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*The Investigator* is an International Peer-Reviewed Multidisciplinary Journal published quarterly (March, June, September and December), launched under the auspices of the academic community *Association for Cultural & Scientific Research* (ACSR). Keeping the panoramic scopes of research as a vibrant path, *The Investigator* intends to reflect on the skilled minds attitudinally conjuring from humanities to other disciplines. The journal explores the currents of criticism and unleashes divergent thinking. It welcomes original, scholarly unpublished papers from the researchers, faculty members, students and the diverse aspirants writing in English. It is a peer reviewed journal that brings the scholarship of academicians and practitioners around the world. *The Investigator* hopes and wishes to provide a self assuring means to you for your further accomplishments.

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**Dr Jayalakshmi B.**

Assistant Professor of English  
Govt Home Science College for Women, Mysore

**Emerging Youth Culture during Post-War Britain in Trevor  
Griffiths' *Oi for England***

*Trevor Griffiths was born in 1935 into a Northern working-class family in Britain. Being a political activist he identified with the left of the labour party and also worked as the editor of Northern Voice. Griffiths is one of the political playwrights in Britain. He used theatre as a strong leftist intellectual platform in order to politicize, educate and to liberate the working class masses. He was thoroughly radicalized by the "political events of the 1968" along with his contemporaries like David Hare, Howard Brenton, David Edgar, and John McGrath, etc. As a socialist playwright Griffiths has worked in many genres such as stage, screen, film and radio. He has made use of the screen more effectively to highlight his left-wing tactics to provoke the minds of the audience. *Oi for England* was one of his interesting plays which throws light on the emerging youth culture during post-war Britain. The youth culture emerged out of the post-war socio-political change. The paper tries to bring out Griffiths' nuances of working-class youth culture and counter-culture amidst the socio-political scenario.*

*Oi for England* (1982) directly addresses the problems of the emerging youth culture in Britain. Griffiths was provoked by the contemporary social change of youth aggression and violence in 1980s Britain and as a result he wrote *Oi for England*. It shows his responsibility as a political playwright to address the current topical issues of politics of racism which he felt as "urgent and immediate". It was first performed at the Royal Court Theatre on 9<sup>th</sup> June 1982. It directly addresses the four skinheads' musicians Landry, Swells, Finn, Gloria and Napper aged between 15 and 19.

It is interesting to know that many of Griffiths' plays directly deals with the theme of working-class life whereas in this particular play he tries to explore the politics of working-class culture. One of the striking features of the Post-war Britain is the emerging youth. The youth culture emerged out of the post-war social change. Skinheads are a group of working-class youth in London. The playwright speaks of those subcultures of the skinheads which played a pivotal role in the history of the period. This kind of youth subculture has a long history in the British working class. Stuart Hall and et al in the essay entitled "Subcultures, Cultures and Class" tries to present the various causes for this immediate social change:

The social and political meaning of Youth Cultures is not easy to assess: though their visibility has been consistently high. 'Youth' appeared as an emergent category in post-war Britain, one of the

most striking and visible manifestations of social change in the period. 'Youth' provided the focus for official reports, pieces of legislation, official interventions. . . (Hall 9)

Further they opine in the same essay that the emergence of youth culture was associated with many social and political changes. They are the "mindless imitation" and "manipulation" (Clarke et al 19) of mass media especially in Television channels. The revolution in mass communication, mass culture, mass media and mass art are remarkable.

They further argue that even the 1944 Education Act in England is also equally responsible for this change in the youth which led to the various social and political consequences. These unemployed youths in England expressed their disappointment and frustration through their style of culture which is entirely different from the rest, their unique hair style, dress, language, tattoos on skin, and aggressive music are some of its characteristics. Hence the 'Youth Culture' emerged out of these socio-cultural changes in the post-war period.

For the first time in England since 1935 unemployment crossed beyond 2 million in 1980 a year after Margaret Thatcher came to power as the Prime Minister. It demonstrated the political undertones of 80's topical issues responsible for young skinheads' aggression. During the year 1981 a series of riots took place in several parts of England and these were fueled by the causes of poverty, unemployment, frustration, hopelessness and racism during Thatcherism. Griffiths felt the urgent need of reaching it to the audience and the next year *Oi for England* appeared both on stage and screen.

The play opens in a cellar room of a large Victorian house in Moss Side, Manchester and the floor is seen cluttered with "pics, posters, badges, scrawls" and the logos of stores seen "on boxes, containers and carrier bags", (3) which they have looted during the riots in the city. The off stage of the play is depicted by the 80s society as it is with city violence, police sirens and political disturbances. The play begins with the skinheads who are singing with their musical instruments. The song manifests their anger, frustration, and oppression against unemployment, poverty and irrational racism in England:

In England's green and pleasant land. . .  
Oi, oi, join the few.  
Oi, oi, it's me and you.  
Oi, oi, what'll we do?  
Oi, oi, turn the screw. (3)

Music is used as one of the revolutionary tools of association in post-war theatres to express their hidden anger, frustration and disappointment. The

skinhead of late 70's embraced the 'oi', a music culture famously found in working class punk sub-genre in England. The word 'oi' is a cockney expression for 'hello or hey', used to attract somebody's attention especially in an angry way. The songs entitled "Black and white, unite unite", "the Nazis are coming, they've been before", "Adolf didn't do it, it's all a packer lies", and "There's a jackboot where my brain used to be" (15) are striking as they contain the political implications. Most of the time the 'Oi' music includes the social issues like unemployment, ill-treatment of workers, and injustice by the government. There is an ideological split within the group of the skinheads over the political racism and it is terribly sad to see some skinheads involved in National Front and British Movement of White Nationalist organizations which promoted racism to retain Britishness whereas, the other groups of skinheads represented the left-wing ideologies of anti-racist policies. Though many a times National Front and the British Movement supported the cause of these skinheads by encouraging racism and fascism yet these skinhead groups denied their involvement with these political parties. Stuart Hall in his essay "The Great Moving Right Show" published in *Marxism Today* in 1979 points out that "the National Front is the long-anticipated irrational face of capitalism-the class enemy in familiar Fascist disguise" (14).

In *Oi for England* the youth were highly dependent on the musical earnings as they were unemployed. But the Man who offers them a booking at the racist rally uses them for political purpose which they realize later. It is here Griffiths takes this opportunity to explore and analyze the politics of music. Commenting upon the music in the play John Bull says: "Music as a vehicle for social comment, and music as a possible passport to fame and fortune: it is on this knife-edge that the play rests" (Bull 203).

The skinheads appear to be frustrated and agitated as they are not accomplished and seen rehearsing music in a rented cellar. It is because of their unemployment they easily fall prey to The Man's offer to play at a "skinfest". Napper, one of the angry young men of the same group joins them later and informs that he has found a music festival near the city and he has already received payment in advance for performing a musical show. In the interrogation he reveals that he met 'the Man'. His friends become sceptic for a while and especially Finn, one of the matured thinkers among the boys, often interrogates him. Their practice at the rented cellar shows the pitiful condition of desolation, unemployment and poverty.

Napper has no knowledge of The Man except the fact that he deals with US and he met him at Skin pub of Prince of Wales which is a 'Hitler's bunker' as Finn points out. The interrogation reveals that The Man represents the Fascist movement and he insists them to be called White Ammunition. Dismissing the offer, Finn tells him that, he is "English" and he does not "wear a swastika for nobody." (8) To which Swells counter acts and reminds Finn that he himself is



not a “fuckin” English’ but a “fuckin’ Irish.” (8) Compared to the rest Finn is politically aware of The Man’s offer and out rightly rejects it and he observes the wicked mask of Fascist approach in it. As Finn is rather skeptic about the event, he enquires the Man about the “politics” behind the concert. Later it is learnt that the Man is from Music Movement Inc, in search of music band for a biggest concert in Platt fields, where a local election is going to take place. For the first time the Man speaks with his anti immigrant tone about the outsiders grabbing all their opportunities in their own country.

The Man who represents the Fascist movement is interested in promoting racism. He strongly believes in the idea of using these young skinheads for political cause which is out rightly rejected by Finn as he refuses to recognize with any political movement especially with the Nazi and the anti-immigrant policies of the party. The Man’s speech is filled with racial prejudices which disturb Finn. Finn decides not to support such kind of racial movement and against not to fight “against our own.” (15) In fact, it is Napper who supports the Man in his racist mission and agrees to work with him. He also reveals his friends as to how he got that money to pay the rent. He is very proud of being a British and thinks there is no wrong in supporting the Man who is encouraging racism. Unemployment has affected him terribly that he cannot tolerate the massive influx of immigrants in England who grab all their opportunities. Napper stretches his full support to The Man whom he thinks as his savior.

Towards the end Finn and Gloria are left by the rest of the members. The play does not end and it is seen in progress with Finn and Gloria who are getting ready for their next mission. Unlike Napper, Finn seems to have a clear idea about the extension of his support. Both Finn and Gloria wear “Batman’s chest protectors”, shin pads and elbow pads and they speak quietly in their “gladiatorial transformation”. (22) He recalls the words of his grandfather who visited Hitler’s concentration camp when he was small and witnessed huge bodies, “if you are not a human, what are yer?” (22) For which Gloria unhesitatingly answers ‘A Nazi’. The play ends with the same kind of anger and oppression of Finn as it witnessed in the beginning of *Oi* music. Finally Finn is seen destroying “*the drums, guitars, speakers, chair, surface contents in a deadly, speechless fury*” (23) systematically. The music starts off again when the curtain comes down with a revolutionary note:

And I wish the Queen would call home her army  
From the West Indies, Americay and Spain,  
And every man to his wedded woman,  
In hopes that you and I would meet again. (23)

Finn’s anger reminds us of the violent behaviour of Price at the end of *Comedians*. The anger and frustration of youth expressed in terms of smashing the things. The play begins and ends with a song; and the song with which the

play ends, reminds us the inhuman nature of the British imperial rule in West Indies, America and Spain where thousands of soldiers sacrificed their lives for the futile war forcing their families to undergo misery and agony. The songs are filled with frustration in the beginning and end with a revolutionary note addressing the queen.

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**Albin C. Joy**

Assistant Professor in Social Work  
KE College, Mannanam

**Maintenance of Social Network among Elderly  
in Rural and Urban Area in Kerala**

*Aging is an inevitable part of human life. Elder population in India is suffering from different social, emotional and psychological problems and concerns. Knowing and studying the unmet needs and problems of the elderly is a necessity today, as the rate of depression and among the elderly is showing an increasing trend. The major purpose of this study is to know the maintenance of social networks among the elderly in urban and rural areas nowadays. The social networking of the elderly is very much important while the dysfunction arises in the network, it affects the life of the elderly in terms of physical and mental conditions. As a loneliness social animal-human being are always in need of social interaction and connectedness. In the case of the elder population, social networks are being important as an opportunity for emotional and mental wellbeing. But the fact is that many of them are denied the social network and closed interaction. This is a quantitative study which aims to compare the results obtained from the rural and urban area. The participants for the study are the elder population who comes under the classification of old old, that within the age category of 70 to 80. Keywords: social network, the elder population*

Aging is an inevitable process in the life of a human being. As part of this process, notable changes and difficulties will appear in the life of the elderly. As per the World Health Organization, people who come over 60 is considered as elderly . The elder population can be divided under three heads. People who come under the age category of 60- 70 is called Young old, starting from 70- 80 are named Old Old and the elder people from 80 and above is called oldest old. By entering to the old age the people tend to have several changes both biologically and psychologically. In classical German sociology that this viewpoint was clearly linked with the metaphor of a network of social relations, the social world being portrayed as an intertwined web of connections through which individuals were bound together (Scott, 1988). Where it mentions that the individual is tangled web of connections with the society and its units. They always in need of care and someone to interact, but unfortunately most of them are suffering from loneliness and depression. In many cases, children, grandchildren and other relatives are not at all ready to spend minimum time with the elder population. It is widely accepted that social networking and relationship will nourish and support keeping body and mind healthy. But the family members and relatives fail to give the interaction. Giving opportunities and situations for the elderly to socialize and make contact with their friends, relatives and neighbors can satisfy the unmet social needs of them. Having social connections and ties helps to decrease the chance of depression and nourishes the self-confidence

of the elderly. Strong social networks preventing the problem of loneliness among the elder persons and weaker social network may create a sense of loneliness and depression in them(Shahbazian, Jafari, & Haghnia, 2016).

According to WHO, the aging process is, of course, a biological reality which has its dynamic, largely beyond human control. However, it is also subject to the constructions by which each society makes sense of old age. In the developed world, chronological time plays a paramount role. The age of 60 or 65, roughly equivalent to retirement ages in most developed countries is said to be the beginning of old. Globally, there were 703 million older persons aged 65 or over in 2019. Eastern and South-Eastern Asia was home to the largest number of the world's older population (260 million), followed by Europe and Northern America (over 200 million).Over the next three decades, the global number of older persons is projected to more than double, reaching over 1.5 billion persons in 2050. All regions will see an increase in the size of their older population between 2019 and 205. This is the official report given by the United Nations that mean the countries which are considered as the youngest nations slowly get into the title of greying nation.

Social networks are a group of nodes and ties consisting of family members, friends, acquaintances and other members. As the members being part of such a social network reciprocity and mutuality between the nodes and ties are present. Social networks and social support groups always helps in the growth of a person on his intellectual, cognitive, psychological and other grounds. Social network has a close relation with the mental health and as well as physical health of the elder persons. It enables them to be actively interact with the community and thereby improves their physical functioning. Elder persons having strong and active social network lives longer with good health comparing to the elderly who do not have social network. Also, it paves the way for maintaining functionality, subjective wellbeing and mortality. Keeping more social contacts positively influencing the life of elderly and fewer contacts with society affects the functionality of the elder persons. Adding to that relevant point literature opines that network will be beneficial in meeting the needs of elderly in situations like dependence. As the elderly people reported having more reciprocity of support among friends, the significance of friend's network also highlighted and encouraged.

As human being a social animal, his interaction, connectedness, and networking within the community is a social process. Family is the basic unit and agent of the socialization of a man. Friends and other peer support networks are being acquired by human being based on his individual characteristics and concerns. Family, friends and Neighbors are the basic support groups available in an around within his environment. People in these networks will have an emotional feeling being helpful and responsible for each other and definitely acts on a reciprocal manner. Even though some

people are reserved in nature and have less social interaction. On the other side people keeps the networking with the social support groups in a better manner. Social relationships are normally good for both mental and physical wellbeing of an individual especially among the elderly population. Maintenance of adequate social networks appears to be a health relates practice (Lubben, 1988). Gradually the lack of interaction and social network lead them to depression and loneliness. Poor physical health, changes in the appearance and death of their partner may hinder them from social life and recreation. The available social networks and support groups enhance the emotional support and enable a sense of self-esteem(Thoits, 1995)(Iecovich et al., 2020).

The approach taken to collect information from the participants is quantitative method by using standard scale to assess maintenance of social network among the elderly population. The sampling method used for collecting the response of participants is systematic sampling. First of all, from the concerned authority in both the rural and urban area researcher collected the full details of elderly coming under the classification of old old. Social networking scale is developed by Lubben. This scale is composed of three domains including Family, friends and Neighbors and 18 items. This scale is available for open access. So researcher downloaded the Lubben social network scale and collected the response from the participants. Universe of the study is the total elder population in the age category of old old (70-80) in rural and urban area. The population chosen for this study is 60, 30 members are selected from rural area and remaining 30 are from urban area. The age category selected for the study 70- 80 and it is called old old. The researcher used the SPSS as the tool for analyzing the data, the data was normal so the data analyzed by Pearson correlation, T test and Anova.

Ethical Clearance: The research proposal was reviewed by the ethical clearance body of Marian college Kuttikkanam. The clearance certificate number is MCKA: IERB/028/19, which was approved and signed by the member secretary of institutional ethical review board. Here it is dealing with the results of the data collected from urban and rural area. Socio demographic data and response of 60 participants for the social networking scale is represented with the help of tables and figures. Another data analysis test including Correlation, T test and Anova is tested for the data collected and those details is also added here.

The above table depicts the details of sex of the respondents. Majority of the participants (63.3%) are from rural area are female and male represent only 36.7 % also represents the details of the sex of the participants in the urban area. Here female respondents are more in number (63%) and male is 37 %. Frequency table of social network among the elderly in the rural area Table 1 portrays the mean value of social networks among the elderly in rural areas.

the domain of family in the rural areas tends to be in the highest position that it shows the mean of 17.20 while rural neighbors and rural friends show 15.37 and 14.07 simultaneously. The computed value of the social network among the elderly in the rural area is 46.63. Table 2 illustrate that the mean of social network of rural area. Urban family tend to be in the high position that it shows the mean of 15.66 while Urban neighbors and Urban friends show 10.50 and 8.13 simultaneously. The computed value of the social network among the elderly in an urban area is 34.30.

The researcher wanted to identify the social network in both rural and urban area and to know where any differences in there social networking, it can be seen from the above tables. The normality of the data in both rural and urban area are Normal the normality shown as for rural area .15 and for urban .143. Rural area. The above table illustrates the results of the correlation between age with elderly populations social networking in rural area. In this domain, it consists of six questions which contain about the mingling with relatives, discussion of the private matters, discussion of important matters, through analysing their factors can identify whether the age and the social networking of the elderly people with rural family have any kind of relations.

The correlation analysis with age and social networking of the elderly in a rural area among the neighbors. The total number of populations is 30 elderly population from the rural area. Here the Pearson correlation of the total family is  $-.381$  and the significant value is  $.038$  that means the significant value is below  $.05$ . The alternative hypothesis is get accepted, which means there is a significant relationship between age and the social networking in the rural area. The results show that age is a factor that determines the social network in the neighbors in the rural area.

The above tables demonstrate the result of Independent T-test, which checked whether any significant differences between male and female and the social network towards the family members or relatives. The significant value is  $6.751$  which means alternative hypotheses get accepted there are significant differences between the male and female and the social network among neighbors. And the differences in sex affect social networking in a rural area in rural area. The mean value of males is  $50.91$  and the mean value of females is  $44.16$  by this it is understood that even though the number of males is less they are high in social network in the rural area with neighbors.

The significant value shown in table is  $.646$  that means the sig value is above  $.05$  and so the alternative hypothesis is getting rejected, that means there is no significant difference between male and female and social networking of the elderly population rural area.

Table 10 shows that there are 21 married respondents and 9 widowed respondents where can see that the mean value is more for the married women

that is 45.71 and widowed are having 48.78, through the mean value itself can be identified that there is no significant differences between the sex category and even that small differences won't affect the social networking in rural area.

The above table illustrates the results of the correlation between age with elderly populations social networking in rural area. In this domain, it consists of six questions which contain about the mingling with relatives, discussion of the private matters, discussion of important matters, through analyzing their factors can identify whether the age and the social networking of the elderly people with rural family have any kind of relations.

The correlation analysis with age and social networking of the elderly in a rural area among the neighbors. The total number of populations is 30 elderly population from the rural area. Here the Pearson correlation of the total family is .180 and the significant value is .342 that means the significant value is above .05. The alternative hypothesis get rejected, which means there is no significant relationship between age and the social networking in the rural area. The results show that age is a factor that determines the social network in the rural area.

The above tables demonstrate the result of Independent T-test, which checked whether any significant differences between male and female and the social network towards the family members or relatives. The significant value is .740 which means null hypotheses get accepted there are significant differences between the male and female and the social network among neighbors. And the differences in sex affect social networking in a rural area in rural area. The mean value of males is 33.33 and the mean value of females is 34 b.94 it is understood that even though the number of males is less they are high in social network in the rural area with neighbors.

