LGBT choir) performed with London’s Pink Singers (Europe’s longest running LGBT choir) at the NCPA and their subsequent trip to sing with them at the London Pride, this year, Rainbow voices Mumbai has invited individual members from LGBT choirs across the world to join them in for their 2018 concert at the Mumbai Pride – ‘Mile Sur Mera Tumhara – Let Our Voices Unite’.

Rainbow Voices Mumbai– India’s first LGBT choir, sing songs of freedom, hope and struggle. The choir has members from North to the south, and east to west of India and have represented India at London Pride 2017 performing along with the Europe’s longest running LGBT choir- Pink Singers. The believe as faith can move mountains, music can move hearts. Becoming the voice of oppressed and sexual minorities in India they represent the true spirit of Diversity and inclusivity with love and acceptance.

Rainbow Voices Mumbai Founded by Vinodh Philip and Sibi Mathen in the summer of 2014, this choir aims at singing with harmonized voices, anthems, and songs that range from the classical to the modern. All LGBT events, charity concerts, and festivals gets this choir busy with practices. The group brings extremely talented singers to the forefront and gives them a platform to shine.

Rainbow Voices Mumbai made headlines all over the world when they joined the Pink singers an LGBT Choir based out of London to perform at the Pride in London. Ashish Pandya, one of the key members of the choir reflected upon the work of the choir in his words.

3) Yaariyan is all set for its biggest signature event “Gulabi Mela 2018”. Gulabi Mela is one of the most exciting events of Mumbai pride month and is eagerly awaited by the LGBTQ youth and this year will see the sixth installment of Gulabi Mela.

As the name suggests Gulabi Mela is a huge fair with various activities happening and this year it’s even bigger as it’s almost a full day event.

Pankh 2018 -The event starts with amazing movie screening organized by Umang LBT group. Some of the movies which will be screened include Flashback, Who can speak of men, that’s my boy, Red wali Dress, Chudala, Devi and Naked Wheels.

The movie screening will be followed by the actual fair with amazing stalls and activities such as – Clay modeling workshop ,Dream catcher making workshop ,Zumba workshop ,Same sex salsa workshop ,Paper bag making workshop, Pride flag workshop, Poster making ,Sanjeevani street play ,Game of Thrones Quiz ,Harry Potter Quiz, Flash mob ! Yeah this time for everyone at the event! ,QGraphy Photo Games ,Sing-along, Open Mic ,Meet and greet with Mr. Gay World India ,Pride Flag performance ,Performances- Dances, Skits ,Disco Evening

What’s even more exciting is that the master of ceremony will be none other than, arguably India’s first sexiest ever drag queen. Yes you guessed it right Rani-ko-he-noor

Review of Literature

Here are four issues LGBT activists and allies can — and should — address now that marriage equality has been achieved.

1. Violence

Lesbian, gay and transgender people, especially those of color, experience violence at disproportionately high rates compared to straight cisgender people. According to the FBI, bias against sexual orientation and gender identity accounted for more than 21 percent of hate crimes reported in 2013, with sexuality the second most common single-bias category following race. Moreover, the National Coalition of Anti-Violence Programs found that while transgender survivors and victims’ represented only 19 percent of anti-LGBT violence reported to the organization, transgender women of color accounted for 50 percent of homicide victims. Seven transgender women of color were murdered in the United States during January and February alone of this year; as the Southern Poverty Law Center has pointed out, that's nearly a murder a week.

2. Employment discrimination

A 2013 Pew Research Center survey found that 21 percent of the LGBT adults surveyed said their employer treated them unfairly because of their sexuality or gender identity. Another

report, authored the National Black Justice Coalition and other groups, found that nearly 50 percent of black LGBT people have experienced employment discrimination. Rates are significantly higher for transgender workers — some 90 percent of Trans people have reported experiencing on-the-job harassment or mistreatment, while 47 percent said they were fired, not hired or denied a promotion because of their gender identity, according to a national survey.

While 22 states have passed laws making job discrimination due to sexual orientation illegal — 19 also include gender identity — LGBT workers still lack federal protection. The Employment Non-Discrimination Act, or ENDA, has been introduced in nearly every Congress since 1994, but the hotly contested federal bill didn't make any headway until 2013, when the Senate for the first time passed the legislation. Still, it failed to make it to the president's desk.

3. Poverty

Research shows that anti-LGBT discrimination has harmful effects on LGBT workers' economic wellbeing, leading to high rates of unemployment, homelessness, poor health and food insecurity. Pew found that LGBT workers are more likely to earn less annually compared to the general U.S. population. And the transgender discrimination survey found that trans respondents are nearly four times more likely to earn below \$10,000 a year than the average American. A 2009 Williams Institute report also found that same-sex couples are two times more likely to live in poverty than different-sex couples, while single LGB adults are 1.2 times more likely to be poor than their straight counterparts.

4. Health care

Social and systematic discrimination, as well as inadequate health care access, contribute to health disparities for the LGBT community. According the Fenway Institute, LGBT people are more likely than straight people to report unmet health needs and have difficulty accessing care and obtaining insurance, which leads to higher rates of disease, chronic illness, drug use, mental illness and obesity among the population. These disparities are exacerbated for the transgender community. The Transgender Law Center found that, in the private market, the pervasiveness of gender identity discrimination in insurance, denial of insurance coverage and transgender-related health care exclusions keep transgender and gender non-conforming people from accessing medically necessary care such as mental health services, surgery and hormone therapy.

Today, homosexuality and queer identities may be acceptable to more Indian youths than ever before, but within the boundaries of family, home and school, acceptance of their sexuality and freedom to openly express their gender choices still remain a constant struggle for LGBT (lesbian, gay, bisexual, transgender) people.

In urban India, where social media and corporate initiatives have created increasing awareness of LGBT rights, the scenario looks more upbeat for gay men than for transgender people or lesbian women. While urban LGBT voices that are heard through several online and real-world platforms form an important part of LGBT activism, these expose only a small part of the diverse challenges faced by the community.

Far away from gay pride parades, meet-ups and heated discussions on Twitter, families in rural India have their own ways of dealing with LGBT individuals. In some parts, secret honor killings are planned so that the only way for a young gay man to survive is to run away in the cover of the night to some city, with no money or social support.

In other parts, lesbian women are subjected to family-sanctioned corrective rapes, which are often perpetrated by their own family members. Vyjayanti Vasanta Mogli, a trans woman LGBT activist and public policy scholar at Tata Institute of Social Sciences, Hyderabad, who has openly spoken about her abuse at school, says that lesbian women and trans men in rural areas end up at the bottom of the hierarchy when it comes to basic human rights within the unit of family and village.

She invokes B.R. Ambedkar when talking of the rural socioeconomic environment. “Ambedkar thought of the village as a unit of violence and that is most true for LGBT issues,” she says. “Village medics and babas often prescribe rape to cure lesbians of homosexuality. Refusal to marry brings more physical abuse. Stories of family acceptance that you see on TV and other media are more of an urban phenomenon.”

Even in educated urban India, suicides by lesbian women make headlines every year. It comes as no surprise then that a tribunal recently ruled that the only danger to lesbians in India is from their own families.

The consequences of coming out

A recent study found that one of the major factors that results in the stigmatization of LGBT people is parental reaction towards homosexuality. The study goes on to conclude that most LGBT people are acceptable to family only if they agree to behave like heterosexuals.

Prince Manvendra Singh Gohil, whose story of coming out has been well-documented in the media over the past several years, now heads several initiatives to help LGBT people, including the Lakshya Trust that works for HIV/Aids prevention in the LGBT community. He says LGBT people must not get carried away by what they see in the media.

“It was for no small reason that I was in the closet for 41 years,” he says. “I know of someone who got a sudden rush of inspiration from a TV programme and decided to come out to his family. It didn’t work. He lost his home, his job, everything. I always tell people to be fully aware of their own reality. Be financially prepared. Detach a bit from your family both emotionally and financially before you plan to take this step.”

Anwesh Sahoo, Mr. Gay India 2016, who came out to his family at the age of 16, has a different perspective: “I would not recommend waiting for the perfect time. Staying in the closet is a huge psychological burden. If you and your family have access to information, I suggest you do it whenever you feel strongly about your identity.”

Mogli, however, cautions about the widespread practice of family members forcing LGBT people to undergo “corrective” therapy. She was forced to stay at a psychiatric ward for several months after she came out. The experience has also shaped her deep distrust of the medical community.

“The psychiatric ward was like a prison complete with high walls and electric fence where I was treated like a criminal,” she recalls. “I was administered psychotic drugs which pushed me into depression and confusion. The doctor conducted torturous psychosexual experiments on me by forcing me to stay with other mentally ill women. She wanted to see how I reacted to their interaction and sexual advances. This same person has now changed her practice to make it easy for people to shop for therapies that are more in fashion now. I am not saying all doctors follow unethical practices, but LGBT people and their parents must know that there are doctors who follow trends just to adjust their current practices to what will get them more clients and money.”

Sakshi Juneja, founder of Gaysi, an online space for LGBT people, says one can never plan enough. “You don’t owe it to anyone to come out. So, I would say take your own time and come out to only those you are comfortable with. Financial and emotional stability are must-haves before you communicate with your family. At the end of the day, family members want nothing more than a safe and secure future for you, so it helps if you don’t come out in a state of emotional or financial breakdown.”

Parmesh Shahani, head of Godrej India Culture Lab and author of the book *Gay Bombay*, does not know a single person whose life turned for the worse after coming out, in the long term. “Though it is challenging, I am a strong advocate of people coming out. I know of so many families that have become much closer after people decided to come out. I would say seek help of a good resource group and an LGBT-friendly counsellor if you can. When you come out, you are only sharing who you are with others. You are not seeking their approval or acceptance. Be willing to give them the time they need to process, ask questions, and accept you.”

Redefining the family and its role

In a society bound by a rigid set of social and cultural norms that dictate the terms and conditions of education, career and marriage, the lack of family support can prove to be a big blow to the mental and physical health of LGBT people. Isolation and pressure to conform often lead to depression, thoughts of suicide and psychosomatic diseases. Many of them prefer to move to another city to stay away from the immense pressure to marry and start a family.

Families that accept their identities put many restrictions in the way they choose to dress and interact with their partners. In the absence of family support, online groups and social media have offered accessible alternatives to form a community outside of family. Platforms like Gaysi and Gaylaxy, and publishers like Queer Ink have helped carve out spaces for LGBT people to interact, share and collaborate.

Dhrubo Jyoti, journalist and LGBT activist, says social media offered him a semblance of belonging right from his teenage days. Through a fake Facebook profile, he met and interacted with other queer people and found an avenue to express his fears and desires.

Juneja was motivated to start Gaysi because she felt the lack of space where LGBT people could share their experiences. “I wanted to create a platform where we could connect, where we could share our life stories. When I first started Gaysi, there were hardly any avenues for lesbian women to interact and reach out to each other.”

Though the lack of parental support can potentially be debilitating, it doesn’t mean the sky has fallen, says Shahani. “I know many LGBT citizens who have formed alternative support groups, or family-like units, when their own families have been less supportive. Fortunately, in urban India, at least, we have strong LGBT associations and communities in most big cities, so people are never alone,” he says.

But access to safe online spaces and support groups does not always compensate for the vacuum created by disapproval from family. Gohil says in the absence of family support, many LGBT people decide to succumb to the pressure to marry. “Many lesbian women come to me with requests to find a gay man who would be ready to put up with this show of marriage. That way they don’t have to worry about coming out or sexual abuse while satisfying their family’s obsession with marriage.”

It is, according to Shahani, the fundamental responsibility of any parent to accept their children's identity. "You are not doing your child a favour by accepting her or him. You are just fulfilling your responsibility. By accepting your child you are also helping create a better society that values diversity and accepts the uniqueness of people as they are," he says.

"A queer person has multiple struggles in all aspects of life," says Jyoti. "Parents can make their children's lives much easier if they don't add to these struggles. The fundamental problem is that parents have a hard time accepting their children as sexual beings. So, any talk of sexuality and sexual or gender identity is thwarted and wrapped in shame. This is where the guilt and confusion begins. If children ask uncomfortable questions, most parents hush and silence them. Parents need to learn to listen and let their children open up about difficult issues."

Popular TV shows such as *Satyamev Jayate* and *The Tara Sharma Show* have helped raise awareness among parents about LGBT issues. Jyoti says some of his friends simply asked their parents to watch the episode of *Satyamev Jayate* that focused on alternate sexualities instead of trying to explain everything on their own.

Sahoo says TV helped him through days when he was too young to understand all that he was going through. In the absence of open communication with his family, his role models included characters from *Modern Family* and actor Jim Parsons (who plays Sheldon Cooper in *The Big Bang Theory*). He adds that TV has the biggest reach when it comes to influencing both the elder and younger generations. "My interview with ETV Oriya, a regional channel, reached out to more people than anything I have ever presented or posted on social media or elsewhere. TV wins hands down in its reach."

Jyoti recollects being inspired by appearances of filmmaker Rituparno Ghosh on TV. "On a particular episode of a talk show, he held a long conversation with a person who had repeatedly mocked him about his mannerisms. Through the conversation, he made the person understand that though he could take all the mockery, there were other people with similar identities who could be deeply affected by such behaviour. That episode made a lasting impression on me. So yes, in addition to being a point of connection and inspiration, TV has the potential to affect attitudes across generations."

Considering TV and movies are accessible to even rural populations where social media has not yet penetrated, these could prove to be the most effective tools in redefining the roles and attitudes of families through programmes and stories that not only educate and enlighten but also relay LGBT experiences in authentic and varied voices.

Working with Gen Next

It is an encouraging sign that schools and colleges have begun to take up institutionally approved LGBT activism. Rohit Revi, one of the founders of *Orenda*, the gender and sexuality club at IIT Gandhinagar, says without LGBT activism in educational institutions, LGBT issues largely remain "untalkaboutable".

"Our broad agenda is to make LGBT students and their struggles visible. Invisibility is the first and biggest challenge that we need to take up," he says.

Though, theoretically, most educated citizens support alternative sexualities and gender identities, when it comes to day-to-day behaviour, there is an urgent need to change the ground reality. "Bridging the gap between academic knowledge and everyday experience means we need people to question stereotypes. Say, for example, the rampant telling of homophobic jokes. We need people to pause and ask what's so funny about such an

oppressive take. We need our allies to point out that such behaviour costs us our freedom and dignity. Creating a critical mass of such an aware group is an important part of on-campus activism,” says Revi.

Juneja finds today’s youth open to listening and accepting alternative identities. She shares a recent experience where Gaysi conducted podcasts about bullying of LGBT people at school: “We got an overwhelming response. When I see students open up about such deeply personal issues, I know that change is taking root.”

However, Mogli is vocal about going deeper into investigating how schools can play a more robust role in supporting LGBT issues. “Currently, our educational model is based on obedience to authority and unquestioned following of rules and regulations. This must change. We have to encourage our children to question and learn from debate. Children must be taught about their basic human rights and the tools available to protect those rights,” she says.

“Secondly, they must know about legal frameworks and options to challenge these frameworks. I am not talking of heavy legalese but simple legal concepts,” she says.

She adds that asking young people to take individual responsibility without talking of systemic change is futile. “You can’t say you are responsible for your life so you should work positively towards your own freedom of expression. We need to talk about Section 377. We need to talk about the new transgender bill, which the vast majority of transgender people find unacceptable. Families and individuals cannot change much as long as the system supports oppression of LGBT rights.”

Gohil sums up the hope of the LGBT community when he says that once educational institutions become their allies throughout the country, future generations will have a better chance of living up to the ideals of equality.

“What better way than to prepare the future leaders of our country to believe in LGBT rights. Each time a school or college decides to participate in LGBT activism, we come closer to bridging the gap between reality and a truly inclusive society,” he says.

Overcoming Stigma

LGBT individuals who are dealing with mental health conditions like depression may have to contend with even more stigma because of discrimination or misunderstandings related to their sexual orientation. Having to deal with the additional stigma can worsen mental health conditions. Here are some tips for overcoming stigma:

- Surround yourself with supportive people. Check to see if your campus has groups for LGBT students. It’s a great way to find people who can relate to what you’re going through.
- Seek help. If you’re experiencing sadness, anxiety or stress that is interfering with your ability to get things done and live a fulfilling life, make an appointment with a mental health counsellor on campus. It’s the first step toward feeling better.
- Remember it has nothing to do with you. Society creates and perpetuates stigma about many groups. Remember that others’ reactions to your sexual identity or orientation are not your fault, and say nothing about the person you are.

- Join an advocacy group. To further fight stigma, it might help you to participate in a mental health or LGBT advocacy group on campus.

Helping Your Friend

If you have a friend who's told you about their sexual orientation and/or emotional health struggles, there are various ways you can support them. Here are some suggestions.

- Listen and empathize. You might experience a variety of emotions — like confusion, surprise and sadness —when finding out about a friend's sexual orientation or emotional health issues. This is to be expected. They are normal responses. When talking to them, don't interrupt and remain open to what they're saying. Avoid judging them, and try to put yourself in their shoes.
- Get educated. Learn more about mental illness and the concerns that LGBT individuals might have. This helps you better understand what your friend is going through and know how to help them.
- Challenge the stigma. Try not to make derogatory comments about LGBT individuals. Even jokes just further stereotypes and stigma. And speak up when others make comments or jokes.

Every year in the month of February, thousands of people gather and celebrate LGBT pride by rallying on the streets and hoping for society to accept them in every state of the India. The LGBT community faces a lot of problems. The main problem is acceptance from people outside the community.

The 'LGBT' acronym stands for lesbian, gay, bisexual, and transgender. A lesbian is a woman attracted to another woman. Gay is used to denote men who are attracted to other men. Bisexual means that a person is attracted to more than one gender. A transgender person is someone whose gender identity differs from the one they were assigned at birth.

People in the LGBT community are fighting for equal rights and acceptance. Trans people, especially, face a lot of difficulty in finding acceptance. People in the LGBT community are looked down upon all the time. This is a major issue because discrimination against the LGBT community is highly prevalent. People's prejudices lead them to think that LGBT people are odd and very different.

Today, homosexuality and queer identities may be acceptable to more Indian youths than ever before but within the boundaries of families, homes and schools, acceptance still remains a constant struggle for LGBT people. I have heard of people coming out of the closet and declaring to their families that they are not the person their family expected them to be.

Yes, we're a part of a world where LGBT people are afraid to come out to their parents. There are some who disclosed their identity and were accepted by people, there are others living dual lives and waiting for the right moment to be able to talk about the issue.

If someone has to live while hiding integral aspects of themselves, then one is as good as dead and nobody talks about the dead people. Many countries have legalised same sex marriage because they understand the need of having the freedom to love and the freedom to marry whoever you want. Everyone has the right to marriage since marriage is all about love and not gender.

Every year, a huge number of LGBT people face huge issues related to violence, unemployment, discrimination, poverty and lack of healthcare. Prejudiced people have issues

with the way people from the LGBT community lead their lives. These people, I believe, are being immature.

There are still many places in India where people are not aware of what LGBT stands for, because they think those who are gay are not allowed to be a part of the family.

We will consider this country to be free when society no longer differentiates in its treatment of people who may be lesbian, gay, bisexual, transgender, cisgender or straight.

Define your topic

What is LGBTQ? People often use LGBTQ to mean all of the communities included in the “LGBTQQIAA”: Lesbian Gay Bisexual Transgender Transsexual Two-spirited Queer Questioning Intersex Asexual Ally.

+ Pansexual + Agender + Gender Queer + Bigender + Gender Variant + Pangender

LGBTQ is the more commonly used term in the community; possibly because it is more user friendly! You may also hear the terms “Queer Community” or “Rainbow Community” used to describe LGBTQ+ people.

Lesbian:- A lesbian is a female homosexual: a female who experiences romantic love or sexual attraction to other females.

Gay:- Gay is a term that primarily refers to a homosexual person or the trait of being homosexual. Gay is often used to describe homosexual males but lesbians may also be referred to as gay.

Bisexual:- Bisexuality is romantic attraction, sexual attraction or sexual behavior toward both males and females, or romantic or sexual attraction to people of any sex or gender identity.

Transgender:- Transgender is an umbrella term for people whose gender identity differs from what is typically associated with the sex they were assigned at birth. It is sometimes abbreviated to trans.

Transsexual:- experience a gender identity inconsistent or not culturally associated with the sex they were assigned at birth.

Two-Spirited:- Two-Spirited is a modern umbrella term used by some indigenous North Americans to describe gender-variant individuals in their communities, specifically people within indigenous communities who are seen as having both male and female spirits within them.

Queer:- Queer is an umbrella term for sexual and gender minorities that are not heterosexual or cisgender. Queer was originally used pejoratively against those with same-sex desires but, beginning in the late-1980s, queer scholars and activists began to reclaim the word.

Questioning:- The questioning of one’s gender, sexual identity, sexual orientation, or all three is a process of exploration by people who may be unsure, still exploring, and concerned about applying a social label to themselves for various reasons.

Intersex:- Intersex is a variation in sex characteristics including chromosomes, gonads, or genitals that do not allow an individual to be distinctly identified as male or female.

Asexual:- Asexuality (or nonsexuality) is the lack of sexual attraction to anyone, or low or absent interest in sexual activity. It may be considered the lack of a sexual orientation, or one of the variations thereof, alongside heterosexuality, homosexuality, and bisexuality.

Ally:- An Ally is a person who considers themselves a friend to the LGBTQ+ community.

Pansexual:- Pansexuality, or omnisexuality, is sexual attraction, romantic love, or emotional attraction toward people of any sex or gender identity. Pansexual people may refer to themselves as gender-blind, asserting that gender and sex are insignificant or irrelevant in determining whether they will be sexually attracted to others.

Agender:- Agender people, also called genderless, genderfree, non-gendered, or ungendered people are those who identify as having no gender or being without any gender identity. This category includes a very broad range of identities which do not conform to traditional gender norms.

Gender Queer:- Gender Queer is an umbrella term for gender identities that are not exclusively masculine or feminine—identities which are thus outside of the gender binary and cisnormativity.

Bigender:- Bigender is a gender identity where the person moves between feminine and masculine gender identities and behaviours, possibly depending on context. Some bigender individuals express two distinct “female” and “male” personas, feminine and masculine respectively; others find that they identify as two genders simultaneously.

Gender Variant:- Gender variance, or gender nonconformity, is behaviour or gender expression by an individual that does not match masculine and feminine gender norms. People who exhibit gender variance may be called gender variant, gender non-conforming, gender diverse or gender atypical, and may be transgender, or otherwise variant in their gender expression. Some intersex people may also exhibit gender variance.

Pangender:- Pangender people are those who feel they identify as all genders. The term has a great deal of overlap with gender queer. Because of its all-encompassing nature, presentation and pronoun usage varies between different people who identify as pangender.

LGBT or GLBT is an initialism that stands for lesbian, gay, bisexual, and transgender. In use since the 1990s, the term is an adaptation of the initialism LGB, which was used to replace the term gay in reference to the LGBT community beginning in the mid-to-late 1980s.

Why are they considered abnormal? If evolution is how humankind got here, then how did the tendency for homosexuality survive genetically since it does not produce offspring? It would seem that what is normal, evolutionarily speaking, would be that which produces offspring--not that which does not. After all, haven't we evolved over millions of years and billions of generations of biological life forms such that genes that produce survivability are removed from the population? So, from this perspective how could homosexuality be considered normal? In fact, evolutionarily speaking, homosexuality would be abnormal; and it would have to be a learned behavior. So, whenever anyone says that homosexuality is normal, it becomes obvious that the standard of normality either doesn't exist or when they try to cite one that it works against them. There is no fixed definition of normal. What one person considers perfectly normal might be found to be extremely abnormal in another city, culture, country, by a different group of people, or in a different era. For instance, 50 years ago, girls pursuing higher education was not considered entirely normal in many cultures, but in 2017 it is perfectly normal for girls to be high school graduates or even be a PhD.

Research Design

The research design is a conceptual framework within which research is conducted. Through this Research, it will also be helpful to identify the present mindsets in the present scenario,

with the help of sampling method and further analyses in order to understand what people understand by the term of LGBTQ community and accepting or rejecting the changes or being in favor of this community in our society.

Hypothesis

They are also humans, so what if they are homosexuals. Every human being has their personal choice of loving a person for that you don't need any one's permission.

Type of Research

Primary by reading newspaper articles to get more knowledge on this topic.

Secondary – Information was collected through the internet.

This research is an exploratory research. The main focus of this research is on finding ideas and insights. The Exploratory research is flexible for providing opportunity to consider different aspects of the problem and gain knowledge.

Sampling

7 LGBT Issues That Matter More Than Marriage

LGBT rights are about more than marriage. LGBT justice should be about empowering all queer people everywhere, which probably won't happen just because people can legally marry people of the same gender.

There are some queer activists who envision a movement for justice that goes beyond marriage. Some folks think we should get rid of marriage altogether, while others think that mainstream LGBT organizations should shift their focus to other issues.

1. Queer and Trans* Youth Homelessness

40% of homeless youth identify as LGBT. 68% of those kids were kicked out of their families and homes because of their sexual orientation and/or gender identity, and 54% reported being survivors of abuse from their families. These experiences leave these young people particularly vulnerable to mental and physical health issues, and lead to unfair criminalization of queer and trans* youth. 40% of homeless youth identify as LGBT. 68% of those kids were kicked out of their families and homes because of their sexual orientation and/or gender identity, and 54% reported being survivors of abuse from their families. These experiences leave these young people particularly vulnerable to mental and physical health issues, and lead to unfair criminalization of queer and trans* youth.

2. Violence Against Queer and Trans* People

There were 2,000 incidents of anti-LGBT hate violence in 2012. In the past few months, we've seen the murder of Islan Nettles (a trans* woman) and the shooting of Mark Carson (a gay man). In May, there were at least 7 anti-LGBT attacks in New York City alone.

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3. Racial Justice

Many of the issues facing the general LGBT population are even worse for people of color. For example, LGBT people of color are almost twice as likely to experience physical

violence, and 73.1% of all anti-LGBTQ homicide victims in 2012 were people of color. Islan Nettles and Mark Carson, the two victims of anti-queer violence this summer, were people of color. Violence is just one issue that is compounded by racial injustice — you can find racism at the root of every other issue on this list. Racial justice, or “the systematic fair treatment of people of all races, resulting in equal opportunities and outcomes for all,” is not specific to LGBT people, but true justice for LGBT people can’t be achieved if not all of us are liberated.

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4. Immigrant Justice

An estimated 2.7% of our nation’s undocumented immigrants identify as LGBT. In fact, undocumented queer youth have been integral to building the immigration movement. Queer folks who are immigrants have multiple layers of experience living between literal and figurative borders, and can help us all dream beyond the current limitations of our immigration system. Additionally, the deportation and detention process for migrants is particularly pernicious for LGBT folks, who are often the subjects of harassment and abuse. A recent report from the National Center for Transgender Equality highlights the issues faced by trans* migrants in particular.

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5. Health

There exist significant disparities in health between heterosexual and LGBT people. The Center for American Progress identified 14 health disparities between straight and LGBT adults in 2009. For example, 82% of heterosexual adults had health insurance, while only 77% of LGB adults, and 57% of transgender adults, had health insurance. Similarly, 83% of heterosexual adults reported excellent or very good health, compared to only 77% of LGB adults and 67% of transgender adults. The expansion of access to health care in the U.S. should be a priority of the LGBT movement, beyond accessing a spouse’s medical plan through legalized marriage.

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heterosexual adults reported excellent or very good health, compared to only 77% of LGB adults and 67% of transgender adults. The expansion of access to health care in the U.S. should be a priority of the LGBT movement, beyond accessing a spouse's medical plan through legalized marriage.

6. Economic Justice

Despite the popular images of wealthy LGB celebrities, many queer and trans* people are low-income. Employment discrimination, lack of health insurance, homelessness, and other factors make LGBT people particularly vulnerable to the impact of economic inequality. Gay and lesbian families (especially the latter) are significantly more likely to be living below the poverty line than heterosexual married families, and children in gay and lesbian households are twice as likely to live in poverty as compared to children in homes with heterosexual parents. And given the legacy of racism in the U.S., the statistics are even worse for LGBT people of color.

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7. Trans* Justice

Empowerment of trans* people must be central to the movement for LGBT justice. Many trans* people live in extreme poverty, and are almost four times more likely than heterosexual and LGB people to have a household income of less than \$10,000 per year. 41% of trans* people have attempted suicide, compared to 1.6% of the general population. Trans* people are consistently abused, discriminated against, harassed, and assaulted. Too often, the "T" gets excluded from LGBT initiatives and campaigns. We have to realize that we can't have LGBT/queer justice without trans* justice.

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These are only a few issues that deserve some attention. And it's important to note that there are already incredible organizations focusing on these issues, such as the TGI Justice Project, Queers for Economic Justice, and Sylvia Rivera Law Project, just to name a few. But most of these organizations are small and under resourced. The most funding for the LGBT movement goes to big groups like the Human Rights Campaign, who have a history of excluding trans* people from their work. It's time that the organizations and leaders who set the agenda for the mainstream LGBT movement start prioritizing the empowerment of the most marginalized LGBT and queer people, like trans* folks, people of color, and individuals living in the South, Southwest, and Midwest.

Conclusion

Conclusion 1: Additional data are required to determine if lesbians may be at higher risk for certain health problems. Further research is needed to determine the absolute and relative magnitudes of such risk and to better understand the risk and protective factors that influence lesbian health.

Conclusion 2: There are significant barriers to conducting research on lesbian health, including lack of funding, which have limited the development of more sophisticated studies, data analyses, and the publication of results.

Conclusion 3: Research on lesbian health, especially the development of more sophisticated methodologies to conduct such research, will help advance scientific knowledge that is also of benefit to other population subgroups, including rare or hard-to-identify population subgroups and women in general.

Definitions of lesbian samples in research studies have varied widely along the multiple dimensions of sexual orientation: sexual identity, sexual behavior, and attraction or desire. Only in some cases are definitions conceptualized based on the goals of a particular study. Population-based data are needed to better understand these dimensions of sexual orientation and the interrelationships among them.

Lesbians are a very diverse group, varying along dimensions of sexual orientation and in terms of demographic characteristics such as socioeconomic status, race and ethnicity, culture, religious background, and age. Population-based "baseline" studies are needed to better understand the characteristics of the population and how these characteristics interrelate with health status. Studies are especially needed to better understand the developmental course of lesbians across the life span. In particular, research is needed on the impact of stigma on lesbians across the life span, especially among different racial and ethnic groups and a range of socioeconomic classes. International and cross-cultural studies may also be helpful for increasing understanding of the interrelationships among these factors and their impact on lesbian health. Because the field of lesbian health research is still relatively undeveloped, studies are needed that use qualitative research methods, such as ethnographies and focus groups, to increase understanding of the diversity and distinct subgroupings and behaviors of the population.

Research Priority 3: Research is needed to identify possible barriers to access to mental and physical health care services for lesbians and ways to increase their access to these services.

It is commonly believed in the lesbian community that lesbians fail to access traditional health services at the same levels as other women, although population-based data are not available to determine the degree to which this problem exists. Nonetheless, the committee did identify a number of barriers to access to mental and physical health care services for lesbians. These include structural barriers, such as the potential impact of managed care and the lack of legal recognition of relationship partners; financial barriers, which have an impact on access to health insurance coverage; and personal and cultural barriers, including attitudes of health care providers and the lack of cultural competency among providers for addressing the needs of lesbian clients. Increased understanding of the barriers to health care for lesbians can provide useful information for understanding and improving access for other underserved groups as well.