The significant value shown in table is .580 that means the sig value is above .05 and so the alternative hypothesis is getting rejected, that means there is no significant difference between male and female and social networking of the elderly population rural area.

Table shows that there are 14 married respondents, 13 widowed and 3 single respondents where can see that the mean value is more for the married women that is 32.71, widowed are having 37.0 and single having 30.0, through the mean value itself can be identified that there is no significant differences between the sex category and even that small differences won't affect the social networking in rural area.

This research has done to find out the social network of the elderly in both rural and urban area. So, after completion of research, it identified that the more social network comparing both urban and rural, identified that the

elderly population has a more social network in a rural area with the average mean value of 46.63 and the mean value of urban is 34.30. while considering both urban and rural area separately, both rural and urban, family shows the high mean score and defined as that social network is more in the family than the neighbors and the friend circle. It is chosen that the elderly person under the age category of 70 to 80, the term used for this particular age group is Old old. Through the research, the researcher needs to identify whether any socio-demographic features have any implication on the social network of both rural and urban area.

The social networking among elders in both rural and urban are get assessed, and it is find out that the networking is comparatively less because the total point mentioned in the scale is 90. In rural area the total mean score was 46.63 and urban area 34.30 so it not even entered into the half of the total social networking by this it can be understood that the social networking of the elderly in both rural and urban area is very less. Even though while comparing with rural and urban the social networking is more for people resides in rural area. The social networking of the elderly is very low, on behave of the total score of the lubban scale of social network. So, the government and non-government organizations are supposed to provide several services for the improvement of the social network of the elderly population, in both rural and urban area, the services in the sense proper implementation of SHGs for the elderly population, proper maintenance of the laws related to the elderly population and so on. The government should take the initiative to bring them back to the main stream of the society.

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**Greena Joseph**

Assistant Professor of English  
NIMIT, Koratty

**Inversion of Archetypes: Mapping the Inverted  
Archetypes in the Movie *Tangled***

*This paper aims to delve into how the film Tangled, becomes an example of inverted archetypes. The movie reconstructs many familiar archetypes. This film is directed by Nathan Greno and Byron Howard and produced by Walt Disney Animation Studios released by Walt Disney Pictures in 2010. It tries to discuss how the movie familiarizes the audience with established archetypes and subtly de-familiarizes and eventually inverts them by portraying them through comical tones. Keywords: Archetypes, trope, inversion, reconstruction*

The archetypes form the basic framework on which the story develops. These have existed for a long time. As the culture and society changes, it is also necessary for these archetypes to be broken and made better to suit the present time. A fairy tale is a story set within a mystical universe, decorated with fairies, talking animals and merciless witches conjuring wicked spells who only have one thing in mind: To obtain power. A universe so different, yet nonetheless closely linked. Because unlike adults, children actively engage in the fairy tale universe and learn from it, just like they do in the real world. So, it can be said that fairy tales perhaps serve a purpose more than just entertainment.

Fairy tales were originally oral traditions which were passed from one person to another. Later these were written and collected. One among those collectors was the Grimm Brothers. *Tangled* deviated from the Grimm Brothers' version in various levels. *Tangled* is very pleasant and it depicts the growth and the new found identity of Rapunzel while the other version is a dark one.

The movie *Tangled* directed by Bryon Howard and Nathan Greno falls under the genre of a fantasy-comedy film combining computer animation produced by Walt Disney Animation Studios and released in 2010 by the Walt Disney Pictures. It is Disney's 50<sup>th</sup> animated film which has its origin from the German fairy tale 'Rapunzel' which is part of the collection of folk tales published by the Grimm brothers and is loosely based on it.

In *Tangled*, Rapunzel is a princess born with long magical hair which has healing power. Gothel steals her and takes her to a secluded tower and raises her there as her child. She exploits Rapunzel. She keeps her away from other people, telling that it is for her own protection. The King and Queen along with the whole kingdom celebrate the birthday of Rapunzel by releasing hundreds of fire lanterns into the night sky. Rapunzel dreams of seeing those floating lights up-close. The thief Flynn Rider steals the crown along with two bandits. He is chased by the royal guards and ends up reaching Rapunzel's

tower. Rapunzel knocks him unconscious with her frying pan and hides his satchel which contains the crown. She promises to return if he would take her to see the lanterns. He accepts the deal and they begin a dangerous journey of discoveries and love chased by the guards, the bandits and Mother Gothel.

An archetype can be defined as recurring patterns that can be identified from a variety of works of literature, myths, dreams etc. They form the basic building blocks for creating a fiction. So many archetypes are present in fairy tales. The film *Tangled* is built on the archetypes in fairy tales particularly the fairy tale of Rapunzel. As the story progresses, the movie familiarizes the audience with established archetypes and subtly de-familiarizes and eventually inverts them by portraying them through comical tones. This paper tries to portray how the movie *Tangled*, is an example of reconstructed archetypes. This film subverts many familiar archetypes and mainly focuses upon the development of the main character Rapunzel, how she escapes her captive life to one where she becomes free and independent. This movie frees her from many archetypes and the paper explores the archetypal images and how the story succeeds in reconstructing them.

According to *A Handbook of Literary Terms* by M.H. Abrams, archetypes “denotes recurrent narrative designs, patterns of action, character types, and images which are identifiable in a wide variety of works of literature, as well as myths, dreams, and even social rituals”(23). There are three major theoreticians concerned with archetypal criticism: James George, Carl Jung and Northrop Frye. Among them the founding father, and foremost practitioner is the Canadian mythologist, Northrop Frye. Archetypal criticism flourished during the 1950s and 1960s largely as a result of feminist interest.

Sometimes the terms ‘archetypes’ and ‘stereotypes’ are used interchangeably. Though stereotypes are usually based on prejudice and misinformation, an archetype is more of a symbol or a common theme, element or motif. According to *A Glossary of Contemporary Literary Theory* by Hawthorn, a term becomes a stereotype when

The term become a standard English phrase for a concept, term, or description that is fixed and unchanging [...] It has played an important part in recent feminist theory in connection with the description of fixed and, normally patriarchal or sexist views of gender roles and characteristics. (334)

*Tangled* also follows many archetypes and also inverts a few of them. That is, some of the archetypes prevalent in fairy tales are reconstructed in this film. Patriarchal binary revolves around male/female opposition where the former is always seen as superior to the latter. The male characters in Disney movies are strong, heroic saviours and figures of authority. In contrast, the princesses are timid, weak, powerless and victimized. As Ming-Hsun Lin puts it “the female protagonist as romantic heroine and damsel in distress in Disney’s films has

become the stereotyped model for the fairy tale princess into the twenty-first century” (83).

In *Tangled*, the princess is strong, daring, and courageous and embarks on a journey to fulfill her childhood dream. This is not typical of a princess. Rapunzel in many aspects deviates from a stereotypical princess, or the damsel in distress trope. In the beginning of the film, in a song she is seen wondering when her life will begin. She has mastered all the skills requisite for a princess like sewing, painting, baking, ballet, cleaning etc. and even extra skills like intellectual skills by playing chess and she even has charted the position of stars by observing them for a long time. This shows that without the society she is capable of learning physical as well as intellectual activities. She learns all this during her seventeen long captive years in the tower mother Gothel put her in. There are several characteristics of the plot of *Tangled* that break traditional fairy tale stereotypes and show that the film takes a step away from archetypes. One example is that the plot is centered on fulfilling Rapunzel’s dream. The tower that she lives represents the restrictions the society imposes on her and her confinement in the society. Hair is one of the major feminine features, but that very feature restricts and confines her. Princesses are shown as epitome of femininity but Rapunzel is different, she deviates from the typical feminine qualities, she hits Flynn with a pan when he first enters her tower.

She hides him from Gothel, she ties him up with a chair and trusts a total stranger to help her see the floating lights which is her childhood dream. She even helps Flynn from delinquents, guards and makes a deal with Maximus to not arrest Flynn for a day so that he can take her to where the lanterns are flown. In fairy tales, women are depicted as weak and fragile most of the time. Besides the heroine in *Tangled*, even the negative character is a normal woman and she is seen beating up two thugs and even manages to stab Flynn in the end. The queen is another example, before releasing the first lantern the king is extremely sad about their lost daughter and sheds a tear and it is the queen who consoles him and gives him strength. Gothel calls Rapunzel ‘flower’ many times and tells her to never go outside as the society would hurt her. This statement of Gothel’s is ironical as it is she who is exploiting Rapunzel. Blond hairs are always considered very beautiful, in the end when her blond magical hair is cut, the hair loses its magic and she turns into a brunette and the hair is also cut so short that she becomes a bob which is considered unfeminine. So the princess becoming a bob brunette again subverts the conventional beauty standards. Rapunzel uses a frying pan as her weapon to fight which is very unconventional. A frying pan is not even used as a weapon but here it is the princess’ means for protecting herself during her journey. In the end even the guards change their weapon from sword to a frying pan.

In the end of the movie Rapunzel transforms from a blonde to a brunette, which challenges the conventional idea that blonde hair is prettier than brunette. Rapunzel's hair is cut very short by Flynn, it could have been cut at a normal length. This act represents the deconstruction of the general trope that princesses should have long beautiful hair. Her hair which was a burden to her was cut and she was free in all senses. In a time where women with short hair were considered unfeminine, the princess itself has short bob hair, which overthrows the archetype of women having long hair. The peculiarity about Rapunzel's appearance is that she wears a short gown which is very unusual for a princess who always wears gowns that touches the floor and hides their feet and is mostly full sleeved. But Rapunzel wears a gown that reaches her calf muscle which enables free movement and is short sleeved. Even in the end her dressing remains the same. This characteristic of Rapunzel's again deviates from the mainstream princesses. The film not just deviates from the archetype of a princess, there are other archetypal elements which are inverted. One of them is the hero being a thief. Usually heroes are princes or someone from nobility and he is the one who saves the princess from all the challenges in her life and marries her in the end lives happily. In *Tangled* we see that Flynn steals the royal crown of the princess from the castle and during his escape from the guards he ends up in Rapunzel's castle. During their journey to see the floating lights, it is Rapunzel who saves Flynn from his pursuers; she saves him from guards, delinquents, bandits he betrayed and the royal stead who tries to capture him. The horse named Maximus is a stead but in the film he has a bigger role.

He is personified as a guard. Usually knights are the ones who are valiant and the stead accompanies him, but here we see that the stead himself is like a knight. So the archetype of a knight and stead is reconstructed. Rapunzel has a pet chameleon named Pascal which is very unusual for a pet. It is Pascal who keeps her company while she lives in the tower. Chameleon is a reptile and it is not kept as a pet conventionally. But here we see that Pascal is more of a companion or a friend than just being a pet for a princess. So Rapunzel becomes a princess who breaks away from being a conventional princess. Rapunzel is one of the few princesses who can take care of herself only with a little bit of help from a man. She knows what she wants and goes for it. Rapunzel deviates from the 'damsel' persona and seems fully capable to live by herself. She is willing to deal with different situations as it is required and have both the physical and mental will. This shows the growth of her character which is completely different from the beginning. Thus, this film deviates from the damsel trope. The rewriting of fairy tales to comprise new ideologies has been going on since the fairy tales were first collected. Stories have been changed and adapted to fit the values of the then prevalent times. It is apparent that *Tangled* still follows a few archetypes but is able to invert many other familiar archetypes as well. This movie depicts the development of

the main character Rapunzel, how she escapes her captive life to one where she becomes free and independent.

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**K. Jeyarathinam**

Research Scholar in English

Sri Ram Nallamani Yadhava College of Arts and Science, Tenkasi

**Dr K. Valayapathi**

Assistant Professor in English

Sri Ram Nallamani Yadhava College of Arts and Science, Tenkasi

**Expounding Postcolonial Accounts  
in Amitav Ghosh's *The Calcutta Chromosome***

*Postcolonialism is the critical academic study of the cultural, political and economic legacy of colonialism and imperialism, focusing on the impact of human control and exploitation of colonized people and their lands. The Calcutta Chromosome: A Novel Of Fevers, Delirium, and Discovery(1995) is Amitav Ghosh's famous post colonial science fiction, that swings between science and mythology, fact and fiction, and intermingling of the past, present and future. The narrative is permeated with science, myth, nihilism, philosophy and superstition. The book is based on the life of the Nobel Prize winning scientist, Sir Ronald Ross who did a breakthrough research on malaria in 1989. It is an attempt to redraft the anecdote of Sir Ronald Ross's discovery of malarial parasite. The book voices a unique story which is quite complicated to comprehend as it oscillates briskly back and forth in time. There are three mysteries which seem to be parallel to each other but actually are intertwined. The first is of the Egyptian clerk, Antar in New York, who works for 'Life technologies'. He works from home on his future generation supercomputer 'Ava'. He wants to find out about the disappearance of his co worker Murugan in Calcutta. The second one is of Murugan himself, who is passionate about unfolding the story, how Sir Ronald Ross completed the malaria research. In the third one there is journalist Urmila Roy of 'Calcutta' magazine. She is fascinated by a series of 'Laakhan Stories' produced by a renowned Bengali author Phulboni. The present paper is going to expound the postcolonial elements through the time travel of the main characters and their experiences. Key words: Postcolonialism, Rewriting History, Cultural Identity, Nationality, power, etc.*

In the Postcolonialism is the critical academic study of the cultural, political and economic legacy of colonialism and imperialism, focusing on the impact of human control and exploitation of colonized people and their lands. The term "Postcolonialism" refers broadly to the ways in which race, ethnicity, culture, and human identity itself are represented in the modern era, after many colonized countries gained their independence. Postcolonialism analyses the metaphysical, ethical and political concerns about cultural identity, gender, nationality, race, ethnicity, subjectivity, language and power. Postcolonial literature is the literature by people from formerly colonized countries. Postcolonial writers take the language of their colonizer and turn it on its head. Because it's a way for the writers to challenge the colonial language. By the influence of poststructuralist and postmodern concept of decentering, postcolonial literature erodes the

universalist claims of literature, identifies colonial sympathies in the canon, and replaces the colonial metanarratives with counter-narratives of resistance, by rewriting history, and asserting cultural identities through tactics such as separatism, nativism, cultural syncretism, hybridity, mimicry, active participation and assimilation. Amitav Ghosh, is a Bengali Indian author who is mostly known for his award winning novels like, *The Glass Palace*, *The Shadow Lines*, *Sea of Poppies*, *In An Antique Land*, and *The Hungry Tide*. *The Calcutta Chromosome* is also one of his less known but still very important novels and award winning works of science fiction. Amitav Ghosh was born to a Bengali family in Kolkata, India, and is well known for his interest in the Indian colonial history and the contribution of the English language in the postcolonial world. *The Calcutta Chromosome: A Novel Of Fevers, Delirium, and Discovery*(1995) is Amitav Ghosh's first and famous post colonial science fiction, that swings between science and mythology, fact and fiction, and intermingling of the past, present and future. The narrative is permeated with science, myth, nihilism, philosophy and superstition. The book is based on the life of the Nobel Prize winning scientist, Sir Ronald Ross who did a breakthrough research on malaria in 1989. It is an attempt to redraft the anecdote of Sir Ronald Ross's discovery of malarial parasite. The book voices a unique story which is quite complicated to comprehend as it oscillates briskly back and forth in time.

There are three mysteries which seem to be parallel to each other but actually are intertwined. The first is of the Egyptian clerk, Antar in New York, who works for 'Life technologies'. He works from home on his future generation supercomputer 'Ava'. He wants to find out about the disappearance of his co worker Murugan in Calcutta. The second one is of Murugan himself, who is passionate about unfolding the story, how Sir Ronald Ross completed the malaria research. In the third one there is journalist Urmila Roy of 'Calcutta' magazine. She is fascinated by a series of 'Laakhan Stories' produced by a renowned Bengali author Phulboni. The present paper is going to expound the postcolonial elements through the time travel of the main characters and their experiences. *The Calcutta Chromosome* contains the idea of "alternative" history which is about "subaltern" people and of course a history of Ronald Ross, the famous doctor and Nobel Prize winner for his discovery about malaria transmission. Amitav Ghosh grasps this novel as a chance to challenge the Western hegemony of knowledge and science and gives an alternative history of India and Indian knowledge of alternative science and technology. He shows postcolonial India in a new way. Writing an "alternative history" of the subaltern through science-fiction is a productive way and Amitav Ghosh done that very well. Science and the subaltern people are shown as strongly connected to each other in this novel and it makes this book a successful postcolonial science-fiction novel. There is a connection between Ghosh's writing strategy about "subalterns" and Gayatri Chakravorty Spivak's essay "Can the Subaltern Speak?" He conveys

the idea of subaltern voice and their “silence”. We can see the subaltern characters in this novel are maintaining strict “silence” and “secrecy”. In this novel Murugan says that silence is the religion for subaltern group; through this statement we can get a clear picture and importance of “silence” while talking about “subalterns”. The integration of “science” and “counter-science” gives the substance of a “mysterious” situation and makes readers anxious to find the answers to those unsolved mysteries. These unsolved mysteries leads to the open ended plot of the novel and it enables the reader to think about the “subaltern” and their history in an open ended way. In this novel Amitav Ghosh introduces the alternative story of the subaltern and their “utopian dream” of achieving the ultimate test of immortality; it leads to the connection of science-fiction and philosophical term “posthuman.” In this novel we get the new ideas of the posthuman, and Amitav Ghosh gives a new way of thinking about subaltern history and future.

He places science and knowledge and subalternity together to produces an alternative history. According to the British colonizers, science and advanced knowledge belonged to Western people and all the invention and scientific discoveries were the result of their superior knowledge. No matter how Amitav Ghosh introduces a new way of looking into the written history of those discoveries and the untold histories behind them. He rewrites the history of discovery of the Malaria bug in colonial India and includes the subaltern as the main subject of this alternative history. This alternative history gives an open ended way of thinking about subaltern futures as well. It is essential to keep in mind that “subaltern” history is a crucial issue of postcolonial studies and this crucial issue plays an important role in Ghosh’s novel. Mangala, the leader of a subaltern group comes into the center of the plot through the description of a Western character, Murugan, who seems to be the voice of rationality. In this novel we come to know about a group of subaltern people and their story is told by Murugan and the third person narrator, who do not belong to that group. However, through Murugan’s representation we come to know something more than what the written history of the subaltern and also the history of science contain. The character of Murugan appears mysteriously from the very beginning of the novel and through the whole book he remains mysterious and a bit unusual. Calcutta is not a new place to Murugan. He is an India-born American who works in Life Watch and a colleague of Antar the protagonist of this novel. His early childhood was spent in Calcutta. He is an American and Indian hybrid and his name is also a bit strange because it is not a typical American name or an Indian name but still has an Indian kind of tone. His accent of language is also a little bit strange and unusual that Urmila and Sonali do not understand him. His appearance in the novel is also strange because his outfit is described as, “green cap, his little goatee and his mud-spattered khaki trousers” (Ghosh, 26); he calls himself as “mad scientist.” He introduces the subaltern group and he calls them a “counter-science” group. Foucault in the “Order Of Discourse” states that, “Discourse is the



power which is to be seized.” This power is traditionally controlled by colonizer. But in this novel the “discourse of silence”, has been handed over to Mangala. The colonized Mangala is the upholder of the cult of secrecy and by this weapon she controls Ross, Farley, Grigson, Cunningham and all those so-called White male investigator of the malaria parasite. Those who come in the way like Farley are cursorily destroyed. Mangala uses the potential weapon of silence to score intellectually, over her male counterparts like, Ross and others. She tries to seek a remedy for syphilitic paresis through “counter science” of faith. Ross attempts to resolve the mystery of malaria through science. Against this, the power of knowledge to control “the ultimate transcendence of nature” is an attempt to upgrade the theory of “migration of the soul” or in other words “transposition of the soul” is an extension of the Indian concept of the “transmigration of the soul”. In this novel, the boundaries between the real and unreal are quickly disappeared. The entire play of this novel is apparently welcomed by The Hindus (Murugan, Sonali, Urmila, Tara). The Muslim (Antar, Saiyad, Murad Hussain, Alias Phulboni) The Christian (Mrs. Aratounian and Countess Pongracz). Ghosh makes it possible because post-colonial allegories neither are concerned with neither retrieve nor obliterate history, but with replacing it is a concept and opening up the past to imaginative revision.

A parallel effort is carried out by the historian in the Indian tradition. Allegory is a prominent feature of literary and mythical writing which becomes particularly significant for postcolonial writers for the way in which it disrupts the notions of orthodox history, classical realism and imperial representation of in general. The mythical characters of the Ramayana Laxman, Urmila and Lord Murugan known as the God of Tamil people the son of Goddess Durga are interwoven into the story concurrently to reenact the eternal war between dharma and adharma. The characters Tara, Urmila and Mangala are used in the text to rejuvenate the idea of the mythical goddess Durga. Amitav Ghosh constantly blends the facts and fiction that leads to the situation where the past lost its antiquity. By traverse the physical time Ghosh invented new allegorical meanings.

The collision between the east and west has been portrayed symbolically through an ideological conflict of tradition and modernity, faith and reason, scientific knowledge and intuitive knowledge. Amitav Ghosh’s *The Calcutta Chromosome*, by traversing postcolonial themes through a science fiction lens, gives a new form of knowing and being as an alternative to both the western, positivistic formulations of science and the visions of the future. The novel’s explorations of knowledge, technology and existence impel the limits of conventional western science in ways fits into the genre of both science and postcolonial fiction.

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**Athul P. R**

Postgraduate Student of Social Work  
Christ College, Irinjalakuda

**Punya Prathap**

Postgraduate Student of Social Work  
Christ College, Irinjalakuda

**A Study Based on Gender Disparities in Sports:  
Pointing toward the World's most Prestigious Competition**

*This conceptual study examines the gender disparities that women experience in sports, considering the fact that gender equality has historically treated women unfairly. The Olympics, the most prestigious competition in the world, not featuring a women's decathlon event is the subject of this study. When men's decathlon was added to the Olympics for the first time in 1912, the International Olympic Committee forbade women from competing in the event because they felt that women's bodies were not suited for the competition, which lasts more than two days. The women's pentathlon, which consists of five events, was finally added to the 1964 Tokyo Olympics. The women's heptathlon, which consists of seven events, took its place 20 years later at the 1984 Los Angeles Games. Albeit, Women are not permitted to compete in the decathlon because it is an endurance-focused event and some people felt that women are not equipped for it. Keywords: Decathlon, Descriptive research design, Endurance, Olympics, Women*

Gender inequality is a scary problem that leads to unequal treatment of different genders in society. These differences are distinguished from biological and anatomical factors, particularly differences in reproductive roles in life. This misconception stems from an incorrect understanding of each gender's role in life. And from every perspective, we can see the dilemma that causes women to face adversity and places women in unfavourable conditions.

Gender inequality is particularly visible in sports. The issue is primarily sociopsychological in nature. As we enter a new millennium, it is appalling that men and women are treated so differently, particularly in sports. Women constitute half of the world's population, but they are not afforded equal opportunities. Men are still thought to be the superior sex, which is one of the reasons why the world has yet to produce a female Lionel Messi, Michael Jordan, or Usain Bolt. Gender inequality in sports has been a prominent issue since the beginning of time. Men were the only gender to play in the early days of sports, and women were expected to sit in the rafters and observe as women were unable to perform tasks that men could. Gender inequality is a deep-rooted issue, and drastic leaps are required to change the situation.

The decathlon, a series of ten track and field events with origins in ancient Greece, made its Olympic debut in 1912. Only men competed, as in most Olympic sports at the time. The decathlon was held over two days and consisted of 100-meter, 400-meter, and 1,500-meter runs, 110-meter hurdles, long jump, high jump, pole vault, discus throw, shot-put, and javelin throw. The competition quickly became known as the determinant of the world's greatest athlete after its inception. Women's track and field events first appeared in the Olympics in 1928, with three races and two throwing events, only for the 800-meter race to be eliminated for several decades due to numerous athletes collapsing at the finish line, raising concerns that women were not physically capable of running that far. In the 1984 Tokyo Olympics, the heptathlon (100-meter hurdles, high jump, long jump, shot-put, javelin throw, 200-meter, and 800-meter runs) replaced the pentathlon. Women are not allowed to compete in the decathlon because it is an endurance event and the International Olympic Committee believes that women are not prepared for it. In order to prove International Olympic committee was wrong, descriptive research design was used in this study to describe inequality in the Olympic decathlon event and gathered data from secondary sources such as journals, articles, and books. Taking into account and analysing studies conducted by the University of British Columbia as well as recent events organised by the International Association of Athletics Federations, the study establishes that women are capable of participating in the event and have endurance comparable to men. Furthermore, research provides methods and techniques for improving women's endurance.

While the introduction part of the paper gives an introduction about the problem and describes the method used, solution in brief, review of literature explained opinions and information shared by immense personalities. Methodology describes about the paper design and objectives in detail. Discussion part came after the methodology describes the major findings and solutions regarding the problem. In while conclusion section concludes the findings and solutions in brief.

On the article 'Athletes campaigning to include women's decathlon in Paris 2024 Olympics' (Brittany Hambleton, 2021) of Canadian Running magazine says that 'The men's decathlon was first added to the Olympic program in 1912, but the IOC did not permit women to participate in the event because they believed women's bodies were not capable of handling the three-day competition as they collapsed during a run'. The words explaining the inequality in the world's foremost sports competition among men and women as the authority does not seems women are capable of participating in the Decathlon. This study observed that (Pat Winslow Connolly, 2021) after 2020 summer games said 'In the All along the way, I wanted to pole-vault. I wanted to do the decathlon. Pentathlon was like, what is this? Half as good? It never sat right with me, especially when they added the 800 and javelin to make it a

heptathlon'. while the Olympics committee was not ready to include the women decathlon, they firstly given chance to women in a 5-event named Pentathlon and later, Heptathlon. Even though these events been added, the decathlon was so far for women as the IOC considered women are incapable of doing decathlon. While leading the campaign for the decathlon event in the Olympics, (Jordan Gray, 2021) states that 'A field of amazing women decathletes stands ready to compete. The only obstacle to making Women's Decathlon a 2024 Olympic sport is a "yes" from the IOC and president Thomas Bach, hope that they (The IOC) will be willing to do a revision after seeing all of the work we put into it after it gets picked up by hopefully a few different corporations. Even if it doesn't get picked up for 2024, at least it will make enough noise, enough people will know about it and sign the petition to be included for the 2028 Games'.

It is clear that the happening of the decathlon in the Olympic was delayed because of the lacking of positive action from the side of Olympic committee. While considering the words of (Joyner-Kersey, 2021), during the summer games 2021, 'At first, I wasn't a big fan, then I was like, why not be a supporter? want every young girl to have the opportunity to enjoy the multi events. I see so many talented young girls on the verge of something spectacular, but they give up the multi. I think the curiosity around it makes it worth a try. What can women do? Can they do 10 events? I don't think there's anything a woman can't do. If you want to do it, you find the balance', she clearly sees inequality in the decathlon event as it stays within the men circle. in her words, if the women are capable to those 10 events individually and heptathlon, why they aren't able to do decathlon. After completing the study 'Influence of sex on performance fatigability of the plantar flexors following repeated maximal dynamic shortening contractions' researcher, (John Dalton, 2017) says 'We've known for some time that women are less fatigable than men during isometric muscle tests – static exercises where joints don't move, such as holding a weight – but we wanted to find out if that's true during more dynamic and practical everyday movements, the answer is pretty definitive: women can outlast men by a wide margin'. By the words of the researcher, it is clear that the women are more endurance oriented than the men and less tired.

This research and the words are much a factor for proving that women are capable of participating in the decathlon. In the Women's Health article, (Marissa Miller, 2021) wrote that 'Whether you want to finally finish that 5k, train up for a half-marathon, or just make it through your next barre class without feeling like a puddle of mush after those first few reps, there's one aspect of fitness you'll want to focus on: building endurance'. while elaborating the opinion of the author, the person wants to stay hydrated up to a long time, the thing the person needs to be focused on is the endurance,

because endurance is the factor helps the person stay away from being exhausted.

Study observed that (Joe Holder, 2022) in Masterclass magazine says ‘There are many types of endurance exercises that athletes of different levels can perform. When trying to improve your endurance, aim to sustain the activity for as long as possible. Rather than relying on one type of training alone, endurance athletes (and aspiring endurance athletes) can choose from many types of endurance training plans to develop overall fitness and improve muscle endurance. Overall well-being in your body will follow’. while considering the words of the Holder into account, the endurance can be improved and there is certain process to improve the endurance. To not being exhausted, endurance is an important factor and it could be improved by constant training and methods

Research methodology is a way of explaining how a researcher intends to carry out their research. It’s a logical, systematic plan to resolve a research problem. Here the researcher tries to prove the gender disparities in sports particularly in decathlon event in Olympics. Women are not allowed to be a part of the decathlon event as they were considered as weak. This study mainly aims to prove that women are able to participate in the decathlon event, hence the objectives of the paper summarized as follows: To understand about gender disparity in decathlon event in Olympics. To prove that women also have the ability to perform in decathlon. To analyse about the methods and techniques to improve endurance of women.

Here the researcher adopted Descriptive research design to develop an in-depth understanding of the topic or subjects. Researcher collected data from the secondary sources like journals, articles, books etc. Famous journals like Canadian Running, Women’sHealth, Athletics Weekly, News papers like New York Times and Online research guide PapersOwl been taken into account for the study.

Even though International Olympic committee had already scheduled the Paris 2024 Olympic events, women decathlon is not in the list. As well as the protest is whole over the world, the IOC were not ready to include the Women decathlon as they stand on their decision as women are incapable of participating in the decathlon event.

In light of recent events happened around the world such as protest for the participation of women in decathlon at Olympics led by famous heptathlon, Jordan Gray and immense pressure from the women athletes whole over the world, Certain governing bodies in the sport, such as the International Association of Athletics Federations and USA Track & Field, have already approved women’s decathlon, but IOC was not ready to reverse their decision.

While the study, “Influence of sex on performance fatigability of the plantar flexors following repeated maximal dynamic shortening contractions” by University of British Columbia in Canada found that women are significantly less exhausted after natural, dynamic muscle exercises than men of similar age and athletic ability. They asked nine women and eight men to perform 200 repetitive calf raises as quickly as they could against a series of sensors for the study, which was conducted in collaboration with sports scientists from the University of Guelph and the University of Oregon. They measured the speed, power, and rotational force of their movements as well as the electrical activity of their muscles during the tests.

The findings, which were published in the journal *Canadian science publishing*, revealed that while men were predictably faster and more powerful in the early stages of the trial, they tired much sooner. A man’s strength typically decreased 15% faster than women. The study concluded that while men have greater physical strength than women, women outperform men in muscle endurance and stamina. Even though study by University of British Columbia get into a conclusion as the endurance is more in women than men, here by discussing types and methods to increase the endurance.

Distance training: The most popular form of exercise used by athletes to build overall endurance is distance training. It calls for an athlete to cover a predetermined distance  
Tempo training: Tempo training entails carrying out an activity for a predetermined amount of time or over a predetermined distance.  
High-intensity interval training (HIIT): Also referred to as interval training, is a type of exercise that alternates between brief bursts of intense exercise and rest or moderate-intensity exercise.  
Circuit training: The exercises in this workout must be done one after the other without stopping to rest.  
Strength training: Lifting weights or using your own body weight to perform exercises is known as strength training or resistance training.

Individuals must get their body ready for endurance training, which typically involves doing an exercise for a long time. Check in with one’s body before beginning any exercise to make sure they are not thirsty, hungry, or stiff. Eat a snack high in protein or carbohydrates, sip some water or an electrolyte-containing beverage, or take a quick walk to get your heart rate up before begin.

Since endurance training is a form of targeted training, pick the activity that will best advance one’s fitness objectives. For instance, it might not be beneficial to spend all of one’s endurance training time increasing one’s bench press strength if one’s goal is to increase ones running distance from five to ten miles. Instead, pick a workout that will improve the results more quickly.  
Measure performance

The baseline must first be determined in order to monitor progress. Perform the task until you become exhausted, and then assess your physical state: How quickly does the heart beat? How much or how long could one go before stopping. Long-term training is required for endurance, which cannot be instantly increased. To help body recover from strenuous physical activity, one will need recovery time.

Increase exercise duration or distance. Progressive overload or the practise of escalating an exercise's difficulty over time, and endurance training go hand in hand. Whatever the activity, every subsequent time up the difficulty a little. If one is running, that would entail going farther. Repeat this harder routine until one feels their body getting stronger.

The key to developing endurance is consistency and monitoring, which takes time. One should find that as they gradually increase the difficulty of their routine, their body can adapt to the slight variations, making earlier routines simpler to complete. If they notice that they are reaching a plateau, take a break and add another type of exercise or mindfulness training to their routine.

The study based on the gender inequality among decathlon event in Olympics, proven that women are also able to participate in the decathlon and there is no need of inequality to be shown as the International Olympic committee are believing women are not capable of participating in the decathlon. By considering the studies conducted by the University of British Columbia, "Influence of sex on performance fatigability of the plantar flexors following repeated maximal dynamic shortening contractions" found that women are significantly less exhausted after natural, dynamic muscle exercises than men of similar age and athletic ability. The study concluded that while men have greater physical strength than women, women outperform men in muscle endurance and stamina.

Even though a study by the University of British Columbia came to the conclusion that women have greater endurance than men, the study also covered the various types and techniques for boosting endurance. Apart from types of training like, Distance training, Tempo training, High Intensity interval training, Circuit training and strength training, study also suggested methods to hike endurance as Fuelling body, Choose the exercise, Measure performance, Rest after a workout, Increase the difficulty and Maintain consistency.

As per the realization from the study by considering the research by University of British Columbia, endurance is more in women than men. In conclusion, women are capable to participate in the decathlon event and could even outlast men in the event. This conceptual study has proven the women are capable to participate in the decathlon event in the Olympics in light of statements elaborated in the paper.



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**Gouri Prasad**

Postgraduate Student of Social Work  
Santhigiri College of Computer Sciences, Vazhithala

**Mintu Issac**

Assistant Professor in Social Work  
Santhigiri College of Computer Sciences, Vazhithala

**A Study on Body Shaming  
and its Impact of Media on Gender Inequality**

*Body shaming is an action or the practice of expressing humiliation about another individual's body shape, size, colour or other body features. It is a form of bullying that can result in severe emotional trauma, especially at a young age. There are many problems that can affect an individual due to body shaming. There is this unwanted pressure about flawless body image from our social environment especially from social media. Body shaming can cause many problems to the victims in a way that affect their mental well-being. The effects of body shaming include low self-esteem, self-isolation, depression, anxiety, body dysmorphic disorder etc. and can even cause eating disorders. This study focuses on the impact of body shaming and how it affect us. Our coming generation should grow up facing reality and not a load of fantasies which compels them to hurt themselves or others. Our body should be gladly accepted and celebrated but instead it is becoming a source of shame. The researcher initiated quantitative research to understand the problems and effects of body shaming among young adults. The respondents (n=60) who had been selected at the study period based on the inclusion and exclusion criteria under cluster random sampling by using questionnaire. The questionnaire is developed based on DASS 21 scale and detailed literature reviews. The data collected is analysed and used as the findings of the study. Key words: Body shaming, Young adults, Effects*

Body shaming is now as prevalent among young people as the growing trends in diet and exercise. Fashion presented by celebrities, people who stay away from these trends are criticized or insulted. Nowadays we see people who shame men and women in the name of bodily nature. In the case of women, they are often criticized or insulted for their weight, calling them either 'fat' or 'too thin'. The origin of body shaming happens in the body; the process starts from our own family, most probably our grandparents. In Indian culture, the concept of health is sometimes defined by the size of the individual. Our family, peers and people that we know body shames us in turn thinking that it will encourage the person to taking better care and staying fit. But the reality is that it will make them feel worse more than encourage (Mcfarland, M.B and Peter T. A, 2012).

Media are the communication outlets or tools used to store and deliver information or data. Our self-awareness and body image are influenced by many factors such as family, friends, peers, culture, social, media, celebrities

and advertisements. Unfortunately, we live in a society that focuses too much on physical appearance and how we look. Whether among friends, at the dinner table or on online platforms, topics related to body image seem to be a common topic of conversation. The movie media platform not only exposes young girls to certain beauty standards but also forces them to follow cultural ideals of femininity or perfect femininity.

The increase in social media use in today's society can have varying effects on body image and subsequently the development of eating disorders in many individuals. Research clearly shows that media exposure can lead to body dissatisfaction and disordered eating. Social media is unfortunately shaping our concept of beauty. With constant exposure to images posted online, it is clear that there is a link between how individuals compare themselves and how they view their own bodies. Social media has an estimated 3.6 billion users worldwide, so there must be both negative and positive effects associated with social media users (Fleps, 2021).

Women in all forms of media are portrayed as thin and sexual. They talk less than men. They have few opinions. Also, in the entertainment industry, there are very few opportunities to cast as leaders, professionals, or women who work for a living. The research, which spanned more than 100 countries, found that 46 percent of news in print, radio and television promoted gender stereotypes. Only 6 percent increase gender equality. Behind the scenes, 73 percent of top media management positions are still held by men, according to another global study spanning 522 news media organizations. While women represent almost half of the world's population, less than a third of the speaking characters in film are women. Cyber violence Harassment and stalking of women and girls has extended into the online world.

20 years ago, 189 UN member states recognized the media's central role in changing gender critical areas of the Beijing Platform for Action, and called on the media to make an even greater contribution to the advancement of women everywhere (Davis, 2015). Today's media, from traditional legacy media to online media, still greatly influence our perceptions and ideas about the role of girls and women in society. Unfortunately, what we have seen so far is the media's tendency to perpetuate gender inequality. From a young age, research shows that children are influenced by gender stereotypes presented by the media (Support, 2015).

Today's trend is all about showing and proving others how good you are even if it is all a business of sham. That's how desperate people are to get the approval of others thus improving their own perception about themselves. Social media have a lot to do with it. Social media is an amazing platform to connect with people around the world. We can widely share experiences and opinions and express ideas. Most of us are subject to "body shaming" on the social media platform, which is cruel when our body does not conform to the

unrealistic beauty standards set by society today. The social media platform not only exposes young girls to certain beauty standards, but also motivates them to pursue cultural ideas of femininity or perfect femininity (Abate, health-news/body-shaming-in-social-media, 2020).

A positive or healthy body image makes your body feel happy and satisfied, as well as being comfortable and accepting of the way you look. A healthy body image is important. When you feel good about your body, you are more likely to have good self-esteem, mental health and a balanced attitude towards diet and physical activity (Thomas F. Cash, Thomas Pruzinsky, 2002).

The effects of body shaming can be very detrimental to a person's well-being, producing unhealthy emotions, unhealthy attitudes and misbehaviour related to body image. The impact of body shaming can lead to personal insecurity, which can affect social functioning and interactions. As a result, many individuals may be at risk for developing serious mental and physical health conditions. This infinite passion for physical form and beauty, combined with the intense revelation of unreal body ideals and aesthetic standards, can make us feel insecure about how we view our own bodies. Likewise, it should come as no surprise that we have a negative body image and body shame, because these intense messages deeply affect our overall feelings about our body (Dolezal, 2015).