In addition to the general conclusions and research priorities, the committee makes eight recommendations for improving the knowledge base on lesbian health.

Recommendations

Recommendation 1: Public and private funding to support research on lesbian health needs to be increased in order to enhance knowledge about risks to health and protective factors, to improve methodologies for gathering information about lesbian health, to increase understanding of the diversity of the lesbian population, and to improve lesbians' access to mental and physical health care services.

A long-term federal funding commitment to lesbian health research is needed that is responsive to the ongoing needs of the lesbian population. Foundations and other government entities are also urged to fund research on lesbian health.

Recommendation 2: Methodological research needs to be funded and conducted to improve measurement of the various dimensions of lesbian sexual orientation.

Methodological research is needed to improve and refine the methods available to study lesbian health. The committee recommends that methodological research be funded and conducted to improve measurement of the various dimensions of lesbian orientation: identity, behavior, and attraction, including women of different racial and ethnic groups, social classes, ages and birth cohorts, religious backgrounds, and geographical areas. Although existing questions on surveys are adequate for many research purposes, further work is needed to assess and improve their validity. Methodological research is also needed on the feasibility of using different sampling techniques, by themselves or in combination, for rare or hard-to-identify populations, to obtain a probability sample of the lesbian population.

Funding is also needed for start-up studies on lesbian health, supplements to ongoing studies to include and analyze responses to questions regarding lesbian health, secondary analyses of existing data, and conferences focusing on methodological and ethical issues in lesbian health research.

Furthermore, the committee takes note of the fact that a disproportionate amount of work in this area has focused on lesbians with ties to lesbian community organizations and events. An unknown, but possibly sizable, number of lesbians do not have such ties to organizations and so are routinely missed in such studies. Thus, research is needed to determine whether question wording and other techniques have to be changed to improve accurate disclosure among other social groups of lesbians. Efforts to measure reporting error should include standard quantitative and qualitative techniques, as well as techniques developed especially for this purpose. The use of ethnographic techniques to ascertain limits to validity may be especially useful.

Research should be funded and conducted to determine the best ways to ask questions about lesbian orientation, including the use of alternative wording and innovative technologies so as to obtain maximum disclosure. Such research should assess and measure the extent to which wordings appropriate for certain social groupings (e.g., women of specific racial or ethnic groups, social class, or regional groups) may be less appropriate for other groupings. This will allow investigators to minimize underreporting of lesbian status and also minimize biased estimates of the proportion of lesbians in different social groups.

Recommendation 3: Researchers should routinely consider including questions about sexual orientation on data collection forms in relevant studies in the behavioral and biomedical sciences to capture the full range of female experience and to increase knowledge about associations between sexual orientation and health status.

Current methodologies allow collection of information on sexual orientation with sufficient precision to discover important relationships. Further, such questions have been used successfully in a number of research areas with different populations. For example, a question on sexual identity was included in the Nurses' Health Study II, a large national cohort study, without apparent loss of participation. Identity was the focus in this study because it was believed that sexual identity and social relationships, rather than sexual behavior, were more likely to be determinants of breast cancer and other core concerns of the study.

The committee recommends that consideration be given to including questions about sexual identity, behavior, and attraction or desire in ongoing and future federal studies. These would include, for example, studies in which an association between sexual orientation and health can be hypothesized or in which discrimination based on sexual orientation may result in differential access to health care services. As appropriate, multiple dimensions of sexual orientation should be assessed whenever possible. Further, the rationale for including each question should be addressed in the study. These studies include, but are by no means limited to, the National Health and Nutrition Examination Survey, the National Household Survey on Drug Abuse, the National Survey of Family Growth, the American Community Survey, and the Youth Risk Behavior Survey. Pilot studies are recommended to test the feasibility of including these questions, with careful attention given to protecting confidentiality and assessing response bias and its impact on disclosure.

The committee recommends that researchers submitting proposals for federally funded research, whether unsolicited R01s, responses to Program Announcements, or responses to Requests for Proposals, routinely evaluate whether they should include sexual orientation questions in their protocols, just as they would other sociodemographic variables. The National Institutes of Health (NIH) review groups should be encouraged to consider whether or not sexual orientation should be assessed in proposed studies, and recommend inclusion of this data field when it would strengthen the value of the results.

Recommendation 4: Researchers studying lesbian health should consider the full range of racial, ethnic, and socioeconomic diversity found among lesbians when designing studies on lesbian health; strive to include members of the lesbian study population under study in the development and conduct of research; and give special attention to protecting the confidentiality and privacy of the study population.

There are a number of important considerations for conducting research on lesbian health. Because there are wide social and cultural differences in the health-related stressors, risks, and protective factors to which lesbians are exposed in different social and cultural milieus, the committee recommends that studies of lesbian health be funded that include the full range of variation in race and ethnicity, social class, age, and socioeconomic status.

Particularly given the lack of knowledge about lesbian health issues, the committee believes that it is imperative that researchers strive to involve members of the lesbian population being studied in the development and conduct of research on lesbian health. This is particularly important for identifying lesbians to include in research samples and for securing their participation. Involvement of the target population may take many forms and may occur at various stages of the research process, including the interpretation of research results. The committee further urges researchers to disseminate the results of their research studies to research participants.

The committee also recommends that special attention be given to ensure both confidentiality and the protection of human subjects in lesbian health research. This could be accomplished

through a variety of mechanisms, including highlighting the unique ethical and research considerations in lesbian research to researchers and members of institutional review boards.

Recommendation 5: A large-scale probability survey should be funded to determine the range of expression of sexual orientation among all women and the prevalence of various risk and protective factors for health, by sexual orientation.

To date no large-scale probability studies on health have been conducted that collect information on sexual orientation. Conducting such a study would greatly increase knowledge about and understanding of sexual orientation in women, and improve understanding of the relationships among the dimensions of sexual orientation and health status and health behaviors.

Recommendation 6: Conferences should be held on an ongoing basis to disseminate information about the conduct and results of research on lesbian health, including the protection of human subjects.

The committee recommends that NIH and the Centers for Disease Control and Prevention (CDC) support periodic multidisciplinary conferences on lesbian health research methods and results. The first of these conferences should take place within the next two years, with subsequent meetings to take place on a regular basis. A model for such a conference is provided by the Conferences on Health Survey Methods at which researchers are convened to discuss the state of the art in a particular area of survey methodology. These conferences, which are convened periodically when the need arises for discussion of particular issues, have the objective of improving the quality of health survey data and enhancing their value and use by policy makers responsible for shaping health practice, policy, and programs (National Center for Health Statistics, 1996).

Given that the field of lesbian health research is still in its infancy and many researchers and members of institutional review boards are not aware of the ethical issues that should be considered in the conduct of research on lesbian health, the committee further urges that the NIH, in collaboration with the CDC, sponsor a conference on the ethical issues involved in conducting research on lesbian health, including issues related to privacy and confidentiality, future use of data, recruitment of subjects, and informed consent. This conference would be designed to inform members of institutional review boards, researchers, and members of federal review panels and should involve representatives from the lesbian community. One suggested mechanism for disseminating this information is through the National Human Subjects Protections Education Workshop Program conducted by the NIH Office of Protection from Research Risks. The committee encourages that the ethical issues involved in conducting research with lesbians be included as a topic for these workshops, which are held periodically at universities across the country.

Recommendation 7: Federal agencies, including the National Institutes of Health and the Centers for Disease Control and Prevention, foundations, health professional associations, and academic institutions, should develop and support mechanisms for broadly disseminating information about lesbian health to health care providers, researchers, and the public.

The committee recommends that mechanisms be developed to disseminate knowledge and state-of-the-art methodological strategies for designing and implementing lesbian health studies to researchers and students in academic and nonacademic research institutions and community settings.

The committee recommends the funding of a clearinghouse for research on lesbian health to make both published and unpublished research (e.g., conference papers) available to researchers and the public, including lesbian organizations. The committee further recommends that the clearinghouse make this information available via the World Wide Web as well as other means. The committee also recommends that health and mental health professional organizations feature discussions of lesbian health and the conduct of lesbian health research at their annual meetings. The committee notes that many of these organizations already have committees, caucuses, or divisions that focus on lesbian, gay, or bisexual issues.

Training programs on lesbian health and the special issues involved in working with lesbians should be implemented across a wide range of providers, including pediatricians, psychologists, substance abuse counselors and other treatment staff, general practitioners, obstetricians and gynecologists, psychiatrists, and social workers. The committee recommends that curricula be developed and implemented to train health care providers in offering guidance regarding sexuality, including homosexuality, to adolescents and their families.

Recommendation 8: The committee encourages development of strategies to train researchers in conducting lesbian health research at both the predoctoral and the postdoctoral levels. Surveys of lesbians in academic settings and of graduate students indicate that individuals interested in conducting research on issues affecting lesbians face numerous barriers. In addition to the personal stigma sometimes experienced, it is difficult to find mentors or sponsors for research and to secure the funding support needed. The availability of training funds would increase the ability of young researchers to pursue careers in lesbian health research and would enhance their skills in managing the challenges of conducting this research.

A variety of strategies might be used to increase training opportunities for lesbian health researchers—for example, including lesbian health in the scope of pre- and postdoctoral programs in all health professions. NIH institutes could consider targeting training grants on lesbian health or including lesbian research in the scope of existing training grants. Further, foundations and academic institutions should consider providing training support in this area.

NIRBHAYA RAPE CASE AND ROLE OF SOCIAL MEDIA

Mr. Lav Sheth.

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Introduction:-

Rape is something that has been in the news, online, and in the media quite regularly in recent times, but what is rape? Rape is a physical assault and results in physical and even psychological damage to the victim. Media is a big influence in this age of technology. There is no city in India which can be considered to be safe for female. Eve teasing is a huge issue in many metropolitan cities of India. It depicts incidents of public sexual harassment, street harassment or molestation of women by men. Rape can happen to any female anywhere in India. We live in a patriarchal Society .where social rules are customized according to male Either in wearing the clothes or any other Activity .Let's take a small example if a Girl wear shorts she is considered to be ill- mannered. My question is that how can you judge a girl by her clothing? The passé mentality of Indian has been a reason for the increasing number of rapes in India .Our mentality is so accustomed that women are made only for work inside house .This mentality factor can be seen in some states like UP, Haryana, Rajasthan where, 'Khap Panchayat' exists.

Review of Literature:-

What good is a country that inherits an individual with democracy as their birth right, yet fails to let them have it at the time of its use? In a country that is plagued by deceit and tyranny, justice is hardly seen meeting the wronged and punishing the guilty. Due to this women are easily suppressed and harassed, making them emotionally and physically fragile. In a country like this, a woman has to be courageous enough to take a stand for her rights against oppression, chauvinism, slavery and most commonly and importantly, rape.

Everyday newspapers and television report various rape cases. Most of them differ from one another by their degree of brutality and relentlessness, except few similarities such as leaving the victim to feel despair and traumatized, experience agonizing pain, both emotionally and physically and be made an act of shame for the victim's family. Rape not only means abuse to a woman's body, but also to her respect and livelihood in the society and a threat to her overall character.

What follows rape is emotional and psychological distress that might get stimulated at the drop of a hat by stereotypical comments that include blaming the victim for wearing inappropriate clothes and staying out in public for too long till too late. It's the hypocritical and patriarchic mindset that sees woman at fault and defends men for being innocent. Ever heard of man getting raped by a woman? Aren't women humans? Don't they desire sexual pleasure? But the real question is that do they perform forced intercourse on man for their sexual satisfaction? If it sounds absurd, that's because it's never happened. And that is because women are much stronger and in control of themselves than men are.

Definition:-

Rape has been defined as, “Unlawful sexual activity and usually sexual intercourse carried out forcibly or under threat of injury against the will usually of a female or with a person who is beneath a certain age or incapable of valid consent.”

Unlawful sexual intercourse or any other sexual penetration of the vagina, anus or mouth of another person, with or without force, by a sex organ, other body part or a foreign object without the consent of the victim.

Research Design:-

Research on my given topic has been extensively done with the help and guidance of family members, friends and teachers. Research carried out on a personal level includes conversations with rape victims and close witnesses who had been approached for sharing their experience on rape and how society's mindset towards them changed their lives post rape.

Research Questions:-

What is rape?

How frequently does it happen and to what age groups?

In what parts of the society do most number of rapes take place and how?

What are the possible reasons for rape?

How is rape conceived in our society and how does it put the victim at fault than the culprit?

In socially backward class and rural areas where any means of sexual activity are strongly condemned, be it rape, why is it that women are subjected to only more harassment instead of men or the culprits?

Who should be blamed for rape and why?

What punishment should be imposed on sex offenders or rapists, other than life incarceration and death?

In a situation where a woman is being forced into intercourse (rape), what should a woman do in her defence?

What are the possible ways of the prevention of rape?

What role do social media play in a gory crime like rape?

How does society conceive rape as and how does society change behaviour towards the victim?

Hypothesis:-

In my view, rape is a serious offence and should be considered non bailable. Before making tight laws against rape, it is important that we impart sex education to men as well as females and most importantly teach them self-control to prevent forced intercourse, better known as rape.

Those who enjoy the privilege of consuming internet have access to one such place that tricks the brain into believing that intercourse with a female without her consent can be admissible or tolerable by anticipating admiration from the dominated in exchange of degradation and humiliation. This belief is entrusted by pornography, a virtual medium meant for making

profits and providing viewers pleasure on a virtual base. A psychological disorder called, 'somasochism' has been linked to the gore crime. Somasochism is the giving or receiving pleasure from acts involving the receipt or infliction of pain or humiliation. Such sexual activities must not be overlooked and be taken into strong consideration to avoid damage from sexual harassment any further.

Type of research:-

A large portion of information regarding the given topic has been extracted from research papers available on www.GoogleScholar.com. Much of the research material has been taken down from extensive research on the internet via Wikipedia, blogs and personal consultation. What has been intriguing about conducting a research is the vast field of information available on the internet, books, advertisements and movies that in the recent past have come out as a raising voice in support of rape and other crimes relating to it.

Sampling:-

How can woman protect themselves from any further attempts of molestation or rape?

How can the stigma of rape be cancelled from rural towns and villages?

What are thoughts a rapist might possibly have before indulging into the act?

Data Collection:-

8 women were asked their opinions on rape in accordance with few questions, 5 of which answered and the rest 3 remained unanswered.

Statements concerning how rapists should receive retribution for the tyrant and unforgiveable crime and how a woman gets deprived of her basic freedoms in a patriarchic and hypocritical society, all were contributed by my parents, my friends' parents and siblings.

Data Analysis:-

8 of my female friends were asked to give their opinions on rape, given framed questions. 6 of them gave brutally honest, raging and bold answers to the questions, while 3 others remained unanswered. From all 6 women, one answer that came out common was the merciless treatment that rapists should receive and how women should not be hyper sexualized. Another that was discovered was the high rate of poverty leading to illiteracy, non-education and eventually influence of unethical and disgraceful attitude towards women that results into rape. According to one of the interviewed woman, not only must the cheap mindset or thought process be blamed for one being raped, but also lack of education due to poverty that leads to illiteracy and eventually being brainwashed by letting someone do so without having slightest sense of self knowledge. In a country that is overpopulated, illiteracy cannot be controlled due to the ever increasing birth rate. However, seeing that birth rate has no control over its growth, it's important to impart sex education that might help control the birth rate and prevent unnecessary poverty that deters a woman's life with rape.

Conclusion:-

After conducting thorough research and witnessing day to day events that lead to rape in broad daylight, I have reached to the conclusion that the only reason a woman is raped and accused of being at fault is because of increasing illiteracy leading to poverty and eventually rape due to non-education. People who live in rural areas have a tunnel vision towards bigger and posh aspects of life and are thus, conservative and backward. Every time an elderly woman or a relatively younger girl is raped, it is observed that the rapist is vernacular,

uneducated or rustic. This is because they are uneducated and unexposed to a civilized life. It can also be taken into account that lack of fear and knowledge due to oblivious repercussions, leads them to indulge into rape with complete freedom.

In backward class regions, when a woman gets raped, she becomes a lone warrior having to take a stand for her all alone fighting against daft allegations of provoking rape and being out for too late or in the wrong place or wearing inappropriate clothes. She might end up fighting her whole life for the stigma being attached to rape. But this does not end in rural areas only.

As a matter of fact, even urban areas have started thinking alike. Although they do not believe in orthodox customs, their much hypocrite and chauvinistic attitude molds their mindset to become the same as that existing in backward areas. In such matters, social media plays an important role in advocating tyrant acts of violence and rape against women.

Throughout human life, media has played a promising role in changing, improving and influencing many people to think alike. Back in a generation without digital access where traditional forms of media were used

In many cultures, men are misguided and encouraged into producing more number of kids and marrying more than a single woman in order to save a diminishing caste, counted as minority. In small or remote towns or villages, religious leaders are often known to deceive people into believing that having illicit affairs with more than one woman is considered good luck and God's gift to man. When men are brainwashed like this, rape becomes most possible from least possible on grounds of morality and culture on the other hand. Here, social media comes in and captures these things and further depicts it in the form of visual features like movies, short films and documentaries. Khuda Kay Liye can be named as a perfect example hereby.

Recommendations:-

India has seen a huge chunk of crime rate going up, most of it which has been contributed by rape. Not that anybody knew of it as being predominantly practiced in the country, but upon seeing how fast it has increased and widespread as flu in the past 5 years, it chills my blood to witness rape cases every day, be it in the newspapers, television or in my own neighborhood, for that matter. We may have become habituated of witnessing the crime, but have girls not. From family gatherings and wedding functions to travelling in trains, buses, cabs, rickshaws and ferries as well as parties, restaurants, gardens, etc. every other woman fears their safety and comfort.

It's time to break the ice and eliminate rape from the society. If rape is not swiped out today, women's lives will be destroyed. It cannot be left as a lifelong threat to women. In order to prevent more women from being brutalized with rape every day, strict laws must be framed that subject rapists to major criminal offences and punishments that practice extremely torturous and as degrading and torturous as inhumanly possible. However, strict laws may not solely resolve the problem. Educating men not only about sexual health, the right way to maintain it or the ill effects of an unhygienic sexual life, but also basic etiquettes and social values that teach how a man should behave with and around a woman. These etiquettes must include principles of protecting and respecting a woman and her body, worship them like God, treat all women equal, irrespective of their professions, attire, intelligence or anything that discriminates them from men. Besides, the society should try and change its mentality and approach towards victims of rape. In a conservative and lower middle class family where if a girl gets raped and molested, parents have an atrocious notion of rather blaming the girl for having worn revealing or skimpy clothes that coaxed rapists to indulge in forceful sex. It

is because of such narrow minded thinking that deters the society from having a progressive attitude towards life, be it towards rape, robbery or murder. It is never the victim's fault. In a democratic country that serves its citizens the freedom of speech, freedom of movements, freedom of clothing, etc. why do the rights get discriminated between men and women? A woman can go anywhere she wants at any time of the day wearing whatever she wants without taking anybody's opinion. They want to enjoy their freedom without harming anyone, while men wish to enjoy freedom by stealing it from women while harming it. It is always a woman's choice to dress up the way she wishes to. It is us who deprive women of their comfort by creeping the heck out of them. This may include staring at their body parts while giving inappropriate signals that may be perceived as an indication of willing to enforce physical intimacy.

LGBT COMMUNITY

Coral Mali.

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Introduction

Lesbian, gay, bisexual, transgender and intersex (LGBTI) people in INDIA face legal and social difficulties not experienced by non-LGBT persons. Sexual activity between people of the same gender is illegal and same-sex couples legally cannot marry. As of 2018, however, the Supreme Court is all set to reconsider whether to legalize same-sex sexual activity and a draft uniform civil code approved in its current form, would legalize same-sex marriage in India. Since 2014, "hijras" in India, have been allowed to change their gender without sex reassignment surgery, and have a constitutional right to register themselves under a third gender. Additionally, some states protect hijras through housing programmes, welfare benefits, pension schemes, free surgeries in government hospitals and others programmes designed to assist them. There are approximately 4.8 million hijras in India. Over the past decades, LGBT people have gained more and more tolerance in India, especially in big cities. Never the less, most LGBT people in India remain in the closet, in fear of discrimination from families, who see homosexuality as shameful. Reports of honor killings, attacks, torture, and beatings against members of the LGBT community are also common in India.

REVIEW OF LITERATURE

While legal and societal change is slow, literary championing of the LGBT life is forging ahead. Champions of the cause of equal rights for same sex lovers – now the LGBT community – have steadily produced remarkable gay literature in post-colonial India. Through compelling stories and canvasses, the issue of homosexuality has been kept alive in the public consciousness. A quick survey of some of the books and plays that have blazed a trail: From under the Lihaaf In the memorable year of 1942, a revolution of another kind was sparked when Ismat Chughtai wrote her short story Lihaaf. Most know of the high courtroom drama that followed, with people baying for Chughtai's blood. How dare she suggest something as chee-chee as a same sex relationship? While the bold author won the case, society never quite "forgave" her for such audacity. Cut to 2010. A publishing house for LGBTQ literature – Queer Ink – is established in India giving this community an exclusive space for writing. But a lot has happened between these two milestones. The 1980s were owned by Suniti Namjoshi, an openly lesbian author of Indian origin. She was a strong feminist voice with an equally strong gender identity. She wrote books like Feminist Fables (1981), From the Bedside Book of Nightmares (1984), The Conversations of Cow (1985), Flesh and Paper (1986) and The Mothers of Maya Diip (1989) among others, exploring various aspects of the feminine, especially sexuality. Also highly significant was Vijay Tendulkar's Marathi play, Ek Mitrachi Goshta (A Friend's Story) in the early 1980s. Tendulkar broke several taboos with this play, depicting two lesbian lovers at a time when many were not even sure what the word "lesbian" really meant. This and his other plays were translated and published in 2001. What Tendulkar did in the domain of Marathi theatre, Mahesh Dattani did for its English counterpart. Most of his plays have unconventional gender roles and strong feminist streaks. One of his earliest plays depicting queer issues was Bravely Fought the Queen (1991). The Sahitya Akademi-winning playwright later wrote the acclaimed On a Muggy Night in Mumbai in 2000 in which a melee of characters with different sexual orientations effectively tackle the politics of sexuality. Another India-born

author who voiced unabashed support for gay rights and sexuality in general in the early years was Firdaus Kanga. His most notable work is the autobiographical *Trying to Grow* (1990), where he explores various themes revolving sexuality. Shobhaa Dé followed with her *Strange Obsession* in 1994, the story of which was decidedly lesbian, albeit with a dark streak. Among anthologies, *A Lotus of Another Colour* (1993), edited by Rakesh Ratti, offered a clutch of stories about South Asian gay and lesbian experiences. Then it rained Fire. It became something of a rite of passage for the rebellious kids of the 1980s and 1990s. Watching Deepa Mehta's highly controversial film, *Fire*, felt like breaking a law and becoming a grown-up. It was, in fact, more exciting than watching one's first blue film, because what did good middle class Indian kids know anything about two women kissing? And if the stalwarts of Indie films like Shabana Azmi and Nandita Das were in it, the premise MUST be true. For many like me, this landmark film was a portal to a reality neatly kept under wraps by our society. *Fire* also seemed to have opened artistic doors for many. Take *Facing the Mirror: Lesbian Writing from India*, edited by Ashwini Sukthankar, which was published in 1999: it was among the first anthologies dedicated to stories about lesbian relationships. The big switch of Y2K. The turn of the millennium was a time of many resolutions. A day like any other, but a day like no other. A day to shake off everything old and embrace everything new. The year 2000 seemed to change many people and things – a psychological switch, as it were. The genre of gay literature reflects this significant shift. Since 2000, there has been an extraordinary rise in the number of works produced in this area. Anita Nair flagged off this “ism” with her novel *Ladies Coupé* (2001), which is the story of five women from very different backgrounds. It deals with lesbian encounters through one of the characters. Manju Kapoor's- *A Married Woman* (2002) was more robustly lesbian in plot, but did not have much else going for it. The year 2001 also saw the publication of *Same-Sex Love in India: Readings in Indian Literature*, an impressive anthology charting the entire literary history of queer writing in India. It chronicled everything from the ancient Sanskrit epics, the Pali Jatakas and the Kama sutra through medieval Puranic narratives and Urdu poetry to Mahatma Gandhi and contemporary fiction. It was jointly edited by Saleem Kidvai and Ruth Vanita. Vanita has since then produced an array of works on similar themes, which include *Queering India: Same-Sex Love and Eroticism in Indian Culture and Society* (2002), and *Love's Rite: Same-Sex Marriage in India and the West* (2005). When R. Raj Rao entered the literary scene in 2003 with his debut novel *The Boyfriend*, the queer cause found its first loud voice. His subsequent novel *Hostel Room 131* (2010) is also an openly gay novel. The author is counted among India's best known gay rights activists and queer literature pioneers. He also has to his credit several poems, plays, works of non-fiction and the credit for introducing LGBT at the academic level. Gay literature found another champion in the works of Hoshang Merchant, who has, since the 1990s, created a vast body of work. The most significant are the anthologies he has edited, viz., *Yaraana: Gay Writing from India* (2000), and *Forbidden Sex, Forbidden Texts: New India's Gay Poets* (2008), as also *The Man Who Would be Queen: Autobiographical Fictions* (2011). Bindumadhav Khire, a gay rights and AIDS activist, is trying to carry a similar mantle in the realm of contemporary gay Marathi literature. His self-published novels *Partner* (2005), *Indradhanu* (2009) and *Antarang* (2013) were received with much enthusiasm by the queer community as significant firsts in regional literature. Quiet no more the gay literature scene has exploded in the last five years. Big and small publishers, stalwarts and rookies all seem to have come together in recognizing and boosting this genre. Novels, short stories, poems and autobiographical accounts are being produced at a furious pace. The voices are many and the list is long; each telling a different story of love, sensitivity, sexuality and everything in between. These include *Leaving India: My Family's Journey from Five Villages to Five Continents* (2010) by Minal Hajratwala, *Quarantine* by Rahul

Mehta (2011), *The Exiles* by Ghalib Shiraz Dhalla (2011), *A Life Apart* by Neel Mukherjee (2011), *Out! Stories from the New Queer India*, edited by Shobhna Kumar and Minal Hajratwala (2012), *Vivek and I* by Mayur Patel (2012), *My Magical Palace* (2012) by Kunal Mukherjee, *Six Metres of Pavement* (2012), by Farzana Doctor and *Too Close: The Tranquebar Book of Queer Erotica* (2012). But there is change and inventiveness too. The point of being different yet normal is being driven home in different ways. Queer writing is now being seen in the space of young adult fiction – Him Anjali Sarkar's *Talking of Muskaan* (2014) – and even mythology! Devdutt Pattanaik, India's best-selling mythologist infused a new-yet-old angle to the queer story when he published *The Pregnant King* in 2008 and, recently, *Shikhandi and Other Tales They Don't Tell You* (2014).

DEFINE THE TOPIC

In India, one group of transgender people are called hijras. They were legally granted voting rights as a third sex in 1994. Due to alleged legal ambiguity of the procedure, Indian transgender individuals do not have access to safe medical facilities for SRS. On 15 April 2014, the Supreme Court of India declared transgender people as a socially and economically backward class entitled to reservations in education and jobs, and also directed union and state governments to frame welfare schemes for them. The Court ruled that transgender people have a fundamental constitutional right to change their gender without any sort of surgery, and called on the Government to ensure equal treatment for transgender people. The Court also right that the Indian Constitution mandates the recognition of a third gender. In 2013, transgender and gender activists S.Swapna and Gopi Shankar Madurai from Srishti Madurai staged a protest in the Madurai collectorate on 7 October 2013 demanding reservation and to permit alternate genders to appear for examinations conducted by TNPSC, UPSC, SSC and Bank Exams. Swapna, incidentally, had successfully moved the Madras High Court in 2013 seeking permission to write the TNPSC Group II exam as a 'woman' candidate. Swapna is the first trans person to clear TNPSC Group IV exams. On 24 April 2015, the Rajya Sabha unanimously passed the Rights of Transgender Persons Bill, 2014 guaranteeing rights and entitlements, reservations in education and jobs (2% reservation in government jobs), legal aid, pensions, unemployment allowances and skill development for transgender people. It also contains provisions to prohibit discrimination in employment as well as prevent abuse, violence and exploitation of transgender people. The bill also provides for the establishment of welfare boards at the center and state level as well as for transgender rights courts. The bill was introduced by DMK MP Tiruchi Siva, and marked the first time the Upper House had passed a private member's bill in 45 years. However, the bill contains several anomalies and a lack of clarity on how various ministries will coordinate to implement its provisions. The bill is still pending in the Lower House. Social Justice and Empowerment Minister Thaawar Chand Gehlot stated on 11 June 2015 that the Government would introduce a new comprehensive bill for transgender rights in the Monsoon session of Parliament. The bill will be based on the study on transgender issues conducted by a committee appointed on 27 January 2014. According to Gehlot, the Government intends to provide transgender people with all rights and entitlements currently enjoyed by scheduled castes and scheduled tribes. The Transgender Persons (Protection of Rights) Bill, 2016, which was initially introduced to Parliament in August 2016, was re-introduced to Parliament in late 2017.

RESEARCH DESIGN

The research design is a conceptual framework within which research is conducted. Through this Research, it will also be helpful to identify the present mindsets in the present scenario,

with the help of sampling method and further analyses in order to understand what people understand by the term of LGBT Community.

HYPOTHESIS

LGBT Community should get equal rights and also treated equally in our society; they are also humans like us and need our love, care, support, respect and acceptance in our society.

TYPE OF RESEARCH

This research is an exploratory research. The main focus of this research is on finding ideas and insights. The Exploratory research is flexible for providing opportunity to consider different aspects of the problem and gain knowledge.

SAMPLING

2017:-

India: Supreme Court of India rules that the right to privacy is intrinsically protected under Article 21 and Part 3 of the Constitution of India, and lambasts the reasoning behind the earlier 2013 Supreme Court ruling *Koushal v. Naz Foundation* for its dismissal of LGBT rights as "so-called" and of LGBT persons as "a miniscule fraction of the country's population" in its reinstatement of Section 377 of the IPC. The new ruling protects sexual orientation as a constitutional "sanctity" of privacy alongside "preservation of personal intimacies", "family life, marriage, procreation, the home" and "a right to be left alone". The ruling leaves room for a stronger legal challenge against Section 377.

CONCLUSION

All things considered, this essay has discussed equal rights for gay people. My position on equal rights is that the idea of rights and liberty have existed in some form for much of human history, they do not resemble the modern conception of human rights while equal rights is mainly discussed and considered for equivalent between men and women, not include gay or lesbian. As a result, while adopting children is unacceptable, gay couples should not get married because gay marriage will change the foundation of society. Heterosexual marriage has been around for a long time, and we could never adapt to new social norms because we haven't adapted to things like cars or longer lifespan.

LGBT RECOMMENDATION

Recommendation 1: Public and private funding to support research on lesbian health needs to be increased in order to enhance knowledge about risks to health and protective factors, to improve methodologies for gathering information about lesbian health, to increase understanding of the diversity of the lesbian population, and to improve lesbians' access to mental and physical health care services.

Recommendation 2: Methodological research needs to be funded and conducted to improve measurement of the various dimensions of lesbian sexual orientation.

Recommendation 3: Researchers should routinely consider including questions about sexual orientation on data collection forms in relevant studies in the behavioral and biomedical sciences to capture the full range of female experience and to increase knowledge about associations between sexual orientation and health status.

Recommendation 4: Researchers studying lesbian health should consider the full range of racial, ethnic, and socioeconomic diversity found among lesbians when designing studies on

lesbian health; strive to include members of the lesbian study population under study in the development and conduct of research; and give special attention to protecting the confidentiality and privacy of the study population.