Low self-esteem is an issue that has many serious consequences that we might not recognize easily. Due to low self-esteem you will always be scared of judgements, both positive and negative. Comparing yourself with everyone you meet will become your daily agenda. An individual with low self-esteem will be dying to please everyone and will apologize many times a day for things that really doesn't matter. This pleasing behaviour comes from the feeling that they are not enough. Low confidence makes you self-conscious which kills the fun in your daily life (Greene, 2011).

Sometimes what you say trivially can hurt the feelings of your loved ones by accident, and you may not even realize it. Making annoying remarks about a person's appearance destroys not only their self-esteem but also their happiness. We all make this statement without worrying about what the consequences will be for someone else. Do not regret certain food choices or make statements like "I should not eat this".

Every person is beautiful in their own way or another and cannot be compared to others. But the act of considering slim and lean body beautiful is immature. Moreover, praising a thin person for their physique in front of a heavy person can produce a sense of insecurity and embarrassment in them. Though your intentions would not have been to hurt the person, but they might feel that they are not beautiful and don't have a desirable body.

Your dress may be the best, but commenting on other people's sense of styling is never welcome. Everyone has the right to choose what they want to wear and it should be left to them. Saying that the dress is boring or does not match the colour is another way of body shaming. And asking someone if they lose weight is something that we see all the time. You might think that it is a compliment, but in reality, it is not. It is actually a kind of body shaming. This simply means that a person has to lose weight or look slim to be beautiful (Tschinkel, 2018).

Low self-esteem is an issue that has many serious consequences that we might not recognize easily. Due to low self-esteem you will always be scared of judgements, both positive and negative. Comparing yourself with everyone you meet will become your daily agenda. An individual with low self-esteem will be dying to please everyone and will apologize many times a day for things that really doesn't matter. This pleasing behaviour comes from the feeling that they are not enough. Low confidence makes you self-conscious which kills the fun in your daily life (Greene, 2011).

Psychological problems include depression, anxiety, stress etc. Depression is a mental disorder that involves constant sadness and lack of interest. It's different from the mood swings that people experience regularly as part of life. Depression is just like any other illness which just needs full support from the family. Symptoms include episodes lasting at least 2 weeks. Depression can last for weeks, months or years. Depression can cause feelings of low self-esteem. Anxiety is a feeling of fear, dread, and restlessness. This can cause you to sweat, feel uncomfortable and stressed, and have a fast heartbeat. Stress is a feeling of emotional or physical stress. It can come from any event or thought that causes you frustration, anger or panic. Stress is your body's response to a challenge or need (Fuchs, 2003).

Body Dysmorphic Disorder is another disorder that is seen in victims of body shaming. Body dysmorphic disorder is a mental health condition in which you cannot stop thinking about one or more of your disabilities or deficiencies. The flaw can be minor or imaginary. But a person may spend hours a day fixing it. A person may undergo several cosmetic procedures or overexercise. People with this can check their appearance in the mirror from time to time, constantly comparing their appearance with the appearance of others and avoiding social situations or photos (Fuchs, 2003).

The main objective of the study was to understand body shaming and its impact of media on gender inequality. Descriptive research design was used for the study. Convenience sampling was followed for the study. The people residing in Kerala were selected as the target group of the study. The data was collected from 60 respondents by using questionnaire. The collected data was analysed by using SPSS.

Major Findings

Table No. 1 Basic Profile of the Respondents (n=60)

Variables	Frequency & Percentage
Age	
20-30	45 (75%)
31-40	7 (12%)
41-50	4 (7%)
others	4 (7%)
Gender	
Male	30 (50%)
Female	30 (50%)
Education	
Below UG	5 (8%)
UG	14 (23%)
PG	40 (67%)
Others	1 (2%)
Employment	
Yes	23 (38%)
No	37 (62%)

The study included the total sample of 60 respondents. The table above mentions that majority of the respondents are of age group of 20-30, that is 45, 75%. 7 respondents (12%) are in the age group of 31-40 and 4 (7%) of the respondents include in the age group of 41- 50. Others which is 4 (7%) belongs to the age group above 60. The study was targeted to get 50 % of male participation and 50% of female participation. 30 respondents were males and the remaining 30 participants were females. The respondents were given education options in which majority of them 40(67%) were currently doing post-graduation. And 14 (23%) of them were doing under graduation. 5(8%) of the respondents were doing higher secondary education and 1(2%) of the respondents were in other education. 37(62%) of the respondents were unemployed and only 23(38%) of them were employed. Most of them unemployed students.

Table No. 2 Body Shaming Portrayed in Media

Media Influence	Frequency	Percent
Low Media Influence	17	28.3
Moderate Media Influence	26	43.3
High Media Influence	17	28.3
<b>Total</b>	<b>60</b>	<b>100.0</b>

Information creates common knowledge of a norm and increases social cohesion, and information is more readily accepted by individuals who believe that others have also adopted it. The above table shows the media influence on body shaming. 43.3% of the respondents are influenced by the portrayal of the media. 28.3% of the respondent is highly influenced by the media. Media are highly influential on personal body appearance, among that females are most bothered.

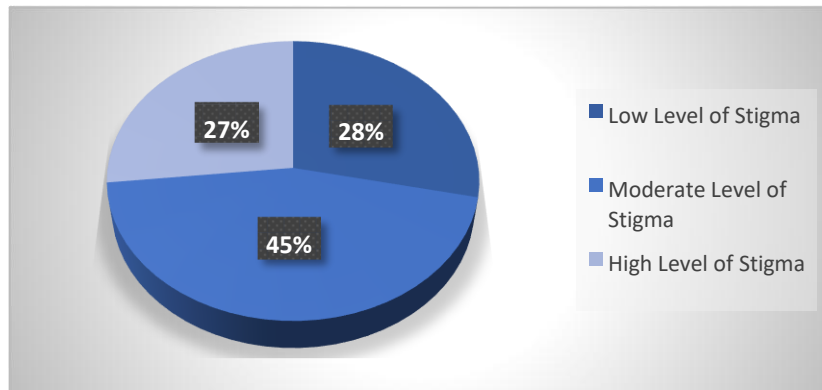
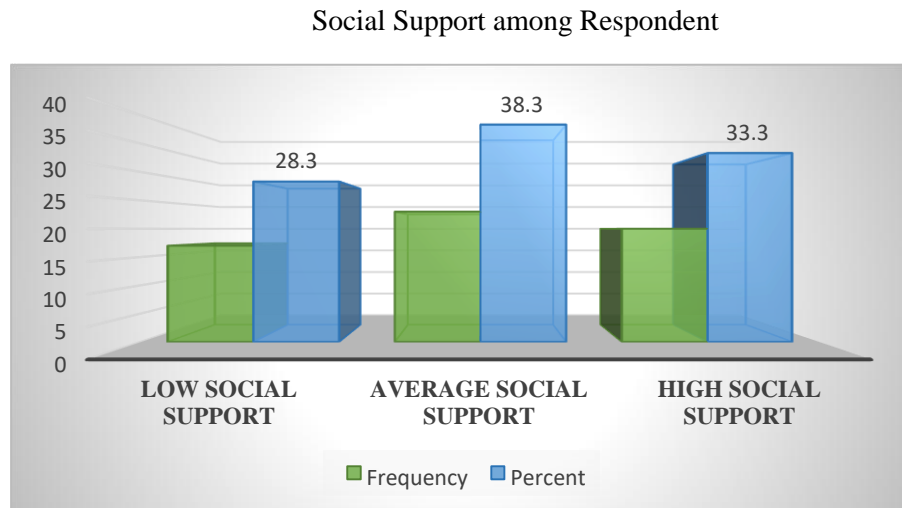


Figure No. 1 Stigma Prevalence among Respondents

Social stigma is discrimination based on visible social characteristics that serve to distinguish an individual from other members of society. It can also be described as a label that associates a person with unwanted characteristics that form a stereotype. The above figure shows the stigma prevalence of the respondents. 45% of the respondent has moderate level of stigma. 28% and 27% have low and high level simultaneously. The stigma prevalence was characterised and analysed by perceived and self-stigma experienced by the respondents.

Figure No. 2



A social support network consists of friends, family, and peers. Social support is different from a support group, which is usually a structured meeting led by a lay leader or mental health professional. The above figure shows the social support of the respondents. 38.3% of the respondent has average social support which means they are lacking sufficient social support. It also means that they have a chance of being contingent to the situation. So the respondents have to adopt certain measures to increase their social support.

Table No. 2 Correlation between Media portrayal and Stigma

Correlation	Media Portrayal	Social Stigma
Media Portrayal	1	0.567
Social Stigma	0.567	1

$p=0.01(<0.05)$

Ho = There is no significant relation between Media Portrayal and Stigma.

Ha= There is a significant relation between Media Portrayal and Stigma

In the above correlation media portrayal and social stigma are correlated. The variables have significant correlation at the significance level of 0.01. So the  $H_0$  is rejected and  $H_1$  is accepted. From the study the researcher found that individuals especially females are highly influenced by the media and their



self- esteem and self-confidence are seriously affected and thus leads to social withdrawal.

Table No. 3 Correlation between Stigma and Social Support

Correlation	Social Stigma	Social Support
Social Stigma	1	-0.458
Social Support	-0.458	1

$p=0.01(<0.05)$

Ho = There is no significant relation between Social Stigma and Social Support.

Ha= There is a significant relation between Social Stigma and Social Support

The study was analysed by negative correlation. Here the social stigma and social support are correlated. The variables have significant correlation at the significance level of 0.01. So the  $H_0$  is rejected and  $H_1$  is accepted. From the study the researcher analysed that the as the social support of the respondent increases the social stigma of the respondent decreases. Social support provides a better support system for the respondents so they can cope up with the situations effectively and respond efficiently to the situations they face.

Since majority of the respondents thinks that most of the times media especially in movies have stereotypical female characters, we need to improve our choice of entertainment and need to make sure that the audience get the right idea about the concept of beauty and love. Media need to improve their conception of gender and gender roles and need to overcome the stereotyped characters where they are contributing to unrealistic beauty standards. Our movie’s heroes and heroines needs to come out of the stereotypical notions and be more natural and diverse so as to promote reality and true nature to entertainment. More awareness regarding sex, gender and personal choices are to be promoted so that negatives practices such as body shaming will stop. Society and our culture needs to be tainted so to accept all people with their choices and perception. Today's generation is getting more and more depended on internet and media, especially social media so we need to make sure that the contents of social media are something which promotes positive mental health.

Body shaming is defined as the act of expressing inappropriate and negative comments about another person's weight or size. Often, overweight people are prone to this, but there is a growing tendency to criticize those who look 'too thin'. Body shaming is everywhere. It has appeared in magazines, newspapers, television shows, and movies, conversations with friends, the Internet, and

social media sites. Comments can be bad, sometimes used in bad-tasting comedy. No one should live in a world where others feel bad about their body, especially since people are often considered to be criticizing their own appearance enough. Everyone has bad days and times and they want to change something for themselves. Rather than blaming yourself, try to accept who you are. If you can't even love yourself, who do you expect to? If you are surrounded by people who complain about their appearance, instead of joining, go away and do something that makes you feel good about yourself

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**Dr Timi Thomas**

Madras Christian College, Chennai

## **Gender Equality and Women Empowerment among Tribes: With Special Reference to Paniya Tribe in Wayanad**

*Tribes constitute a major part of the world's population. They are scattered all around the globe. Tribe is a group of people staying mostly in forest areas far from the madding crowd of towns and cities. They are homogenous individuals living in a self-contained and contented life. The tribes have been confined to low status and are often physically and socially isolated from the mainstream population. Scheduled Tribes often experience passive indifference that may take the form of exclusion from educational opportunities, social participation, and access to their own land. This research paper examines gender equality and women empowerment of Paniya Tribes of Wayanad. Paniya tribes are the highest tribal population in Kerala. Participation of tribal women's Self Help Groups (SHGs), Kudumbashree, Tribal development programmes, Political meetings, and Non-governmental Organizations, etc. are the channels of gender equality and women empowerment of Paniya tribes. Groups were evaluated, in terms of their success as in relation to their contribution to gender development and women development. The study reveals that the participation of tribal women in village and Panchayath level political meetings and activities have open up new horizons for their empowerment. Key words: Tribe, Paniya, Self Help Groups, NGO*

Women's rights and gender equality are generally understood in terms of enrollment and achievement in education, the ability of participation in labour market, freedom in choice significantly, their partner. Despite of all the developments and advancements in various fields and fastest growth rate of different sectors, the basic rights like education and employment are still a privilege for majority of Indian women. In contrast to the main stream trend, tribal women are more empowered and have better status among their own groups. The tribal community itself is more positive about the rights, integration, and inclusion of their own female population. Paniya Tribes from Wayanad, which constitute highest tribal population in Kerala, is one of the best instances of gender equality and women empowerment among indigenous community. Their better access to political power, equal position in social and economic matters has significantly reduced the gender gap in the society as a whole. Various public initiatives such as Integrated Tribal Developmental Programs (ITDPs), aims to reduce the gap between tribal and non-tribal people, have significantly improved their quality of life especially the status of tribal women and it was also supported by various researchers.

Gender equality in conceptual level means that women have equal access to economic opportunities and resources or equal voice in decision making. Gender equality plays an important role in the reduction of poverty and enhancement of the economic growth. More than a mere socially accepted

concept, Gender equality has vital importance in Indian context. It is part of our Constitutional promise and a fundamental right. Article 14 of the Indian Constitution ensures equal rights and opportunities to both men and women in the political, economic, and social spheres while Article 15 prohibits discrimination against any citizen on the grounds of sex, caste or race. Generally, our society is patriarchal in nature, but in the case of Paniya tribal community there was no such male dominated system is prevailing. Women empowerment simply means that women's active and increased participation in all aspects of social life, including decision making process and access to power. In economic, socio-cultural, and political level, Paniya women have equal status with that of Paniya men. NGOs, SHGs and public initiatives have great role in the encouragement of Paniya women's increased participation and their better empowerment.

In India, the presence of Scheduled Tribes is notified in 30 States/UTs and the number of individual ethnic groups, which identified as Scheduled Tribe is 705. According to the 2011 census, the population of the tribes is 10.43 crore, constituting 8.2 percent of the total population. Among them, 89.97 percent lives in rural areas while 10.03 percent in urban areas. As per the latest census, Paniya number in Kerala was 69117 (Census 2011). The district of Wayanad has the highest presence of tribal populations in entire Kerala and about 10 percent of them residing in the forest settlements. The Paniyans are the most populous among the scheduled tribes of Kerala. They are closely related to the section of the Yerawa of Coorge (Karnataka) and is also identified as a member of the South Dravidian family' (P. Nair, 1981).

The data for the present study is collected from both primary as well as secondary sources. Under primary data collection, study was mainly depended up on multi stage stratified sampling. The population for the study was the entire Paniya tribes in Kerala. Since the targeted tribe is mainly concentrated in the Wayanad district of Kerala, four paniya settlements were randomly selected from within the district such as Cheeyambam, Edayakmala, Pulpalli, and Conventkuunu. The data was collected from 30 randomly selected paniya women and men from each settlement (Total sample-120) through unstructured interview. The main secondary sources were journals, books and e-resources.

Paniya women actively participating in the labour market along with men in all sectors without any discrimination, which make them economically independent and more empowered. The gender wise participation of Paniya community in different kinds of occupation is given below:

Table 1-Occupation

Occupation	Male	Female
Daily Wage	23	15
Govt. Service	2	3
Private Sector	15	17
Unemployed	20	25
Total	60	60

(Source: Primary Data)

The data shows that Paniya women have almost equal participation in all sectors compared to their men. But there is some exclusive works for women with in the sector. For instance, they are more responsible for transplanting and harvesting in addition to weeding, reaping, and winnowing activities. There is no significant wage difference between male and female workers. And, they have freedom regarding the utilization of their own income. Even though, most of the families have bank account, as a part of various welfare schemes, they have a negative attitude towards saving.

Education has vital role in the development and empowerment of tribes. The below table, which shows the educational qualification of respondents, revealing a positive trend towards female education among tribal community.

Table 2-Educational Qualification

Educational Qualification	Gender	
	Male	Female
Illiterate	30	14
Primary	16	11
High School	8	10
SSLC	2	13
Higher Secondary	3	10
Graduate/Above	1	2
Total	60	60

(Source: Primary Data)

Freedom to choose one’s own spouse is an important indicator of women’s social and cultural empowerment. Even though there is a significant diversity in the practice of marriage among tribal communities such as exchange,

capture, service and probation, the girl’s consent is very important in every type of practice. The purchase practice of brides is not to be confused with dowry or other ill-practices. In contrast to the general system of paying money by the bride’s family to the groom’s, here the groom’s family has to pay a certain sum to the bride’s family in the purchase system. The payments can be made both in cash and kind. Another prevailing practice the service system is also very healthy in nature. In this ritual, the groom needs to do labor or provide services to the bride’s family. This ritual can be seen as their precious attitude towards women and in order to marry her, man needs to prove one’s own worthiness - not only to the woman but also to her family. There is also a social practice, in which if a girl take decision about own marriage and pours turmeric powder over a man, it is socially valid. Among the different settlements, Cheeyambam girl has comparatively more freedom to choose their spouses.

Various Non- Governmental Organizations are very actively participating in the empowerment and development of tribal community with a social commitment. Tudi, Kanavu, Shreyas etc. are the some of the active NGOs among Paniya tribes. They are keen to organize various programs for the upliftment of the Paniya people. The gender wise participation of the respondents in these organisations across the four settlements such as Cheeyambam, Edaykamala, Pulpalli and Conventkunnu colonies is depicted in the following table.

Table 3-Participation in NGO

Colony	Male		Female	
	Participants	Non-Participations	Participants	Non-Participations
Cheeyambam	10	5	13	2
Edaykamala	12	3	14	1
Pulpalli	9	6	11	4
Conventkunnu	11	4	13	2
Total	42	18	51	9

(Source: Primary Data)

Among the settlements, Edayakamala segment has the highest participation of Paniya women while the Pulpalli colony has the lowest. The positive attitude and active participation in the programmes of NGOs has positively influenced their upliftment and reduction of gender gap in various spheres of life.

The self help group has organized the tribal community social action programmes at the local level of tribal belt. Many of the tribal people particularly paniya women actively collaborate with SHG. When well thought-out within constructs of empowerment, potential poverty, citizenship and participation in democratic processes, such SHG outcomes, and the community development processes that go together with their work, can be seen to make a modest but significant contribution to the paniya tribal areas. Kudumbashree, the Kerala State poverty eradication mission has started working in the tribal areas. Kudumbashree addresses the three levels of empowerment of paniya women in the tribal segments – Economic Empowerment, Social Empowerment and Women’s empowerment. Kudumbashree is in essence of a tribal community network of Neighborhood Groups (NHGs) and its federations that covers the entire tribal area. As on today the Kudumbashree, with a total membership of tribal women is higher in the tribal areas. Kudumbashree membership is open to all adult paniya women, one membership per family.

Women play a vital role in the development and sustenance of tribal society at large. On account of the traditional society followed since time immemorial, often their contribution is not accounted and valued. With the changing times, the status of paniya women has changed. Along with equality, and empowerment, today’s paniya woman has also to tackle new challenges and shoulder responsibilities manifold specifically in the context of developed areas. Unlike other poverty’s alleviation programmes, Kudumbashree has a multi-pronged design and strategies that empower paniya women in socially, economically and politically. This SHG participation is giving opportunity for them to involve as a community interface for local economic development lead by GramaPanchayaths through tribal development office in the areas of social infrastructure development, welfare programmes based on rights and entitlements, employment generation, from food security, health insurance, housing, enterprise development and MGNREGS for enduring the safety and protection of paniyawomen.

Kudumbashree recognizes that capacitating paniya women to understand and exercise their rights is a basic requirement for the success and sustainability of any poverty eradication programme. Kudumbashree has attempted to bring every poor paniya woman in the state to federations of NHGs and capacitate them to address the issues of tribal women by enhancing or improving female work participation, health and nutritional status, participation in decision making, local governance and their role in planning in addition to make them as local entrepreneurs for finding their livelihoods. Kudumbashree is further play an active role in bringing paniya women in to local governance. The participation of Kudumbashree members in Oorukootamand development works of GramaPanchayath providing them the space for involving in local governance. “Panchayat Raj Institutions (PRIs) has been one of the central

themes within the Kudumbashree idea. Tribes working together of the Kudumbashree and their active programmes encourage for sharing of resources. One of the major interventions done by Kudumbashree is Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS). This started as a cadre developing knowledge on identification and estimation of works, and in work supervision. MGNREGS and its link with collective farming lead to the rejuvenation of the entire structure, and it benefited most of the paniya people. Many paniya tribal women participated in the MGNREGS platforms. The second initiative programme is Gender self-learning Programme: Kudumbashree devised a special project called the Gender Self Learning Programme (GSLP) that directly caters to women's empowerment. The programme recognizes the necessity of understanding the importance of "self learning" and using it to take advantage of the innate potential of women"(*Kudumbashree, Tribal special projects old*). In this initiative many awareness programmes were planned women and paniya women actively participated in all of them.

Paniya women participation in the Kudumbashree and MGNREGS data is given below:

Table 4-Participation in SHG

SHG	Kudumbashree	Non-Participants	MGNREGS	Non-Participants
Cheeyambam	14	1	13	2
Edaykamala	15	0	14	1
Pulpalli	13	2	13	2
Conventkunnu	12	3	11	4
Total	54	6	51	9

(Source: Primary data)

Table shows that paniya women participation was highest in Edaykamala colony and lowest in Conventkunnu colony in both Kudumbashree and MGNREGS. Central and state government provides many development programmes for the upliftment of tribal people. They are mainly

“The scheme is intended for providing food grains in needy tribal areas of all the Districts in the State and to address the issue of malnutrition and poverty among the STs. Choice of food items are decided according to area specific tastes and preferences of the tribes and this is decided at Tribal Development Office level. Special priority should be given to women headed families and unwed mothers.



It is intended to reduce the burden of marriage expenses of daughters of parents belong to Scheduled Tribe population. The Department provides assistance to parents as marriage grant. The rate of assistance is Rs.1.00 Lakh per family/adult girl. Priority is given to the daughters of widows, unwed mothers and incapacitated parents.

Tribal promoters are selected and appointed to function as facilitators in tribal areas for channelizing and extending the benefits of tribal development schemes to the STs. They will also make a link between the scheduled tribe beneficiaries and the local bodies / departments. 1182 tribal youths have been selected and appointed for this purpose (140 youths working as health promoters) and trained in participatory rural appraisal, participatory monitoring, primary health care and natural resource management” (stdd.kerala,General schemes). In Wayanad most of the tribal promoters are women which make them economically and socially more empowered.

“The objective of this scheme is to empower ST population by means of creation of Oorukoottams in all tribal settlements. Oorukoottams will meet at least once in a quarter, meeting expenditure for each Oorukoottam not exceeding Rs.2500/-. The provision is for meeting expenditures to be incurred for the purpose and capacity building activities including giving awareness programs to the entire members of the Oorukoottams” (stdd.kerala, General schemes). In Wayanad tribal belt Oorukoottams, most of the Paniya tribal women are actively participating and raise their voice for the wants.

“Need based and location specific package programs for the development of Paniyas and the Primitive Tribal Groups are being implemented under this scheme. Special emphasis is given for projects on health, food support and economic development for these special groups. Providing/ ensuring alternative source of income, protection from wild animals, providing/ensuring health care facilities, providing for education and awareness, development of infrastructure, connectivity and communication facilities, rehabilitation of tribal people and for the prevention of degradation of local habitat for the ST people living in near the forest areas etc. are included in this scheme. The cost for the running of Destitute Homes functioning under the Scheduled Tribes Department at Mananthavady (Kuzhinilam) and Sugandhagiri (Wayanad) is met from this scheme.

In this component many committed social workers preferably MSW, M.A Anthropology, M.A sociology Degree holders will be engaged in tribal welfare sector as facilitator for counseling, arranging conferences, increasing resources, spreading public awareness through conducting awareness camps against the consumption of drugs, alcohols, tobacco etc. in a Community Organization” (stdd.kerala,General schemes). In Wayanad each tribal settlement is visited by the social workers and does their services for tribal people.

“The 100 days Programme, financed by the ST department, is successfully implementing in 100 Paniya colonies of Wayanad and other Paniya tribal areas. The project proposes to provide food through a community kitchen in each of the 100 colonies by engaging special NHGs. The food would be prepared in consultation with the need and demand of the tribal population in the district. The project proposes to incorporate certain key interventions, besides providing three meals a day, to address the issues that have pushed the Paniyas to their present vulnerable situation and has resulted in their exclusion and marginalization. Special NHGs, comprising tribal women were identified to cook food, three times in a day, for the beneficiaries. The beneficiaries include under the category of pregnant women, children, lactating mothers, elderly and the bed ridden.

Paniya women completed matriculation and unmarried was selected in every colony and participated in three days training programme as the caretakers and non- formal teachers of the proposed NLH. All the 100 tribal hamlets conduct a cleaning campaign by the initiative of Asha workers, community and the Non Formal Learning (NLH) teachers. Panchayats and CDS took active participation in this campaign also. NLH teachers took initiative to identify the drop outs and toddlers who are not going to Anganwadis” (stdd.kerala, General schemes). The gender wise distribution of the beneficiaries of various public sector initiatives is depicted below.

Table 5-Beneficiaries of Public Initiatives

Public Initiatives	Male		Female	
	Participants	Non-Participants	Participants	Non-Participants
Gramasabha	30	30	52	8
Oorukootam	42	18	55	5
Tribal Promoters	8	52	30	30
100 dayprogramme	26	34	33	27

The data shows that Paniya females are more actively participating and benefited from various public sector initiatives. Most of the tribal promoters are women.

Different political parties are existing in the tribal areas of Wayanad and tribal people are actively participating in party meetings. Tribal leadership positions are predominantly held by men especially positions related to land governance. Women are often attending the Grama Sabha and Urukootam and raise their voice and needs. Many women have great awareness about their own rights especially related to land.

Tribes have a history of long-fought battles and display of bravery. The Paniya women participated against land struggle. According to past events for land struggle, almost every woman was a rebel and was also imprisoned for her active involvement in the uprising. The involvement of Paniya women in land agitation and their participations in tribal organization simply shows that women are held in equal regard to men and are seen as a strong force that can fight for the government laws related to the land property. The paniya women political participation data is given below

Colony	Male		Female	
	Participants	Non-Participants	Participants	Non-Participants
Cheeyambam	11	4	14	1
Edaykamala	10	5	15	0
Pulpalli	12	3	14	1
Conventkunnu	10	5	13	2
Total	43	17	56	4

Table 6- Political Participation

The data shows that Paniya women have more participation in political meeting compared to men, which play a crucial role in their empowerment within the tribal hamlet. Since three national parties are very active in this region, majority of the people are actively involving in any of them. Even some of them are full time members in the political party.

Gender equality and women empowerment are very relevant in nowadays. Both concepts are co existed and interconnected. Kerala has taken step towards the gender equality and women empowerment. In tribal settlement Paniya women get equal importance with Paniya men. Both have active participation in economic, socio-cultural and political aspects of the community. At economic level, women have equal access resources through employment or household assets. In political level women have started to speak in Oorukkotam and Gramasabha. Both have public and private development programmes played a vital role in the upliftment and empowered of paniya women. The research finds that the tribal women show radical improvement at all levels and their growing roles and identity at political and administrative levels are also good signs.

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**Jinsa K. Joy**

Assistant Professor of Multimedia  
Little Flower College, Guruvayoor

**Reconstruction of Gender Identity in Online Social Media**

*Today, in this world of information explosion, people could see, touch, and breathe information from various sources instantly. Social media is an important agent of this explosive era. Social media brings a total change to individuals and the society. . Social media gives space to create their own identity in the world. Compared to traditional media social media enriches human life, especially in breaking the gender disparities in society. Nowadays social media gives an opportunity to different genders in society to establish their gender identity. They open up a vibrant venue for different gender categories to establish their social relations with the world. They connect, contact, interact, and commune together on various social media platforms. Different genders use social media platforms to form, establish and develop their identity across the world. They create different social media accounts to achieve their social and personal interests. In this way, social media accounts do not limit their need-achieving process. Now people have access to many online social media platforms like Facebook, Twitter, Instagram, LinkedIn, WhatsApp, YouTube, Snapchat, etc. It has changed gender representation around the world, where there is no discrimination in the case of appearance, expression in dress code, career, social status, and family relations This paper examines how online social media caters to the creation of a gender-equal community.*

Social media allows expressing people's attitudes and actions in this explosive era. It helps to create a gender identity across the world. Compared to the broadcast age, gender identity has got a much free atmosphere to interact with each other. It promises a new realm of lifestyle to society and breaks the gender disparities in the world. Gender stereotypes evolved to reflect shifts in the roles that men and women have played in society. Social media has always promoted gender stereotypes through its content. Social media entirely changed the communication pattern. It brings a new mode of communication between sender and receiver and also influences the living pattern of various genders in society. Social media has broken the restrictions on masculine and feminine nature and given the wings for flying around the world. Social media gives a new birth in society from traditional attitudes and lifestyles. Social networking plays an important role not only in broadening social connections but also in affecting users' decision making skill (Yamagishi2016) Social media brings gender equality in socio-economic phases of society and gives people freedom for presenting their own ideas and attitudes on different events in society. By contesting long-held social and cultural norms and attitudes about gender, both in the media's programming and in its reporting.

When we define gender, it is understood as difference between sex. Sex is male or female, it must be biologically determined. But gender is not biologically determined, it is a set of behavioural patterns. According to World Health Organization, Gender refers to the characteristics of women, men, girls, and boys that are socially constructed. This includes norms, behaviours, and roles associated with being a woman, man, girl, or boy, as well as relationships with each other. Gender identity, commonly referred to as "gender," is a "person's internal, firmly held perception of their gender," but it is also influenced by social, cultural, and legal issues.

Social media is a self-representation tool in this explosive era, it directs society. Self-presentation is behaviour that attempts to convey some information about oneself or some image of oneself to other people. It denotes a class of motivations in human behaviour. A representation is exactly what self-representation is. It reveals a certain facet of who we are. A representation never and does not encompass all. Nowadays social media communicate with people through self-representation mode. Self-representation theory and social media have a close relationship. Social media allows users to see how others perceive them. Social media makes clear what people's desires are and delve into both their private and public lives. People share their youtube videos, posts, and stories on their everyday life and contemporary issues in society. Sometimes people want to impress and inform the contemporary events. Here social media functions as a door to self-representation. Social media users often act as virtual curators of their online selves (Hogan2010) by staging or editing content they present to others. Indeed, compared to earlier social media websites, modern social media platforms like Facebook and Instagram are far more realistic. It demonstrates that people are more likely to express their authentic selves on Facebook than their idealized selves. Social media breaks the limits bound around people to express themselves. It's based upon the self-representation theory of social media. In this paper, the researcher has tried to find out gender identity in social media. After the invention of social media sites, traditional approaches to gender identity changed. Social media started a new millennium in this world.

The researcher examines social media posts, programs, and videos for this particular study on the reconstruction of gender identity. An indepth study of online programmes published in various social media platforms is used to create the primary data source for the study. Then these data were analysed on the basis of the Representation Theory. Studies by earlier researchers were used as secondary data to boost the findings of the study.

The internet was dominated by men in its early days, but by 2000 and continuing to today, the user population has been evenly divided between men and women. Further, the proportion of women online is nearly equal to that of men. A review of the findings of the Pew Internet & American Life surveys between March 2000 and September 2005 highlights some particularly

interesting trends and correlations: Young women are more likely to be online than young men (3) Facilitating women's access to technology, expanding women's representation in public life and the media, and engaging with a variety of actors are all tactics to increase social media's ability to empower women. Women are more likely than men to be online when they are younger, while older men are more likely to be online when they are older. Eighty-six percent of women and eighty percent of males between the ages of 18 and 29 are online. (4) Women are now given a new platform to speak up and be heard thanks to social media. Social media has opened up new opportunities for women's rights activists to organize and for allies to join the fight for equality and justice because of its ability to foster solidarity and gather shared experiences. Social media provide the space for activism like hashtag activism or social media activism. In the area of hashtag activism, women got a chance to express their issues and problems in the society #Metoo, #Timesup, #NiUnaMenos, #Orange The World. Social media also gave rise to a "new economy" known as social media entrepreneurship. Online platforms like Instagram, YouTube, TikTok, and others are flourishing, and influencers—who are primarily female—are making money by creating videos, getting sponsored, etc. (Duffy 2012) claimed that “Online Marketplace Is Perfect for Women in Business” (as mentioned in).

Recent hashtag activism has aided in drawing attention to women's rights and issues. It is giving those problems more credibility that is not appropriately exposed in the mainstream media. It gives the world to eliminate discrimination on the basis of gender which is male and female. Actress and UN Women Goodwill Ambassador Emma Watson asked males to get involved in the #HeForShe initiative in 2014 by participating in it. Since its debut, #HeForShe has been used by both men and women to publicly pledge to end gender inequality and to inspire others to do the same. With the help of the #NiUnaMenos hashtag on social media, the initiative gained widespread recognition in the country. Argentine artists, journalists, and academics formed a group in 2015 to protest against gender-based violence, particularly femicide.

Recently, the Supreme court of India has recognized the members of the transgender community as the ‘third gender’, along with the male and female. These developments in India have opened up a space for the analysis of the gender identities regarding, the non-binary. At this point, it is important to look into the role of social media, as this New Media has helped immensely in shaping gender identity. A promising development has been done by the most popular social media namely, Facebook. Social media serves as a resource and a way to authenticity for the transgender community, allowing for the discussion of what it means to have a marginalized identity. Due to the portability of smartphones and the ability of Internet users to create individualized profiles on a variety of themes they find particularly interesting activists for transgender people are now active on social media to inform

people of the problems they face. It has also become participatory at the same time as users have contributed to the creation of news, comments, or its dissemination through Facebook and Twitter (Serafeim2012) Members of the transgender community were given more freedom and access to technology thanks to social media, which helped them express their demand for equal rights. They tell the world their real-life tales of struggle and solitude as a result. They were given a platform to present themselves. Social media material spread quickly, increasing its awareness on a global scale. Even transgender organizations like Sangama and Sahodaran were founded as a result of it. Social media support the knowledge and creative skills of the transgender community and take initial steps to the uplift of their socio-economic conditions. In a chapter entitled “Transgender Youth and YouTube Videos Self representation and five identifiable trans youth narratives” that appeared in the collection *Queer Youth and Media Cultures*, O’Neill states, “Clearly trans youth have a need for artistic expression and YouTube offers a valuable performative and discursive space, allowing the individual to become aware of their chosen gender identity.”

The transgender community thrives on social media as a resource and path to authenticity, permitting the negotiation of what it means to have a marginalized identity while allowing for anonymity when needed. (Marciano2014) Through internet communities (Instagram, YouTube, Facebook, Reddit, and Twitter), where prominent trans people boast 50,000, 100,000, or even more than half a million followers, medical professionals can interact with the trans community on an equal footing. social media provide a space together the transgender community to inform their social and cultural needs in society as well as ensure their participation in social media campaigns, challenges, and programs. The educated transwoman from Thrissur describes social media as "nice and beneficial" because it aids in her activism on behalf of trans people. Additionally, she frequently posts on Facebook and has both favourable and unfavourable opinions on how transgender people are portrayed there. "Keralite SruthySithara has been chosen as Miss Trans Global 2021, a title she attained after a protracted battle against a host of biases and our society's limited viewpoint. Kerala's Minister of Higher Education, Dr. R. Bindu, complimented the model artist and sent her best wishes via Twitter. She wrote, “Miss Trans Global 2021 This smile means a lot for me for my community for my country IN for the trans-global organization for all those who are oppressed & marginalized. (8)

Liz Meghann is a makeup artist who converts her passion into you Tube. Now she earned it from youtube. Many users approach you to tube as a revenue-generating source. Revenue generating through important methods, YouTube partner Programme, Affiliating market, Website Traffic, Promotion. Lilly Singh became the richest female YouTuber in the world in 2017. She is a 32-year-old Canadian YouTube Queen. In 2019, she made a fortune of \$7.5



million from YouTube. Her social media platforms have made her famous across the globe. Lilly Singh has got more than 14 million subscribers and over 1.5 Billion views. (Monclou) Kalki Subramanian is the first Indian Trans gender entrepreneur. In 2008, Kalki founded the Sahodari Foundation an organization that advocates for transgender people in India. In 2017, Subramaniam found the Trans hearts art project, through which she has trained more than 200 transgender people in creating expressive artworks supporting their livelihood through workshops (Kalki Subramaniam2017). In 2014, she was chosen by Facebook as one of the 12 inspiring women of the world who used Facebook for community development. In 2016, she was nominated by NDTV for its Woman of Worth Award under the arts category (11). Janet Mock became the first openly transgender woman to be able to call the shots at a major content company when she landed a deal with Netflix. The three-year multimillion-dollar pact gives the streaming giant exclusive rights to her TV series and a first-look option on feature film projects. (12)

Social media help different genders to communicate with each other very freely by the creation of virtual global communities. Social networking sites introduced a new era in society in all fields like communication, education, lifestyle, job opportunities, entrepreneurship, etc. This paper discusses how gender identity creation attain new phases in this era. It also highlights how social media promote gender equality and help to maintain gender identity in their living situations.

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**Pallavi Sunny**

St. Joseph's Training College, Mannanam

## **Deciphering Male Gaze: A Critical Analysis of How Notions of Femininity are Shaped by Various Agencies**

*Women's physical appearance over the years has been shaped by how they are depicted by various media controlled by agencies dominated by a patriarchal mind-set. One such evidence is the rancour that happens time and again in the sports fraternity over women's sportswear. These agencies promote costumes that highlight the so-called feminine aspects of the female body emphasizing how they should resonate with traditionally held views about females. These age old and deeply ingrained views are often shaped by the male gaze that is how male perceive females to be. The representation of women in stereotypical fashions that fits into the moulds set up patriarchal agencies in the long run makes the society accept it as the true form. This paper attempts to decipher how the male gaze shapes notions of female beauty by looking into how it works in different facets of human life. For this the paper looks into how female sportswear are designed, how the films and serials set standards of female beauty and how certain books contribute towards sustaining and constructing such notions. Key Words: male gaze, femininity, stereotype*

Over the years patriarchy through its various agencies such as family, religion, culture, literature, various social institutions and the others have constructed notions of female and female body that in the course of time came to be accepted as the truth. Many such ideas of femininity which society considers as the very expression of being female are attributes that are carefully crafted and sustained over centuries by patriarchal bastions of power centres. The female as sensitive, caring, compassionate, sacrificing, modest, chaste and so on are some of the attributes in the long list carefully built over centuries. And we have accepted and inculcated these unknowingly often seeing females who deviate from such traits as deviants. But have we ever asked the question, whether all females are the embodiments of these attributes? Or put in other words who constructed or who gave such attributes to the female and female body? Whenever women face discrimination on various grounds or when they are deprived of opportunities that are easily accessible and available to their male counterparts we say 'sexism' but neglect the root cause, 'patriarchy'. Education and modern science have helped women to improve their living conditions but even today in the so-called modern society the perfect modern woman is the one who is able to manage her career and family side by side. She is expected to cook, clean and take care of her children while managing her career as well. This dual role that is imposed on the women by the society is reinforced through various media. Advertisement that forms the very crux of the entertainment industry has played an important role in building up this

dual role for women. The imposition of the above mentioned dual role is one among the roles assigned to the females over the years.