Recommendation 5: A large-scale probability survey should be funded to determine the range of expression of sexual orientation among all women and the prevalence of various risk and protective factors for health, by sexual.

RECOMMENDATION 6: schools and colleges should have restrooms for other genders and LGBT's should be allowed to use whichever public toilets they wish to use.

PORTRAYAL OF LGBT+ COMMUNITY BY MEDIA

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Introduction

The media portrayal of LGBT people refers to the varying and evolving ways in which the media depicts or portrays the lesbian, gay, bisexual, and transgender community. The acronym LGBT is commonly used in North America and other English-speaking countries; it attempts to include all sexual orientations and variations represented in shorthand. Although the acronym originated in North America, media representation of the LGBT community may be examined on a global scale, with varying degrees of tolerance.

Historically, the portrayal of the LGBT community in media has been negative, reflecting the intolerance for the LGBT community seen in cultures; however, from the 1990s to present day, there has been an increase in the depictions of LGBT individuals, issues, and concerns within mainstream media in North America. The LGBT community has taken an increasingly proactive stand in defining its own culture with a primary goal of achieving an affirmative visibility in mainstream media. This positive portrayal or increased presence of the LGBT community in media has served to increase acceptance and support for the LGBT community, establish the LGBT community as a norm, and provide information on the topic. Gwendolyn Audrey Foster admits, "We may still live in a world of white dominance and heterocentrism, but I think we can agree that we are in the midst of postmodern destabilizing forces when it comes to sexuality and race."

REVIEW OF LITERATURE

Social scientists have conducted numerous empirical and experimental studies of self-reported happiness. This review focuses on two fundamental areas of research in happiness and law, namely alternative measures of happiness and various policies to foster happiness. There are many aspects, concepts, dimensions, and visions of happiness. Empirical findings often depend critically on which particular measure of happiness is analysed. Happiness studies have applications to national well-being indices; policy evaluation; civil judicial and jury decision making about liability and damages in cases of sexual harassment, employment discrimination, and torts; optimal tax law design; family law; criminal sentencing; legal education; and legal practice. There are decision-making, health, productivity, and psychological benefits to various types of happiness. There are more or less paternalistic happiness interventions, including policies to encourage regular physical exercise, good sleep, and meditation. Hopefully, analysis of these topics offers exemplars of possibilities and limits to utilizing happiness studies in designing legal policy.

DEFINE THE TOPIC

The media portrayal of LGBT people refers to the varying and evolving ways in which the media depicts or portrays the lesbian, gay, bisexual, and transgender community. Gay and lesbian families are commonly misrepresented in media because society frequently equates sexual orientation with the ability to reproduce. For example, gay and lesbian characters are rarely the main character in movies; they frequently play the role of stereotyped supporting characters or portrayed as a victim or villain.

Media depictions have both benefited and disadvantaged the LGBT community. Milestones to the gay community such as the book *Vice Versa* and Ellen DeGeneres coming out has helped other LGBT come out and feel better about being themselves. Despite the stereotypical depictions of gay people, the media has at times promoted acceptance of them with television shows such as *Will and Grace* and *Queer Eye*. This increased publicity reflects the coming-out movement of the LGBT community. As more celebrities come out, more gay-friendly shows develop, such as the 2004 show *The L Word*. With the popularity of gay television shows, music artists and gay fashion, Western culture has had to open its eyes to the gay community. In the United States, gay people are frequently used as a symbol of social decadence by celebrity evangelists and by organizations such as Focus on the Family. In Québec, RG Magazine was a major defender of LGBT causes for some 30 years.

LGBT in media are highly misrepresented. It usually categorizes all of the LGBT people into just lesbian and gay. Then, people have created stereotypes for lesbian and gay characters. This action contradicts the whole purpose of the fictional characters of LGBT people. It may allow some people to understand that LGBT people are more common than they realize; however, it still reinforces stereotypes and negative stigmas.

RESEARCH DESIGN

I have used the questionnaire method for this research. I have framed ten questions for the same. The answers to the questions will mostly be in yes or no form. I will be asking ten people those questions. I will also draw a graph after the collection of the data.

HYPOTHESIS

‘ The portrayal of LGBT+ community is more positive now than in the past and are show equally important’

According to the survey 7 out of 10 participants felt that the portrayal of the LGBT+ community is quite positive by media

	YES	NO	TOTAL
NUMBER OF PEOPLE	7	3	10
% OF PEOPLE	70%	30%	100%

TYPE OF RESEARCH

The framed questionnaire was distributed among 10 random people. As the answers were mostly in ‘yes’ and ‘no’ form the participants mostly had to tick on the options. The questionnaire was then collected for it’s analysis. The following are the questions framed for the research:

1. What is your gender?

MALE

FEMALE

TRANSGENDER

2. Do you watch shows, movies, cartoons etc that have characters who aren’t straight?

Yes

No

Sometimes

3. Will LGBT television networks (like LOGO) improve attitudes toward the LGBT community?

YES

NO

MAYBE

4. Will ads on LGBT television networks improve attitudes toward the LGBT community?

Yes

No

Maybe

5. Will LGBT television networks provide a broader portrayal of LGBT characters?

YES

NO

MAYBE

6. Do you support extending marriage to same-sex couples?

YES

NO

7. Do you think that the media has always been of great help in changing the mentality of people who don't support homosexuality?

YES

NO

MAYBE

8. Would you like more content that have homosexual characters to be viewed by the media?

YES

NO

9. Do you the characters are given equal importance and portrayed positively?

YES

NO

10. Do you believe that in the coming years the portrayal of the LGBT+ community/ characters will be given the importance by the Indian media as well? YES NO

SAMPLING

Although there are many negative consequences that arise from LGBT portrayal in media, there are some positive consequences as well. Seeing LGBTs in the media can bring about more acceptance of these people. This is because before LGBT people appeared in media,

many people had no idea what they may be like. Because many LGBT people chose not to openly talk about themselves, their peers and families may either have no idea or a negative perception about what it is like to be a LGBT person. Thus, LGBT people may be misrepresented in the media.

Media portrayal of LGBT people has also been important in furthering activist movements for LGBT populations, especially where American history is concerned. LGBT people have recently gained more visibility for their positive contributions to movements for social change. For example, in the documentary *United in Anger: A History of ACT UP*, LGBT people of diverse backgrounds are recognized for their integral role in securing greater access to healthcare for those living with AIDS as well as national attention for a population largely ignored by the government and other important institutions.

The change in representation of racial diversity in the LGBT community is advancing towards a more equal standpoint. In the early stages of television there was hardly any media representation of people of color at all, let alone LGBT people of color. However, as media and its audience are evolving the willingness to show more racial diversity on a global scale. This attempt at equality is to make people of all gender, race, class, ethnicity and sexual orientation feel as though they are represented fairly and evenly. Specific steps taken towards this goal are the use of different diverse characters on television. As well as the diverse characters, GLAAD is also making it a point that LGBT people of different races can have professions like doctors, teachers, etc. This takes away the single focus on their sexual preference or race etc., and displays the complexity of these characters as they would with any straight or white or middle class person.

Additionally, there is increasing focus on queer baiting within mainstream television, where shows court the LGBT "pink money" with heavy use of subtext to imply a queer pairing, but never following through with the subtext and risking alienating their more conservative-minded audiences. There have been increased occurrences of LGBT characters and themes in children's shows across channels such as Nickelodeon, Cartoon Network, and Disney Channel. Inclusion of these themes prompted the Parent's Television Council to release a report ranking Nick at Night and Disney Channel near-perfect in terms of child-appropriateness and rating accountability, whereas TNT's Cartoon Network had not only more adult themes, but also less accountability via S, L, V, D content designations. Although not exclusively for children, "Animation has a long history of flirting with queerness... mostly through sissy characters and otherwise effeminate men... Depictions of female queerness are far rarer and more benign." Since 2010, cartoons have related to these general trends, particularly *The Legend of Korra*, *SheZow*, *Adventure Time*, and *Steven Universe*.

DATA COLLECTED

1. 6 out of the 10 participants were male while 4 were female.
2. 8 out of the 10 participants answered yes while 2 answered no.
3. 7 out of the 10 participants answered yes while 3 answered no.
4. 7 out of the 10 participants answered yes while 3 answered no.
5. 7 out of the 10 participants answered yes while 3 answered no.
6. 9 out of the 10 participants answered yes while 1 answered no.
7. 5 out of the 10 participants answered yes while 2 answered no. The rest 3 were unsure.

8. 8 out of the 10 participants answered yes while 2 answered no.
9. 5 out of the 10 participants answered yes while 5 answered no.
10. 8 out of the 10 participants answered yes while 2 answered no.

DATA ANALYSIS

According to the survey, the portrayal of LGBT+ community has mostly been negative. It had created a negative impact on the people. But, the new and evolving media views them more positively and creatively; this in turn has had a positive effect on the people and has resulted in more and more characters of the LGBT community in television, Netflix, TVC' s etc. Though many people need to change their negative mentality about the homosexual people and support them.

CONCLUSION

Although there are many negative consequences that arise from LGBT portrayal in media, there are some positive consequences as well. Seeing LGBTs in the media can bring about more acceptance of these people. This is because before LGBT people appeared in media, many people had no idea what they may be like. Because many LGBT people chose not to openly talk about themselves, their peers and families may either have no idea or a negative perception about what it is like to be a LGBT person. Thus, LGBT people may be misrepresented in the media.

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DEVADASI

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Introduction

In South and parts of Western India, a devadasi or jogini is a girl "dedicated" to worship and service of a deity or a temple for the rest of her life. The age group of a girl to be converted as devadasi is 8–16 years. The dedication takes place in a Pottukattu ceremony which is similar in some ways to marriage. Originally, in addition to taking care of the temple and performing rituals, these women learned and practiced classical Indian artistic traditions like Bharatanatyam and Odissi dances. They enjoyed a high social status as dance and music were essential part of temple worship.

Traditionally devadasis had a high status in society. After marrying wealthy patrons, they spent their time honing their skills instead of becoming a housewife. They had children from their husbands who were also taught their skills of music or dance. Often their patrons had another wife who served them as housewife.

During British rule, in the Indian subcontinent, kings who were the patrons of temples and temple arts lost their power. As a result, devadasis were left without their traditional means of support and patronage. During colonial times, reformists worked towards outlawing the devadasi tradition on grounds that it supported prostitution. Colonial views on devadasis are hotly disputed by several groups and organizations in India and by western academics. The British were unable to distinguish the devdasi from the girls who danced in the streets for the reasons other than spiritual devotion to the deity. This caused socio-economic deprivation and perusal of folk arts.

Recently the devadasi system has started to disappear, having been outlawed in all of India in 1988.

Devadasis are also known by various other local terms, such as jogini. Furthermore, the devadasi practice is known as basivi in Karnataka, matangi in Maharashtra and Bhavin and Kalavantin in Goa. It is also known as venkatasani, nailis, muralis and theradiyan. There were Devadasis from iyer communities as they performed Bharatanatyam. Devadasi are sometimes referred to as a caste; however, some question the accuracy of this usage. "According to the devadasis themselves there exists a devadasi 'way of life' or 'professional ethic' (vritti, murai) but not a devadasi jāti (sub-caste). Later, the office of devadasi became hereditary but it did not confer the right to work without adequate qualification" (Amrit Srinivasan, 1985). In Europe the term bayadere (literally dancer) was occasionally used.

Review of Literature

How Devadasis went from having high social status to being sex slaves and child prostitutes

Devadasi is a woman who is considered given in marriage to God. These women dedicated to God once held high social status and were well respected. But now they are nothing more than sex slaves.

Devadasis of modern India – Who are they?

At present, Devadasis are nothing more than sex slaves or child prostitutes who are dedicated to temples when they are as young as four or five years old. Almost all of them are Dalits, with a majority belonging to the Madiga and Valmiki castes, two of the most underprivileged castes in India. The Devadasis of modern India are largely concentrated in parts of Karnataka, Andhra Pradesh, and Maharashtra. They are called Mathangi in Maharashtra, Jogini or Mathamma in Andhra Pradesh and Telangana, and Devadasi in Karnataka.

The children are forced into becoming Devadasis by their own parents, because these girls are their only source of income in most cases. A lot of these families aren't even allowed to enter or stay in the villages. They are ostracized because of their caste. Hence, inevitably, all of them are either illiterate or have received very little education, with no means for a stable income. The only jobs they can get are those of street cleaners or sewage collectors. Parents are therefore forced to act as pimps for their daughters and dedicate them as Devadasis in the hope of finding a means of survival.

Irrespective of the size of the family, because of poverty, they most often find themselves living in a single room or under a thatched roof. Hence, it is very common for the entire family to wait outside, while the girl is inside gratifying the sexual needs of men in order to earn money. In a society where a girl child is often a liability, turning them into Devadasis is how patriarchy works to transform them into assets.

How does one become Devadasi?

A huge number of girls who become Devadasis are dedicated to the goddess Yellamma, who is otherwise known as Renuka, Jogamma, or Holiyamma. And the dedication happens most often in the Saundatti festival that takes place in the Yellamma temple in northern Karnataka.

The Saundatti festival, which is also known as the Yellamma Devi Fair, happens on many occasions from October to February, with the girls given in dedication from November onwards. Parents choose a day that is convenient for them and that they consider auspicious. On that day, the girls are fully clad in green during the ceremony, and older Devadasis give them in dedication to God.

Once the girl attains puberty, her parents inform the community, which in turn helps them find a landlord or someone wealthy to "take" the girl. The man, in return, takes care of the financial needs of the family, partially or fully, as long as he uses her for sex. There is a huge demand for girls who are virgins, and they are paid more than the others.

What happened to the legal measures?

Both before and after Independence, the government enacted laws prohibiting the dedication of Devadasis. It has been more than 20 years since the practice was banned across India.

However, according to the National Human Rights Commission, in 2013, there were as many as 450,000 Devadasis in India. Another commission led by Justice Raghunath Rao revealed that there are about 80,000 Devadasi women in just Andhra Pradesh and Telangana.

The people involved in the practice are either not aware that laws are there in place prohibiting it or choose to ignore them. Given how economically vulnerable the communities involved here are, the laws are probably not going to be helpful as long as the attempt is just to criminalize and prohibit the Devadasi system. This is evident from the stark difference between the number of Devadasis being dedicated and the number of people who have been charged under the act. Instead, providing these communities with basic education and making them economically empowered, along with sensitisation, would be the ideal way forward.

The girls become Devadasis at a very young age, when they have no idea what it means to be one. The girls attain puberty when they are 11 or 12 years old, and they get their first sexual partner before they turn 15. At such a tender age, they are not usually clueless about protection measures, nor do they have any knowledge of sexually transmitted diseases.

The Devadasis are prone to AIDS and other health issues at a young age. Eventually, they also give birth to children, which makes it impossible for them to get out of the system even if they want to, with additional mouths to be fed. On the other hand, giving birth to kids and aging also makes these women less desirable as younger women enter the supply chain of the Devadasi system.

Women as young as 30 are often considered old for the profession. As they do not have anything except their bodies to sell, they end up selling them wherever they can. This also means having sex with lorry drivers and random men on the road for just a meagre amount of twenty or thirty rupees. These men, in turn, carry and spread HIV through India's extensive road network. In a never ending vicious circle where everything, including caste, class, and gender, plays against them, the Devadasi system continues to haunt us.

Define your topic

Devadasi – Who is she?

Devadasi or Devaradiyar means “servant of God”. These women were dedicated to God and were considered given in marriage to God, meaning that they could therefore not marry any ‘mortal’. Nevertheless, they were free to choose partners, from among married and unmarried men alike. These relationships could be long and stable, or just for a short period of time. But in no way were these women economically dependent on their partners. They learned music and dance, and as many as 64 types of arts. They would dance and sing in temples or in front of royalty and earn gold and land as a reward. Some chose to dedicate themselves only to God and stayed without a partner all through their life. The tradition of Devadasi culture can be traced back to as early as the 7th century, particularly in southern parts of India during the reigns of the Cholas, Chelas, and Pandyas. They were well treated and respected, and held a high social status in the society. It was common for them to be invited to be present at or initiate sacred religious rituals. As long as the temples and empires flourished, so did they.

Devadasi system is a religious practice in parts of southern India, including Andhra Pradesh, whereby parents marry a daughter to a deity or a temple. The marriage usually occurs before the girl reaches puberty and requires the girl to become a prostitute for upper-caste community members.

Hypothesis

There must be also focused interventions in the areas of health, education, gainful employment and trafficking".

Type of Research

All data collected for this research is secondary

Sampling

The most pernicious aspect of this evil tradition is that daughters or sons of former devadasis do not know their fathers and are not expected to know.

“That is the way it is. It’s all part of the devadasi system. Never ask questions of parentage” exclaims Vijaiwa Sonawa. Her daughter, Bharathi, now a mother of three, does not know who her father is.

Though many former devadasis have got together to form self-help groups and associations to fight for their rights and the betterment of their community, help is difficult to obtain and late in coming.

“For the community we want the government to tighten the enforcement of the law and seek rehabilitation for the Devadasis. Besides a monthly pension there must be also focused interventions in the areas of health, education, gainful employment and trafficking”.

It is paradoxical that in a country which is trying to end the spiraling tide of sexual violence against women, rape and forced marriages this bizarre practice persists.

Data Analysis

There are an estimated 60,000-70,000 devadasis. Most return to their homes to be auctioned off as mistresses for as long as men will have them and the others wind up in the brothels of the country’s major cities. What is immediately required is a stop to this ritual because it is a major cause of child prostitution.

Conclusion

Commonly known as 'dancing girls' or 'temple girls' is a system that has come in to existence for more than thousand years. When the great tamil kings belonging to the erstwhile Chola, Chera and Pandya Kings built huge temples for their gods, they felt that there is a need to maintain these temples in a proper way and thus need full time devotees to take care of the diety and the temple premises. One other angle given to constructing Huge temples are to protect the people from flood, cyclone or any other natural disaster. In other words, temples are meant to be shelter for the people of that area from natural disasters. Hence they appointed girls to maintain these temples. The main function of these girls are to sing and performing dances and taking care of the diety. They are considered to be the 'wives' of the 'gods' in the temple in which they are appointed. They are not allowed to marry any mortal man during their life time. These girls are held in High esteem as they are considered to be close confident of the god. The dance which they perform is famously known as 'Barathanatyam' the most famous dance form of South India.

This practice of dedicating girls to deities are commonly known as 'Devadasi System' and the girls thus dedicated are known as 'Devadasi' which is a Sanskrit word or 'Thevaradiyar' which is a Tamil word that literally means 'female slaves of the god'. As mentioned above these 'Devadasi' are expected to be experts in Music and Dance. As years passed 'their service shifted from gods to earthly gods and lords' . They are forced to do service not only to the deities, but also to the landlords and rich devotees of the deities. In short, they started living the life of a prostitute with religious sanction and customary backing. Initially this system was prevalent only among the upper caste Hindus particularly of the Brahmin community.

The British colonization of India brought major change in the religious and cultural fabric of India. The upper caste 'Brahmins' occupied major positions in British rule and were able to recognize the dance performed by 'Devadasi' as 'Bharatanatyam' and were able to give a cultural supremacy for this form of dance, thus bringing out devadasis's to main stream of life.

However, the 'Brahminical Hindu Religion' which is known for its Caste imbalances and discrimination against the lower caste sowed the seeds of the system into economically, politically and socially disadvantaged lower caste Dalit Hindus. This system started spreading its tentacles to other parts of the country in different forms and names such as Bogams in Andhra Pradesh, Jogatis or Basavis in Karnataka, Thevaradiyar in Tamil Nadu, Muralis in Maharashtra, Maharis in Kerala.

Dalit's dedicated their girls to the Diety mainly because of two reasons one is because of the superstitious belief that it will bring glory to their family and their village, the other one is the economical reason that it is very difficult for the parents to marry off their daughter because of the prevalent 'dowry' system and also if they dedicate the girl to the Diety, their family will be taken care of by the village rich man to whom the girl do the sexual favours in the name of the 'Diety'. Over a period of time, this practice has represented a clear violation of Human Rights with these 'Dalit Devadasis' were dedicated with a hidden object of performing sexual favours to initially upper caste Hindus and then they become a public property forcing them to enter prostitution. They are also not allowed to marry any man of their choice and often fell a prey into the hands of Broker agents representing brothels from Mumbai and other areas.

Several movements

India is a party to a number of Human Rights Instruments like that of International Covenant of Civil and Political Rights 1966, The International Covenant for Economic, Social and Cultural Rights 1966, The International Convention for the Elimination of All forms of racial Discrimination 1966 which advocates for among others, equal rights for women and prohibits racial discrimination in any count. Added to that provincial states in India has enacted legislation like The Bombay Devadasi Act 1934, The Devadasi(Prevention of Dedication) Madras Act 1947; The Karnataka Devadasi (Prohibition of Dedication) Act, 1982 to tackle this menace of Devadasi System. Irrespective of this, it is widely reported that this system prevails in some parts of India particularly among the Dalit community.

Accordingly, this paper is divided into four parts, the ongoing is the first part that introduces the topic, Part II deals with the History and Origin of Devadasi System, Part III deals with the Social movements that fought against the Devadasi system, Part IV analyses India's obligation to eradicate the system in line with the international obligation which it assumed through various treaties and finally part IV concludes with recommendations to eradicate the same.

DEVADASI SYSTEM AND VIOLATIONS OF HUMAN RIGHTS: STATUS OF INDIA'S LEGAL OBLIGATION

Devadasi's could face discrimination on three counts viz as a woman, as a Dalit and sometimes as a child. International community has time and again tried to address the issue by way of multilateral Conventions/Treaties making member states to eliminate these kind of discriminations. Accordingly a number of International Instruments are made at the international level to address these menace which includes the Universal Declaration of Human Rights (UDHR), the International Covenant for Civil and Political Rights (ICCPR), the International Covenant for Economic Social and Cultural Rights (ICESCR), the International Convention for Elimination of Racial Discrimination (ICERD), the Convention on the Elimination of all forms of Discrimination against Women (CEDAW).

Needless to say, Treaties are considered to be the main source of international law. When it comes to human rights, treaties play an important role. Human rights treaties have

contributed to the development of customary rules and general principles of international law. They create obligations not only among parties but also between parties and individuals. More important, these treaties have become a source of inspiration to many judges and lawyers in their interpretation of domestic legislation.

In this regard it is imperative to look and analyse the legislative mechanism in India aimed at the abolition of the system of 'Devadasi'. Indian Constitutional and Legal Provisions relating to Women's Rights

Indian Constitution contains several provisions relating to women and children. However equality and freedom has always been neglected in the name of custom, honour, family welfare and social prestige. Equality that is guaranteed in the constitution of India is a dynamic one. While hoping for the ideal of equality, it does not recognise the realities of inequalities. Article 14 of the Constitution recognises equality before law for all citizens without any discrimination. Article 15 prohibits discrimination on grounds of religion, race, caste, sex or place of birth. Article 15 (3) says about protective discrimination to women and children and Article 21 says about the protection of life and liberty to all.

The Constitution also ensures protection against traffic in human beings and forced labour. Article 42 says about provisions for just and humane conditions of work and maternity relief. The protection for women in the work place is given in factories Act 1948. It includes several welfare regulations and protective measures for women and children in working places, section 125 of criminal procedure code 1973 provides maintenance to women. Indian penal code Sections 509, 294 and 354 deals with Eve-teasing and sexual Harassment. The Indecent Representation Of women (protection) Act, 1986 for preventing the depiction of a woman in a manner which is derogating or denigrating to women, or which is likely to corrupt public morality through advertisement. Publications, writings, paintings, figures, or in any other manner. Indian Judiciary was also pro-active in guarding women's rights in general.

In Vishaka v. State of Rajasthan. The Vishaka, an Organization working for the welfare of the women, moved to SC when a social worker was gangraped in Rajasthan. While deciding the case the Supreme Court brought the international conventions in Indian Law. How they are trying to incorporate it is very well understood from the words.

According to the Supreme Court, "Sexual harassment" includes such unwelcome behaviour (whether directly or by implication) as:

- (i) physical contact or advances;
- (ii) a demand to request for sexual favors;
- (iii) sexually coloured remarks;
- (iv) showing pornography;
- (v) Any other unwelcome physical, verbal or non-verbal conduct of sexual behaviour.

Though the Indian system is quite effective in protecting the Women's rights, it served limited purpose in protecting women who are Devadasi's particularly from the Dalit community. Needless to say there were several legislations which prohibited this system and provided rehabilitation for the same.

WOMAN INEQUALITY

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Introduction

Women in India still suffer from Gender inequality because of the lack of gender sensitization part of males. Views on the role of girls and later women in society vary from family to family and therefore children tend to have diverse views on the opposite gender which are mainly influenced by those prevailing in the family from where he or she comes. And this is where the problem lies. The formal education system has failed to address this vital issue and not much attention has been given within the family either. So why should we be surprised to hear a rapist's views that a woman should meekly give into a rapist and then move on in life! Or a lawyer's views that the responsibility or blame lies with the female once she steps outside her house on whether she could or could not be raped! Both the rapist and his lawyers are victims of the family backgrounds that they come from. It won't be surprising at all if other male, or forth at matter, female members of their respective families happen to hold similar views. As a society, we have failed to encourage thought and debate on this vital issue on gender sensitization. A society can only be progressive if we recognize that it comprises both male and female members of equal value. This is not an issue of who plays what role. Roles can differ from society to society but what is universal is the fact that both males and females have equal relevance and all our decisions and actions that influence our lives must be in the back drop of gender equality.

Review of Literature

According to Bhowmick Soma Gender sensitization refers to the modification of behavior by raising awareness of gender equality concerns. Gender sensitizing" is about changing behavior and in stilling empathy into the views that we hold about our own and the other sex." It helps people in" examining their personal attitudes and beliefs and questioning the 'realities' they thought they know. "Thus a gender sensitized person not only acquires new patterns of behavior towards persons of 'other' gender, rather sensitization also enables him/her to question his/her attitude, beliefs and values related to the gender concerns. According to (FulcherandScott2007) a person's gender is not simply an aspect of what one is but more fundamentally, it is something that one does, and does recurrently in interaction with others.

Define the topic

This research is a contribution to opening up the conversation on gender and social work. It is concerned, more precisely, with the conceptualization and usage of "gender" within social work theory, research, and practice. Although a key feature of everyday life, within social work, gender has what sociologists sometimes calla "seen-but-unnoticed" quality. It is frequently overlooked and, perhaps more importantly, where it is considered, gender is the orized in a number of rather limited ways. The previous researches on gender discrimination illustrate that women face a variety of discrimination in their lives. The main aim of this research is to know the causes and consequences of gender discrimination against women with different aspects education, health, decision making, and behavior of men towards women Gender discrimination is not uniform in the urban Indian society and generally people from higher educational background and higher socio-economic class did not discriminate

against women. Gender discrimination exists mostly in lower socio-economic classes and among those with poor educational background. According to respondents those who belong to educated background and those with sound financial background were strongly in favor of education for women and also considered that women should be given equal educational rights. This is because education brings enlightenment and makes people realize its importance. Educated families support female education because they know that educating a woman actually means educating a generation. Another factor that has contributed towards the rising awareness of the importance not female education is that educating girls has become a norm of the society and by providing them education; the family actually increases their chances of finding a good husband. Educating girls is also considered a bad investment because they are not permitted to go out and work. In families where literacy rate is low or where educational background is weak, girls are considered a burden and a strain on these sources of the family.

Research Design

The data was collected using descriptive style quality convenient sampling technique. The study was conducted using secondary data/information sources.

Hypothesis

Our culture's preoccupation with gender differences is reflected in the importance development psychologists have placed on gender-related issues. The primary focus of research where gender has been the centre of this issue is based on intellectual abilities, behavior and socialization process. A recent survey highlighted the fact that when young school boys were asked who should sacrifice the meal in case it fell short on the table, most replied he mother as the first choice, and followed by the sister. So who is responsible for a male holding the view that the first person to sacrifice a meal should be the mother and followed by the sister, as the second choice? Why male members are served meal first, in many homes, and the female members forced to eat what's left? There is an urgent need to develop a family atmosphere where all members of the family enjoy an equal status, are equally respected and taken care of irrespective of their gender and are treated with empathy. As Gloria Stienem says, "We've begun to raise daughter more like sons, but few have the courage to raise our sons more like daughters."

Sampling

Social work is often described as a female-dominated profession, but one in which men disproportionately occupy senior roles. This article pays considerable attention to this notion of gender as a form of practice, since it is my contention that much of social work theory actually treats gender as a rather static characteristic. After having reviewed some of the more familiar approaches to gender within social work I conclude that this has been going on since decades and it's high time that we should bring about changes not only verbally but by removing this stigma. I have always been of the opinion that gender equality means that women and men have to receive the same salary for the same job; not being judged if a woman does not want children or engage in serious relationships or if she does sex whenever and with whoever she wants, as it does not happen if she was a man. I think in developed countries men and women are almost considered the same in front of a judge, but when a woman is in carcerated she is considered much more a very bad individual. Yes, women definitely receive more helps than men and are facilitated when they want to obtain something. There should be great improvements in certain countries of the world, where men can marry more women, women needs to be submissive and are not able to follow their dreams or need to cover up their entire bodies, but that also derives from the opium of people,

religion.

Data Analysis

This drastically affects women's health, financial status, education and political involvement. Women are commonly married young, quickly become mothers and are then burdened by stringent domestic and financial responsibilities. They are frequently malnourished since women typically are the last member of a house hold to eat and the last to receive medical attention. Additionally, only 54% of Indian women are literate as compared to 76% men. Women receive little schooling and suffer from unfair and biased inheritance and divorce laws. The United Nations Development Programme's GII measures the human development costs of gender inequality. A higher GII value 0.563 in the case of India —indicates a greater disparity between men and women. India ranks 130 of 155 countries on GII. It is a composite index of the reproductive health for women (Maternal mortality rate+ adolescent birth rate), their empowerment (based on the share of parliamentary seats held by them + the percent of 25year plus population with secondary education) and their economic status (labour force participation). India ranks 130 of 155 countries on GII (Gender Index Inequality) India has closed its gender gap by 2 percent in a year and its gap now stands at 68 percent across the four pillars that WEF (World Economic Forum) measures—economy, education, health and political representation. India ranked low at 87th place globally in terms of gender equality despite a jump of 21 places from last year largely due to progress on the education front while Ice land has topped the chart. India was ranked 108th on the annual Global Gender Gap index compiled by Geneva based World Economic Forum. India has closed its gender gap by 2 percent in a year and its gap now stands at 68 percent across the four pillars that WEF measures—economy, education, health and political representation. According to the Global Gender Gap Report released by the WEF in 2011, India was ranked 113 on the Gender Gap Index (GGI) among 135 countries polled. Since then, India has improved its rankings on the World Economic Forum's Gender Gap Index(GGI) to 105/136 in 2013. Alternate measures include OECD's Social Institutions Gender Index (SIGI), which ranked India at 56th out of 86 in 2012, which was an improvement from its 2009 rank of 96th out of 102.

Conclusion

There was a time when the role of men and women were defined differently in our society as she was confined to the hearth and house while HE was for the fields. Today the scenario has totally changed as people are proud of their mothers, wives or daughters who walk hand in hand with men in all walks of life. But it is also true that's till there is gender discrimination in some pockets of our societies. Nicholas D. Krist of says- "In the 19th Century, the central moral challenge was slavery. In 20th century it was battle against to utilitarianism. We believe that this century the paramount of moral challenge will be the struggle for gender equality around the world". If his prediction comes true the day is not far when a gender sensitive India will turn into a land of beauty where women will get an equal dignity in a society.