Male notions of females as objects of desire that match up to their imagination has been weaved into our culture fabric through their incessant portrayal through books, films, advertisements and other cultural vehicles. This portrayal to a large extent is based on what Laura Mulvey, the feminist film theorist, calls as 'male gaze'. She coined this term in her seminal 1973 essay *Visual Pleasure and Narrative Cinema* to describe the manner in which a heterosexual man looked at female characters on screen. The term 'male gaze' however was first used by the English art critic John Berger in his book *Ways of Seeing*, a book adapted in the same name as his television series. In this book he analyzes how women are treated as objects of pleasure by studying Renaissance era paintings. The term 'male gaze' however became popular through its use by Laura Mulvey who used it to deconstruct traditional representations of women in cinema. The male gaze according to her sexualises women thereby reducing them as objects of male gaze. Here the women are seen just as an object of visual pleasure for the heterosexual male. She states in her essay,

“In a world ordered by sexual imbalance, pleasure looking has been split between active/male and passive/female. The determining male gaze projects its fantasy onto the female figure, which is styled accordingly. In their traditional exhibitionist role women are simultaneously looked at and displayed, with their appearance coded for strong visual and erotic impact so that they can be said to connote *to-be-looked-at-ness*. Women displayed as sexual objects is the *leitmotif* of erotic spectacle: from pin-ups to strip-tease, from Ziegfeld to Bushy Berkeley, she holds the look, and plays to and signifies male desire.” (Mulvey 19)

This has subsequently paved way for the dangerous trend of 'self-objectification' by the female. In this process of 'self-objectification' the woman tends to dress up or try to shape her body in the manner in which the male wants to see her. This paper attempts to decipher how notions of female body and beauty are shaped by male gaze by analysing various facets of human life where this male gaze pervades. Sports, an area that the women had to fight a lot to be included in, has not yet shed its sexist ideology even in the 21<sup>st</sup> century. Every now and then we hear feeble voices of resentment from various quarters over the undue influence that society exerts on female sports clothing. In 2018, 23 times grand slam winner Serena Williams faced opposition for wearing black cat suits at the 2018 French Open instead of the traditionally worn tennis skirt. Even though many fans praised her for her super comfortable ensemble and took to social media to praise her, the French Tennis Federation president Bernard Giudicelli had a different take on the matter. In an interview given to a Tennis magazine he said, “I think we

sometimes went too far. The combination of Serena this year, for example, will no longer be accepted. You have to respect the game and the place.” This comment by one of the highest officials from the Tennis world shows how the sporting world still wants to control women and their body through her clothing. The respect that he was speaking about in his comment seemed so out of place as it should be Serena Williams who should be praised for her resilience and endurance. It is through her sheer hard work alone that she was able to return to the court after the birth of her daughter Alexis in 2017.

“I’ve had a lot of problems with my blood clots’, ” she said at the French Open. “ God, I don’t know how many I’ve had in the past 12 months. I’ve been wearing pants in general a lot when I play so I can keep the blood circulation going.” This incident takes us back to another incident in 2009 when JwalaGutta, Indian badminton player raised her opposition to the Badminton World Federation change in rules that forced female badminton players to wear skirts on courts. This change was brought in to make the sports more glamorous and this is where the problem arises. The Badminton World Federation even stated the reason for this change in laws as to “ensure attractive presentation of badminton”. But the question to be pondered is glamorous for whom and at whose cost?

This attitude of the sporting fraternity to use women and their bodies to glamorize sports is clearly reflected in the introduction of cheer girls in the IPL franchise. The image of a cheerleader shamelessly translates into an object of voyeuristic pleasure. A comment by Gabriella Pasqualotto, a South African cheerleader stirred quite a storm then. She says,

“To the citizens, we are practically like walking porn. All eyes on you all the time; it is complete voyeurism. The women double take, see you, and then pretend you do not exist. The men see your face, then your boobs, your butt, then your boobs again! As we walk, all you hear is “IPL, IPL!” with a little head jingle!”

In another instance the Norwegian women’s beach handball team was fined for wearing shorts instead of the mandated bikini bottoms, “with a close fit and cut at an upward angle”, in Euro 2021 tournaments. On the other hand men are allowed to wear tank tops and shorts. These instances underscore how women’s body, sex, hair and the rest are constantly scrutinized and kept under the tight noose of patriarchy.

Like sports, another arena that widely influences society is the world of films. The power of films is so pervasive that it has emerged as one of the most impactful media of recent times. The trends and clothing shown in movies often became the sartorial choices of the people. Hence it becomes imperative to discern the evident and hidden works of male patriarchal influence. For this purpose I have selected two scenes and the songs that follow those from two

blockbuster Indian movies. The scenes and the songs are selected from the movies *Main Hoon Na* and *Bahubali: The Beginning*.

*Main Hoon Na* is a 2004 Hindi movie written and directed by Farah Khan, the famous choreographer. This movie was her directorial debut. It was a box office hit with the film receiving positive reviews from many film pundits. It was also famous for its cast and included famous stars like Shahrukh Khan, Susmitha Sen, Sunil Shetty, Amrita Rao, Zayed Khan. The other movie selected, *Bahubali: The Beginning*, is a 2015 Indian epic action film that was filmed in both Tamil and Telugu simultaneously. It was co-written and directed by S.S Rajamouli. It too was a huge hit with the first day collection itself amounting to 75 crore. Its cast included stars like Prabhas, Tamannaah, Anushka Shetty, and Ramya Krishna.

In the movie *Main Hoon Na* we are introduced to the character of Sanjana (Amrita Rao) a tomboy with curly hair, baggy jeans and dishevelled-chic crop tops. She dresses up like a rap singer with lots of bracelets and she is definitely not in sync with our notions of the female beauty who will catch the hero's eyes. From the very beginning we are shown how Lucky (Zayed Khan) the womaniser good for nothing step-brother of Major Ram (Shahrukh Khan) who is the love interest of Sanjana ignores her. However hard she tries she is unable to catch Lucky's attention. We are shown in the movie how his attention is hooked on women that conforms to general or universal female ideals. Soon the dilemma that Sanjana faces in her life-life comes to the attention of Major Ram and he, like the good old brother, decides to take the problem into his hands to find the perfect remedy- transformation of Sanjana from a tomboy to the ideal female. For this he takes the help of Sanjana's teacher Chandini (Susmitha Sen) who is shown in the movie as the erotic perfection of male desire. She is shown as the personification of everything that a male desires in a woman.

Even while teaching the focus of the director is on her sensual movies with the perfectly flowing hair and backless blouse forcing us to ask what the director intends to show through the figure of Chandini. Chandini, who catches the eyes of male figures in the movie, takes up the role of transforming Sanjana into the formulaic molds set by patriarchal ideas of beauty. But this is not as simple as it looks. It is not Chandini's gaze that is at work but rather the male gaze of Major Ram and when extrapolated further the larger heterosexual male gaze. This is so because Chandini is going to bring out a xerox copy of herself, who is in perfect sync with societal constructs. This arises out of what Mulvey states in her essay as 'gendered power asymmetry' which controls and constructs pleasure for the male spectator. This view is deeply ingrained in patriarchal ideologies and discourses. This perfectly answers the early dilemma that I raised, what the director was trying to show through the character of Chandini who is a teacher. Chandini is created for the sole visual pleasure of male audience whose needs have to be first met according to the

dictums of society. Now Chandini who has been able to give voyeuristic pleasure to the male audience both on screen and off screen will change Sanjana into the perfect 'Sanskarinaari' through her physical transformation so that she too can catch the attention of her desired lover because according to traditional notions of love only attractive women that fits patriarchal moulds of femininity will catch the male's attention.

The movie further corroborates this as the physically transformed Sanjana is able to hook Lucky's attention. Hence the very person who once insulted her by calling her 'jhalli' wants her as his lover after her makeover. Sanjana's transformation is also problematic on many grounds. Indian movies and serials have time and again portrayed that ideal femininity comes only from wearing ethnic Indian clothes and never from Western clothing. The ideal women that match up to male ideals of female beauty is not the one adorning pants and T-shirts but rather the one who wears a saree or salwar suit. We see the transformed Sanjana coming with her curly hair perfectly ironed for curly hair is never in the list of ideal female attributes. The hair has to be long, lengthy, silky strands. For the curly hairs are messy and unfeminine. Such constructed notions of female beauty have made the common woman to hate her natural curly hair and embrace artificial methods to straighten it to suit themselves to the patriarchal standards of beauty. Hence they unconsciously fall victim to the dangerous trends of 'self-objectification'.

Before her transformation Sanjana didn't have pink cheeks which blush like a white woman's skin. In fact when she is in her tomboy avatar she has a tanned skin tone. But after the makeover this tanned one that perfectly matches with the tropical heat conditions of India is changed to white the colour that patriarchy desires in any female. This makeover subtly hints at the perfect colour of ideal female is not the tanned one but rather the artificially created whitish cheeks with blush. Such obsession with whitish skin that is deeply ingrained in the Indian psyche neglects the sad truth that Indian populace have varied skin tones as well as facial and bodily features depending on the geographical and physical regions those they come from. Even here it is problematic to connote one particular skin tone or body physique to people of a particular region because this region is not an isolated island. For instance we have the tendency to denote people from north India as fair-skinned, those from north east as having features similar to those of the people from SouthEast Asia and those from South India having dark skin tone. But what about the rest of the people residing in these regions with skin tone and body features different from the majority. So aren't we committing the same mistake of stratifying people on the basis of the attributes of the majority, suppressing the small minorities by denying them space and voice?

After her makeover Lucky as expected and predicted by Major Ram falls head over heels in love with her. But we are shown how Sanjana, understanding how Lucky didn't really love Sanjana of baggy jeans and punk look but rather

her glamorized version, leaves him and pairs herself with Percy (Rajiv Panjabi) instead. However the audience are very sure of the outcome that these two are never going to finally bond as it has to be the hero who should get the heroine. The director just wanted to show that women had agency to choose her life but she wouldn't be happy with this choice. The reformed hero after releasing the beauty of the heroine will try to pursue her and finally make her come his way just as it happens in the climax of the movie. This hence has the double danger as it clearly presents to the audience the danger that lies behind both the choices. The choice of empowered women who should go with one who wanted her in her worst form or the hero whom she crushes over and who will want her back if she adheres to the traditional notions of female beauty. The choice of the one who competes with the hero for the heroine is carefully crafted and in most cases one that cannot stand in competition to the hero on any ground expect for his love for the heroine. He is shown in the movie wearing huge spectacles, is short and without any muscles or glamour. The extent of showing a college going boy with a water bottle akin to one that school children carry is clearly overboard and wants to make the audience as well as the heroine understand that she will not get her desired prince charming if she is not on the same page as the societal systems of beliefs.

The next movie scene that I selected for the purpose of analysis is from the movie, *Bahubali: The Beginning*. In the movie Avantika (Tamannaah) who is the love interest of Bahubali is initially shown as a guerrilla warrior who adorns male clothing that suits her job as a warrior. There is even an instance in the movie when she, after seeing her own reflection in the water, destroys it because she finds herself unattractive. The hero Bahubali falls in love with her but their love story doesn't end here. He finds it imperative to give her a makeover in total conformity with notions of beauty carried over years. This makeover takes fully into account the 'male gaze' that sets the standards for women to be viewed for visual pleasure. The makeover that he gives her is quite problematic as it reinforces everything that confirms the monolith views the society holds about females and their beauty. Her tanned face that she once found unattractive is given a solid wash in the waters of the forest to pave way to sparkling white skin. This very scene brings in the white/black, brown dichotomy and once again reinforces how white skin tone is one of the critical markers of the standards of beauty. Further the hero disrobes her of her upper garments to reveal slender waist and hourglass like figure, once again stating it aloud to the audience that it would be best for the women to have slender waist establishing it as the best body type that women should aspire for. But this body type is not the one that represents the majority of the women that inhabit this country. While it is essential to promote healthy eating and a better lifestyle for a better life it should never be for achieving a size zero. But this is what these films finally end up doing.

The essay 'Occidentalisation of Beauty Standards: Eurocentrism in Asia' highlights how the adoption of Western standards of beauty is in conflict with the ethnic ideas of beauty.

“This surge of European standards was heavily influenced by the rise of social media, and heavily contradicted the ethnicized look. This caused a divide as many young people struggled to come to their own terms of beauty. In today’s society, many young girls are exposed to skin whitening products as well as ads for plastic surgery, especially double eyelid surgery and blepharoplasty. The rise of these practices and their accessibility are visibly affecting the societal norms in these countries as beauty standards are slowly shifting to a more Eurocentric look.” (Toby et al. 3)

These western standards of beauty like thin, tall and slender body, light skin tone and rosy cheekbones that came into Indian society with the European colonisation has brought in conflict for the local inhabitants of the country as they find themselves not in resonance with these foreign imported standards of beauty. The hero of the movie *Bahubali* further sets the standards of dressing for females as skirt and top and by its extensions to all other forms of female clothing and definitely it is not the pants that she wears around. Pants as a costume provides easy access to movement against the long skirt that Avantika is made to wear. Through this sartorial choice that hero again restricts the occupations that the females can take up. Climbing trees, hunting or running around that was part and parcel of her job as a guerrilla warrior is prohibited for her showing how the ideal woman is expected to wait for her man at home adorning various embellishments. Notions of the ideal female body evolved over the years and there is evidence to show that the ideal perfect model or standard wasn't in sync with the actual female in flesh and blood at any time. It becomes imperative for us to have an idea of how the women were and how they were represented as it will help the modern woman to dismantle the carefully crafted ideas that govern them and their bodies

The male gaze made popular through the works of Laura Mulvey and which traces its roots to the works of Sigmund Freud's idea of "scopophilia", the sexual pleasure attained through looking plays an important role in how patriarchy uses media to build and reinforce its ideas of femininity. Visual media because of its visual representation is able to perpetuate this masculine voyeurism that tends to sexualise the women for the male viewer

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**S. Gayathri**

Assistant Professor in Social Work  
Anna Adarsh College for Women, Chennai

**Gender Equality and Women Empowerment**

*The World Health Organization describes gender as "the socially and culturally constructed traits that distinguish men and women". This encompasses interpersonal connections including the standards, mannerisms, and behaviors that are exclusive to being a man and a woman. It also denotes the societal, financial, and cultural traits and opportunities that exist in society. Gender plays a key role in Gender equality as Men tend to experience better freedom and Women face limitations to move freely and make decisions affecting their work, education, marriage, and social relationships. Key words: Gender equality, upliftment of women, social safety*

Gender equality describes situations in which a person's ability to access rights and opportunities is unaffected by their gender. Fair access to opportunities, rights, and obligations in all spheres of life is part of this. Women's rights do not presuppose those men and women may demand or possess the same resources, nor do they presume that the rights, responsibilities, and aspirations of women and men are necessarily determined by the gender to which they are born. If women have equitable access to political and economic participation, as well as to education, health care, and employment alternatives, they will be able to achieve their personal goals. Gender equality promotes women's empowerment by focusing only on identifying and correcting power disparities and giving women more choice and control. Empowered women typically benefit their entire families and contribute more to society, which improves a country's economy.

Data gathered by the Central Bank showed that when the outbreak started, women were more possible than men to actually be dismissed. 42 percent of women lost their jobs in the early phases of the epidemic, compared to 32 percent of men, underscoring the crisis's unequal effects on men and women. Women were disproportionately affected by income and employment losses because they were more likely to be employees or owners of firms in the sectors most affected by lockdown and social distancing measures—such as services, hospitality, and retail, where the demand shock was hitting hardest.

Empowering women also includes household decision-making, mobility, use of a bank account and a mobile phone, ownership of a house or land, and access to better medical treatment. At the federal, state, and local levels, policies on women's empowerment are in place in a variety of fields, including politics, health, and education as well as economic opportunities. The actual

implementation and the actual practice differ significantly, despite the fact that all of these schemes and programs have been implemented effectively.

Any nation's development depends on its educational system. In India, education has always been essential. Equal opportunities for men and women must be provided, particularly in the area of education. Women are frequently stereotyped as taking care of the home. India's rising economic and social development may both benefit from the contributions of educated women. Education will contribute to the eradication of the stigma and discrimination that women experience on a daily basis. But in the present era, women's rights—most crucially, their entitlement to education—are being acknowledged. In India, there are numerous programs to aid in the education of women, which would empower women.

In India, women have existed in a variety of statuses from the beginning of civilization. Women frequently played a significant role in ancient India. They were autonomous and of high social standing. We can infer that ancient culture was not against teaching women and many of them obtained significant levels of academic competency since women had unrestricted access to education in ancient times. Women and men in ancient times had equal access to educational opportunities.

Since the early years of Independence, women's education has been essential. As advocates for women's education, SavitribaiJyotiraoPhule and JyotibaPhule established a school for girls in 1848. Women participated in the struggle for freedom. Education for women has since grown in popularity. When independence was finally achieved, just 8.6% of women were literate. According to data from the National Statistical Office (NSO) for 2021, India now has an average literacy rate of 77.70 percent. In India, 84.70 percent of men and 70.30 percent of women are literate as of 2021.

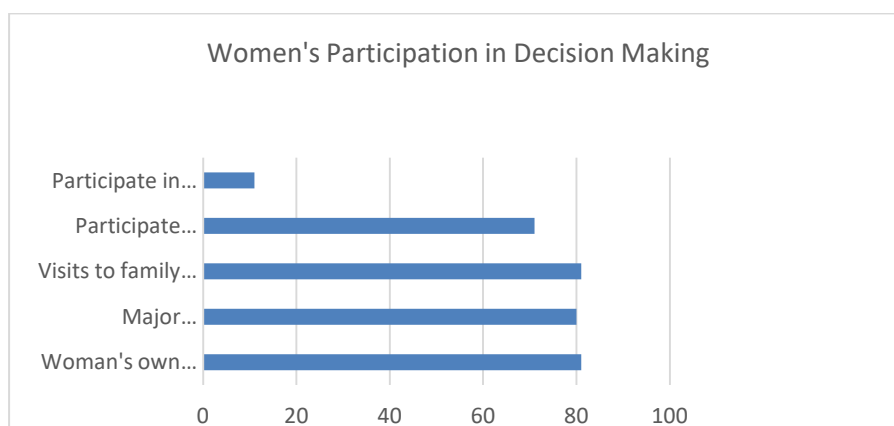
The gender gap index measures the disparity in societal, governmental, scientific, or economic achievements or attitudes between men and women. India was placed 135th out of 146 nations in the World Economic Forum's Global Gender Gap (GGG) Index for 2022. India's overall rating increased from 0.625 (in 2021) to 0.629, which is the seventh-highest rating it has received in the previous 16 years. India's educational attainment, which takes into account enrolment rates for primary, secondary, and tertiary education, was ranked 114 out of 156 in 2021.

The GER measures the ratio of all enrolled students, irrespective of age, to the population between the ages with the same level of educational attainment. In 2019–20, the Enrolment Rate among girls increased to 90.5 % at the Higher Primary level, 98.7 % at the Elementary school level, 77.8 % at Secondary education, and 52.4 percent at the Senior Secondary level (up from 50.8 percent).

The national income can increase significantly as a result of gender fairness in the labor sector. The ability of women to engage similarly in the markets that already exist, their control over and access to productive resources, their ability to find decent employment, their ability to manage their own moments, lives, and bodies, and their enhanced speech, organization, as well as constructive, participate in economic decision-making throughout all levels, from the family to international institutions, are all examples of how women can become more economically empowered. The 2030 Agenda in the Sustainable Development Goals, in Goal 5 is to accomplish gender equality and Goal 8 to encourage complete and secure a better future for all, must be accomplished in order to close gender disparities in the workplace and empower women

Women who are economically empowered are those who have the knowledge and means to raise themselves out of poverty. Additionally, it implies that women and girls can independently or jointly decide how to use their money and other resources. In addition to other beneficial development results, the economic empowerment of women raises productivity, enhances economic diversification, and increases income equality. For instance, raising the nation's female employment rates could eventually increase GDP.

According to the National Family Health Survey (NFHS-5) 2019–21, 98% of married men and 33% of married women between the ages of 15 and 49 are employed. Among working women, 83 % receive a salary in cash, whereas 15 % receive no pay at all. 85% of working women take part in making decisions about how to spend their own money, which is more than four out of five. Among women who are now married, 71% either make decisions alone or with their husbands about their own well-being, significant household purchases, and trips to their own family or relatives, while 11% make none of these choices. Since NFHS-4, more women are taking part in decision-making. In urban areas as opposed to rural ones, a higher percentage of women have some money that they may choose how to spend and a bank or savings account that they personally utilise. This percentage also rises with age and wealth.



Women's political engagement has been a prominent topic of discussion in relation to India. Women's participation in politics provides evidence for a number of political engagements by women in the nation, including their presence in leadership positions and as engaged citizens. During the time as Prime Minister from 1966 to 1977, Indira Gandhi significantly influenced India's stance. With 30% of women in ministerial roles and 17% of women in parliament, India came in at number 69<sup>th</sup> Position. One-third of the village government head positions in the nation were to be allocated for women, according to the 73rd Constitutional Amendment, which was passed in 1992. The goal of the policy's introduction was to boost women's political representation at the municipal level. Since then, major research has been carried to evaluate the effects of the policy, showing a considerable rise in the number of women elected as village sarpanches. The majority of women ever elected to India's lower house of Parliament, the Lok Sabha, comprise 14.6 percent of new Lok Sabha after the 2019 General Election. Currently, there are 542 members of the Lok Sabha, 78 of whom are women, and 224 members of the Rajya Sabha, 24 of whom are women. The Supreme Court recently proposed 192 candidates for the High Courts, and 37 of them, or 19% were women. Unfortunately, out of the 37 women who were recommended, only 17 have been appointed thus far

Assam, Andhra Pradesh, Telangana, Odisha, and Rajasthan are just a few of the states that have a reservation policy for women in the lower judiciary. These states have profited from this policy as they currently have 40–50% female judicial officials. Approximately 11.5 % of magistrates in appeals courts are women, however out of its 33 judges facing charges upon this Supreme Court, 4 are female. Only 15% of the nation's 1.7 million registered attorneys are women, which is a poor condition for women lawyers. This is because women frequently encounter hostile environments in courtrooms. Other traumatic experiences that are frequently related by several women lawyers include harassment, a lack of appreciation from the bar and the judiciary, and being told what to say and what not to say.

Even though all major political parties have openly endorsed it, the bill to grant women a 33 percent reservation in the state and federal legislatures has not yet been passed. The administration has taken initiatives to boost women's political involvement, including 1) The Women's Reservation Bill 2008: It proposes amending the Indian Constitution to reserve one-third among all members in the Lok Sabha, the country's Lower House of Parliament, as well as in every provincial legislature, for women. 2) Reservation for Women in Panchayati Raj Institutions (Article 243D): In every Panchayat, 1/3rd of its number of seats up for direct election must be filled by women. These seats may be distributed via rotation to various constituencies within a Panchayat. 3) Parliamentary Committee on Women's Empowerment: The Committee on Women's Empowerment was established for the first time in 1997, during the

11th Lok Sabha of the Parliament, to improve the status of women. Members of the Committee are expected to collaborate across party lines for the empowerment of women.

One of the essential rights is the right to a living, one of the key determinants of how well a person is living is their health. Giving all of its inhabitant's access to health care in this situation makes it one of the state's main duties. A significant portion of the population might benefit from the outstanding health care system in India. The Bhore Committee, also known as the Health Survey and Development Committee, was established in 1946 by the government and was heavily influenced by the goals of the national movement. It made the following recommendations: Incorporation of access to primary health services at all administrative levels; establishment of primary care centers; modification of medical education; establishment of district health boards for each district; and an emphasis on preventive health services. Advanced research institutes, medical schools with tertiary hospitals, and primary health centers did, however, emerge in the post-Independence era.

The Integrated Child Development Care addresses the unique health and nutritional requirements of women in addition to the general health services offered by MOHFW (ICDS). In order to offer women and children with integrated health and family welfare services, the national RCH program was introduced in 1997. Health is not specifically acknowledged as a Basic Right in the Indian Constitution. However, it acknowledges the rights to life, equality, and freedom of speech, expression, and opportunity as fundamental rights, as well as the right to pursue judicial relief for the enforcement of these rights. However, the Directive Principles of State Policy's Article 47 mentions the right to health. For the right to health of women to be understood and upheld, these constitutional clauses must be read broadly. The Preamble also instructs the state to take action to establish justice, equality, guarantee dignity, etc., all of which have an immediate impact on the health of women.

There are numerous international conventions that recognize the right to health. In the context of a woman's right to health, sex-based discrimination is outlawed by the Convention on Human Rights and Article 2 of the two most important international covenants on human and civil rights and economic, societal, and cultural rights. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)-It is a provision of international law mandating nations eliminate various ways of discrimination against girls and women and advances their equal rights.

The Universal Declaration of Human Rights (1948)-Declares that all rights and liberties belong to both men and women equally and forbids sex-based discrimination. Equal pay for equal effort, the right to health, and the right to an education for all are among these liberties and rights. Vienna Declaration

(1993) -The elimination of all types of gender bias is one of the top priorities of the international community, and it guarantees the full and equal participation of women in political, civic, economic, social, and cultural life at the national, regional, and international levels.

Like all social relationships, gender relations have multiple facets. They affect how resources are distributed, assign authority, agency, and decision-making power, and represent ideas, values, and identities. As a consequence, social inequality is multifaceted and cannot be boiled down to a single, set of priorities that everyone agrees upon. Any attempt to do so runs the risk of either being too limited or creating a wish list that is too lengthy and hard to implement. Gender connections, however, do not hold together inside. They are contradictory and unbalanced, especially after changes to the larger socio-economic environment. As a result, a change in one area of social connections may spark a chain reaction of changes in related areas, with unanticipated results. As long as the change in question is a genuine widening of women's options rather than a feigned show of paternalist goodwill, all indicators some more strategically than others have the power to shift. This potential is unlikely to be realized unless provisions are made to ensure that policy changes are implemented in ways that allow women themselves to participate, monitor, and hold policymakers, corporations, and other relevant actors accountable for their actions.

Women's access to education may increase their likelihood of having a successful marriage or their ability to sign documents, but its ability to affect change will be constrained unless it also equips women with the critical thinking skills and guts to challenge unfair practices. Accessing to paid work for women may increase their sense of independence and spending power, but if that work is done under circumstances that degrade women's wellbeing and exploit their labor, the costs may outweigh the advantages. It is obvious that having women participate in society's governance structures has the potential to change unfair practices, but if the women are selected from a small elite, invited rather than elected, and lack a grassroots constituency to represent and answer to, their participation will be superficial. This conceptual paper ends by stating that, the government, civil society organizations, and all other stakeholders must step forward and get involved in the process of empowering women.

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**Reshma Elizabeth Cherian**

Assistant Professor in Social Work  
JPM Arts and Science College, Kanchiyar

**Cyber Space and Gender inequality**

*A Woman is the mother of the race and liaison between generations. It is the mother who have sustained the growth of the society and molded the future of the nation. In the emerging complex social scenario, women have a pivotal role to play. They can no longer be considered as mere harbingers of peace, but they are emerging as a source of power and a symbol of progress. Their work is imminent individually, in family, in society, in nation and in the economy on the whole. From times immemorial, woman along with man has formed an integral part of the social structure throughout the world. In Indian society, she has played important and continuous role* Keywords: Indian society, peace, woman

A Woman is the mother of the race and liaison between generations. It is the mother who have sustained the growth of the society and molded the future of the nation. In the emerging complex social scenario, women have a pivotal role to play. They can no longer be considered as mere harbingers of peace, but they are emerging as a source of power and a symbol of progress. Their work is imminent individually, in family, in society, in nation and in the economy on the whole. From times immemorial, woman along with man has formed an integral part of the social structure throughout the world. In Indian society, she has played important and continuous role. Variation in the status of women according to the cultural milieu, family structure, caste, class and proprietary rights etc have been taking place from time to time. Her role in various walks of life has greatly contributed to the evolution of values, which lead to all round progress of society at large.

Now days the women are facing many problems in their day-to-day life. There is variety of psychological, economical, sociological forms of victimization of women. In our society we have been seen that women are economically discriminated at working places. At the same time women are also exploited physically, emotionally and sexually. It is shocking to hear that women had no right to decide whether they could continue their pregnancy or terminated it. The following are categories of crimes against women in India are; sexual offences, offences for gain, molestation and rape, Harassment at home leading to suicide and murder of young brides, immoral trafficking, exploitation of women, cyber crimes, physical torture, mental cruelties. In modern era the women are abused by different technologies, one of the main modes of abuse is Cyber Space.

According to the reports of the state, 5 out of 8 cyber-crime complaints are from women. The leading number of complaints received in Kerala are related to harassment of women through new hi-tech devices, as per the statistics of

the state government. Most victims of these crimes are teenaged girls and women. Crimes were also reported by misusing social networking system and internet. According to the National Crime Records Bureau, among the motives of cyber crimes, the foremost is the Eve teasing or harassment having 136 out of 383. Most of the victims are girls and women. And even child abuse is on the hike. In the state, 35% of the crimes are done for harassing women. Another important section is revenge by an employee or a partner to an ex-employer or ex-partner. Comparing to the country wide motive of cyber crimes which is led by the greed/financial gain accounting of 18.0% (1,736 out of 9,622 cases) followed by insult to the modesty of women (6.2%) (599 cases), fraud/illegal gain (5.1%) (495 cases), sexual exploitation (3.7%) (357 cases) and personal revenge/settling scores (3.0%) (285 cases). Kerala is topped by the harassment of women (Vijayalakshmi, 2017).

Cybercrime is a global phenomenon. With the advent of technology, cybercrime and victimization of women are on the high and it poses as a major threat to the security of a person as a whole. Even though India is one of the very few countries to enact IT Act 2000 to combat cybercrimes, issues regarding women still remain untouched in this Act. The said Act has termed certain offences as hacking, publishing of obscene materials in the net, tampering the data as punishable offences. But the grave threat to the security of women in general is not covered fully by this Act. Cyber bullying can affect everyone, including children. Safety Web provides support for parents to improve internet safety for kids.

National Crime Records Bureau (NCRB) said in its 2016 report (for 2015), 11,592 cases of cybercrime were registered in India, leading to 8,121 arrests. While Uttar Pradesh recorded the highest number of cybercrimes at 2,208, Maharashtra followed closely with 2,195 (NCRB, 2016).

Today, the Indian information technology law goes soft on cybercrime especially after the 2008 amendment because except cyber terrorism and child pornography, all other cybercrimes offences are bail able. The home ministry has proposed the setting up of the Indian Cyber Crime Coordination Centre (I4C). It says the government also aims to set up an online platform to report cybercrime and cyber forensic training-cum-laboratories in order to strengthen the capacity of law enforcement agencies to deal with cybercrime.

It turns out that majority of the 225 cybercrime cases reported in Kerala between June 2016 and February 2017 had to do with women being stalked on social media or other applications. According to police officials, online abuse of women is rising every day in the state, and is particularly rampant in Ernakulam and Thiruvananthapuram (with 51 and 47 cases of online harassment respectively). Approximately 70 per cent of the cases involved 'derogatory comments' or photos being posted to Facebook (Patel, 2017).



Cyber harassment of women including TVing and attacks. It was found that many victims were reluctant to report the crimes for a range of reasons, including not knowing how to go about it or preferring to just block or ignore their attackers. Therefore it is evident that the study is essential to address the increasing number of cybercrimes, especially the cyber related sexual offences against the women and also their attitude.

Majid (2006) provides a sound and concise view of cyber crime. New Crimes appear at a rapid pace and old crimes disappear or change their form and what counts as a crime varies across societies. As Majid Yar highlights, 'academic criminology has been slow to reorient itself to developments arising in the cyber world'. He has discussed at length the emergence and growth of the Internet and the role it plays in a new range of everyday activities, the extent of cyber criminal activities and what are the problems associated with measuring them. Numerous examples on how cybercrime has posed negative consequence on society are quoted by the author. Various Forms of cybercrime as Hacking, Pornography, Piracy, and Online hate speech; e-frauds, Identity theft etc are discussed at large. One of the important points raised by the author is that crime and deviance cannot always be strictly separated in criminological inquiry. The dynamics in which the boundaries between criminal and deviant are socially negotiated are a recurrent feature of contemporary developments seen around due to the Internet. Cybercrime has posed new challenges for policing and criminal justice as it is an inherently de-territorialized phenomenon. Besides this, new problems arise because of constraints of limited resources and insufficient expertise. An important question which is unanswered by the author is whether information and communications technologies are crime enablers or crime enhancers. Not only this some of the most recent high tech crimes are not included by Yar ; risks by individuals and organized groups posed to critical infrastructure that may be due to political or religious motivations and the risks associated with the new payment system. As we are increasingly moving ahead in the technical world, we need to address these upcoming issues.

Higgins (2010) observes the use of computers and the change in technology due to new advancements. He also cautions the security of internet users and relates this to emergence of cyber crime. He also examines Cyber pornography which is very much rampant. The author also develops a contextual framework on flow of information on a global level .He discusses hacking as based on technical virtuosity. The advent of computer networking and the popularity of the internet have also given rise to excessive hacking. Not only this, Privacy is at stake because of online transactions are dealt in detail. Higgins suggests that a future effort to safeguard information that is frequently stored in electronic media needs to be analyzed. The knowledge on abuse of technology is very much essential to combat the recent surge in internet related offenses.

In an age so often characterized as —empowering| for women-and with so much rhetoric devoted to women’s supposed choices about their bodies and sexualities the occurrence of rape and sexual coercion of women serve as a sobering reminder of patriarchy’s widespread influence. The very offence of Rape seems to be a common one in India. Rape is a social disease. Hardly a day passes without a case of rape being reported in Indian newspapers and media. Women belonging to lower castes and tribal communities are seems to be more at risk. What seems to be sad about rape in India is the lack of seriousness with which the crime is often treated. Statistics of National Crime Records Bureau (NCRB) for the year 2013 shows, 93 women are being raped in India every day. According to NCRB data, there is a gradual increase in the number of rapes reported in India - from 24,923 in 2012 to 33,707 in 2013. Women’s groups attest that the strict and conservative attitudes about sex and family privacy contribute to ineffectiveness of India’s rape laws. Victims are often reluctant to report rape. In an open court victims must prove that the rapist sexually penetrated them in order to get a conviction. This can be especially damaging. After proving that she has been raped, a victim is often ostracized from her family and community. This problem is exacerbated by the fact that rape laws are inadequate and definitions so narrow that prosecution is made difficult (Fahs,2014).

According to the study 100 % of the respondents were using Social Media Account as a source of communication and entertainment. According to the study it is clear that (60%) of them responded that they don’t have multiple accounts in Social Media, (40%) of them use multiple accounts in Social Media. Every respondent has their own gadgets to use their Social Media Account by themselves. From the study it is stated that from the 75 respondents (82.70%) of them doesn’t have any fear to use the Social Media Account and (17.30%) of them has fear to use their Social Media Account. The study reports states that (61.3%) of them dare to put their own picture as their profile picture, whereas (38.7%) of them has fear to put their picture as profile picture. It was found that (66.7%) of the respondent’s family support them to use the Social Media and (33.3%) of them doesn’t have any support from their family to use the Social Media. By the study the researcher found that the (56%) of them starts their account by the influence of their friends. From the study it was stated that (46.7%) respondents were using Social Media for three hours a day and (1.3%) of them spends 6 hours a day in Social Media

The study reveals that (41.3%) of them believe that they face some discomfort in the personal relationship as they are using Social Media in their daily life. Whereas 25.3% disagrees that they have no problems with the personal relationships as they are using Social Media in daily life. From the study it reveals that (80%) of the respondents believe that Cyber Sexual Offence can lead to Crime. Because Cyber Sexual Offence is also considered as a crime and the sexual crimes can lead to many other crimes such as murder, rape etc.

The respondents in the study responded that the peer influence can lead to Cyber Sexual Offence. And (50.7%) of them agree to the statement. Peer group can influence to do crime.

Among the 75 respondents (52%) of them responded that they will share with the family, if they experience any type of sexual abuses through Social Media. Only 6.7% of them complaint to the police these percentage conveys that many of them are not dare to complaint to the police, even they face any kinds of abuses. From the study it was found that (13.3%) of the respondents victimized Cyber Sexual Offence in different way such as flirting through messages, hacking etc In the study it is said that (66.7%) of them considered cyber sexual offence can be occurred through flirting via Social Media. Flirting with strangers can lead to Cyber crime in certain extends. In other side 33.3% of them doesn't consider it can lead to cyber crime. By the study the researcher understood that if the respondents face any anonymous communication via Social Media, they will ignore the communication rather than making a complaint. (26.7%) of them responded that they will ignore and block the communication. Only (8%) of them responded that they will warn that person.

The study believes that (48%) of them consider hacking as a serious offence which can be punishable under law, and also (5.3%) doesn't know whether it can be punishable or not. The researcher found that (25.4%) of them doesn't know that Pornography is an Offence, which can be punishable under law. Therefore they must be given an awareness class for the same. Introduction of new gadgets can lead to increase in the number of crime rate in the cyber space. By the study it says that (73.3%) of them believes that the crime rate increases due to the introduction of new gadgets. Therefore there is some relationship between the new gadgets and the crime rate.

Judiciary play a vital role in dealing with the Cyber Sexual Offence, By the study the researcher analyzed that the (78.7%) of the respondents were aware about the law but they are not aware about the services which the law provided. Respondents are not much aware about the law which can deal with the hacking.(54.7%) of the respondents don't know about the law which deals with the hacking. The analysis says that only (1.3%) of the respondent knew that sharing of password is an offence.The study describes that the 54.6% of the respondents never believes that IT Act can do any thing with the law to reduce the crime.The study shows the details of the respondent's knowledge about the penalties and punishment given for an indecent representation of women.60% of the respondents are not aware that indecent representation of women is punishable under law.

The study shows the details of the respondents awareness about the stalking and squatting terms associated with the cyber crime. Only (70.7%) of them are not aware about the terms associated with the Cyber Sexual Offence.

Cyber Pornography can leads to Online Sexual Abuse, (74.7%) of the respondents has knowledge that cyber pornography can leads to online abuses 54.60% of them believes that IT act can bring changes in the situation of cyber crime. Remaining 45.3% of them lack awareness about the IT act. The college students were more prone to the Cyber Crime Offence due lack of awareness about the Act. 85.3% of the respondents lack the knowledge about the Act and the crimes undergone the issue.