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ACCEPTANCE OF LGBT+ COMMUNITY IN TODAY'S SOCIETY

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INTRODUCTION

Mostly we all know that there were mainly two Genders, which are 'Male' and 'Female'. But when we get down to it there are few more genders which many of them aren't aware of and they are the LGBTQA+ community where L is for Lesbian, G for Gay, B for Bisexual, T for Transgender, Q for Queer, and A for asexual. Not only thiese but there are also some more such as the demi-sexual, pan-sexual, inter-sexual etc. They aren't different from us they also are the same and we all need to accept them the way they are and who they are. The LGBT community or GLBT community, also referred to as the gay community, is a loosely defined grouping of lesbian, gay, bisexual, and transgender and LGBT-supportive people, organizations, and subcultures, united by a common cultures and social movements. These communities generally celebrate pride, diversity, individual, and sexuality. LGBT activists and sociologists see LGBT community-building as a counterbalance to heterosexism, homophobia, biophobia, transphobia, sexualism, and conformist pressures that exist in the larger society. The term "pride" or sometimes *gay pride* is used to express the LGBT community's identity and collective strength; pride parades provide both a prime example of the use and a demonstration of the general meaning of the term. The LGBT community is diverse in political affiliation. Not all LGBT individuals consider themselves part of the LGBT community.

Groups that may be considered part of the LGBT community include gay villages , LGBT rights organisations, LGBT employee groups at companies, LGBT student groups in schools and universities , and LGBT affirmating religious views.

LGBT communities may organize themselves into, or support, movements for civil rights promoting LGBT rights in various places around the world. They have also earned the right to get married to who ever they want and also can adopt a child now.

REVIEW OF LITERATUE

Based on this study, it is deeply explained that the people who identify as "lesbian" or "gay" usually have primary intimate relationships with partners of their own gender and people who

identify as “bisexual” usually have primary intimate relationships with partners of the same or different genders. This direction of a person’s sexual attraction is considered sexual orientation. “Trans”, on the other hand, is not a sexual orientation, it is a gender identity. Gender identity involves all the ways individuals experience themselves as being female, male or something else. It is also said on this study that trans has become an umbrella term for people who experience the gender they identify with as different from the biological gender they were born with, or who in some way transgress the restrictive gender boundaries and expectations of the dominant culture. Trans people may be lesbian, gay, bisexual, heterosexual or something else. Therefore, the descriptors “same gender” and “gender-variant,” used with the term “relationship,” means intimate relationships between and with people who identify as

lesbian, gay, bisexual or trans. According to this study, homophobia is a cultural construct, not a phobia in the clinical sense. It is a combination of at least three deeply ingrained prejudices: a general mistrust and dislike of difference, an aversion to same-gender sexual activity and an aversion to people who appear to blur or violate traditional gender roles. The expressions of homophobia differ depending on the degree and type of prejudice held, and range from personal discomfort to outright violence to systematic institutional discrimination against those perceived to be non-heterosexual or defying gender norms. And also there was a short story which I read in that there was a girl named Roslyn who lived in Russia, she was a 13 year old school going girl when she went through some weird feelings which she never noticed before, and it was surprising for her when she started getting feelings for her female friend instead of her male friend and that was when she spoke to a friend who was older to her and then she was been introduced to a new world of LGBT and that was the time when she realised that she wasn’t straight but she was a lesbian. And then she told her parents about it but at first it was difficult but afterwards she too could live a normal and happy life.

DEFINITION

LGBT or GLBT is an initial that stands for lesbian, gay, bisexual, and transgender. In use since the 1990s, the term is an adaptation of the initial LGB, which was used to replace the term Gay in reference to the LGBT community beginning in the mid-to-late 1980s. Activists believed that the term Gay community did not accurately represent all those to whom it referred. The initialism has become mainstream as a self-designation; it has been adopted by the majority of sexuality and gender identity based community centers and media in the United States, as well as some other English speaking countries. The term is also used in dozens of other countries. The initialism LGBT is intended to emphasize a diversity of sexuality and gender identity-based cultures. It may be used to refer to anyone who is non-heterosexual or non-cisgender, instead of exclusively to people who are lesbian, gay, bisexual, or transgender. To recognize this inclusion, a popular variant adds the letter Q for those who identify as queer or are questioning their sexual identity; LGBTQ has been recorded since 1996. Those who add intersex people to LGBT groups or organizing use an extended initialism LGBTI. Some people combine the two acronyms and use the term LGBTIQ or LGBTQI. Others use LGBT+ to encompass sexuality and gender

RESEARCH DESIGN

In this research about the LGBT community I have used the Questionnaire method as well as I have read some short stories and also have taken some information from the internet and all these sources are helping me in completing my research.

RESEARCH QUESTIONS

Q.1) Do you know about the LGBT community?

(I asked this question because i wanted to know that do people have an idea about the LGBT)

Q.2) What is your opinion about them?

(I asked this because before proceeding further i wanted to know what these people think about them)

Q.3) Do you think that they too are normal people like us ?

(i have asked this question because i wanted to know if other people also think that they are same like us and not different)

Q.4) Do you accept them for the way they are?

(wanted to know if they also accept them or no)

Q.5) Do you also support them in their likes and dislikes?

(wanted to know if they support them for the way they are)

Q.6) what would you do if you come to know that one of your family is a LGBT? Would you accept him/her or not?

(wanted to know that if they have really accepted them or not)

Q.7)do you think that there is still injustice happening to the LGBT community?

(wanted to know if they all are also aware of the injustice happening to them)

Q.8)According to you is it okay that gay and lesbian couples are allowed to get married and adopt a child?

(wanted to know that do people agree with the decision of the higher authority)

Q.9)what do you think about the LGBT's who are celebrities and actors and even model's?

(wanted to know what they think about these renowned personalities)

Q.10) Do you support the protest happening against the injustice and inequality for the LGBT's ?

(wanted to know if they too are in support of the protests or no)

Q.11) do you think that straight people and the LGBT people should be treated equally in schools, colleges, work place and everywhere?

HYPOTHESIS

Have to prove that Our society has started accepting the LGBT community now.

And also when i researched I found out that 8 people out of 10 people had given very positive reply and were in support of the LGBT+ community.

TYPE OF RESEARCH

In this research I have used Questionnaire method wherein I had asked 10 random people few questions which they had to answer and basically on that data my research is

depended. In this i did not only use questionnaire method but i also read 2-3 short stories on the internet and collected data from that too.

SAMPLING

When I was doing my research I also came to know about some new things such as I came to know that even the well known personality Gauari Arora who was seen in the reality show India's Next Top Model is a Transgender and has changed her sex from Male to Female , before changing her sex she was seen in one of the popular show Splitsvilla as Gaurav Arora. But now when she has changed her sex people in our society have positively accepted her for who she is and who she wants to be.

DATA COLLECTION

PRIMARY DATA

I had asked 10 random people where 5 were male and 5 were female below are the questions that I asked

Q.1) Do you know about the LGBT community?

Ans) 8 people said Yes and 2 said No.

Q.2) What is your opinion about them?

Ans) 9 people gave a positive answer and there was 1 who gave negative answer.

Q.3) Do you think that they too are normal people like us ?

Ans) 8 people said Yes and 2 people said No

Q.4) Do you accept them for the way they are?

Ans) 9 said yes 1 said No

Q.5) Do you also support them in their likes and dislikes?

Ans) 7 said yes 3 said

Q.6) what would you do if you come to know that one of your family is a LGBT+ ? Would you accept him/her or not?

Ans) 9 said yes and 1 said No

Q.7)do you think that there is still injustice happening to the LGBT community?

Ans) 6 said yes and 4 weren't sure

Q.8)According to you is it okay that gay and lesbian couples are allowed to get married and adopt a child?

Ans) 6 said yes and 4 said No

Q.9)what do you think about the LGBT's who are celebrities and actors and even model's?

Ans) all of them gave a very positive answer

Q.10) Do you support the protest happening against the injustice and inequality for the LGBT's ?

Ans) 9 said yes and 1 said no

Q.11) do you think that straight people and the LGBT people should be treated equally in schools, colleges, work place and everywhere?

Ans) All of them said yes

SECONDARY DATA

Some data that i found on the Internet is as follows:-

Let us know more about LGBTQA+ and more and their full terms and what they really mean

Lesbian:- A Lesbian is a Homosexual Woman who is romantically or sexually attracted to a women.

Gay:- a Gay is a Man who is romantically or sexually attracted to Men

Bisexual:- A bisexual is a person who is attracted to both male as well as female

Transgender:-transgender people have a gender identity or gender expression that differs from their assigned sex.

Queer :- Queer is an umbrella term for sexual and gender minorities who are not heterosexual.

Intersex :- Intersex people are born with any of several variation in sex characteristics including chromosomes, gonads, sex hormones or genitals which basically do not fit the typical definitions of a male or female body.

Asexual:- asexual is who has a lack of sexual interest in anyone or to any sexual desire.

Demisexual :- A demisexual is a person who does not experience sexual attraction unless they form a strong emotional connection with someone.

Pansexual:- Pansexual people may refer to themselves as gender-blind, asserting that gender and sex are not determining factors in their romantic or sexual attraction to others.

The above were the full terms and their definition of LGBT+ community , this LGBT+ also has a flag known as the *Rainbow flag*. The Rainbow flag symbolises the LGBT+ community and it consists of 6 colours which are Red which stands for Life, Orange which stands for Healing, Yellow is for Sun, Green is for nature, Blue is for Harmony, and Violet is for Spirit. The LGBT+ community also faces a lot of issues and there are some institutes and help centers which help them come out of this such as the Naz Foundation, the Humsafar trust etc. Now in this modern era everything has changed and in some countries they also allow lesbian and gay couples to get married and adopt a child too. And soon they'll also earn the right to get married in all the countries. They too are normal people treat them equally.

When I was doing my research I also came to know about some new things such as I came to know that even the well known personality Gauari Arora who was seen in the reality show India's Next Top Model is a Transgender and has changed her sex from Male to Female , before changing her sex she was seen in one of the popular show Splitsvilla as Gaurav Arora. But now when she has changed her sex from male to female people in our society have positively accepted her for who she is and who she wants to be. Then there is also bobby darling who did the same. And also some more renowned personalities who did not change their sex but are LGBT's such as Vikas Gupta, Sabhyasanchi, karan johar, gauri

sawant etc. Times have changed and people accepted them for who they are and what they want to be .

#Roslyn's story

This below is summary of a short story that read during my research.

There was a girl named Roslyn who lived in Russia, she was a 13 year old school going girl when she went through some weird feelings which she never noticed before , and it was surprising for her when she started getting feelings for her female friend instead of her male friend and thats when she spoke to a friend who was elder to her and then she was been introduced to a new world of LGBT and that was the time when she realised that she wasn't straight but she was a lesbian. And then she told her parents about it but at first it was difficult but afterwards she too could live a normal and happy life.

DATA ANALYSIS

According to the survey and the whole data that I found out clearly point outs that as the time has passed and many things have changed and even the people have changed and their thoughts about the LGBT+ community has completely changed and its progressing to a better society. Yes, also still there are 20% people who don't agree to it or are against the LGBT+ community but that do will surely change.

CONCLUSION

Now the time has changed and finally people have started accepting the LGBT+ community also in our society and people also do not hesitate to speak about them people now have mostly accepted the fact that they too are a part of our society and not different or curse and they are just normal humans as male and female are. And also each and every one has the right to choose their sexuality. And all the rights should be equal to each one of us. Now there are many LGBT issues which are getting solved due to soe welfares etc, which before was a problem because before the LGBT+ people would not choose to speak about their sexuality openly to anyone nor any other person was interested to speak about it but now all has changed and one by one all the LGBT issues are getting solved.

GENDER PORTRAYAL IN INDIAN CINEMA

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Abstract

My Aim is to achieve the following objectives:

- Exploring the conditions of Indian women by selected Bollywood movies.
- Transformation of media effectively in movie English venglish & Life in a metro.
- Gender sensitization is to make people aware of the power relations between men and women in society and to understand the importance of affording women and men equal opportunities and treatment.

Introduction

When a baby is born it is logical to make gender differences, but discrimination is unrestrained. This is because Indian families practice the patriarchal format that is denoting a system of society or government controlled my men. The society expects the baby to behave in a certain way which is approved by them. Those expected behaviour and norms are based on socially identified gender, what the society considers right or wrong. Varies from country to country and from culture to culture. Social pressure greatly influences the degree to which we conform to our own stereotypes. Those categorizations help us to identify our social identity. It is however a problem when individuals are victim of the negative stereotypes of their gender group. Gender roles in the workplace are different for both sexes. This is unequal and unjust. A change must be made, Gender sensitization can bring about this change. However, these differences are likely to diminish with time and advancement.

Define the topic

Women have mainly played decorative objects in Hindi cinema for a long time. Or, even in films where they had important roles, they are more victims and martyrs or victimizers of other women. Rarely have films like *Kunku* presented women as strong women who can raise their voice against injustice, who can rebel in their own way and make their own political statement.

Research Design

I have taken help from the internet and have read stories and newspaper articles.

Hypothesis

Movies always tend to portray women in stronger and dominating roles.

Type of research

It is a descriptive and secondary type of research(desk research) based on complete reference from the internet.

Data collected (Primary and Secondary)

I have collected data using the secondary method by taking help from the internet and newspapers. I have done an extensive research by reading articles in magazines and the web

English Vinglish

Housewife and caterer Shashi (Sridevi) is usually scorned by her husband for not knowing English. English Vinglish is a 2012 Indian comedy drama written and directed by Gauri Shinde. The movie revolves around a homemaker who enrolls herself in an English-speaking course to stop her husband and her daughter mocking her lack of English skills and gains self-respect in the process.

The movie witnesses dialogues such as:

“She was born to make ladoos”

“When a man cooks its an art, when a woman cooks it’s her duty”

The movie also witnesses some scenes where her teenaged daughter treats her with contempt and some scenes where Sashi (Sridevi) is faced with ever-mounting humiliations.

Life in a Metro

Life in a metro a 2007 musical drama film co-produced, written and directed by Anurag Basu.

Sic different stories, about nine people, each with different issues and problems. The story provides a glimpse into the lives, loves and heartbreaks of modern day urban life.

A part of the movie shows us how a husband dominates over his wife. The relationship of Shikha and Ranjeet (Shilpa Shetty and Kay Kay Menon) shows us that he is seen saying, the house is never clean, saying that all she does is watched television sitting in the air conditioner while he is working hard. Whereas she is much more capable then he is and she gives up her job and career for their child and also because he asks her too.

Data Analysis

In both of these movies, English vinglish and Life in a metro we notice that gender inequality is taking place but at the end we also see a transformation in the form of gender sensitisation.

The media especially films are conceived as a culture industry, which manufacture and sell images of masculinity and femininity. But the image of women portrayed by the media through tv serials, pop shows and films, is not to be found in real life. The projection of women in the popular Bollywood has repeatedly damaged their very image. At least for a change we should hope that some movies will be made to show women as capable of thinking independently choosing their own career.

The future films would treat the men and women even handedly. Again, women characters should not only remain either objects of pleasure, and never equal partners of partakers of the economic management of the household. The films should refrain from portraying women as commodities and sex objects.

Conclusion

The parrot to the sparrow said,

‘Why’, oh why, are your eyes so red?

Oh, my dear friend what shall I say.

Someone has stolen my nest away
Sparrow, sparrow poor little sparrow
'O, brother crow, oh brother crow,
Were you there, did you see it go?
'No, I don't know. I didn't see
What are your troubles to do with me
O Sparrow, sparrow poor little sparrow.

- Shirish pai

In the poem :

Crow - man and patriarchy

Sparrow – fragile women hood enduring Shakespeare's line

"frailty, thy name is woman".

Hence movies such as English vinglish and Life in a metro portraying women as stronger and individual human being should be produced and supported increasingly to make gender justice not a utopian dream but a human reality.

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LGBT COMMUNITY, HISTORY OF LGBT AND SOCIAL AWARENESS CAMPAIGNS IN PRESENT TIMES

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INTRODUCTION

What is LGBTQ? People often use LGBTQ to mean all of the communities included in the “LGBTQQIAA”: Lesbian Gay Bisexual Transgender Transsexual Two-spirited Queer Questioning Intersex Asexual Ally.

+ Pansexual + Agender + Gender Queer + Bigender + Gender Variant + Pangender

LGBTQ is the more commonly used term in the community; possibly because it is more user friendly! You may also hear the terms “Queer Community” or “Rainbow Community” used to describe LGBTQ+ people.

Lesbian:- A lesbian is a female homosexual: a female who experiences romantic love or sexual attraction to other females.

Gay:- Gay is a term that primarily refers to a homosexual person or the trait of being homosexual. Gay is often used to describe homosexual males but lesbians may also be referred to as gay.

Bisexual:- Bisexuality is romantic attraction, sexual attraction or sexual behavior toward both males and females, or romantic or sexual attraction to people of any sex or gender identity.

Transgender:- Transgender is an umbrella term for people whose gender identity differs from what is typically associated with the sex they were assigned at birth. It is sometimes abbreviated to trans.

Transsexual:- experience a gender identity inconsistent or not culturally associated with the sex they were assigned at birth.

Two-Spirited:- Two-Spirited is a modern umbrella term used by some indigenous North Americans to describe gender-variant individuals in their communities, specifically people within indigenous communities who are seen as having both male and female spirits within them.

Queer:- Queer is an umbrella term for sexual and gender minorities that are not heterosexual or cisgender. Queer was originally used pejoratively against those with same-sex desires but, beginning in the late-1980s, queer scholars and activists began to reclaim the word.

Questioning:- The questioning of one’s gender, sexual identity, sexual orientation, or all three is a process of exploration by people who may be unsure, still exploring, and concerned about applying a social label to themselves for various reasons.

Intersex:- Intersex is a variation in sex characteristics including chromosomes, gonads, or genitals that do not allow an individual to be distinctly identified as male or female.

Asexual:- Asexuality (or nonsexuality) is the lack of sexual attraction to anyone, or low or absent interest in sexual activity. It may be considered the lack of a sexual orientation, or one of the variations thereof, alongside heterosexuality, homosexuality, and bisexuality.

Ally:- An Ally is a person who considers themselves a friend to the LGBTQ+ community.

Pansexual:- Pansexuality, or omnisexuality, is sexual attraction, romantic love, or emotional attraction toward people of any sex or gender identity. Pansexual people may refer to themselves as gender-blind, asserting that gender and sex are insignificant or irrelevant in determining whether they will be sexually attracted to others.

Agender:- Agender people, also called genderless, genderfree, non-gendered, or ungendered people are those who identify as having no gender or being without any gender identity. This category includes a very broad range of identities which do not conform to traditional gender norms.

Gender Queer:- Gender Queer is an umbrella term for gender identities that are not exclusively masculine or feminine—identities which are thus outside of the gender binary and cisnormativity.

Bigender:- Bigender is a gender identity where the person moves between feminine and masculine gender identities and behaviours, possibly depending on context. Some bigender individuals express two distinct “female” and “male” personas, feminine and masculine respectively; others find that they identify as two genders simultaneously.

Gender Variant:- Gender variance, or gender nonconformity, is behaviour or gender expression by an individual that does not match masculine and feminine gender norms. People who exhibit gender variance may be called gender variant, gender non-conforming, gender diverse or gender atypical, and may be transgender, or otherwise variant in their gender expression. Some intersex people may also exhibit gender variance.

Pangender:- Pangender people are those who feel they identify as all genders. The term has a great deal of overlap with gender queer. Because of its all-encompassing nature, presentation and pronoun usage varies between different people who identify as pangender.

LGBT or GLBT is an initialism that stands for lesbian, gay, bisexual, and transgender. In use since the 1990s, the term is an adaptation of the initialism LGB, which was used to replace the term gay in reference to the LGBT community beginning in the mid-to-late 1980s.

Why are they considered abnormal? If evolution is how humankind got here, then how did the tendency for homosexuality survive genetically since it does not produce offspring? It would seem that what is normal, evolutionarily speaking, would be that which produces offspring--not that which does not. After all, haven't we evolved over millions of years and billions of generations of biological life forms such that genes that produce survivability are removed from the population? So, from this perspective how could homosexuality be considered normal? In fact, evolutionarily speaking, homosexuality would be abnormal; and it would have to be a learned behavior. So, whenever anyone says that homosexuality is normal, it becomes obvious that the standard of normality either doesn't exist or when they try to cite one that it works against them. There is no fixed definition of normal. What one person considers perfectly normal might be found to be extremely abnormal in another city, culture, country, by a different group of people, or in a different era.

REVIEW OF LITERATURE

Let's go down the memory lane towards the history of LGBT. According to research by the Gay and Lesbian Vaishnava Association, it was around 3102 before Christ that homosexuality was recognised as 'Tritiya Prakriti', or the third nature. Back in the third century, the koovagam festival was born where they celebrated the story of Krishna taking the form of a woman to marry Aravan before the battle of Mahabharata. This festival even continues today and is the largest annual gathering of trans people in India. Let's flash forward to mid 20th century when Mahatma Gandhi wrote against homosexuality. In 1997, writer and math wizard Shakuntala Devi published "The world of Homosexuals" where she wrote that rather than pretending that homosexuals don't exist it was the time we face the facts squarely in the eye and find a room for homosexual people. In 1981, The All-India Hijra Conference was conducted, where around 50,000 members of the community travelled to Agra to attend it. In 1990, Ashok Row Kavi founded India's first magazine for queer men- Bombay Dost and its still in circulation, with the actor Manoj Bajpayee on the cover of its latest issue. During 1998 & 1999 G.H.A.R. (Gay Housing Assistance Resources) was founded in Bombay by Sachin Jain. It set out to help LGBTQ Indians find safe living spaces, without having to worry about constant discrimination from landlords and tenants. In 2001, going up against all odds, Mumbai-based trans activist Gauri Sawant adopted Gayatri, the orphaned daughter of a sex worker and puts her through school and college. In 2002, Kali became the first hijra person to stand for elections in Bihar. She was elected as ward councillor to the Patna Municipal Corporation. Prince Manvendra Singh Gohil of Rajpipla became the first openly gay prince in/of India, despite family pressure. In 2003, author R.Raj Rao made India's first gay romance novel called "The Boyfriend" and also made a 12 min documentary film BomGay. The Kashish Mumbai Queer Film Festival- which is today one of India's largest LGBTQ film fests- was first launched in 2010, with the support of Bollywood actor Celina Jaitley. It was also in 2010 that the Queer-Ink publishing house was launched by entrepreneur Shobhna S. Kumar. Also, Guwahati held its first Pride Walk in 2013 and saw the LGBTQ Community in the North East States move to make its presence felt. In April 2014, Health Minister Harsh Vardhan said "Everybody, including gay, has human rights. It is the job of the government to protect their rights". This was one of the first ever statement on the subject from a BJP minister. From August 2014, onwards, Delhi University began releasing admission forms which included the "third gender" category to improve education access for trans students. In 2015, Manabi Bandhyopadhyay became the first openly trans college principal at Krishnagar Women's College for a year and a half. Also, Madhu Bai Kinnar made history too after being elected as the first trans mayor of Raigarh. In Feb 2016, Trans activist and Mitr Trust founder Rudrani Chettri began India's first trans modelling agency. The idea was to change the way the world perceives trans and hijra people, how they perceive themselves and creates the opportunity to pursue a career, instead of being pulled into sex work or begging in order to survive. The transgender Persons (Protection of Rights) Bill, set out to institute for several important provisions on non-discrimination, access to education, healthcare and also the right to self-determination. However, by the time it was passed in 2016, the bill kept getting diluted provoking deep criticism from trans activists. Kerala-based Trans activist Vijayaraja Mallik set up India's first ever school for transgender people, called the Sahaj International, it was inaugurated in Kochi on 30th Dec 2016. It enrolled a class of 10 older trans people who were kept out of school, either due to bullying, lack of economic resources, or the other pressing circumstances. In 2016, RJ Shilok received the National Community Radio Award for her show "Colourful Kamanabillu". She is just 21 years old and only active trans radio jockey in India, using this platform to raise awareness about LGBTQ issues, racism and more. In May 2017, the Kochi Metro made the bold decision to hire 23 transgender women. But, unfortunately, 8 of them resign. Sheetal Shyam says who was a ticket officer: Though there are many vacant houses for rent, the owners

refuse to hire it out to us. We're forced to stay in lodges coughing up over Rs600 per day. The Kerala State Literacy Mission, launched at the start of June 2017, said it will hold classes for transgender school drop-outs in Kollam, Kozhikode, Malappuram, Thrissur, Kottayam and Thiruvananthapuram.

DEFINE YOUR TOPIC

1. Why should teens learn about LGBTQ history? Guzman says in her progressive community it's not a big deal to have a different sexual orientation, but it's important for students to understand the extreme discrimination, struggles and successes of LGBTQ Americans in past decades. All students do better when they receive a full picture of the past – and that includes LGBTQ history. "There are periods of U.S. history that make a lot more sense when you include LGBT history". LGBTQ youth, in particular, benefit tremendously from seeing themselves accurately presented in the curriculum. "Research has made clear that LGBTQ students who see themselves reflected in the curriculum do better in school, are more likely to feel connected and invested, and have a better and clearer sense of themselves". Guzman adds that LGBTQ youth tend to feel ostracized and are at a higher risk of suicide – anything teachers can do to present validation and support is a huge benefit in helping them feel less invisible, alone or uncomfortable.

2. How can teachers navigate restrictive school policies? Several states have laws that restrict LGBT content in schools. While these laws primarily prohibit discussions of LGBTQ topics in health education, they can have a chilling effect on teachers who wish to cover LGBTQ history. "It's important that people not be silenced inappropriately by these laws". Teachers who plan to cover LGBTQ history should be able to demonstrate why learning this content is important and connect it to other curriculum. Guzman says learning about LGBTQ history is the first step. She recommends, among others, "A Queer History of the United States," by Michael Bronski and "Gay & Lesbian History for Kids: The Century-Long Struggle for LGBT Rights, with 21 Activities," by Jerome Pohlen.

Importance of History

Studying history is important because it allows us to understand our past, which in turn allows to understand our present. If we want to know how and why our world is the way it is today, we have to look to history for answers. People often say that "history repeats itself," but if we study the successes and failures of the past, we may, ideally, be able to learn from our mistakes and avoid repeating them in the future. Studying history can provide us with insight into our cultures of origin as well as cultures with which we might be less familiar, thereby increasing cross-cultural awareness and understanding.

RESEARCH DESIGN

The research design refers to the overall strategy that you choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring you will effectively address the research problem; it constitutes the blueprint for the collection, measurement, and analysis of data.

Descriptive research is a study designed to depict the participants in an accurate way. More simply put, descriptive research is all about describing people who take part in the study. There are three ways a researcher can go about doing a descriptive research project, and they are:

- Observational, defined as a method of viewing and recording the participants.

- Case study, defined as an in-depth study of an individual or group of individuals.
- Survey, defined as a brief interview or discussion with an individual about a specific topic.

I will carry out the survey by preparing the questionnaire for all different age categories, which will help me to find out how much people are aware of it and what are their opinions or view point on the LGBTQ.

HYPOTHESIS

History of LGBTQ to be introduced in the high school textbook so that the upcoming generation are aware of it and also it will give them great knowledge. As LGBTQ exists from the past and it is not abnormal and they can make their own view point after reading and knowing about LGBTQ.

TYPE OF RESEARCH

Primary research (field research) involves gathering new data that has not been collected before. For example, surveys using questionnaires or interviews with groups of people in a focus group.

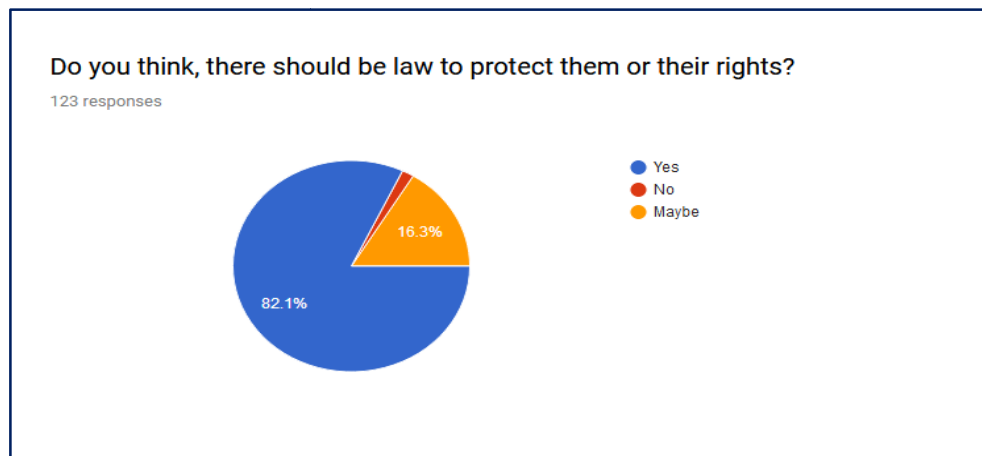
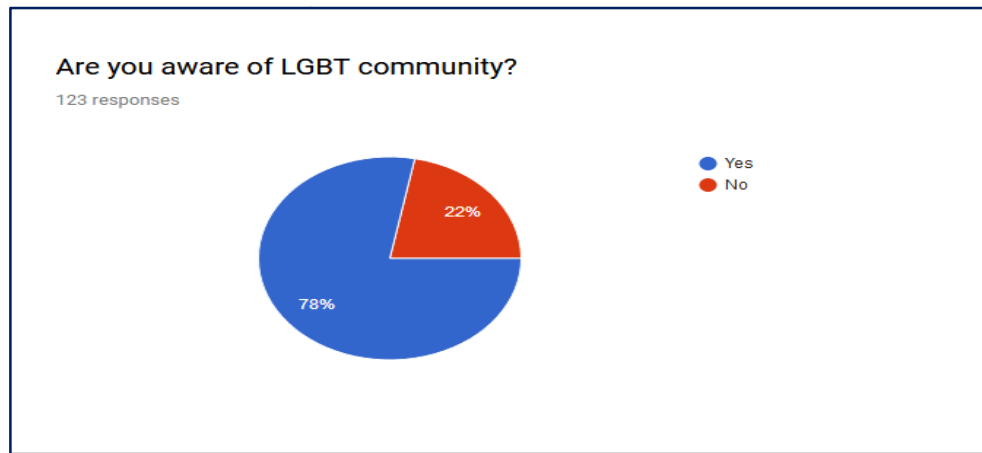
Secondary research (desk research) involves gathering existing data that has already been produced.

SAMPLING

- Around 3102 before Christ homosexuality was recognized as '**Tritiya Prakriti**' or the third nature.
- **Koovagam** festival was born in the third century where they celebrate the story of Lord Krishna during Mahabharata.
- In the mid 20th century, Mahatma Gandhi wrote against homosexuality.
- In 1977, writer and math wizard Shakuntala Devi published "**The World of Homosexuals**".
- In 1981, The All-India Hijra Conference was conducted in Agra.
- In 1990, Ashok Row Kavi founded India's first magazine for queer men- **BombayDost**.
- During 1998 & 1999 **G.H.A.R.**(Gay Housing Assistance Resources) was founded in Bombay by **Sachin Jain**.
- In 2001, **Gauri Sawant** adopted Gayatri, the daughter of sex worker.
- In 2002, **Kali** became the first hijra person as ward councilor to the Patna Municipal Corporation.
- In 2003, author **R. Raj Rao** made India's first gay romance novel called "**The Boyfriend**" and a documentary film "**BomGay**".
- The Kashish Mumbai Queer is the largest film festival in India since 2010.
- Queer-Ink publishing house by **Shobhna S. Kumar**.
- In 2013, Guwahati held its first pride walk and made its presence felt.
- In April 2014, Health Minister **Harsh Vardhan** made first ever statement on this subject.
- August 2014, **Delhi University** included "third gender" category in the admission forms to improve education access.
- In 2015, **Manabi Bandhyapadhyay** became the principal at Krishnagar Women's College.
- **Madhu Bai Kinnar** was first trans mayor of Raigarh.
- In Feb 2016, **Rudrani Chettri** began modeling agency.

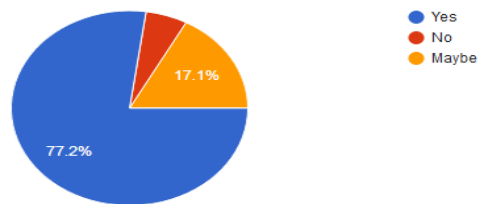
- **Vijay Raja Mallika** set up school for transgender people called The Sahaj International in Kochi on 30th Dec 2016.
- In 2016, **RJ Shilok** received the National Community Radio Award for her show “Colourful Kamanabillu”.
- In May 2017, Kochi Metro hired 23 transgender women but 8 of them resigned.
- In June 2017, Kerala State Literacy Mission said it will hold classes for transgender and school drop-outs.

DATA COLLECTED



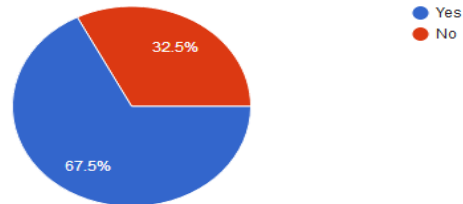
Would you accept Gay or Lesbian couple in our society?

123 responses



Do you discuss this topic with your friends or family or in school?

123 responses



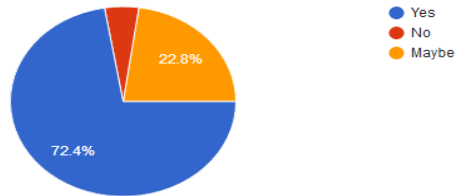
Would you promote LGBT?

123 responses



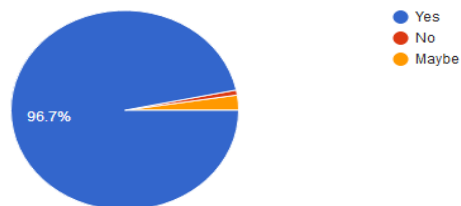
Would you help chakkas/hijras if they need as an individual for humanity?

123 responses



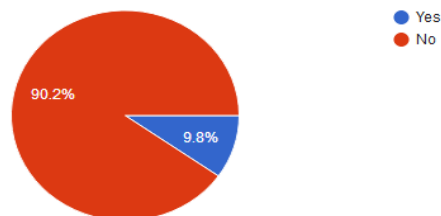
Do you feel they should also get access to education, health care, housing, employment, all the basic necessities?

123 responses



According to you, is LGBT community abnormal?

123 responses



DATA ANALYSIS

From the data collected, we can analysis that majority of people are supporting them and want that atleast they should get basic needs fulfilled. Also from this analysis we can see that there are people who are not even aware of them or their problems which is very disheartening. There are people out who want to support and promote LGBTQ but even they need a someone as a backup, or a strong person with whom they are ready to promote them.

CONCLUSION

If we make laws to protect their rights and give them access to education, health care, employment and all the basic necessities and also spread awareness, the upcoming generation with a hope of positive response then there are chances of change in the society and their thinking. Also we can add history of LGBTQ in high schools textbook, as we can see after survey that people are supporting them and want it that they get their rights.

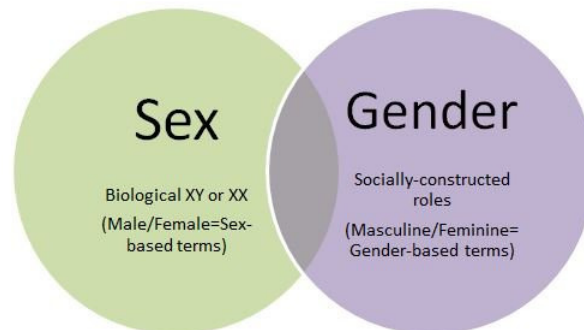
GENDER SOCIALIZATION

Ms. Sameeksha Mangaonkar.

Vidya Vikas college, Mumbai

Abstract

An individual's Sex is the anatomy of an individual's reproductive system, whereas Gender is social role based on the sex of the person personal identification of one's own gender based on an internal awareness I.e. Gender identity.



Many feminists consider viewing sex as a biological construct, there are feminists who accept both sex and gender as a social construct. According to the Intersex Society of North America, "nature doesn't decide where the category of 'male' ends and the category of 'intersex' begins, or where the category of 'intersex' ends and the category of 'female' begins, humans decide.

Gender roles are followed to as an response to family interactions, the media, peers and education.

What is Gender Socialization?

Gender socialization is the process of learning the social expectations and attitudes associated with one's sex. Sociologists explain through gender socialization why human males and females behave in different ways: they learn different social roles. Gender socialization occurs through such diverse means as parental attitudes, schools, how peers interact with each other, and mass media. Sometimes gender roles lead to inequality.

Gender socialization begins at birth, intensifies during adolescence and contributes to gender inequalities in education, employment, income, empowerment, and other significant outcomes of well-being during adolescence and later in life. While gender norms are broadly reinforced culturally and institutionally, it is within the household that children first learn about gender roles, equating maleness with power and authority and femaleness with inferiority and subservience.

In India, households are a primary site in which male privilege and control over women are expressed. Despite being banned since 1994, selective abortion of female fetuses has become increasingly common and excess female mortality among children under age 5 years is seen in all parts of the country. Gender socialization occurs not only through the acquisition of gender-appropriate behavior, but also through observing adults in the household, who are role models to children.

Agents of Socialization

In general, it may be said that the total society is the agency for socialization and that each person with whom one comes into contact and interact is in some way an agent of socialization. Socialization is found in all interactions but the most influential interaction occurs in particular groups which are referred to as agencies of socialization.

Family

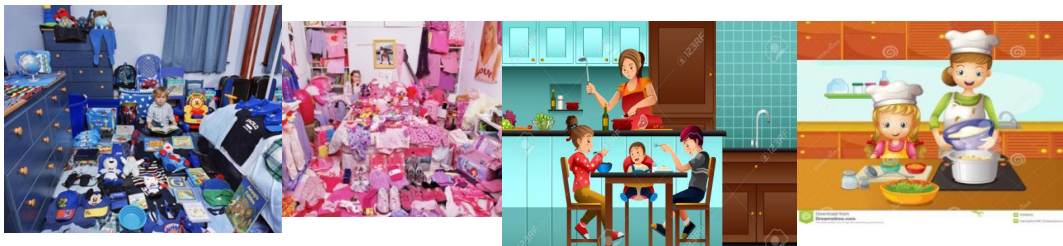
Gender identity stems from the FAMILY. Family is a world in itself, in which the child learns to live, to move and to have his being. Within it, not only the biological tasks of birth, protection and feeding take place, but also develop those first and intimate associations with persons of different ages and sexes which form the basis of the child's personality development. Infants are completely dependent on others to survive thus parents play an important role in an individuals social development. Family additionally provide infants first system of values, norms, and beliefs - a system that is usually a reflection of their own social status, religion, ethnic group, and more.

As the primary agents of childhood socialization, parents play a critical role in guiding children into their gender roles deemed appropriate in a society. They continue to teach gender role behaviour either consciously or unconsciously, throughout childhood. Parents tend to poses a rewarding nature towards gender appropriate behaviour according to the norms of the society.

Jeongmee Yoo--The Pink and Blue Projects

Can colours, shapes, toys or activities for that matter can describe a persons Gender Identity as whole? JEONGMEE YOO has simply shown this through Pink and Blue Project where she visited different households with children below age 11 and asked them arrange all their favourite toys and belonging in their room and took photographs. She noticed few characteristics repeating in all the pictures she took which were related to their specific genders.

Hospitals decorate the room with blue for boys or pink color for girls according to the sex of the new born. Parents consider it as the color for their child without understanding their choice. Young girls love pink clothing, accessories and toys. This phenomenon is widespread among children of various ethnic groups regardless of their cultural backgrounds. This is the influence of pervasive commercial advertisements aimed at children and their parents. Customers are directed to buy blue items for boys and pink for girls.



School

After family the educational institutions take over the charge of socialization. Schools not only teach reading, writing and other basic skills, they also teach students to develop themselves, to discipline themselves, to cooperate with others, to obey rules and to test their achievements through competition.

Schools teach sets of expectations about the work, profession or occupations they will follow when they mature. Schools have the formal responsibility of imparting knowledge in those disciplines which are most central to adult functioning in our society. It has been said that learning at home is on a personal, emotional level, whereas learning at school is basically intellectual.

Traditional Gender Stereotypes.

<u><i>Feminine.</i></u>	<u><i>Masculine.</i></u>
<i>Not aggressive.</i>	<i>Aggressive.</i>
<i>Dependent.</i>	<i>Independent.</i>
<i>Easily influenced.</i>	<i>Not easily influenced.</i>
<i>Submissive.</i>	<i>Dominant.</i>
<i>Passive.</i>	<i>Active.</i>
<i>Home-oriented.</i>	<i>Worldly.</i>
<i>Easily hurt emotionally.</i>	<i>Not easily hurt emotionally.</i>
<i>Indecisive.</i>	<i>Decisive.</i>
<i>Talkative.</i>	<i>Not at all talkative.</i>
<i>Gentle.</i>	<i>Tough.</i>
<i>Sensitive to other's feelings.</i>	<i>Less sensitive to other's feelings.</i>
<i>Very desirous of security.</i>	<i>Not very desirous of security.</i>
<i>Cries a lot.</i>	<i>Rarely cries.</i>
<i>Emotional.</i>	<i>Logical.</i>
<i>Verbal.</i>	<i>Analytical.</i>
<i>Kind.</i>	<i>Cruel.</i>
<i>Tactful.</i>	<i>Blunt.</i>
<i>Nurturing.</i>	<i>Not nurturing.</i>

Peers

Another agent of socialization that relates to school is peer group. Peer groups give individuals an opportunity to form relationship on their own terms. Peers have an incredible influence over an individuals choices In the peer group, the young child learns to confirm to the accepted ways of a group and to appreciate the fact that social life is based on rules. Studies show that Peer groups create their own unique sub-cultures—the college campus culture, the drug culture, motorcycle cults, athletic group culture etc. Peer groups serve a valuable function by assisting the transition to adult responsibilities.

Media

The word 'Media' is derived from the word medium; it is intended to reach a mass audience. Media has become an essential part people's everyday life and forming a public opinion. Advertising is a form of communicating information; that persuades and convinces the public about the goods or services. Advertising and Media have always been looked at critically as the chances of manipulating are more than in other industries or professions. It influences both how we see ourselves and the world to some extent. In the 21st century, media such as television, print and radio attract the public by imparting knowledge and awareness of products and services companies. Both print and broadcast media cover huge audiences at the

same time. English is the only common language throughout all of India, but it is unknown in many sectors of the population. Television, radio, and newspapers rely on more than two dozen languages, thus limiting the communicative reach of many advertisements.

Advertisements are a great platform to provide the audience with short and crisp social messages, along with the promotion of the product or service. Advertisement helps educating people and deals with social issues such as child labor and female feticide. Whereas on the other hand some commercials are particularly guilty for frequently casting women in subservient domestic roles.

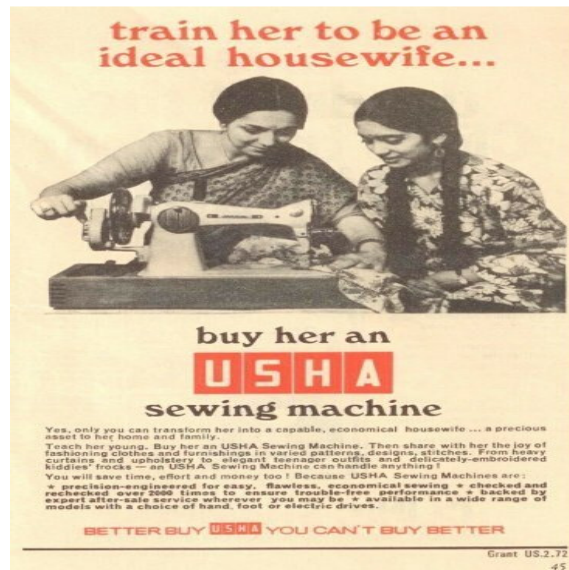
When advertising promotes unhealthy behaviors it can have very real, very negative effects. A great deal of damage can be done in setting unhealthy or unattainable expectations. Mainstream advertising often depicts women as over-sexualized, underweight, and photoshopped to 'perfection'. Studies have found that exposure to this unrealistic, thin; sexualized ideal is linked to disordered eating attitudes, lower self-esteem, negative mood and depressive symptoms among our young girls and women.

Contemporary Advertisement:

Advertisement is basically a sponsored announcement of goods, services or ideas through a variety of mediums. The advertising industry has come a long way over the past century. Initially, things were simple and straightforward; advertisements told us about products and features. But as the world evolved, so did the competition.

The complex one way communication in advertisements with help of new media has turned into a two way communication where the consumer's choice and opinion is given more importance. To stand out, advertisers had to adjust their focus from the 'what' to the 'why.' When advertising focuses on empowering and accepting groups that are less relatable or less accepted, there is both greater risk, and greater reward. It shifts marketing from a product-centric approach to a customer-centric one. Crafting stories behind their goods to connect on an emotional level, it became all about how the product makes the consumer feel.

A company's advertising and promotions to its customers express its values as part of its core brand message. When we hear the word "values," many of us think about politically charged terms like "family values" or "liberal values," but that's only part of the story. In the field of psychology, values are defined as the goals and beliefs that guide our actions and behavior. Values motivate how each of us thinks, feels, reacts and communicates. For most of us, our values tend to stay constant over time, even through major life changes. Values are the "non-negotiables." In an increasingly digital world, where attention spans are fleeting and an increasing number of ads are seen on mobile screens, marketers have to hook their audiences quickly. One tactic is by tapping into their consumers' innate values. The goal is to discover what really motivates customers.



‘Gender’ deals with whether someone is male or female or transgender. Gender identity is about how someone expresses his or her gender. Despite the many roles men and women play in today’s world, some people still judge others based on how they think males and females ‘should’ act.

A stereotype is a widely accepted judgment or bias about a person or group — even though it’s overly simplified and not always accurate. Gender stereotypes are preconceived ideas whereby females and males are arbitrarily assigned characteristics and roles determined and limited by their gender. Gender stereotyping can limit the development of the natural talents and abilities of girls and boys, women and men, as well as their educational and professional experiences and life opportunities in general. A man might say women aren’t meant for combat, while a woman might say men do nothing but watch sports. Such expressions represent Gender Stereotypes. Gender roles in society means how we’re expected to act, speak, dress, groom, and conduct ourselves based upon our assigned sex. For example, girls and women are generally expected to dress in typically feminine ways and be polite, accommodating, and nurturing. Men are generally expected to be strong, aggressive, and bold.

The goal of this research project is to create gender sensitivity a necessity or an important perspective or spectrum for mass media content. It is about changing behavior and instilling empathy into the views that we hold about our own and the other genders. Gendered expectations refers to the pressure women and men feel to perform their gender and the stigma endured by people who fail to perform it “correctly.

Advertisements:

Gender stereotypes abound in Indian advertising – be it for deodorant brands for men, which present women in a highly sexualised manner, or a plethora of ads in the FMCG, household electronics and other sectors, which present women as homemakers fretting over their family with no life of their own.

In contrast, there was an ad in Raymond's 'The Complete Man' series, which showed a working couple about to set out for office, when their child starts to cry. It is the husband who decides to stay back and comfort the infant, even as the wife drives off to work.

A common defense of advertising and its often-sexist depictions of women is that it mirrors society. Tokenism, feminism or gimmickry — whatever the motivation of these brands, we have to acknowledge that the importance of gender equality is rising in public sentiment.

In Ariel's Share The Load, a father watches his daughter juggle work and household responsibilities, without help from her husband. This leads him to introspect on the example he set for her. In an attempt to bring about positive change, he agrees to share laundry duties with his wife. The campaign won the Glass Lion at the Cannes Lions two years in a row, an award that recognises ads that challenge gender stereotypes. Perhaps this ad would encourage a great deal more self-reflection.

Television:

Indian television has always been women-centric owing to a large number of female viewership. These female characters portrayed dynamic, enigmatic and complex personalities that made us cry, laugh and hate along with them. The portrayal of women has always been problematic when it comes to Bollywood films and Indian television shows, television serials still shows angry mothers-in-law, weeping daughters-in-law, women carrying out the household chores, ethnic outfits, and bedecked in jewelry; there are very few working women. Indian web series makers have a better understanding of millennial women than Bollywood or Indian television show producers. This goes on to show why most young Indians prefer watching shows on YouTube rather than going for films. Instead of having only fair-skinned, slim actors, having characters of different body types and skin tones would help not just in creating positive role models for the youth, but also make the reel world more realistic.

Indian Television has showed a gradual improvement over a last few years. Diya Aur Bati is a story of a small-town girl who aspires to become an IPS officer. Even after her marriage, she did not give up on her dreams and with her husband's support, Sandhya finally became an IPS officer.

Cinema:

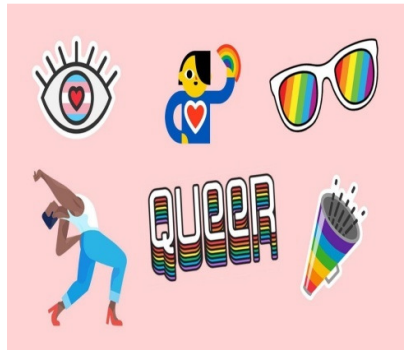
An art form that inspires and showcases characters that help us experience different lives. The Hindi Film Industry also known as 'Bollywood' is an industry that largely casts men in the lead roles and women as supporting cast, there have been some memorable films that deviated from the norm and depicted strong women characters which left a mark on the society and became an inspiration to many.

Some examples do not fail to astonish us with brilliant portrayal of real life characters. Rani Mukherjee's portrayal of a fierce cop in Mardaani perfectly showcases the true strength of a woman. The character is based on a real life cop who solved several child trafficking cases. Shivani Shivaji Roy not only single-handedly beat up some of the baddest criminals but held her own against the evil doers. The perfect mix of strength and respect, Roy is an inspiration. Bollywood movies are not all song-and-dance sequences when it comes to the

portrayal of women. There are a select few who believe in meaningful cinema and have successfully rolled out marvels which show women in powerful roles.

Queer Gender

Genderqueer people may identify as either having an overlap of, or indefinite lines between, gender identity; having two or more genders (being bigender, trigender, or pangender); having no gender (being agender, nongendered, genderless, genderfree or neutrois); moving between genders or having a fluctuating gender identity; or being third gender or other-gendered, a category which includes those who do not place a name to their gender. Gender identity is separate from sexual or romantic orientation, and genderqueer people have a variety of sexual orientations, just as transgender and cisgender people do.



What is Feminism?

Feminism is a range of political movements, ideologies, and social movements that share a common goal: to define, establish, and achieve political, economic, personal, and social equality of sexes. It is an interdisciplinary approach to issues of equality and equity based on gender, gender expression, gender identity, sex, and sexuality as understood through social theories and political activism.

It's the need of time due to the apparent male dominant situation in the society. To eradicate the Not Needed Social Norms such as Purdah(Hijab or Ghunghat), Employment(no higher post due to family), etc. It is a fight against injustice done in getting equal opportunities.

Feminism helped women get the vote, obtain equal rights for jobs, made laws to control domestic violence, help women obtain the rights to own property, to divorce, to have access to birth control and to have possession of their own bodies.

Rape culture

Rape culture describes a society where rape is more prevalent and taken less seriously than in other societies. Compared to other cultures, in a rape culture:

- Victims are often disbelieved
- Victims often do not report their rapes
- Victims are often treated poorly by the criminal justice system

Female Objectification

The difference between an object and a subject is the dominance and submissive ideology. A subject acts, chooses; an object is acted upon. A subject owns and is responsible for, if nothing else, herself. An object is owned and bears no responsibility. A trend that is developing in entertainment media today is the objectification of women in society. Specifically in movies, music videos, music, and television, there is strong focus on women as sexual objects rather than women. This is detrimental to society because the media is creating social stereotypes for both men and women that can result in unhealthy social and physical habits. Suggestive sexual imagery within the media is just continuing to feed into these ideals that continue to develop in our culture.

Patriarchy

Patriarchy is a label for a society in which male is the favored gender, and in which men hold power, dominion and privilege. That position is reinforced by societal and cultural norms, religious teachings, media portrayals of gender roles (specifically female inferiority), the use of perceived feminine characteristics as insults, and even formal definition of gender roles, including laws limiting women's rights. Patriarchy describes the way ideas around gender, specifically performance and expectations, inhibit economic, educational, and personal growth. As cultures and societies de-emphasize gender as a basis for decision making by, for example, allowing women to get educated, make financial decisions, control their fertility, and own property, positive results like better educated, healthier children result.

Matriarchy

Matriarchy is a social system in which females (most notably in mammals) hold the primary power positions in roles of political leadership, moral authority, social privilege and control of property at the specific exclusion of males - at least to a large degree.

Marumakkathayam was a system of matrilineal inheritance prevalent in what is now Kerala, India. Descent and the inheritance of property was traced through females. It was followed by all Nair castes including of Royal Families, Ezhavas, some of the Ambalavasis, Mappilas, and some tribal groups. This was one of the few traditional systems which gave women liberty and right to property.

The word literally means inheritance by sisters' children, as opposed to sons and daughters. 'Marumakkal', in the Malayalam language, means nephews and nieces. The joint family under the matrilineal system is known as Tharavad and formed the nucleus of the society in Malabar.

The Mosuo are often referred to as China's "last matrilineal society." The Mosuo themselves may also often use the description matriarchal, which they believe increases interest in their culture and thus attracts tourism. However, the terms matrilineal and matriarchal do not reflect the full complexity of their social organization. In fact, it is not easy to categorize Mosuo culture within traditional Western definitions. They have aspects of a matriarchal culture: women are often the head of the house, inheritance is through the female line, and women make business decisions. However, unlike a matriarchy, the political power tends to be in the hands of males.

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PORTRAYAL OF WOMEN IN SPORTS **IN RECENT TIMES**

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Introduction

Woman

A woman is a strong, independent and the most beautiful creation God has created.

“Be one’s own woman to be free from restrictions, control and be independent.”

Past era women sports.

In past era women were not allowed to step out from their homes and were also not allowed to play any type of sports.

Review of literature

Despite the steady increase in volume and quality

Of women’s sport participation over the last century, female Sports continue to be underrepresented across all platforms of the media. A range of mechanisms have been shown to contribute to media constructions of women’s sport, including the low volume of media attention, narrative focus of placement or scheduling and visual representations of women’s sport.

Define the topic

Sports

Sports includes all forms of competitive physical activity or games through which casual or organized participation, aim to use, maintain or improve physical ability and skills while providing enjoyment to participants. Some example of sports such as Cricket, Football, Basketball etc.

Portrayal of women in sports in recent times.

In today's society males are the dominant figure in sports. They receive a tremendous amount of media attention as compared to the female sports. When female sports receive media attention, the media is much more focused on their physicality and non-sports related activities.

Research design

In this research of women's sports I have used the questionnaire method as well as I have taken some information from the internet and all these sources are helping me for my research.

Research Questions

Q.1) Do you know about women's sports?

(I asked this question because I wanted to know that how many people have an idea about women's sports.)

Q.2) what is your opinion about women's who play sports?

(I asked this because I wanted to know what media and our people have opinion about them.)

Q.3) Do you also support women's sports?

(I wanted to know if people and our society support women's for sports.)

Q.4) what would you do if you come to know that your daughter wants to play any type of sports would you support her?

(I wanted to know if they mentality have change in today's era and their may support her.)

Hypothesis

I have to prove that our society and media has started accepting women's sports now.

I have also researched that 7 people out of 10 people had given very positive reply and have supported women's sports.

Type of research

In this research I have used questionnaire method wherein I had asked 8 random people few questions which they had to answer. I also collected data from the internet.

Sampling

When I was doing my research I also came to know about some new things that there are many women's who made our country proud in their respective fields. Sania Mirza, Mithali Raj and PV.Sindhu etc. are some examples of successful sportswomen's.

Data Collection

Primary Data-

I had asked 8 random people.

Q.1 Do you know about the women's sports?

Ans) 6 people said yes and 2 said no.

Q.2 what is your opinion about women's sports?

Ans) 5 people gave a positive answer and there were 3 who gave negative answer.

Q.3 Do you also support women's in sports?

Ans) 7 said yes and 1 said no.

Data Analysis

According to the survey and the whole data that I found out clearly a point out that as the time has passed and many things have changed people have a positive attitude towards women's sports? Now media is also accepting women's sports. Yes, also still there are 10% people who don't support women's.

Conclusion

Women are perceived as inferior to men when it comes to sports. Society has enforced these norms by using media for example. There are an unequal amount of sports ads that feature men most of the time. Although I may agree with some of these norms, such as hitting a female is wrong, not all stereotypes about women in sports are true. But now the time has changed and finally people are supporting the women's in our society and media.

WOMEN EMPOWERMENT

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Introduction:

The topic on “Women Empowerment” is a burning issue all over the world. “Women empowerment” and “women equality with men” is a universal issue.

Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women, and to make them confident enough to claim their rights, such as:

Freely live their life with a sense of self-worth, respect and dignity, have complete control of their life, both within and outside of their home and workplace, to make their own choices and decisions, have equal rights to participate in social, religious and public activities, have equal social status in the society, have equal rights for social and economic justice, determine financial and economic choices, get equal opportunity for education, get equal employment opportunity without any gender bias, get safe and comfortable working environment.

Why Women Empowerment is Important?

1. Under-employed and unemployed: Women population constitutes around 50% of the world population. A large number of women around the world are unemployed. The world economy suffers a lot because of the unequal opportunity for women at workplaces. (Also read: Paragraph on Women Employment)
2. Equally competent and intelligent: Women are equally competent. Nowadays, women are even ahead of men in many socio-economic activities.
3. Talented: Women are as talented as men. Previously, women were not allowed higher education like men and hence their talents were wasted. But nowadays, they are also allowed to go for higher studies and it encourages women to show their talents which will not only benefit her individually but to the whole world at large.
4. Overall development of society: The main advantage of Women Empowerment is that there will be an overall development of the society. The money that women earn does not only help them and or their family, but it also help develop the society.
5. Economic Benefits: Women Empowerment also leads to more economic benefits not to the individuals but to the society as well. Unlike earlier days when they stayed at home only and do only kitchen stuffs, nowadays, they roam outside and also earns money like the male members of the society. Women empowerment helps women to stand on their own legs, become independent and also to earn for their family which grows country's economy.
6. Reduction in domestic violence: Women Empowerment leads to decrease in domestic violence. Uneducated women are at higher risk for domestic violence than an educated women.
7. Reduction in corruption: Women Empowerment is also advantageous in case of corruption. Women empowerment helps women to get educated and know their rights and duties and hence can stop corruption.
8. Reduce Poverty: Women Empowerment also reduces poverty. Sometimes, the money earned by the male member of the family is not sufficient to meet the demands of the family. The added earnings of women helps the family to come out of poverty trap.

9. National Development: Women are increasingly participating in the national development process. They are making the nation proud by their outstanding performances almost every spheres including medical science, social service, engineering, etc.

10. Irreplaceable in some sectors: Women are considered irreplaceable for certain jobs.

Review of Literature:-

Over the last two decades, women's empowerment has become a focus for development efforts worldwide. In 2000, 189 countries signed on to the eight Millennium Development Goals, which included a commitment to promoting gender equality and empowering women (MDG3) (United Nations, 2000).

Since then, several scholars have attempted to synthesize existing knowledge on women's empowerment and international development. In the only review that focused on reproductive-related outcomes, published over a decade ago, Blanc (2001) synthesized the research examining the role of gender-based power in sexual relationships and its impact on reproductive health. Malhotra et al. (2002) summarized the most promising methods to measure and analyze women's empowerment and provided a review of empirical studies from the fields of economics, sociology, anthropology, and demography. In 2008, Kishor and Subaiya (2008) provided data on the distribution and correlates of women's empowerment in 23 countries documenting the wide variation in levels of decision-making power and gender-equitable attitudes.

Recently, the World Bank devoted the World Development Report (2012) to the theme of Gender Equality and Development. The report argues that the success of global development efforts hinges on gender equality and recommends public policies that promote gender equity as a means of ensuring economic growth.

At the same time that these efforts aimed to improve the status of women globally, support for family planning—an integral component in transforming women's lives—waned (Cleland et al., 2006; Crossette, 2005). The recent London Summit on Family Planning brought renewed attention to the importance of family planning as a means of reducing fertility and expanding the options available to women beyond reproduction (Carr et al., 2012).

This literature review builds on previous reviews of women's empowerment, by focusing specifically on research that examines its associations with fertility. To guide our work we use a definition and conceptualization of women's empowerment based on Kabeer's (1999; 2001): "the expansion of people's ability to make strategic life choices in a context where this ability was previously denied to them." Within this definition, two central components of empowerment are the agency and the resources needed to exercise life choices. This definition allows a broader conceptualization than interpersonal sexual relationship power.

Topic definition:

The status of Women in India has been subject to many great changes over the past few millennia. With a decline in their status from the ancient to medieval times, to the promotion of equal rights by many reformers, their history has been eventful. In modern India, women have held high offices including that of the President, Prime Minister, Speaker of the Lok Sabha, Leader of the Opposition, Union Ministers, Chief Ministers and Governors.

Women's rights under the Constitution of India — mainly includes equality, dignity, and freedom from discrimination; further, India has various statutes governing the rights of women.

As of 2011, the President of India, the Speaker of the Lok Sabha and the Leader of the Opposition in the Lok Sabha (Lower House of the parliament) were women. However, women in India continue to face numerous problems such as crime, gender inequality.

History of women in India:- Women during the early Vedic period enjoyed equal status with men in all aspects of life. Works by ancient Indian grammarians such as Patanjali and Katyayana suggest that women were educated in the early Vedic period. Rigvedic verses suggest that women married at a mature age and were probably free to select their own husbands in a practice called *swayamvar* or live-in relationship called *Gandharva marriage*. Scriptures such as the Rig Veda and Upanishads mention several women sages and seers, notably Gargi and Maitreyi.

Originally, women were allowed to undergo initiation and study the Veda's. In the *Dharmasutra* of Harita, it is mentioned that:

Hypothesis:-

There are two types of women: those who become students of the Veda and those who marry immediately. Of these, the students of the Veda undergo initiation, kindle the sacred fire, study the Veda, and beg food in their own houses. In the case of those who marry immediately, however, when the time for marriage comes, their marriage should be performed after initiating them in some manner.

In *Mahabharata*, the story of Draupadi's marriage to 5 men is a case in point. This pointed to the fact, that polygamy was matched with polyandry during the Vedic era. Women could select their husband in an assembly called '*swayamwar*'. In this practice, the King would invite all the princes, and the princess would select one, and marry him while the court watched. This clearly showed, how women's rights were taken seriously during the Vedic era. This practice was prevalent till the 10th century A.D.

Also, in the *Puranas*, every God was shown in consort of their wives (Brahma with Saraswathi, Vishnu with Lakshmi, Shiva with Parvati), and practices of idol of god and goddess also showed equal importance to women and men, Separate temples were setup for goddesses, and within each temple, goddesses were treated and worshipped with as much care and devotion as the gods were. There are also specific practices that endure to this day, in terms of preference of worship.

In the book "*Hindu Female Dieties as a resource for contemporary rediscovery of the Goddess*" by Gross Rita.M, 1989, says

"According to some scholars the positive constructions of femininity found in goddess imagery and in the related imagery of the *virangana* or heroic woman have created a cognitive framework, for Hindus to accept and accommodate powerful female figures like "Indira Gandhi and Phoolan Devi, The same would not have been possible in Western religious traditions "

Even in the practice of *Homa* (ritual involving fire, and offerings to fire), every mantra or *Shloka* is addressed to *Swaha*, the wife of *Agni*, instead of *Agni* himself. *Devi Bhagavata Purana*: 9.43, says that all requests to *Agni* had to made through his wife only.

"O Goddess, Let yourself become the burning power of fire; who is not able to burn anything without thee. At the conclusion of any mantra, whoever taking thy name (*Swaha*), will pour oblations in the fire, he will cause those offerings to go directly to the gods. Mother, let yourself, the repository of all prosperity, reign over as the lady of his (fire's) house." This

aspect of Swaha as Agni's wife is mentioned in Mahabharata, Brahmavantara Purana, Bhagavatha Purana as various hymns.

In the Gupta period instances are not rare of women participating in administrative job. Prabhavati, the daughter of Chandra Gupta II performed administrative duties in her kingdom. Instances of women of the upper classes extending their phase of activities beyond the domestic circle are provided by the queen and queens regent in Kashmir, Rajasthan, Orissa and Andhra. Institutions were established for co-education. In the work called Amarkosh written in the Gupta era names of the teachers and professors are there and they belonged to female sex. They were the authors of Vedic scripts and 'mantras'.

Two hundred years before Alexander's attack on India, Queen Nayanika was ruler and military commander of the Satavanhana Empire of the Deccan region (south-central India).

In 300 BC, Princess Kumaradevi married Prince Chandragupta, and they ruled their two kingdoms as co-regents.

Queen Orrisa assumed regency when her son died in the late ninth century and immediately involved herself in military adventuring. Queen Kurmadevi of Mevad commanded her armies on the battlefield in the late twelfth century. Queen Didday of Kashmir ruled as full sovereign for twenty-two years, and Queen Jawahirabi fought and died at the head of her army.

South in Sri Lanka, Queen Sugula led her armies against the southern king, her nephew. When pressed by the royal forces, she guided her forces into the mountains, where she built a number of forts. Sugula held out against the king's army for ten years and is remembered in Sri Lankan history as "Sugula the rebel queen fearless".

Medieval period:-

The Muslim conquest in the Indian subcontinent brought changes to Indian society. The position of Indian women in society further deteriorated during this period. The purdah system and Jauhar are attributable to the Muslim rules that existed between 10th century onwards.

The Rajputs of Rajasthan, started the practice of Jauhar after a century of Islamic invasions of the 10th century. The early Islamic invasions in Sindh did not result in Jauhar, as is evident from the history of Raja Dahir of Sindh. After the attack by Mohammed-Bin-Qasim in 10th century, and the killing of Raja Dahir, his wife and daughters were sent off as sexual slaves to Damascus. This sexual slavery prevalent in 10th century, may have resulted in the evolution of Jauhar in Western India, which were the first parts of India exposed to invasions from the Persian and Turkish empires. The subsequent Islamic invasions

Polygamy was practised among Hindu Kshatriya rulers. However, this practice may not be considered a uniform social behavior, as at the same time, there were kingdoms which practised polyandry also. Nair warrior communities in Kerala practised polyandry for centuries, during the medieval period up to the British 18th century.

The status of women of Islam, followed Islamic precepts, and rules of Sharia.

Women were restricted to Zenana areas of the house.

Women had to wear the Burqa or niqab, and were disallowed to move alone without a guardian,

Their rights were dictated by the Sharia law, which prevented women from getting share of the inherited wealth.

Apastamba sutra (c. 4th century BCE).[16][non-primary source needed] captures some prevalent ideas of role of women during the post Vedic ages. The Apastamba Sutra shows the elevated position of women that existed during the 4th century B.C.

A man is not allowed to abandon his wife (A 1.28.19).

He permits daughters to inherit (A 2.14.4).

There can be no division of property between a husband and a wife, because they are linked inextricably together and have joint custody of the property (A 2.29.3).

Thus, a wife may make gifts and use the family wealth on her own when her husband is away (A 2.12.16–20).

Women are upholders of traditional lore, and Āpastamba tells his audience that they should learn some customs from women (A 2.15.9; 2.29.11).

The Stri Dharma Paddhati of Tryambakayajvan, an official at Thanjavur c. 1730 says the following about the role of women. This book shows that role of women during marriage had been specified clearly, and the patriarchal view of society had emerged clearly, as they detail the service of women to men in marriage.

However, there were cases of women often becoming prominent in the fields of politics, literature, education and religion also during this period.[6][better source needed] Razia Sultana(1205-1240) became the only woman monarch to have ever ruled Delhi. The Gondqueen Durgavati (1524-1564) ruled for fifteen years before losing her life in a battle with Mughal emperor Akbar's general Asaf Khan in 1564. Chand Bibi defended Ahmednagar against the powerful Mughal forces of Akbar in the 1590s. Jehangir's wife Nur Jehan effectively wielded imperial power, and was recognised as the real power behind the Mughal throne. The Mughal princesses Jahanara and Zebunnissa were well-known poets, and also influenced the ruling powers. Shivaji's mother, Jijabai, was queen regent because of her ability as a warrior and an administrator. Tarabai was another female Maratha ruler. In South India, many women administered villages, towns, and divisions, and ushered in new social and religious institutions.

Jijabai was the mother of Shivaji, founder of the Maratha Empire.

Akka Mahadevi was a prominent figure of the Veerashaiva Bhakti movement of the 12th century Karnataka. Her Vachanas in Kannada, a form of didactic poetry, are considered her most notable contribution to Kannada Bhakti literature

To quote Sir Lepel Griffin K.C.S, from his books on Sikh history, the Sikh women

"have on occasions shown themselves the equals of men in wisdom and administrative ability." Usually the dowager ranis were up to commendable works. A passing reference of the role of some of them towards the end of the eighteenth century and in the first half of the nineteenth century may not be out of place here. Rani Sada Kaur, widow of Sardar Gurbakhsh Singh Kanaihya and mother-in-law of Maharaja Ranjit Singh, was well versed in the affairs of the state and commanded her soldiers in the battle-field. She was a very shrewd lady with a thorough grasp of statecraft. Mai Desan, the widow of Charhat Singh Sukarchakia, was a great administrator, an experienced and a wise diplomat who conducted the civil and military affairs dexterously." He quotes many women, who had served the Sikh cause including Rattan Kaur, the widow of Tara Singh Ghaiba, was a brave and an able lady who kept the Lahore Durbar forces at bay for a sufficient time till the gate-keepers were bribed by the Lahore army.

Mai Sukhan, the widow of Gulab Singh Bhangi, strongly defended the town of Amritsar against Ranjit Singh for some time.

Dharam Kaur, wife of Dal Singh of Akalgarh, after her husband's imprisonment by Ranjit Singh, mounted guns on the walls of her fort and fought against the Durbar forces. She was a brave and a wise lady who was able, for some time, to foil the designs of the Lahore ruler on her territory.

After Sardar Baghel Singh's death in 1802, his two widows, Ram Kaur and Rattan Kaur, looked after their territories very well. Ram Kaur, the elder Sardarni, maintained her control over the district of Hoshiarpur which provided her a revenue of two lakh ruprees and Sardarni Rattan Kaur kept Chhalondi in her possession, fetching her an annual revenue of three lakh rupees. She administered her territory efficiently.

Similarly, Rani Chand Kaur, widow of Maharaja Kharak Singh, and Rani Jindan, widow of Ranjit Singh, played important roles in the Lahore Durbar polity. and many more are quoted in his works.

Samplings:-

Among the few women in history to save a kingdom by sheer force and willpower, in the Maratha empires.

Rani Tarabai's unflagging courage and indomitable spirit are at par with the legendary

Rani Laxmi Bai of Jhansi,

Rani Rudramma Devi of Warangal and

Rani Abbakka Chowta of Ullal.

Historical practices

There have been positive practices of women as subject of respect in India, and there have been regressive practices as well. Here are some practices

Naari Puja

In Kerala's Alappuzha district, an ancient temple called Chakkulathu Kavu holds an exceptionally remarkable annual ritual of worshipping women in the month of December.

Popularly known as Naari Puja, the ritual is conducted every year on the first Friday of Dhanu maasam. The chief priest of the temple himself conducts the puja. Thousands of women are worshipped during the ceremony regardless of the caste, religion or creed they belong to. Women are seated on a chair (peetom) for the ritual and the chief priest washes their feet. The women are later garlanded and offered flowers.

Sati

Sati is an old, almost completely defunct custom among some communities, in which the widow was immolated alive on her husband's funeral pyre. Although the act was supposed to be voluntary on the widow's part, its practice is forbidden by the Hindu scriptures in Kali yuga, the current age. After the foreign invasions of Indian subcontinent, this practice started to mark its presence, as women were often raped or kidnapped by the foreign forces. It was abolished by the British in 1829. There have been around forty reported cases of sati since independence. In 1987, the Roop Kanwar case in Rajasthan led to The Commission of Sati (Prevention) Act.

Purdah

Purdah is the practice among some Muslim communities requiring women to cover themselves in for the purpose of modesty.

Devadasi

Devadasi or Devaradiyar means “servant of God”. These women were dedicated to God and were considered given in marriage to God, meaning that they could therefore not marry any ‘mortal’. Nevertheless, they were free to choose partners, from among married and unmarried men alike. These relationships could be long and stable, or just for a short period of time. But in no way were these women economically dependent on their partners. They learned music and dance, and as many as 64 types of arts. They would dance and sing in temples or in front of royalty and earn gold and land as a reward. Some chose to dedicate themselves only to God and stayed without a partner all through their life. The tradition of Devadasi culture can be traced back to as early as the 7th century, particularly in southern parts of India during the reigns of the Cholas, Chelas, and Pandyas. They were well treated and respected, and held a high social status in the society. It was common for them to be invited to be present at or initiate sacred religious rituals. As long as the temples and empires flourished, so did they. With the death of the empires, the Devadasi practice degenerated into a practice of sex labor, and child prostitution. A law banning the practice of Devadasi prostitution was enacted, and is banned. However, according to the National Human Rights Commission, in 2013, there were as many as 450,000 Devadasis in India.

Data Analysis

British rule:-

During the British Raj, many reformers such as Ram Mohan Roy, Ishwar Chandra Vidyasagar and Jyotirao Phule fought for the betterment of women. Peary Charan Sarkar, a former student of Hindu College, Calcutta and a member of "Young Bengal", set up the first free school for girls in India in 1847 in Barasat, a suburb of Calcutta (later the school was named Kalikrishna Girls' High School).

While this might suggest that there was no positive British contribution during the Raj era, that is not entirely the case. Missionaries' wives such as Martha Mault née Mead and her daughter Eliza Caldwell née Mault are rightly remembered for pioneering the education and training of girls in south India. This practice was initially met with local resistance, as it flew in the face of tradition. Raja Rammohan Roy's efforts led to the abolition of Sati under Governor-General William Cavendish-Bentinck in 1829. Ishwar Chandra Vidyasagar's crusade for improvement in the situation of widows led to the Widow Remarriage Act of 1856. Many women reformers such as Pandita Ramabai also helped the cause of women.

Kittur Chennamma, queen of the princely state Kittur in Karnataka, led an armed rebellion against the British in response to the Doctrine of lapse. Abbakka Rani, queen of coastal Karnataka, led the defence against invading European armies, notably the Portuguese in the 16th century. Rani Lakshmi Bai, the Queen of Jhansi, led the Indian Rebellion of 1857 against the British. She is now widely considered as a national hero. Begum Hazrat Mahal, the co-ruler of Awadh, was another ruler who led the revolt of 1857. She refused deals with the British and later retreated to Nepal. The Begums of Bhopal were also considered notable female rulers during this period. They were trained in martial arts.

Chandramukhi Basu, Kadambini Ganguly and Anandi Gopal Joshi were some of the earliest Indian women to obtain a degree.

In 1917, the first women's delegation met the Secretary of State to demand women's political rights, supported by the Indian National Congress. The All India Women's Education Conference was held in Pune in 1927, it became a major organisation in the movement for social change. In 1929, the Child Marriage Restraint Act was passed, stipulating fourteen as the minimum age of marriage for a girl. Though Mahatma Gandhi himself married at the age of thirteen, he later urged people to boycott child marriages and called upon young men to marry child widows.

Conclusion:-

Everyone including a certain political leader keeps talking about empowering women. But are we really going about it the way we should?

'Women empowerment' or empowering women is like, the in thing. Everyone is either getting empowered or empowering fellow women. With a lot of talk about uplifting women, liberating them, giving them wings; I really got thinking what is it about empowering women, which makes a lot of sense today and did not earlier?

Let us just scan at the general perception about today's women. Well the widespread belief is that she is independent, she is capable of reaching the skies, and she is unstoppable.

Then, after a while, I get the very same set of people stating how unsafe it is for women in north, and why she should not travel alone late at night, and how Deepika and Priyanka made a bad choice of clothes at so and so event, ... I mean do we even listen to ourselves when we talk? And about the change in society's perception of women, well page no. 3 of TOI still has a new rape story running every day.

So, what has changed?

Apart from a lot of noise created by many NGOs focused on women betterment and few select pockets in society which have made an effort to accommodate women employees, and a few women leaders; not much seems to have changed.

Is empowering women about having a view about the world and worldly affairs? Is empowering women about being able to travel alone on Delhi roads, safe at night? Is empowering women about making the right choice of clothes? Or is it about having a view on the same set of clothes? Is there a measure on what areas a woman should be empowered about? Which sections or department she can have her views on? Who decides these measures?

Trust me 50% of the population lives in a cocoon, where the control mechanism is enforced from the moment she opens her eyes. We learn from observation and examples. She learns from her surroundings, the treatment other females are subject to, their roles and responsibilities, their limitations. How one female is stopped by another to do something; it can be mother or mother in law. Somewhere the teachings of you should not do this, this is not your call to make and I forbid you to do somethings exists and exists in a big way. When they say a woman is her worst enemy, it is so true; she does act as the biggest obstacle for her own progress.

When she steps out of house, society teaches her things to do or not to do because she is a woman. Another mental block crated, making her more vulnerable to what she should do.

I think a woman is truly empowered, when she has the necessary tools to help her exercise her power. And how can she acquire the information, worldly view and the right attitude if she is not imparted that knowledge either through education or through her surroundings?

Why is she battling for her rights from the moment she is born, something that she might not even aware about; to establish her identity and her zone?

Can it be called empowering women if a woman is not open minded, not educated enough to differentiate between right and wrong?

Can it be called empowering women when a woman has not been given the atmosphere at home, at school, at college, at workplace, in our country, in marriage to feel empowered?

Can she be really empowered when we live in a hypocritical world, where at each step we are enforcing parallel views? At one point telling her she is equal and the very next instant asking her to help in household chores while the male sibling enjoys television?

How can she be empowered when she has no power to decide about the future she should have?

With the rules and definition of empowerment being bent to facilitate everyone but her throughout her life, the true meaning of empowering women got lost somewhere, and what we as a society gave her is a fractured and repaired version of the same which is good to talk about but may not justify the true notion of 'feeling and being empowered'.

I don't know, I may be wrong, but to me, women empowerment is the right or power to exercise the view she carries. And not just overnight transformation in the mental makeup of the society can make that change; it would be years, maybe centuries of effort which would see women at large feeling empowered and independent.

I will like to conclude this by a short poem written by me:-

Rising Up!!!!

She was tired looking at the clock,

Every passing minute for her was a mock....

What was her fault everytime she thought,

Why was she thrown in the hell to rot....

Burnt in the hell risen up as fire,

Made her mind determined for things to acquire....

To find herself she lost her soul,

To shine the brightest was her only goal....

In the world full of darkness she was all alone,

To destroy everyone who was a hurdle in her way she sworn....

Fearless enough to break the barrier,

This was her journey of becoming a warrior....

- Ruchita K.

PORTRAYAL OF WOMEN IN CORPORATE WORLD

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INTRODUCTION

Women in positions of power are women who hold an occupation that gives them great authority, influence, and responsibility. Historically, power has been distributed among the sexes disparately. Power and powerful positions have most often been associated with men as opposed to women. As gender equality increases, women hold more and more powerful positions, due to policy and social reform.

REVIEW OF LITRATURE

This topic is truly based on research and it totally shows that women as powerful and capable as the male gender if they aren't stereotyped or belittled. Both the sexes should understand the situations of each other and should learn to respects one's decision. Miscommunications lead to disagreement and which ultimately leads to hatered. All comes down to a point that women should not be manhandled, sexualized, mistreated or hypersexualize but to encourage, empower and educate them for a better and brighter future.

DEFINE YOUR TOPIC

My topic defines the struggle of not just an Indian women but the feminine gender around the world about how they are seen by the eyes of the world, by society. It is quite an harsh environment and we, the men and women of today can help each other to shape a better tomorrow. The topic expresses on how there are pros of having female in the corporate world.

RESEARCH DESIGN

The research design is based on the descriptive method. Descriptive research is a study designed to depict the participants in an accurate way. The three main ways to collect this information are: Observational, defined as a method of viewing and recording the participants.

QUESTIONS

1. Do women need to be worried about their dresscode?.
2. Do society judge women who have a corporate job than of a spinster or a married women than to a home maker?.
3. Does corporate life affect one's social life?.
4. Is there any legal penalty or such rule & regulations against sexual harrassment suffered in corporate world?.
- 5.How do dominant leadership constructs impact on recruitment and retention of women in the workplace?
- 6.How is excellence recognised and success realised in various organisational settings?
- 7.What impact does critical mass have on women's career advancement opportunities?

HYPOTHESIS

This project has resulted from a conversation among friends about the experience of women in executive positions in large organisations and professional firms. It was noted that despite employer of choice and action to counter discrimination, and to encourage equity, many women of quality are not being used to their full potential or are leaving these organisations for a more supportive environment. In this environment hungry for human talent, the cost to both individual organisations and the nation are significant. The issue also has a significant social dimension as women of quality are often frustrated and denied their fullest chances in life.

Much of the research in this area has focussed on issues of structure and workplace policies such as those relating to work life balance, affirmative action in recruiting and so on. However, it was felt that the largely hidden story was in the more subtle areas of culture and social and interpersonal dynamics which affect the quality of women's experience, and therefore career choices and ability to contribute.

TYPE OF RESEARCH

This is partially based on personal interview as well as searching information about the topic through internet to understand it in a much simplified manner. This process took ample of time to examine and render information as the topic itself is quite familiar to our ears but neglected. Being in a corporate world is difficult and its much harder for the female gender.

SAMPLING

No. 1: Ice Queen

Halley Bock, CEO of leadership and development training company Fierce, notes that the ruthless “ice queen” stereotype is rampant. Cultural depictions, like frigid magazine editor Miranda Priestly in *The Devil Wears Prada* (and her real-world counterpart Anna Wintour of *Vogue*) and back-stabbing boss Patty Hewes on *Damages*, paint successful women as unsympathetic power-mongers. It is, of course, a Catch-22. “A woman who shows emotion in the workplace is often cast as too fragile or unstable to lead,” Bock said. “A woman who shows no emotion and keeps it hyper-professional is icy and unfeminine. For many women, it can be a no-win situation.”

No. 2: Single and Lonely

Harvard lecturer Olivia Fox Cabane notes that the strong perception that powerful women are intimidating to men and will need to sacrifice their personal lives may stop women from going after power. Even those women who aren't interested in marrying, face harsh judgments. Men get to be “bachelors” while women are reduced to “spinsters” and “old-maids.” In fact, when Janet Napolitano was nominated Secretary of Homeland Security, critics said her being single would allow her to “spend more time on the job.”

No. 3: Tough

The first female Executive Editor of *The New York Times*, Jill Abramson is anything but stereotypical. She had a hard-charging career as an investigative reporter at *The Wall Street Journal* and edited her way to the top of the Times masthead. She's also a true-blood New Yorker and is writing a book about puppies. Despite her complexities, she must contend with being called “tough” and “brusque,” making the “she's-tough stereotype” her least favorite. Said Abramson: “As an investigative reporter, I had tough standards and a formidable way of framing and reporting stories, but I don't think of myself as a tough person.”

No. 4: Weak

Costa Rica President Laura Chinchilla, the country's first female leader, [told me](#) that successful women face typecasting largely because society is still adjusting to women's

recent decision-making power. Chinchilla believes the most pervasive stereotype is that women are “weak,” a perception that may stem from women’s greater desire to build a consensus. “We understand success not as the result of just one person but as the result of a team,” she said. “[It’s a] different way of dealing with power [that] is misunderstood as a kind of weakness.”

No. 5: Masculine

The notion that powerful women must be, lead and look like a man really aggravates Christine Lagarde, the managing director of the International Monetary Fund. In a video interview with FORBES she said--pumping her fist--she hates the idea that “you have to look like a businessman.” She admitted she sometimes feels the pressure to look the “right” way, but tries to resist not being “overly businesslike.”

DATA COLLECTION

QUESTIONNAIR: 1. Do women need to be worried about their dresscode?.

2. Do society judge women who have a corporate job than of a spinster or a married women than to a home maker?.

3. Does corporate life affect one’s social life?.

4. Is there any legal penalty or such rule & regulations against sexual harrassment suffered in corporate world?.

5.How do dominant leadership constructs impact on recruitment and retention of women in the workplace settings?

7.What impact does critical mass have on women's career advancement opportunities?

DATA ANALYSIS

This research was completely based on articles and materials from the internet.

CONCLUSION

The demands of the global economy have seen an intersection of the business and ethical case for change.The ethical case for equal opportunity, while afforded the protection of legislation has not been able to make inroads into deeply rooted cultural practices. Leadership can no longer afford to stand by while talented individuals are denied opportunities.Today's networked, interdependent, culturally diverse organisations require a leadership presence that is able to harness the collective intelligence, creativity, and imagination, of employees at all levels.

RECOMENDATION

<https://www.dss.gov.au/our-responsibilities/women/publications-articles/economic-independence/the-leadership-challenge-women-in-management?HTML>

<https://www.forbes.com/sites/jennagoudreau/2011/10/24/worst-stereotypes-powerful-women-christine-lagarde-hillary-clinton/#61823b161ca2>

<http://www.wsj.com/specialcoverage/women-in-the-workplace>

https://en.wikipedia.org/wiki/Women_in_positions_of_power

ISSUES FACED BY TRANSGENDER

Mr. Francis Fernandes.

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Introduction

The word “transgender” – or trans – is an umbrella term for people whose gender identity is different from the sex assigned to us at birth. Although the word “transgender” and our modern definition of it only came into use in the late 20th century, people who would fit under this definition have existed in every culture throughout recorded history.

Despite the increased visibility of transgender celebrities like actress Laverne Cox or writer Janet Mock, many Americans still don’t personally know anyone who is transgender – but the number who do is growing rapidly. According to a 2016 survey by Greenberg Quinlan Rosner Research, commissioned by the Human Rights Campaign, 35 percent of likely voters in the United States “personally know or work with someone who is transgender.” That’s more than double the 17 percent who answered yes when asked the same question in 2014.

What do u mean by transgender?

The transgender community is incredibly diverse. Some transgender people identify as male or female, and some identify as genderqueer, nonbinary, agender, or somewhere else on or outside of the spectrum of what we understand gender to be. Some of us take hormones and have surgery as part of our transition, and some don’t. Some choose to openly identify as transgender, while others simply identify as men or women.

Review of literature

What challenges do transgender people face?

While the visibility of transgender people is increasing in popular culture and daily life, we still face severe discrimination, stigma and systemic inequality. Some of the specific issues facing the transgender community are:

Lack of legal protection– While the federal government’s Equal Employment Opportunity Commission (EEOC) and the Department of Education have recently taken steps to include transgender people under existing non-discrimination protections, there is still no comprehensive non-discrimination law that includes gender identity. According to the Human Rights Campaign’s 2014 State Equality Index, only 18 states and the District of Columbia prohibit employment and housing discrimination based on gender identity; only 17 states and the District of Columbia prohibit discrimination based on gender identity in public accommodations; and only 15 states and the District of Columbia prohibit discrimination based on gender identity in education. Moreover, state legislatures across the country are debating – and in some cases passing – legislation specifically designed to prohibit transgender people from accessing public bathrooms that correspond with our gender identity, or creating exemptions based on religious beliefs that would allow discrimination against LGBTQ people.

Poverty– In too many cases, this lack of legal protection translates into unemployment for transgender people. The National Transgender Discrimination Survey (NTDS) found that 15 percent of respondents were living in severe poverty (making less than \$10,000/year). For transgender people of color, those rates were even higher, with 34 percent of Black and 28

percent of Latina/o respondents reporting a household income of less than \$10,000 a year. As anyone who has experienced poverty or unemployment understands, being unable to afford basic living necessities can result in homelessness or lead people to engage in underground economies like drug sales or survival sex work, which can put people at increased risk for violence and arrest.

Harassment and stigma– The LGBTQ community still faces considerable stigma based on over a century of being characterized as mentally ill, socially deviant and sexually predatory. While these flawed views have faded in recent years for lesbians and gay men, transgender people are still often met with ridicule from a society that does not understand us. This stigma plays out in a variety of contexts – leaving us vulnerable to lawmakers who attempt to leverage anti-transgender stigma to score cheap political points; to family, friends or coworkers who reject transgender people upon learning about our transgender identities; and to people who harass, bully and commit serious violence against transgender people.

Anti-transgender violence– At least 13 transgender women were murdered in 2014, and 2015 is on track to see even higher numbers. These women were stabbed, shot, strangled, burned; killed violently by intimate partners or strangers. According to the 2013 National Coalition of Anti-Violence Programs (NCAVP) report on hate violence against lesbian, bisexual, transgender, queer and HIV-affected (LGBTQH) communities, 72 percent of the victims of LGBTQ or HIV-motivated hate violence homicides in 2013 were transgender women, and 67 percent were transgender women of color. Transgender people have few options for protecting ourselves from violence or seeking justice. The NTDS found that 22 percent of transgender people who had interacted with police experienced bias-based harassment from police, with transgender people of color reporting much higher rates. Six percent reported physical assault; 2 percent reported sexual assault by police; and 20 percent reported having been denied equal service by law enforcement. Nearly half of the transgender people surveyed in the study said that they were uncomfortable turning to police for help.

Barriers to healthcare– Data collection on health disparities among transgender people is very limited, but the data we do have reveal a healthcare system that is not meeting the needs of the transgender community. In a 2012 needs assessment by the Washington D.C. Trans Coalition, 44 percent of those who identified health as one of their top priorities said that access to transgender-sensitive healthcare was their most significant need. Beyond facing barriers to obtaining medically-necessary health services and encountering medical professionals who lacked transgender health care competency, the NTDS found that almost 20 percent of respondents had been refused medical care outright because of bias.

Identity Documents – The widespread lack of accurate identity documents among transgender people can have an impact on every area of their lives, including access to emergency housing or other public services. To be clear, without identification, one cannot travel, register for school or access many services that are essential to function in society. Many states require evidence of medical transition – which can be prohibitively expensive and is not something that all transgender people want – as well as fees for processing new identity documents, which may make them unaffordable for some members of the transgender community. The NTDS found that among those respondents who have already transitioned, 33 percent had not been able to update any of their identity documents to match their affirmed gender.

While advocates continue working to remedy these disparities, change cannot come too soon for transgender people. Visibility – especially positive images of transgender people in the media and society – continues to make a critical difference for us; but visibility is not enough

and comes with real risks to our safety, especially for those of us who are part of other marginalized communities. That is why the Human Rights Campaign is committed to continuing to support and advocate for the transgender community, so that the transgender Americans who are and will become your friends, neighbors, coworkers and family members have an equal chance to succeed and thrive.

Define your topic

Being transgender is independent of sexual orientation: transgender people may identify as heterosexual, homosexual, bisexual, asexual, or may decline to label their sexual orientation. The term transgender is also distinguished from intersex, a term that describes people born with physical sex characteristics "that do not fit typical binary notions of male or female bodies". The counterpart of transgender is cisgender, which describes persons whose gender identity or expression matches their assigned sex.

Most transgender people face discrimination in the workplace and in accessing public accommodations, and healthcare. In many places they are not legally protected from discrimination.

Evolution of transgender terminology

Psychiatrist John F. Oliven of Columbia University coined the term transgender in his 1965 reference work *Sexual Hygiene and Pathology*, writing that the term which had previously been used, transsexualism, "is misleading; actually, 'transgenderism' is meant, because sexuality is not a major factor in primary transvestism." The term transgender was then popularized with varying definitions by various transgender, transsexual, and transvestite people, including Virginia Prince,[21] who used it in the December 1969 issue of *Transvestia*, a national magazine for cross dressers she founded. By the mid-1970s both transgender and trans people were in use as umbrella terms, and 'transgenderist' was used to describe people who wanted to live cross-gender without sex reassignment surgery (SRS). By 1976, transgenderist was abbreviated as TG in educational materials.

By 1984, the concept of a "transgender community" had developed, in which transgender was used as an umbrella term. In 1985, Richard Elkins established the "Trans-Gender Archive" at the University of Ulster. By 1992, the International Conference on Transgender Law and Employment Policy defined transgender as an expansive umbrella term including "transsexuals, transgenderists, cross dressers", and anyone transitioning. Leslie Feinberg's pamphlet, "Transgender Liberation: A Movement Whose Time has Come", circulated in 1992, identified transgender as a term to unify all forms of gender nonconformity; in this way transgender has become synonymous with queer.

The term trans man refers to a man who has transitioned from female to male, and trans woman refers to a woman who has transitioned from male to female. Health-practitioner manuals, professional journalistic style guides, and LGBT advocacy groups advise the adoption by others of the name and pronouns identified by the person in question, including present references to the transgender person's past; many also note that transgender should be used as an adjective, not a noun (for example, "Max is transgender" or "Max is a transgender man", not "Max is a transgender"), and that transgender should be used, not transgendered.

Research Design

The research design is a conceptual framework within which research is conducted. Through this Research, it will also be helpful to identify the present mindsets in the present scenario, with the help of sampling method and further analyses in order to understand what people

understand the issues faced **by** transgender and whether the society is accepting or rejecting the changes.

Hypothesis

They constitute the marginalised section of the society in India, and thus face legal, social as well as economic difficulties.

The problems faced by the transgender people in India include:

These people are shunned by family and society alike.

They have restricted access to education, health services and public spaces.

Till recently, they were excluded from effectively participating in social and cultural life.

Politics and decision-making processes have been out of their reach.

Transgender people have difficulty in exercising their basic civil rights.

Reports of harassment, violence, denial of services, and unfair treatment against transgender persons have come to light.

Sexual activity between two persons of the same sex is criminalised, and is punishable by incarceration.

In a landmark judgement in 2014, the Supreme Court observed that “The transgender community, generally known as “Hijras” in this country, are a section of Indian citizens who are treated by the society as “unnatural and generally as objects of ridicule and even fear on account of superstition”. In its judgement, the Supreme Court passed the ruling that “In view of the constitutional guarantee, the transgender community is entitled to basic rights i.e. Right to Personal Liberty, dignity, Freedom of expression, Right to Education and Empowerment, Right against violence, Discrimination and exploitation and Right to work. Moreover, every person must have the right to decide his/her gender expression and identity, including transsexuals, transgenders, hijras and should have right to freely express their gender identity and be considered as a third sex.” Thus, today the transgender people in India are considered to be the Third Gender.

My hypothesis is that every transgender should get equal rights and respect in the society.

Type of Research

This research is an exploratory research. The main focus of this research is on finding ideas and insights. The Exploratory research is flexible for providing opportunity to consider different aspects of the problem and gain knowledge.

Sampling

- 1) Terminating or failing to hire someone because they are transgender.
- 2) Limiting a transgender employee's interaction with customers because they might not be “comfortable” with the person's gender expression.
- 3) Prohibiting a transgender employee from dressing or appearing in accordance with their gender identity.

Common variant: Applying a dress code more strictly for a transgender woman than for other women.

4) Denying a transgender woman access to the women's restroom, or denying a transgender man access to the men's restroom.

Common variant: Requiring a transgender employee to use a gender-neutral restroom.

5) For sex-segregated jobs or tasks, requiring a transgender man to work as a woman, or a transgender woman to work as a man.

Example: A transgender man who worked as a police officer was frequently asked by co-workers to pat down female suspects.

6) Repeatedly calling a transgender person by the wrong pronouns or name.

7) Asking inappropriate personal questions about a transgender person's medical treatment or their body parts.

8) Outing" a transgender person to others without permission. A person's transgender status is private medical information that is protected under laws like HIPAA.

9) Requiring a transgender person to present a birth certificate or a court-ordered name or gender change before the employer will agree to respect their gender identity.

10) Having discriminatory exclusions for treatment related to gender transition in an employee health plan.

Conclusion

After analyzing the transgender culture and the gender binary, health care opportunities for trans people, the work environment for trans people, the harmful truths of trans youth and the current and past activism attempts of trans people, the direction that our society needs to head towards equality should be fairly obvious. First of all, there needs to be much more acceptance and people need to understand that there is no right or wrong gender. We need to diminish the idea that there are only two genders and accept the vast gender possibilities. If we look back historically it can be seen that many groups who were oppressed in the past have slowly become more and more accepted and transgender people should be no exception. Our government needs to recognize the equality that is so well deserved of the transgender community as well as every other oppressed community throughout the United States and recognize them as an equal and normal part of our society.

GENDER INEQUALITY

Mr. Francis Fernandes.

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Introduction

What is Gender inequality?

Gender inequality in India refers to health, education, economic and political inequalities between men and women in India. Gender inequalities, and its social causes, impact India's sex ratio, women's health over their lifetimes, their educational attainment, and economic conditions.

Gender' is a socio-cultural term referring socially defined roles and behaviors assigned to 'males' and 'females' in a given society; whereas, the term 'sex' is a biological and physiological phenomenon which defines man and woman. In its social, historical and cultural aspects, gender is a function of power relationship between men and women where men are considered superior to women. Therefore, gender may be understood as a man-made concept, while 'sex' is natural or biological characteristics of human beings. Gender Inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

Review of Literature

The root cause of gender inequality in Indian society lies in its patriarchy system. According to the famous sociologists Sylvia Walby, patriarchy is "a system of social structure and practices in which men dominate, oppress and exploit women". Women's exploitation is an age old cultural phenomenon of Indian society. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion.

For instance, as per ancient Hindu law giver Manu: "Women are supposed to be in the custody of their father when they are children, they must be under the custody of their husband when married and under the custody of her son in old age or as widows. In no circumstances she should be allowed to assert herself independently".

The above described position of women as per Manu is still the case in present modern day social structure. Barring few exceptions here and there, women have no power to take independent decisions either inside their homes or in outside world.

In Muslims also the situation is same and there too sanction for discrimination or subordination is provided by religious texts and Islamic traditions. Similarly in other religious beliefs also women are being discriminated against in one way or other.

The unfortunate part of gender inequality in our society is that the women too, through, continued socio-cultural conditioning, have accepted their subordinate position to men. And they are also part and parcel of same patriarchal system.

Extreme poverty and lack of education are also some of the reasons for women's low status in society. Poverty and lack of education derives countless women to work in low paying domestic service, organized prostitution or as migrant laborers. Women are not only getting unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has become a major form of inequality on the basis of gender.

Educating girl child is still seen as a bad investment because she is bound to get married and leave her paternal home one day. Thus, without having good education women are found lacking in present day's demanding job skills; whereas, each year's High School and 10+2 standard results show that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard on girl child and that's why they lack in job market. Not only in education, in case of family food habits, it is the male child who gets all the nutritious and choicest foods while the girl child gets whatever is left behind after the male members have taken their meals or the food which is low in both quality and nutrition. And this becomes a major health issue in her later years. One of the main reasons for the high incidences of difficult births and anemia in women is the poor quality of food which a girl always gets either in her paternal home or in her in-laws as also is the excessive workload that they are made to bear from their early childhood.

So the inequality or discrimination against women is at various levels in the society, either in home or outside home.

GENDER INEQUALITY IN INDIA: IMPORTANT DATA

Global Indices:

Gender Inequality is also reflected in India's poor ranking in various global gender indices.

UNDP's Gender Inequality Index- 2014: India's ranking is 127 out of 152 countries in the List. This ranking is only above Afghanistan as far as SAARC countries are concerned.

World Economic Forum's Global Gender Gap Index- 2014: India's ranks at 114 in the list of 142 countries of the world. This Index examines gender gap in four major areas:

Economic participation and opportunity.

Educational achievements.

Health and life expectancy.

Political empowerment.

India's position on these indicators was as follows:

Economic participation and opportunity: 134th

Educational achievements: 126th

Health and Life expectancy: 141st

Political empowerment: 15th

These two important Global Indices show the sorry state of affairs in India as far as gender equality is concerned. Only in case of 'Political Empowerment' India is doing fine which is a welcome sign. But other indices are very poor and a lot need to be done to improve the same.

GENDER INEQUALITY STATISTICS

Gender inequality manifests in varied ways. And as far as India is concerned the major indicators are as follows:

Female Foeticide

Female Infanticide

Child (0 to 6 age group) Sex Ratio: 919

Sex Ratio: 943

Female literacy:46%

Maternal Mortality Rate: 178 deaths per 100000 live births.

These above mentioned indicators are some of the important indices which show the status of women in our country.

Define your topic

Selective abortion and female infanticide :

It is the act of aborting a fetus because it is female. Foetal sex determination and sex selective abortion by medical professionals has today grown into a Rs. 1,000 crore industry (US\$ 244 million). Social discrimination against women and a preference for sons have been promoted .According to the decennial Indian census, the sex ratio in the 0-6 age group in India went from 104.0 males per 100 females in 1981, to 105.8 in 1991, to 107.8 in 2001, to 109.4 in 2011. The ratio is significantly higher in certain states such as Punjab and Haryana (126.1 and 122.0, as of 2001).

Dowry and Bride burning:

Marriage very often is a financial transaction in India. With economic prosperity our greed has only grown. Rich and poor alike expect to make a small fortune when they get their sons married. Demands are often made on the bride's family with not the least amount of compunction. It is no surprise then that this is one of the main reasons why families prefer to put girls to sleep in the womb. The cavernous greed of the groom's family is sometimes not even satiated with the booty it acquires on marriage and iterative demands are made thereafter. The worst casualty in this is the dignity of the young woman as well as her family. Non fulfillment of demands sometimes spells death for the woman. According to the Indian National Crime Bureau reports there were about 6787 dowry death cases registered in India in 2005, a 46% jump over 1995 level of 4,648, which was 10-fold more than the figure of 400 deaths a year in the 80s.

Domestic violence :

It is endemic and widespread. Around 70% of women in India are victims to domestic violence according to Renuka Chowdhury junior minister for women and child development. National Crime Records Bureau reveal that a crime against a women is committed every three minutes, a women is raped every 29 minutes, a dowry death occurs every 77 minutes and one case of cruelty committed by either the husband or relative of the victim.

Disparity in education :

Girl education is another area that is languishing in our country. According to last census held in 2001, female literacy in the country stood at 54.16%, the highest ever. However the figure

is still a good 20 percentage points less than that of their male counterpart. The disparity is even higher in rural areas where over 63% or more women remain unlettered.

Child Marriages:

Many people marry their daughters off as children to escape dowry. In rural India, 70% girls are married before 18 and 56% of those married bear children before 19.

Inadequate Nutrition:

One of most understated problems facing the Indian girl child is that of poor nutrition. Girls belonging to the lower middle class and poor families suffer the most. Because of limited incomes it is an unsaid rule that while the male siblings are provided with milk, fruit and eggs, the girl but has to make do with the regular rice and lentil or sometimes even less. It is for this reason that girls are more susceptible to poor health and disease.

Various surveys indicate that women's caloric content is about 100 calories (per women per day) less than they spend, whereas men show an 800 caloric surplus intake. Women expend a great deal of energy working inside and outside the house, whereas they often have insufficient food. It has also led to many cases of Death During Childbirth.

Sexual harassment:

Among the worst countries in crime, India has an abhorrent track record in all forms of sexual exploitation. In homes, on streets, in public transports, at offices, even on vacations. No place is safe. And the most terrible fall out of this is the lack of self worth and feeling of degradation following the emotional and physical trauma that constant harassment creates. Such is the recurrence of these incidents that Delhi has earned the ignoble nickname of the 'Rape Capital'. While most cases go unreported as it is considered an act that puts one to shame, only 20% of the registered cases for sexual harassment reach actual conviction.

In every 10 rape cases, 6 are of minor girls.

Every 7 minutes, a crime is committed against women.

Every 26 minutes, a woman is molested.

Every 34 minutes, a rape takes place.

Every 42 minutes, a sexual harassment incident occurs.

Every 43 minutes, a woman is kidnapped.

Every 93 minutes, a woman is burnt to death over dowry.

A shameful plight!!!

Domestic violence and status in the family:

Marital bliss, certainly not. A study conducted in 2004 across spectrum showed that 60-80% women face some sort of abuse or violence in marriage. Worse still, over half the women in India feel this to be perfectly normal. Physical abuse immediately relegates a wife to an inferior status where her main purpose is to serve than to be a partner.

A paper published in International Journal of Criminology and Sociological Theory shows that in 2007 there were 20,737 reported case of rape, 8,093 cases of death due to dowry, 10,950 cases of sexual harassment with total crime of 185312. A U.N. Population Fund report

claimed that up to 70 percent of married women aged 15–49 in India are victims of beatings or coerced sex.

Status of widows:

The genesis of the problem lies in the culture of our country where a widow is considered worthless and inauspicious. While the practice is on the decline, women who have lost their husbands are still forced to don only white garments and shave their heads etc. They are treated poorly, hardly given proper food and sometimes altogether abandoned as one can witness in the streets of Vrindavan and Varanasi.

Military Service:

Women are not allowed to have combat roles in the armed forces. According to a study carried out on this issue, a recommendation was made that female officers be excluded from induction in close combat arms, where chances of physical contact with the enemy are high. The study also held that a permanent commission could not be granted to female officers since they have neither been trained for command nor have they been given the responsibility so far.

Equal pay for equal work:

While there have been several court rulings guaranteeing the right of earning the same pay for the same amount of work, it remains a distant reality in practice. This is particularly true of the unorganized sector especially dealing with manual labour where the Minimum Wage Act norms are often violated. Besides these women get no maternity leave, or proper transportation facilities especially in the night shifts. Unequal pay for the same job happens to be one problem that men sometimes face as well.

Property rights:

While the law of the land enshrines equal property distribution to the family of the deceased in the absence of a will irrespective of the sex, this is again normally just on paper. In practice most families leave daughters out of property rights and payment of dowry is symbolic of the girl's disinheritance vis-à-vis finance. Besides different religions have different takes on the matter.

Hypothesis

Women should get their rights in every sector like employment, education and freedom n al other.

Type of Research

This research is an observational research. The main focus of this research is on finding ideas and insights The observational research is flexible for providing opportunity to consider different aspects of the problem and gain knowledge.

Sampling

1. Lack of Mobility

Gender Inequality

Women are forbidden to drive in Saudi Arabia, despite numerous protests, and must rely on their fathers or husbands to get from place to place. In countries like Egypt and Bahrain,

husbands have the right to stop their wives from leaving the country while other countries require written permission from a husband to travel.

2. Freedom of Marriage

Gender Inequality

According to the U.N., 40 percent of young women in South Asia and sub-Saharan Africa are married by age 18. Child marriage not only increases the chance of complications of giving birth that often prove fatal, but also contravenes the fundamental human right of choice of partnership. In Pakistan, women are expected to accept arranged marriages and refusal can lead to “honor killings” that typically go uncontested by the government.

3. Discriminatory Divorce Rights

Gender Inequality

In most of the Middle East, countries are governed by religious ideals and gender inequality is pervasive. As men are typically viewed as superior, they can divorce their wives relatively easily and even through mere oral renunciation. Women, on the other hand, face many more challenges. In Lebanon, abused women do not even have the right to file for divorce unless an eyewitness is willing to testify.

4. Citizenship

Gender Inequality

With the exception of Israel, Iran, Tunisia, and parts of Egypt, women in the Middle East do not have the right to pass citizenship on to their children while men have the ability to not only pass it to their children, but also to their non-national wives.

5. Frontline Combat

Gender Inequality

While allowed to participate in the army, women are still not permitted to serve in frontline combat in Turkey and Slovakia. As recently as 2016, this gender inequality persisted in the U.K. as well.

6. Custody Rights

Gender Inequality

In some countries, the courts automatically grant custody rights to the father, and women are left without any means of financial support. For example, in Bahrain, family laws are not systematized, enabling judges to deny mothers custody of their children.

7. Violence

Gender Inequality

Unequal legal rights make women increasingly vulnerable to violence. One of the most obvious forms of violence against women in the world today is that of spousal rape. India’s recent ruling that rape laws do not apply to married couples clearly illustrates the sexual subjugation and violence to which women remain exposed.

8. Professional Obstacles

Gender Inequality

Even in developed countries, women are at a disadvantage when it comes to earnings. The highest-paying fields are still dominated by men, and on average, women earn just 77 percent of what men earn for the same amount of work. At this rate, it could take a full 45 years before this gender inequality disappears.

9. Restricted Land Ownership

Gender Inequality

In some countries, customary or religious law effectively prohibits the ownership of land by females, even if their constitution claims equal rights. In many countries like North Sudan, Tanzania, and Lesotho, land ownership and control tends to go to the male head of the household. In Zambia, women and men are allowed to acquire a registered land title, but customary land tenure is also recognized making it unlikely for a woman to be allocated land without the approval of her husband.

10. Access to Education

Gender Inequality

Women make up more than two-thirds of the world's illiterate adults, and access to education is especially a problem in Afghanistan where groups that oppose female education attack many schools. Female rights are also compromised due to limited awareness of what they should be entitled to, which could only be remedied through greater access to education.

Conclusion

HOW WE CAN ELIMINATE GENDER INEQUALITY

The list of legislations as well as types of discriminations or inequalities may go on but the real change will only come when the mentality of men will change; when the male species of human beings would start treating women as equal and not subordinate or weaker to them. In fact not only men but women also need to change their mindset as through cultural conditioning they have also become part of the same exploitative system of patriarchy and are playing a supportive role in furthering men's agenda of dominating women.

Therefore, what is needed is the movement for Women's empowerment where women can become economically independent and self-reliant; where they can fight their own fears and go out in the world fearless; where they can snatch their rights from the clutches of men and they don't have to ask for them; where women have good education, good career, ownership of property and above all where they have freedom of choice and also the freedom to make their own decisions without the bondages of age old saying of Manu.

Let's hope and wish that our participative democracy, in times to come, and with the efforts of both women and men, would be able to found solutions to the problem of gender inequality and would take us all towards our cherished dream of a truly modern society in both thought and action.

HOW WOMEN ARE PORTRAYED IN MOVIES

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Abstract

Men in most societies were breadwinners while role of women was restricted to be a good homemaker and a good mother. This applies to women in a highly patriarchal society of India. As societies entered the world of modernization, the role of women changed dramatically. Media played an important role in the modernization of societies and greatly affected the image of women in today's modern world. Several researches have been done on the role of women in different societies. However, little has been said about the importance of films in portraying women in shifting roles over different decades and the impact it has on societies in general. Over past decades, Indian cinema has witnessed a significant transformation in the way women are portrayed through films. Contemporary films portray women as more independent, confident, and career oriented. This article deals with these fast-changing roles of women portrayed in Indian cinema and its influence on the patriarchal Indian society with a focus on some representative Bollywood films. The aim is to link the changing character played by women in films with the emerging status of women in India, as films reflect changes in the social structure.

Introduction

Films are a very powerful tool to express one's imagination, ideas, thoughts, perception and ideology which may not be realistic or difficult to experience in one's life, this makes the audience pull towards them making a great impact on the minds and thought process regardless of gender stereotype on people from all age group. The movies have gone through a lot of changes from mythological era to the glamourized era. Women in Indian film industry have played important roles in individual films and continue to do so. The role of women in movies have changed overtime from being dependent on male actors to women centric and totally independent. Before understanding the role of women Indian cinema, it is important to know the significance of Indian Film Industry in the world. According to studies and surveys, Indian Films are screened in over a hundred countries and watched by nearly four billion people worldwide. The Indian Film industry is the largest film industry in the world with over 1000 films produced each year in more than 20 languages. As Indian cinema globalized films became an image of the country and social expectations from a woman became the necessity of a female role be it a sacrificing mother or the perfect girl next door.

Review of literature

Alison Bechdel an American Cartoonist gave a simple theory for casting women in films called 'The Bechdel Test', a simple test which names the following criteria:

1. it must have at least two women in it, who
2. who talk to each other, about
3. something besides a man.

Nothing difficult but most of the movies fail to pass this test to be accurate only 7513 movies do justice with this test, the figure

Bollywood films have largely been about stereotypes. Characters, situations and plots have largely been driven by stereotypical ideologies. Much has been made of research facts released by the Geena Davis Institute on Women in Media supported by UN Women and The Rockefeller Foundation, which claimed Indian films top the list in objectifying women on screen. A sample survey showed Indian films have largely depicted the women in sexualized roles. Objectifying women on screen has been a prominent issue that Indian films have been battling with. Besides, our films have been infamous for depicting female characters in set stereotypical frames.

Defining the topic

Movies are a way of communicating with people. It is a thought, or a person take or view of the things that happen round him or how he wishes things happened around him. A person's ideas or views may make others think and wonder while some ideas may be questionable. Movie have a huge audience making them a wonderful tool to create a change in how the world works by making a human brain think and reason and this tool must be used carefully and smartly, as a result portrayal of characters should be righteous. When it comes to a female character she should be portrayed strong, confident, independent, smart, fearless, ambitious, brave, etc. and the opposite of the listed qualities just because she is a she and not he. Such portrayal of women is nothing but the right thing to do, this is a message worth spreading to an audience from a medium which is a part of each person's life. Though movies are just for entertainment it must be standardized.

Female characters should not be cast just to fill in the void, their role must have an importance in the plot of the movie and should have something to convey, their presence must be felt, and it must be a powerful one.

Research design

The research plan mostly is based on personal view on the topic as it a very social and opinioned topic. In the research there also involves amount of online surveys and reviews by different people.

Research questions

1. How do you think women are portrayed in movies?
2. How do you wish women should be portrayed in movies?
3. Do women have stereotypical roles in movies?
4. Why do you think that happens?
5. Would you or do you support women centric movies?
6. Is the female character always dependent on male character?
7. Is there a need to change the way women are being portrayed in movies?
8. What do you expect from movie industry with regards to women?

Hypothesis

Women in movies need a upliftment in terms of work and recognition from strong roles and not just a decorative item to add glam.

Sampling

In the 70s, every time a woman on screen pleaded "bhagwaan ke liye mujhe chhod do" to a menacing villain with ignoble intent, the front stalls would mostly burst into whistles. The stock situation had become perverted titillation of sorts.

The phenomenon summed up the mindset of a segment of the audience who loved to see women subjugated on screen. Elsewhere, Meena Kumari's portrayal of sorrowful and melodramatic characters in several films earned her the sobriquet of Tragedy Queen.

The hero's sister, ironically, remained the perfect definition of *abla naari*. The sister's rape enraged the heroes such as Amitabh Bachchan in *Aakhree Rasta*, Raj Babbar in *Aaj Ki Awaz* and Sunil Shetty in *Aaghaz*, unleashing violent vendetta.

In *Vivah*, Shahid Kapoor repeats the template while wooing the very traditional Amrita Rao. In *Cocktail*, Saif Ali Khan picks the super-sanskari Meera, played by Diana Penty, after gallivanting with Deepika Padukone's free-spirited Veronica all along.

"Mere paas maa hai," the legendary dialogue from *Deewar* sums up the obsession for the mother in Indian films, Nirupa Roy and Nalini Jaywant topped the league of onscreen mothers.

Preity Zinta as the slogging fashion editor unable to give time to her family in *Kabhi Alvida Naa Kehna* or Manisha Koirala as an ambitious starlet abandoning her child in *Akele Hum Akele Tum* questioned the maternal stereotype. The bad girl in Bollywood is one who defies the rules of society. Just as Indian society has set rules to define a fallen woman, our films too follow set rules for that stereotype. As far as female villainy goes, Kajol in *Gupt*, Priyanka Chopra in *Aitraaz* and Kareena Kapoor in *Fida* have been some interesting roles.

Enlightening movies like *English Vinglish*, *Mardani*, *Fashion*, *Heroin*, *Neerja*, *NH10*, *Dirty Picture* etc. have made a space of their own in the heart of audience. Women in these movies have a powerful role and a story worth telling. These movies are changing face of Bollywood.

Data collection

Answers of the questions asked and online

https://www.researchgate.net/publication/279017811_Changing_Roles_of_Women_in_Indian_Cinema

<https://www.ukessays.com/essays/film-studies/the-portrayal-of-female-characters-in-films-film-studies-essay.php>

Data analysis

Answer 1

75% people think that women are sexualized in movies and their roles are next to unimportant.

Answer 2

90% of people think women need to be given powerful roles and not just item numbers.

Answer 3

50% of people think women in movies have stereotypical roles mostly of a girl made in love with a guy.

Answer 4

It happens because people like to see romance in movies which is unrealistic.

Answer 5

100% people say that they do and will continue to support women centric movies

Answer no 6

100% people agree as there are only few movies where this can't be seen.

Answer no 7

Yes, there is a need to change as the thinking of society is changing such movies won't be entertained.

Answer no 8

Impactful roles and screen time, better movie script, powerful movies and empowerment.

Conclusion

Change is something we need, it's a difficult process but achievable. The women now no longer live under a stone they have power and they know how to use it. Their role in movies have been changing recently and that needs to be recognized and celebrated.

WOMEN IN MEDIA: GENDER STEREOTYPED **PORTRAYAL OF WOMEN IN ADVERTISEMENT**

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- 2) Review of Literature
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- 4) Research Design / Research plan
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- 7) Sampling (examples)
- 8) Data Collection
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- 10) Conclusion
- 11) Recommendation

Introduction

Introduction

“We have to Change this Idea that Women are only supposed to Work in the House..Women should Go Out and be what they Want”v -Malala Yousafzai

It has been widely recognized that media can play an instrumental role in bringing social changes in the society. Media has the power to make and break the image by promoting and disseminating information. The content of media always reflects the pattern of value in the society. The prevailing attitude of society gets revealed through the way subjects dealing with women are treated in the society. The Media has always portrayed women in an exaggerated manner. Where media has always defined women to be perfect and accordingly every woman in the society are compared to the women in media and taken as a role model, where as any women apart distinguished from the women's in media is not considered as ideal the difference is considered as flaws. Women's are the primary assets for the development of a country, especially in the context of India where nearly half the country's population comprises of women. The time has gone when women were generally considered as their only role in family .where as the time has changed but women are yet objectified and discriminated or precisely stereotyped. At one hand media portrays women as independent simultaneously it also objectifies women. Media has portrayed women as beautiful, glamorous and where the concept of aging does not exist. Unlike women in real world where different skin tones exist, different body type exists and where grace and aging is dealt gracefully and where flaws do exist in every human in the world and not ONLY WOMEN

Unlike society, women's too consider the ideal women portrayed by media as a role model but it is not often considered that what media, runs by agenda setting through which 'media does not tell what to think, but tells us what to think about'. This has been through generations that media has used its weapon to shape the mindsets of people in the society both in the positive and negative manner.

The purpose of the study is to find out the perception of society and media stereotyped portrayal of women in the media. The content of media reflects the pattern of the value in the society. Media can act as both as antagonist and protagonist. Through this paper, it will help to prove how in the present scenario women are treated with the help of secondary data

1.2 Industry Analysis

Images of women in advertisement

Advertising has been a prime target of attack. The basic explanation for the critical focus on women portrayal in advertising lies in how the women are portrayed in the advertisements, as a result, the portrayal of women in advertisements is primarily to target the women in the society, or it can also be said the women are the target audience of almost every advertisements. For example If the advertisement is based on children's or the toddlers the target audience are Mothers, where as if the advertisement is related to house appliances the target audience is the house wife where as the concept of house husband has already come into existence but the advertisement in order to relate to the target audience will refer women. although the main motive is to sell the product by hook or crook Similarly if a product is shown which helps to ease out Women's daily chores the target audience will be working women, which shows that media also portrays that all daily activities such as house hold activities and daily chores are carried out by women whether they are employed (working) or unemployed (house wife). which indirectly shows the mirror of society that these work are and should be carried by women and due to media this has also built this image of women. The term of building women's image works in both direction, one can say that due to media the society has built women's image as always being under some control or timid (male-dominated society), whereas one can also say that, due to society the media has portrayed the role of women being timid in nature. The vehicle for advertising consumer products mainly are commercial television and magazines, particularly those addressing the female audience. Other media carrying advertisements, such as newspapers, radio, billboards etc. Since mass advertising plays a key role in every advertisement.

Women in Television

In earlier times, women in the advertisement were shown to describe tenderness and show typical housewife who is only bothered about household chores where the life of women revolved only around her family precisely the day begin by preparing daily schedule of her family and ended with her family being in rest. Advertisements such as Nirma, Wild Stone Talc (which shows that mild smell and flowery fragrance talc are purely based for women), and the most misleading advertisement Fair & lovely (which shows that only beauty is everything it mainly looks upon fairness, and how important fairness is for women irrespective of her talent, job experience etc) similarly Ponds, L'Oreal creams where they recreated fairness to glow and anti darkening etc and their anti ageing formula for anti wrinkles which indirectly shows that women's beauty is only on her external appearance. where ageing, flaws etc are not a part of women's life. The competition within the brands are so complicated that the brand which people look up for the other brands also start with the same range, and where women are the main target. The product for men also focuses on women such deodorants and perfumes like AXE, FOGG, Wild Stone, Nivea deodorants, Denver etc these advertisements mainly showcases gain women's attention. Lipton Green tea advertisement.

As time passed, the mentality of people in society started changing with the main focus of Women Empowerment and Equal Rights etc. As media play a great role in illustrating the society, so did the type of advertisements changes

Advertisements such as Ariel which started with its campaign #Share The Load, Joy Cosmetics (which took a step to show that beauty of a woman is not only being in a particular shape but every woman is worthy of special care this advertisement showcases Bharti), Surf Excel (which shows that in early age itself it is important to inculcate the value and show that any household chores is not dependent on women alone), Pretty 24 (this advertisement shows that every skin tone is beautiful) similarly the advertisement of Dove (which has nursery rhyme of ultimate portrayal of a girl 'chubby cheeks dimple chin....' As a background music and the sports women in visuals where as in the end the rhyme ends with ... 'Teacher's pet is that you and the answer goes 'NO' which shows that in order to be loved by someone, one has to not fall in characteristic set by the society and one can create their own image independent by the boundaries and limitations. Apart from advertisement a movie that states on women's rights the movie PINK that showcases how society takes women's reply of no as Yes and through which the movie set up a new identification of itself where NO clearly states as a NO

Fruits Up advertisement in which it shows a scene of proposal where the boy's parents come to see girl and start demanding dowry where the girl further starts adding more luxury items and then turns over to accept the proposal only if boy is able to give her and her family the demand put forth by them then the relation will move further.

Women in Print Media

The Print Media includes Newspapers, newsletters. Print Media is one of the oldest Media and has been relied upon credible source of information. Print Media is known for its fearless criticism and service precisely not towards the people in power as media itself is under the control (Propaganda). However, Print Media has always reached and made its way to every house door Print media not only reflects the value prevailing in the society but also provides platform for dialogue and discussion of the social issue leading to social change. There is no doubt that electronic media gives an update to latest and happening information by live news etc. but Print media, however, is the oldest form which directly or indirectly pay much attention to news given out by print media and it has long-lasting effect as well. Visibility of Women in news is widely covered during Mother's day, women's day etc or unless it is an exclusive or crime news. In glossy or fashion editions, magazines the portrayal of women is to show Skinny models, ideal as a fashionista and trendy beyond the healthy standards. The women who do not fit into the trend are generally body shamed or trolled on social networking sites

Research Problem

The aim of the advertising industry is to persuade people that the goods or service that is being advertised is something that the consumers need, and must have. In order to grab the audience's attention, Advertisements frequently use images of beautiful women. These images reflect the way the society believes as it is an idealized vision of femininity

In advertising, only those women are being selected who fit into the category of what society has built the image of. In advertising, the women are usually objectified or in traditional roles as a mother, housewife or daughter. The advertisements addressing the female audience focus on a specific set of characteristics of femininity such as dependency, extreme attention to beauty, typical roles as mother or housewives. The image of perfect woman is used to sell all types of products from cosmetics to cars which mainly shows as an ideal car to take woman on a long drive, perfumes for men to grab attention of women, water filtration which portrays women as housewives or mother who wants her family to stay safe, other house cleaning stuff etc. the ideal look of women is said to be young, slim, good-looking without any major

noticeable imperfections. This image carries that women may only be accepted if she falls into the following characteristic. The society and media has set an unwritten rule for women

1.4 Limitation of the study

The study has following limitations:

1) The study focuses only on the television advertisements. It could have included other mediums of advertisements like print advertisements and other types of advertisements. But the data would be consisting of lots of disapproval and differences and would also be difficult to handle

2) This recording has been taken in one week time. The geographical limitations also exist as women in different countries are also stereotyped in a different manner. The portrayal is although fictitious but yet women are stereotyped and under pressure to only portray a specific type of role through the fictional character can be portrayed and presented in many different ways yet women are represented mainly as housewives, and mother

3. Review of Literature

Theories, Concepts, and Models

This chapter briefly discusses the definition, objectives, and types of advertisements with an emphasis on the TV advertisements, gender role portrayal in advertisements, and portrayal of women in advertisements with reference to the existing literature. It also discusses the result of the different studies conducted on the portrayal of women in advertisements. The aim is to find out the trends and patterns of the portrayal of women in television advertisements and to explore the audience perception regarding the same. Mass media has a prominent role to play in modern society. Through an intrinsic process of information and knowledge, diffusion of broadcasting information, it provides entertainment to a large audience. It includes newspaper, magazines, books, films, radio, recordings, television, billboards and internet. It also plays an important role in society in influencing the social, cultural, economic, spiritual, political and religious aspects of the community. "Its main objective is to share ideas across a large number of audiences either at a given point or through an extended time frame and usually involves a professional communicator"

The advertisement is the most powerful means of social communication. It has the ability to control the market by creating diverse personal needs, changing attitude, self-image, and preferences. While some consider advertising as a mere economic activity with the single purpose to sell, others considered it as the mirror and maker of the culture, which not only reflects the past and present but also shapes the future. Advertisers believe that the advertisements create magic in the marketplace. The most standard definition of advertising is that it "is the non-personal communication of information usually paid for and persuasive in nature about products, services or ideas by identified sponsors through the various media"

Advertising is a powerful tool used by the marketers to persuade, manipulate and shape the behavior of the consumers. It is an attempt to persuade a consumer into a preference for a brand or a product over another brand or product. Kotler and Keller (2009) have defined advertising as any paid form of non-personal presentation and promotion of ideas, goods, or services by an identified sponsor. Advertisers include not only business firms but also charitable, nonprofit, and government agencies. Advertisements have portrayed gender in distinct and predictable stereotypes. According to Goffman gender representations in advertising reflect "fundamental features of the social structure," such as values, beliefs, or norms. Advertisements are the reflection of the gender equation of a particular society.

Though gender roles are getting refined and narrowed over the years, advertisers often use traditional gender stereotypes

Goffman noted that difference in size will correlate with a difference in social weight. He found that in advertisements during the social interaction between the genders; men are always portrayed taller than women. Thus in advertisements, men's usual superiority of status over women are expressed through his greater girth and height. He further concludes that on very few occasions, women are shown taller than men. Even for the household products, advertisers portrayed men in role of instructors or the endorsers who tout the efficacy of the products. He further noticed that when women are busy in household works, men are shown to be sitting or relaxing. The depiction not only interprets the subordination of women but also shows how men avoid the subordination to female work.

2.2 Previous Research

According to previous research it states that:

Advertisements play a major role in practically everyone's life, besides anyone who has no access to television or any type of print material. Advertising is a major factor in whether a product will sell and gives consumers a reason to buy their product. Many advertising companies use ploys to give the audience a reason to buy their product that they are trying to sell. For example, if you turn on your television and you will see these types of advertisements in between your favorite sitcom. What you probably do not notice is the way that most women are portrayed in these advertisements. Most women in today's media are viewed as sex objects, and most advertisements use this as a way to sell a product. You might not notice this because this is a trend that has is common with advertising. This may seem to be a harmless way of promoting a product but these sexually provocative advertisements have had a grave effect on our society. Today's advertising industry has used women in a biased way .The history of Western culture's opinion of feminine beauty has changed over the centuries. While women who were curvy and not slim were once considered the most attractive, the trend nowadays has gone in the opposite direction. In the old days, a plus sized woman was more capable of a successful childbirth and would be less more likely to fight diseases. According to Desiree Tygart, "Our television ads have changed the roles of women as homemakers into sex objects over time" (Tygart). Women in the old days were viewed as the caretakers of the children and of the house. They would dress more reserved and remain mostly in the domicile area. Nowadays, women are becoming more prominent in the workforce and are playing a major role in today's economy.

Define the topic

- The objective is to address the substantive questions about the role of the media in enhancing the participation and role of women in advertisement.
- To understand the portrayal and representation of women in present scenario and earlier time and analyze the difference in the situation.
- The trend and type of portrayal in advertisements keep on fluctuating overtime though the representation of women have changed over a period of time but they are still portrayed stereotypically.

Research Design/Research Plan

The research design is a conceptual framework within which research is conducted. In the present study, the portrayal of women in advertisements is measured from different angles or viewpoints. This study first tries to explore different types of the portrayal of women that are

prevalent in Indian TV advertisements and their association and through content analysis of the advertisements and then to substantiate the result, it aims at finding out the perception of the respondents regarding these portrayals through a survey by the help of the structured questionnaire. Through this Research, it will also be helpful to identify the present mindsets in the present scenario, with the help of sampling method and further analyses in order to understand what people understand by the term of women in media and accepting or rejecting the changes or being in favor of stereotyping women in media

Research Methodology

Introduction.

The purpose of this study is to explore different types and trends of the portrayal of women in television advertisements and to find out the perception of the audience regarding the portrayal of women in advertisements in the present study the portrayal of women in advertisements is measured from different angles or viewpoints. This tries to explore different types of portrayal of women that are prevalent in Indian TV advertisements and their association with other collarets of the advertisements through content analysis of the advertisements and then to substantiate the result, it aims at finding out the perception of the respondents regarding these portrayals through a survey by the help of the structured questionnaire. By following these two methods the study will assume to have a picture of the portrayal of women in Indian TV advertisements. Data analysis has been done using statistical tools to find out the frequency of the occurrence of the different role portrayals of women in TV advertisements and to find out the perception of the audience on the basis of their age, education, and gender regarding the same. Through this study it will also help to identify the role portrayed by women in Indian TV advertisements. The questionnaire is used in order to identify the perception of the audience regarding the portrayal of women and to understand how much people support women to be in a better position.

Hypothesis

Age, Gender and Education has no impact on the perception of the respondents' regarding the Role portrayal of women in Indian TV advertisements.

Types of Research

This research is an exploratory research. The main focus of this research is on finding ideas and insights. The Exploratory research is flexible for providing opportunity to consider different aspects of the problem and gain knowledge.

Sampling Method

In the present study the sample sizes of 40 respondents are selected in which 24 respondents are Female and 16 respondents are Male. The sample size in percentage scale is 100%, in which 60% are Female where as 40% are Male. The respondent selected are mainly from the age group of 18-50 years which can be said as 18years-25years of age group and 26years-50years of age group. The study included those respondents who are mainly interested in media and have knowledge about media

Primary data for the study is collected through the structured questionnaire. The use of a questionnaire is an inexpensive and convenient method of data collection, as people hesitate to answer certain questions and this method provides anonymity as no personal detail is asked. Therefore the respondents have answered in the best possible way as one has no conditions stating about personal details except gender. Gender is asked in the questionnaire in order to

understand what male respondent think on the issue reflecting the stereotyped portrayal of women and what female respondents think over the issue of stereotyping women

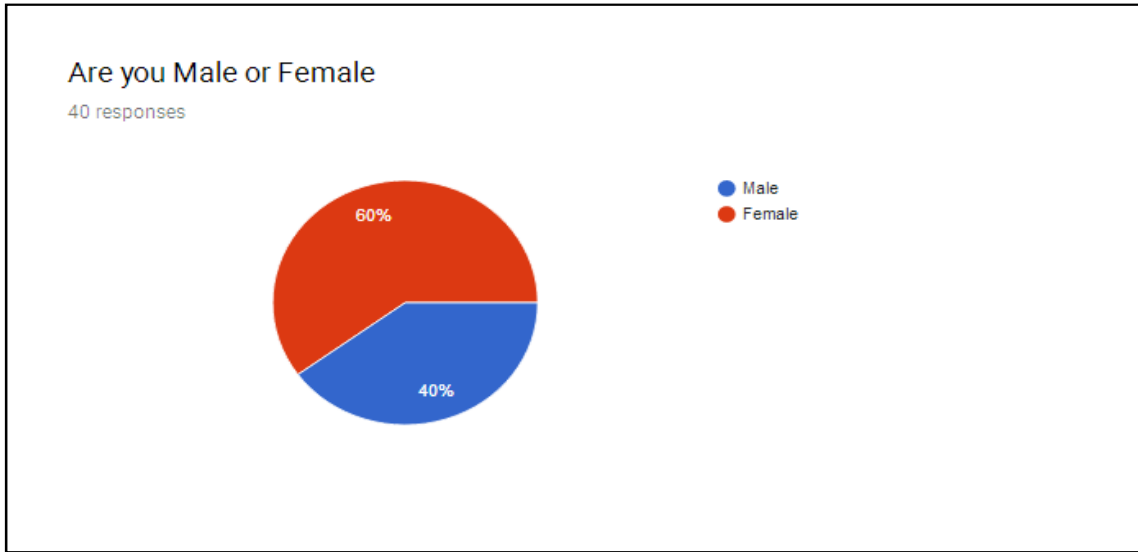
Through this analysis it is understood that people do not appreciate the role of women in media as objectified or stereotyped representation .This shows that over a period of time the mindsets of people is changing .Therefore this report analyses the fact that people are majorly now accepting the fact of women’s identity as independent and would like to have similar representation of this on a high scale in Media and TV advertisements etc.

Data Collection Method

The Data collection method used is Questionnaire and survey.Through which it is possible, for a person to give his/her feedback without any barriers and give almost appropriate answer which one prefers it is an objective based questionnaire through which people select from the given options the most related answer that they think to be as per their consideration.People select the answer that they think is most likely to be according to their thoughts and beliefs.This Method of the objective questionnaire is much easier to analyze as the answers given by the people are only from the availability of the options.

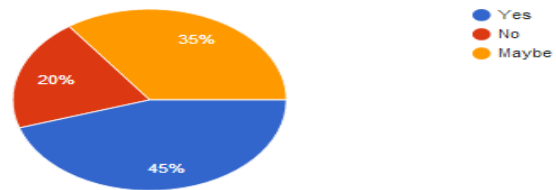
Data Analysis

Through this report it helps to identify as there are changes taking place in the society with the help of media .It is now possible for people to know what changes are taking place media has its pros and cons too media runs on agenda setting but it also focuses on the trends.According to Public Interest media also showcases what majority of people want.As there is an increase in women empowermnet and feminism media has also shifted its attention and portrayed women as independent.The change is slow but it has its impact on the society through this report it can also be identified that people are more supportive to the fact of women being independent and living her life on her own rules.People also gave the feedback as they want to see women as in the role of independent women,than portraying women as mother and wife



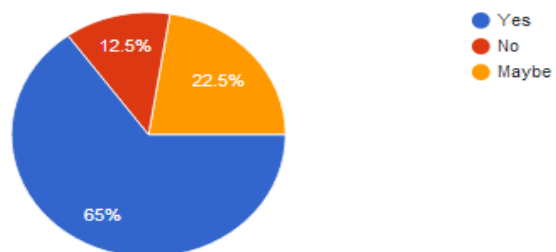
Do you think women are much objectified for men's product than women's product ?

40 responses



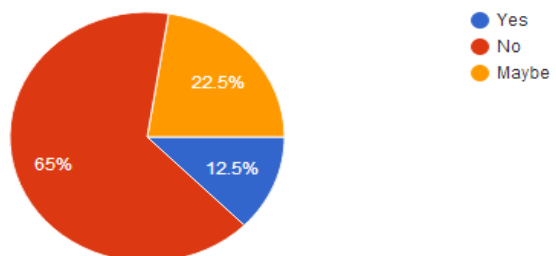
Do you think that women are objectified in popular media such as magazines and TV advertisements?

40 responses



Do you think it is okay to stereotype Women in advertisements ?

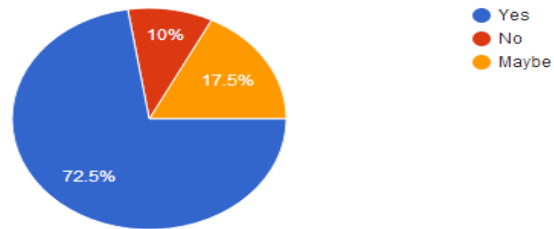
40 responses



Do you think that Portrayal & representation of Women in advertisement effect the mindsets of people in the society

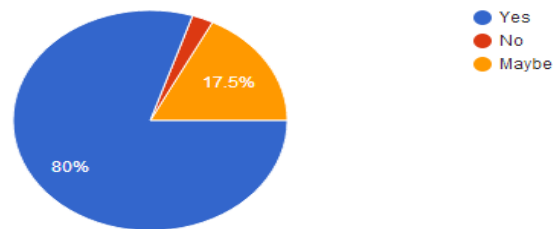


40 responses



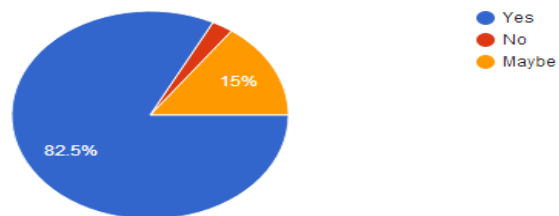
Do you think that media plays a major role in making and breaking image and helps in bringing change in the society?

40 responses



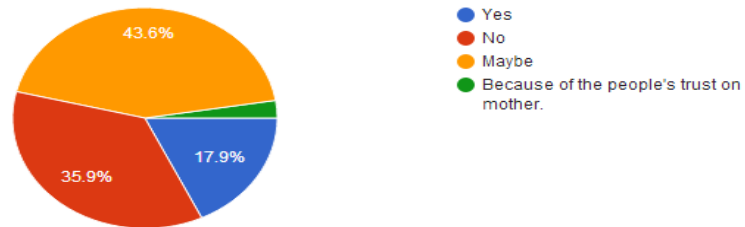
Do you think instead of stereotyping women, media can also bring change in the representation by gender equality?

40 responses



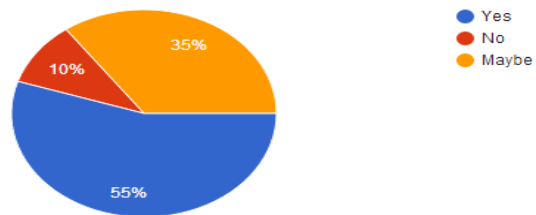
Is objectifying women as in the role of housewives, mother etc an effective way to sell product?

39 responses



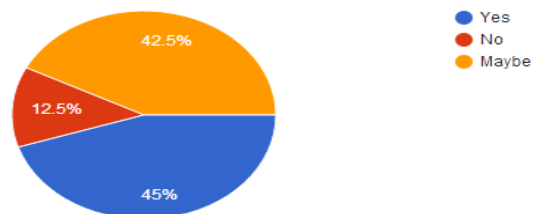
Do you think that Men too are objectified in advertisements?

40 responses



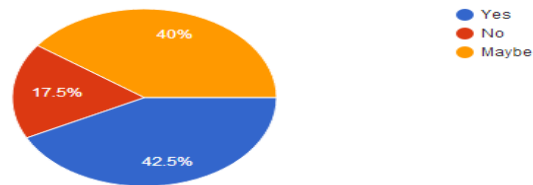
Do you think that the product can be sold in same effective manner or much effective manner without stereotyping ?

40 responses



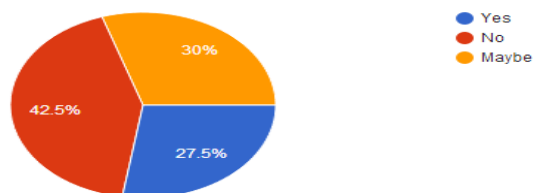
Do you think that Media gets bias while portraying contribution & role of women in society ?

40 responses



Do you think women being objectified is an effective marketing technique?

40 responses



What makes you think that women are stereotyped or objectified?

14 responses

Every ad shows women supporting men compulsorily advertisements

People have the concept that women are a weaker gender and when they do something it's like a big deal

Both

Objectified

The society we live in is male dominated and this stereotyping is going on through generations. The change is taking place but it will take sometime to change the mindset of people

objectifying a particular character is not right.

Sometimes women are objectified because people easily tend to believe when the character is portrayed that large number of people believe on such as a mother

Like females used to sell deo

Through out the period of time people have adapted the character in an advertisement of women as house wives or mother.

Throughout the generation society has objectified women to only carry a particular personality. The time has changed where women live independently and take their own decision then why does media accept to show women as independent human

Society's mentality

objectified

People mainly stereotype women because society has kept the role of women as weak and as earlier women's only handled house hold chores therefore this has build an image of women where her world revolves around her family and house therefore this is carried out even in present time.

Conclusion

There is no doubt that media is a dominant medium and the impact of media is long lasting, as media can make and break an image and people in the society accept it as it can be stated in agenda setting theory that media does not tell what to think but tells us what to think about similarly media has stereotyped the role of women from a very long time and the change and revolution of independent women started after the women empowerment which had a positive impact on women this change also brought about change in media where as some part of media started portraying women as independent but it can be said that only small amount of change has taken place but if in advertisement etc media starts portraying women as independent, employed and no longer as house wife , mother this may impact the mindsets of people in society and may bring about a change in much faster manner. therefore according to this report it can be said that many people are accepting the role of women as independent but simultaneously a small number of sample also does not completely accept women as independent The positive attitude can bring about change in the society but medias positive attitude may bring a large change and this change may grow faster with the help of media as media reaches to large number of people. Through this research it can be said that people are more acceptable to the fact and are less narrow minded for women being more independent and in some cases also being paid more than men in the same field.

Recommendation:

Digital Media is definitely the fastest growing media .The advantage of digital media is that it reaches large audience this is also an opportunity in order to bring change in the society instead of stereotyping women in advertisement, Advertisements can support gender equality in order to promote their product as whatever put on digital media grows faster and changes in trend Bringing up this change may also result into trend and stop may result to focus more on gender equality

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PORTRAYAL OF WOMEN IN ADVERTISEMENT

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Introduction

The role of women has been changing over the years in various fields around the world like advertising, academics, politics, etc. Today 30% of employees in the software industry are women. They are also distinguishing themselves as professionals in different walks of life. But has the representation of women advertising changed over a period of time in advertisements? Or does it confirm to some of the traditional notions about women and their role in society?

Portrayal of woman in advertising has been an area of interest for both academicians (Das, 2000, Siu and Au, 1997) and practitioners. There has been a socio-cultural change in society over the decades which are evident from the increasing number of women pursuing careers, changing family role structure, and unfavorable female attitudes toward traditional sex-role stereotypes. The earliest study of women's role portrayals was done by Courtney and Lockeretz (1971). They studied 112 ads in magazines and concluded that the ads reflected stereotypical roles like "women's place is in the home, women don't make important decisions or do important things, and women are dependent and need men's protection, men regard women as sex objects and are not interested in women as people". Like Courtney and Lockeretz (1971), many other studies still believe that sex-role stereotyping occurs in television commercials and the same has been a trend for years. (Siu and Au, 1997). There is a strong similarity in sex role advertising around the world but there have been a few studies which have focused on the effect of culture on advertising (Siu and Au, 1997, Milner and Collins, 2000). Role portrayals in advertising are different in Asia, as compared to the rest of the world (Cutler et al., 1995). Hofstede (1980) also identifies that the cultural values of Asian nations are significantly different from those of countries like the United States, Canada, and Britain. Therefore we can say that the role of woman will also be different in Asia when compared to the United States or United Kingdom.

There have been very limited studies on woman role portrayal in India. The studies are Matthew (1990), Munshi (2000) and Das (2000). All these studies have focused their study on the print advertising. Matthew (1990) studied the segmentation of men and the advertisements preferred by various segments. Munshi (2000) examined the role of housewives in advertisement. These two studies are limited in their scope. However, Das (2000) conducted a study on the role of both men and woman in Indian magazines over three years 1987, 1990 and 1994 and also compared these to the ads from other countries.

A review of extensive literature has helped to identify that there has been no study in the Indian context on the role of woman in Television advertising. This study aims to fulfill this gap by analyzing the role of woman in Indian Television over three decades from 1980.

Review of literature

1.1 Role Portrayals in Advertisement

The most frequently researched topics concerning the portrayal of women in advertising are the role portrayals relating to people and products. The issue discussed is whether advertising accurately reflects current women's roles or stresses stereotypic roles for women through

explicit portrayals in particular role situations or through innuendo (Kerin et al., 1979) Wagner and Banos (1973) in their study concluded that the percentage of women in working roles had increased to 21%, Dominick and Rauch (1971) examined nearly 1,000 prime time television commercials and found that women were mostly portrayed in the role of housewife/mother and the occupational roles were substantially less as compared to men.

Silverstein and Silverstein (1974) in their study on television commercials concluded that

1. Men are usually announcers, due to the attributed "voice of authority and trust."
2. Women were shown in the home with greater frequency than men.
3. Men were more likely to give advice to women
4. A woman's occupation was rarely evident.
5. Women were eight times more likely to be as portray subservient roles in their interactions with men.

McArthur and Resko (1975) also observed that the percentage of males used in television advertisements was higher even for situations where they would not be the primary users of a product or service. The authors of the sex portrayal articles of the 1970s concluded that women are not portrayed as independent, human beings, but are primarily sex-typed (Courtney and Whipple 1974)

In the 1980s, Courtney and Whipple (1983) found that women were being portrayed in the home settings and men appeared in business settings, although the difference was less than those found in the studies of the 1970s commercials. Sullivan and Connor (1988) studied the role portrayals in magazine advertising from 1953- 1983. They reviewed 364 advertisements over 15 product categories. The results of their study were similar to the study of Courtney and Whipple. They also concluded that the difference in role portrayals of men and woman had reduced from 1970s. They further said that 52% women were portrayed as employed, 77% in non working roles and only 6.67% were depicted in family environment.

1.2 Cultural Differences in Role Portrayals in Advertisement

The study of Siu and Au (1997) is a cross culture study between China and Singapore. There study found that both in China and Singapore male central characters appeared in products used by either sex, whereas more female central characters appeared in products used by females only. They also observed that male voices were used in voice-overs as compared to female voices. Women were portrayed more often to be younger than men and men were more likely to be seen in independent roles, whereas women were portrayed in roles relative to others. Siu and Au (1997) also identified the difference between the two cultures and concluded that in Singapore commercials, women were more portrayed at home and men were portrayed in outdoor settings. In Singapore advertisements women appeared more frequently as spokespersons but this was not true with the Chinese advertisements. In the Chinese commercials women were depicted more frequently as product users and men were depicted as product authority.

Das (2000) in their study on the role of men and women in Indian advertisement concluded that the portrayal of women in Indian magazine differs from those found in other nations. Two major differences in female role portrayals were;

1. The common stereo typical portrayals seem less prevalent in Indian; women were portrayed in neutral ways and less likely as sex objects in Indian advertisement. They were

also portrayed as less dependent as compared to advertisements in Britain. The results of Indian advertisements were in sync with the Japanese and Korean advertisements.

2. In India, the trend of portrayal of woman has been nontraditional and this can be attributed to the changes in the Indian society. The literature review above, highlights that the role of women has been changing over the decades around the world be it the print advertisements and television advertisements. Further, it is also noted that the portrayal of woman in India is different from the other countries. No study in India has yet studied the portrayal of woman in advertising over the decades. Therefore, the present study aims to

- (1) Examine female role portrayals in Indian Television advertisement
- (2) Examine the woman in television advertising and how there portrayals have changed over the years by comparing advertisements in three different time periods—1980-1990, 1990-2000, and 2000-2010.
- (3) Examine whether these gender-role portrayals varies across product categories

Define the topic

The portrayal of women within magazines has been completely in line with what magazine brands have always done and will continue to do. They understand a particular audience, work out the most relevant, culturally important issues facing them – whether it's political or social issues, or the latest concerns around health, wealth and beauty. However, the content now reflects a general change happening in society. There's a real appetite for issue-led content. Big women's magazines, have really moved with the times, and are taking much more of a lead on culturally relevant issues. There's more activism coming through.

Teen Vogue is a great example, which has taken up the mantle on political debates for a younger audience. A lot of the content is pro-active, and magazines campaign much more than they used to – Grazia went hard on the pay gap, for example, and had lots of editorial around it. It has extended beyond print too. Red, Glamour and Marie Claire have awards to celebrate inspiring women. These awards only seem to get bigger and bigger. It reflects what their readers are interested in.

There's two ways the advertising content is changing. There are a lot more partnerships and native content being developed. Look magazine, which is a weekly young women's magazine, placed its first curvy model on the cover last year. This was done in partnership with Simply Be, a clothing retailer for larger sizes. Three years ago that wouldn't have happened. So it's a positive move in terms of being more reflective of their audience. And brands can also get closer to the content and tap into issues that matter to women.

Research design

The methodology used for the study was content analysis. It is the most extensively used technique to analyze gender roles in advertisements. (Das, 2000, Siu and Au, 1998) Courtney and Whipple (1983) state that, content analysis has been the primary means of assessing gender stereotyping in advertisements.

Hypothesis

Are women portrayed in advertisements as either sexual objects of men, selling only female products, or using domestic products?

Advertisements that have women in them are clearly explicit when it comes to being sexual objects of men. These advertisements will also show women as being submissive or obeying a man's needs and/or selling products that women are stereotypically using everyday.

Type of research

This research is an exploratory research. The main focus of this research is on finding ideas and insights. The Exploratory research is flexible for providing opportunity to consider different aspects of the problem and gain knowledge.

Sampling

The beaming wife with a spatula, the obedient daughter, the loving mother, the seductress – these are some social conventions on women that advertising has reinforced since time immemorial. Women have done it all: washing, cleaning, cooking and, most importantly, pleasing the men in their lives. While men have conquered mountains, closed business deals and succeeded in every walk of life, women in advertising are relegated to the confines of her house.

It is said advertising is a reflection of the life around. Showing women as homemakers obsessed with getting the 'ziddi' stain out of clothes must have made sense a few decades ago but today's women have come a long way. In recent times many advertisements have gone beyond the white picket fence when it comes to portrayal of women.

Ariel's Dads #ShareTheLoad campaign went viral when people around the world supported the ad for bringing to fore the problems of stereotypes. When Sheryl Sandberg, Chief Operating Officer, Facebook, shared the video and called it one of the most powerful she had ever seen, the ad racked up massive viewership on the internet. When Dads #ShareTheLoad won five Lions at Cannes this year, we knew change had arrived and arrived in style, roaring to get noticed.

Moving with societal change

So what has changed since the days of the Hemas, Rekhas, Jayas and Sushmas of the advertising world?

According to Divya Radhakrishnan, MD, Helios Media, "Advertisements are based on two counts. One, reflection of society and, two, aspirational ambience. Therefore, it can't stray far from its surrounding, if it has to stay relevant to the audience."

Talking about why women in advertising have been portrayed as one-dimensional caricatures for the most part of history, Santosh Padhi aka Paddy, Co-founder and Chief Creative Officer, Taproot Dentsu India, said, "Advertising always is what is happening in society. Thirty years back the trend was that a woman has to take care of the house, the kids and the daily chores. Many detergents, including Nirma, showed women enjoying washing clothes and they probably did enjoy it because of how they were raised and what they were taught growing up. But in the last 30 years, the role of the same Hema, Rekha, Jaya and Sushma, who were the voices of Nirma, has changed. They are still running the houses but they have a different hold in our society."

nirma-ambulance-ad1

This change was evident when Taproot Dentsu used the same four characters Hema, Rekha, Jaya and Sushma for the ambulance ad. This time around, instead of trying to get the perfectly white shirt whiter, the women were seen trying to help a stuck ambulance. Breaking

out of the confines of the house, the ad rather focused on women getting the job done, no matter how dirty.

Moving with the tide

Harish Bijoor Harish Bijoor

“The advertising industry had changed dramatically in the last three years. It has become more real, urban and politically correct,” said Harish Bijoor, CEO, Harish Bijoor Consults Inc. If it is a reflection of how the society functions, then it becomes imperative for advertisements to get on with the changing times. MG Parameswaran MG Parameswaran

“The changing role of women in Indian society is getting accelerated due to a few key reasons. I have explored these in my book ‘Nawabs Nudes Noodles – India Through 50 Years of Advertising’. The first is the growing education of Indian women. The second is the migration and moving out of home towns, leading to nuclear families where the woman has a stronger voice. The other reason is the growing voice of the girl child. These are just three,” said MG Parameswaran, Brand Strategist, Founder, Brand-Building.com. If women in the country were scaling new heights, then the women in advertisements couldn’t be relegated to the background any longer. Questions like why household chores should be only a woman’s responsibility were raised and brands and advertisers had to pay heed.

Nisha Singhanian Nisha Singhanian

“Today you would find far more women out there working, far more women carrying the load of running the family. And therefore, what you see in ads now-a-days is a reflection of what is actually taking place in society,” said Nisha Singhanian, Co-founder and Director, Infectious.

Women find a voice in social media

With newer avenues and platforms available to women, it is getting more difficult to stifle their voices. Earlier, if someone had a problem with an advertisement or a piece of communication, there was no public platform to give vent to that frustration but today with the social media playing an integral part in ad campaign the reaction is instant and brands aren’t taking any chances.

“Social media is the correction liquid of the world. It is nudging brands to align with the public’s need and want for a better balanced world,” said Josy Paul, Chairman and Chief Creative Officer, BBDO India, the man behind the Dads#ShareTheLoad campaign.

“Traditionally, it was believed that the advertising industry lagged behind the feature film industry in reflecting societal trends but with the advent of social media, I believe the advertising industry is catching up. Myntra’s ads online about a single mother, about a lesbian marriage; the Fastrack ad about lesbians; the Red Label sponsored video about the eunuchs...these are brave reflections of the advertising industry attempting to rip the ‘Pink Curtain’,” said Kiran Khalap, Co-founder and Managing Director, Chlorophyll.

Speaking about why more and more brands are choosing to break the norm and look at women in advertising differently Padhi said, “The society has changed and the minute women in the society changed and their voice in the society changed, brands had to be with them. That is why more and more brands are echoing her emotions and I think it is high time we did it because in the past 20-30 years we haven’t been doing them justice and now we should make up for it.”

While Bijoor feels that this changing representation is slightly urban biased, Singhanian defends the portrayal, “Surely, the ads are urban biased but that is what is aspirational. They are leading the way forward and it depends on what the category the ad is for. For example, the Dads #ShareTheLoad ad – Ariel is a product used in urban India. So, fairly, it is a reflection of urban India. But equally you will find in small towns women who have a strong voice and stand for something. They may or may not be working but that doesn’t mean they are not doing something productive in their lives.”

Data analysis

The results indicate a major differences in the portrayal of woman from 1980s to 2010. In the 1980s and the 1990s women were portrayed either as a home maker or as a professional. This was not the case in the 2000. In 2000, 13.34% of advertisements portrayed woman in the role of both a professional and home maker. There are many such changes in the television advertisement over the decades. However, some variables have not changed over the years like the portrayal of woman as a product user or presenter.

Portrayal of Woman

To test Hypothesis 1, the female role categories were combined together in three categories i.e. traditional, neutral and nontraditional. The traditional category comprised of the following categories: Wife, daughter, mother, home maker and decorative. The neutral category comprised of the category of “others” and the nontraditional category comprised of professional, professional and homemaker, girlfriend, women superior to men or equal to men. This is in sync with the study done by Das (2000).

Women were used minimal in products which are for male and for children. The reason for the same could be attributed to the usage of men and children in the advertisements. It has been seen that on an average 2.2% of the advertisements portrayed child artists. Thus, we can say that children were being used for the advertisements of products used by them. The above table supports our second hypothesis which states that “In all the three decades, the nature of portrayals of women in television advertisement will vary depending on the type of product being advertised”.

The household/woman dominant products would comprise of cleaning products, food products, home appliances, beauty products, essentials. The neutral products comprise of snacks, beverages, clothing, pharmaceutical products and others. The male dominant products would comprise of travel, automobiles, banks, alcoholic beverages.

Conclusions

The results indicate that the role of woman in television advertising has changed over the decades. Although, woman in India, are portrayed as traditional and stereo typical over the decades, there is a difference in product categories advertised by them. Advertisers in the decade 2000 are willing to portray woman in male dominated advertisements as compared to advertisers of 1990s. The findings of the study are in sync with those found by Munshi (2000). He states that the portrayal of women has changed, but only slightly.

This study has attempted to cover as many advertisements as possible to study the changing portrayal of woman in television advertising in India. However, it has not covered all the advertisements and hence future researchers could cover more number of advertisements. Further, the changing portrayal of men could also be studied and a comparative analysis would add more insight to the study. A comparative analysis could be done with the advertisements of other nations as this would help the multinational organizations.