The respondents should be given an assertive therapy in order to equip them to face an issue at crisis. Female is the main victims of the cyber crime, because they are the vulnerable groups who lacks emotional stability to face the problem. Due to this problem they ignore the issue, which promote the abuses among women. The college students can be equipped with assertive therapy with the help of the counselor in the college. The assertive therapy can encourage the women to be strong enough to face an issue, such as if they victimize any abuse they can be strong enough to complaint the issue towards the cyber cell or police. Awareness on IT Act 2000

The respondents should be given awareness class on IT Act in order to equip the women to be safe in the cyber world. If the woman is aware about the laws, then she can use the services under this Act when she victimizes any abuses. The law awareness can be given by the colleges, by inculcating the legislative studies in the curriculum. The cyber cell can conduct law awareness programs in colleges to aware them about the legislation and its services. By conducting these awareness programs woman may feel free to complaint the abuses through online to the cyber cell.

A dedicated helpline has been set up across some towns of Kerala, which should go a long way toward educating people and helping them get prompt assistance in catching cybercriminals. Strengthening cybercrime investigation units across the state. The government should ensure the service provided by the helpline such as regular security audits and to deploy fundamental security controls such as anti-virus software and network firewalls.

To begin reducing cybercrime incidents, Section 66A of the IT Act (regulating abuse related to cybercrime) needs to be strictly administered, along with strengthening the cybercrime investigation units in the state. The police and investigation departments must leverage technology effectively and depend on digital evidence in order to establish cybercrime.

Women users of cyber space should be technologically educated so as to use the Cyber Space effectively. Due to lack of technological awareness the women may fall into many abuses unknowingly. Therefore the government should ensure the computer education programs through AkshayaCenter. These computer education programs can develop the computer skills in women.

Social workers can assist in providing assertive therapy, legal awareness, and motivation to the women who use cyber space. The professional Social Workers can understand the attitude of the women about cyber world. Motivations classes, assertive therapy, awareness program and legal support services can be provided by the Social Workers to the female users. Help Lines should be introduced in every district with the help of Pink Police to prevent the cyber crime and abuses against women. Social Workers can link the colleges with the Cyber Cell to aware the female students in about the laws and its services. Social Workers should possess the necessary practiced based knowledge to equip the women to be assertive for the betterment of future.

The study is concerned with the Attitude and Awareness of Women about Cyber Sexual Offences. It is guided by the following objectives (1) to know about the socio-demographic profile of the respondents (2) to explore the attitude of women about cyber sexual offences (3) to understand the awareness level of women about cyber sexual offences (4) to analyze the IT Act in the back ground of cyber sexual offences (5) to provide awareness on cyber related sexual offences and thereby gather suggestions to address the issues associated with cyber related sexual offences.

Cyber Crime is not defined officially in IT Act or in any other legislation. In fact, it cannot be too. Offence or crime has been dealt with elaborately listing various acts and the punishments for each, under the Indian Penal Code, 1860 and related legislations. Hence, the concept of cyber crime is just a “combination of crime and computer”. Crime against women is on a rise in all fields being a victim of cybercrime could be most traumatic experience for a woman. Especially in India where the society looks down upon the women and the law doesn't even properly recognize cybercrimes. Cybercrimes were propagated through the internet through a computer device. Now, with the advancement of mobile telecommunications media, with greater impact upon wider audiences. Housewives, working women, teenagers and children are being duped by nefarious elements of society through the medium of the mobile phone. With the cell phone being included under the IT Act 2000, it is hoped that there will be greater respite to the problems faced by women and children in this regards. The problems that women and children face in cyberspace are generally connected with online harassment or cyber bullying. This assumes a greater degree in Cyber Stalking. Examples of such online harassments would include terrifying the victims through defamatory communication through spoofed e-mail so that the stalker cannot be traced, morphing the victims photograph and posting it in cyber porn websites with the victim's real name and phone number, hacking into the victim's emails and sending invitations for soliciting to those in her friends list. India has a history of respecting the motherhood; so as a serious issue, the cyber related sexual offences against women need to be addressed. And also the women users should give awareness to use the Cyber World.

The present study reveals the scope for future studies. There are many problems with the cyber world because the cyber users are unknown with the law and security behind the cyber world. The users never mind the consequences of the negative usage of the cyber space. Thereby many face abuses through cyber world. Due the lack of awareness of law and its services people may ignore the issues. Women users should be equipped and encouraged to be strong enough to the complaint the issue. Assertive training and awareness programs can equip the women to prevent and face the abuses through online.

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**Dr Sulu Priya B.**

Assistant Professor in Social Work  
DDGD College, Chennai

**Women and the Pandemic Issues  
and challenges from a Social Work perspective**

*Pandemic and its management differ in every household. The way every member perceives and survives/succumbs to the impact of the Pandemic is also varied. There are gender related role reversals and perceptions that impact the pandemic survival and quality of life of every individual. This review paper analyses how the pandemic period from 2020-2022 has had an impact on the gender roles in every household including role reversals (if any) and how did women respond to the pandemic and the changes it has brought in their domestic life. Women are the protagonists here because the impact of domestic violence on women is manifold as they have to confine themselves with the abusers for longer hours compared to the pre pandemic period. Access to help, whether social/legal/economic support system is also comparatively limited. The impact on the mental health due to the pandemic takes a toll on the physical health as well. Rights of women- specially economic and reproductive rights were affected by the Pandemic due to issues in the labour market and restricted access to health services.*

The Novel Corona Virus (SARS- Cov 2 and Covid 19) were declared a pandemic by the WHO on 11 March 2020. The borders were closed, educational and other services were shut and workplaces were shifted to home overnight with limited access to essential services. The restrictions in social intercourse and intense lock down measures had made the past an incomparable loving and living memory (Clark.S.Mcgrane et al 2021). The Rapid Gender Assessments (RGAs) done by UN for the period March 2020-March 2021 in 52 countries revealed that the male and female population are experiencing the pandemic differently. The findings are expected to contribute in devising policies that would be gender responsive and ensuring faster restoration to normalcy (UN Women 2020). Closure of schools and online classes had altered the work life pattern of working parents especially for the working mothers. Disparity in Work hours had occurred due to gender Inequality as women had to cut down work hours due to unequal gender roles. Sudden Unemployment and increased burden of care giving responsibilities had an adverse effect on women and their overall health. Ensuring equality in task sharing and gendered division of labour could have eased the situation though it is not very difficult to achieve. (Collins et.al 2020). Gender differentials on the role and time spent on personal and professional spheres before and during the Covid 19 restrictions.

In a study on the impact of Covid 19 on the time utilised in unpaid work and the gender disparity in urban centres of India by Priyanshi Chauhan (2020), it has been observed that the voluminous chunk of unpaid work has fallen

disproportionately on women in India. This is mainly due to gendered roles, gender based division of household labour and overemphasis of long standing social norm on domestic and care giving work as the sole responsibility of women. The study made an interesting comparison on the gender differences in the time spent on unpaid work. The period analysed included before Covidlockdown and during the lockdown period. The study confirms that the time spent on unpaid work has increased for married and unemployed women (more than 70h/week) which has already been highest even before the pandemic. Work from home, Online education, new need for sanitization and the poverty in using time effectively to advance their career are the reasons for the challenges in the new normal situation (Chauhan P 2020) . The pandemic has left gender inequality in the labour force with respect to the income and time spent on the job especially by women/mothers due to increased care giving responsibilities (Clark.S.Mcgrane et al 2021). This also meant an increase in gender gap in domestic sphere and undermines the career advancement opportunities for women, especially mothers. The psychological distress and gender differences in work and family management warrant immediate attention in redefining family roles in the course of managing the impact of the pandemic.

The nation wide impact of the lock down announced by the Government of India on 24th March 2020 had widened the gender gap due to already existing gender inequality. It has reduced employment opportunities for women owing to the pandemic and piling up of unpaid domestic chores (UN 2020) .For employed women, dilution in the demarcation of domestic and professional work spaces and its simultaneous performance had affected the satisfaction and productivity in both the spheres. This had a tremendous impact on their well being and empowerment. Men found themselves to be slow in doing household chores compared to women as many of them were new to the same during the pandemic. The Analysis of the Gender work force in 104 countries by WHO in 2019 said that a promising 70% of growth can be seen in women as being major workforce in health sectors. With the arrival of pandemic the growth in women's employment has taken a back seat and gender transformative policies are needed to address the gender gap in employment and income generation. This has to be focused at the earliest before we revert to the old scenario.

A qualitative study conducted in Delhi, has explored the scope of Social Work intervention at 'home'. Our living space/ 'home' has taken different avatars during the lockdown, as a restaurant, theatre and play space. The study takes us through the 'lived in' experiences of heterogeneous category of women in diverse home spaces. It confirmed that the lockdown experience differed among women. Those who observed home as a restrictive space had worst experience whereas those who found home as a safe space could beat the Covid stress. Skewed gender relations in the domestic arena, abstract



distinction of gendered responsibilities, uncertainty and decreased income had altered the definition of 'home' to majority of women. A sizeable portion of Indian men believe that doing domestic chores is not a man's job. The lock down has only exposed how deep the rot is, in the minds of "modern men" (Awasthi.Surabhi&Farooqui .J.F2021).

Globally 243 million women and girls aged between 15 -49 years have been subjected to physical and sexual violence by an intimate partner in 12 months (UN 2020). Many women were forcibly " Locked down" at home with their abusers with support being inaccessible due to social isolation norms. This has marked an exponential increase in gender based violence as Institutional support services were negligible or nil. Crowded homes, limited societal support, substance abuse, limited recreational facilities and lock down has made women more vulnerable to violence. As United Nations Policy brief on the Impact of Covid 19 on Women (2020) observes, the pandemic has left a deeper effect on economic and social stress coupled with restricted mobility and social distancing norms.

The women and her health have been adversely impacted through the revised allocation of resources and health related priorities like reproductive health services. Increase in non paid care work, having children all the time at home, heightened care needs of the elderly and uncertainty about the time to return to normalcy has overwhelmed the entire world (UN 2020). The public health measures introduced by the Governments had unexpected disparate consequences on women. The psychological well being of working mothers have been affected drastically due to increased work family conflict and increased child and elder care responsibilities. (Clark.S.Mcgrane et al 2021). The disproportional house hold work had made some women to internalize guilt that their gendered roles are not performed satisfactorily (Awasthi.Surabhi&Farooqui .J.F 2021). This mounted stress has taken a toll on the mental and physical health of women.

Families around the world look, feel, and live differently today. Families can "make or break" the life of women and girls when it comes to achieving their rights. They can be places of love, care, and fulfillment but, too often, they are also the spaces where women's and girls' rights are violated, their voices are suppressed, and where gender inequality prevails. In today's changing world, laws and policies need to be based on the reality of how families adapt and change to the requirements of the world.

UN Women's flagship report, "Progress of the world's women 2019–2020: Families in a changing world", exposes the reality of families today in the context of overwhelming economic, demographic, political, and social transformation. The report while featuring global, regional, and national data, also analyses key issues such as family laws, unemployment, unpaid care work, violence and migration. This landmark report proposes a comprehensive

family-friendly policy agenda to advance gender equality in diverse families. A package of policies to deliver this agenda is affordable for most countries, thanks to the costing analysis included in the report. When families are places of equality and justice, economies and societies thrive and unlock the full potential of the Sustainable Development Goals (SDGs). The report shows that achieving the SDGs depends on promoting gender equality within families. (Awasthi Surabhi & Farooqui J.F. 2021)

Though women are the hardest hit due to the pandemic they are the road maps to recovery too. As recommended by the UN Policy report (2020) on the impact of Covid 19 on women, equal representation of women in the policy level decision making and response to the pandemic can go a long way towards achieving the same. Driving economic equality in both paid and unpaid chores and devising women focused social assistance programs can help in mitigating the economic and nation wide impact of Covid 19 and gender disparity in dealing with them. Women's access to sexual and reproductive health care needs to be increased and a gender inclusive economic recovery policy needs to be planned. The intensification of domestic violence with the outbreak of Covid19 has to be curbed. Establishing safe shelters for victims of domestic violence, increased awareness campaigns targeting men, having online judicial and legal services to run uninterruptedly and employing toll free service providers to reach the needy in zero time are the ways by which victims of violence can be supported.

The pandemic has changed the vision of home as an intimate space with great potential for scope of Social Work Research and application of various Social Work methods. There is a growing need for understanding that families are changing, gendered roles are changing and role reversals are being highly tolerated. The Social Workers need to prepare the society through awareness campaigns on the altered gender expectations and readiness to accept change. Women need to come out of their guilt and be ready to access help in time of need.

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**Shilpa Prakash**

Assistant Professor  
St Thomas College of Advanced Studies

**Dr Abdul Basith T.**

Assistant Professor  
University of Kerala

**The Role of Families in Normalising Gender Inequalities**

*Irrespective of the development achieved in each field, the fact is that gender inequalities are persistent everywhere. Especially in India, it is visible in access to resources, decision-making, and even choices. Since birth, gender stereotypes have been instilled in every child. A rule book of how a man and woman should behave to be socially accepted has been taught since inception. A girl is given dolls, play kitchen sets, make-ups, and other (socially certified feminine toys) to play with as a child because she is expected to grow up as a sophisticated woman who will take care of the household and raise children. In contrast, boys are given bats and balls, gaming toys, and other (socially certified masculine toys) because they are expected to grow up as tough and strong men who have to protect their families. The study tries to explain how women are normalized to gender inequalities at home by studying adolescent girls. Through area sampling, one hundred twenty samples from the Pathanamthitta District were selected for the study from January to May 2021. The results showed that the family is the primary social institution that normalizes gender inequalities by conditioning girls in adolescence. This conditioning makes them accept gender inequalities without questioning them. Keywords: Socialization, Gender inequality, Conditioning, Adolescence.*

Gender is "the Social and cultural construct that distinguishes differences in the attributes of men and women, girls and boys, and accordingly refers to the roles and responsibilities of men and women. (UNICEF, 2017). Gender socialization is how an individual learns and internalizes gender roles. Gender roles are behavior patterns expected and encouraged by the society based on the sex of the person. Various agents like family, peers, neighborhood, culture, and media affect this process. Gender is considered the base of social relations. The right to resources is determined based on it. The World Bank (2000) reports that the "right of men and women are flagrantly unequal; it becomes challenging to establish democratic and participatory socio-political order and environment of equal opportunity." The significant sources of gender inequalities are customary gender norms and values reflected in the political, legal, economic, educational, and other disparities. In India, Gender inequalities and discrimination are the fundamental social issue of the country, either leading to other disparities or piling up struggles of existing discrimination. The fact birth of a girl child is viewed as a burden is well-known. The skewed sex ratio of 914 girls for 1000 boys (Census, 2011)

reflects the scenario in statistics. UNICEF reports that one belongs to India in every three child brides worldwide. As of the 2011 census, 45 lakhs of girls in India are married under 15 years of age; out of them, 70% have two children. The inequalities in access to resources, freedom, expression of ideas, and decision-making in all spheres of life are socialized in Indian society, especially during adolescence (UNICEF, 2017). Considering Kerala Primary and higher education, enrollment in Kerala is on par, but the division is evident in higher education. In arts and science colleges, female enrollment is 65-75%; in engineering and polytechnics, it is 40-32%. The female labor participation rate is 35.4% while the Male is 82.4 % (GOK, 2017)

The process of gender socialization starts even before birth. A child realizes gender roles from the age of three, which is intensely cultivated in them during adolescence. Studies by UNICEF say that the gender socialization process is intensified during adolescence leading to inequality in education, employment, income, and empowerment. A critical period in which gender attitude and behavior intensified and adverse outcomes of gender norms manifested (UNICEF, 2017).

Shearer & Cindy Lous's (2007) study looked at gender socialization in the home. It looked at how parents prepare for gender prejudice in a group of European American two-parent families with two adolescent children (N=190). Mothers were prepared for gender bias more than fathers, while daughters were more prepared for gender bias than sons. The socioeconomic level of parents, gender attitudes, and measures of parent-kids relationship quality were all linked to preparing offspring for gender bias. Although preparation for gender bias did not mitigate the connection between parents and offspring's opinions, high levels of mothers' preparation for gender bias were related to less traditional attitudes about women among offspring, according to analyses.

According to Ram (2014), "gender norms are reinforced within the family." This study also identified that in India, gender violence is also transmitted through generations. It also pointed out that the stress due to societal expectations, violence, and obstacles in career building is usual in Indian adolescence. Basu (2017) focuses on the view that 'mothers are the principal transmitters of gender norms.' The study finds that gender roles are more strictly enforced in girls than in boys. It says intensification of roles to gender is more in puberty which is triggered by increased reinforcement of social expectations and pressure from family, peers, and society confining to hegemonic sex-typed identities and roles. And also finds that family honor is believed to depend on a girl's behavior. Thus, gender socialization is constructed and reconstructed through complex social interactions in varying spheres. By analyzing these studies, it is clear that gender inequalities are taught from generation to generation through the various social institution. In this context, the paper tries to understand factors in gender socialization,

especially the role of the family in normalizing gender inequalities. As adolescence is the crucial age at which such practices are enforced and commonly among girl children, one hundred and twenty samples from the population were selected. A mixed approach, including structured questionnaire and case studies, were used for data collection.

Kerala has achieved social developmental indices comparable to developed countries but presents a perplexing picture with gender discourse. The state has a better sex ratio than its counterparts, and educational institutions' enrollment is commendable. Yet, the state has failed to improve the situation with gender affairs by providing employment opportunities for the educated women youth and participation in work. Most of the higher educated women disappear into household caring services post marriage. Different studies bring this about. Thus, it is essential to understand the different levels at which deprivation and inequality are produced, reproduced, and sustained against the social development scenario expected to improve the condition. This study aims to understand why such inequities are so normal and rarely questioned. The research seeks to determine the underlying mechanisms that normalize gender inequality in a socially developed state like Kerala and whether gender socialization plays a role in normalizing and maintaining gender inequality. The study also looks at the role of social workers in reducing inequality and establishing gender equality through its professional methods.

A descriptive research design was used in the study. The total population of the study was 1004 adolescent girls aged 14-19 from the Pathanamthitta district. The sample population was 120 selected through area sampling. Ten percent of the sample were undergone case studies. The structured questionnaires and interview schedules were used to collect data. The central research questions were to identify important social institutions insisting on following gender norms among adolescents and the reason for insisting on following gender norms among adolescent girls. The important variables for the study are age, family type, and gender inequality. Quantitative data is analyzed using the percentage method using Microsoft excel packages. Content analysis of secondary qualitative data is conducted. Triangulation of Case studies to answer research questions is also done in the study. Triangulation is the process of employing multiple sources of qualitative and quantitative methods to study the same phenomenon and ensure the reliability of the study.

To discuss significant concepts of the paper, first-hand data is required. The study collected details about the socio-demographic profile, gender concepts of respondents, sources of learning genderbased statements, and the role of the family as the source of teaching gender statements to answer significant research questions. The N (total number of samples) of the study is 120, and

mean values are used to represent the data set into a single number. The following results were inferred:

Table 1, Socio-Demographic Profile

	Mean
Age	2.8
Type of Family	1.09
Religion	1.225
Annual Income	2.116

Table 1 represents the major socio-demographic profiles used in the study. As the respondents selected were of late adolescence, the age options varied from 14 -19. The mean value representing age is 2.8, which denotes that most study participants are 16. The following variable of the study was the family type, including nuclear, joint, and extended families. As the mean value indicates 1.09, most respondents are from nuclear families. The subsequent data collected was religion, which included prominent Hindu, Christian, and Muslim options. The mean value represents 1.225 which conveys that most participants are Hindu. The last variable provided in the data is annual income which ranges from below 50,000 to above five lakhs. The mean value here represents 2.116, indicating respondents fall in a yearly revenue of 50,000 to 1,00,000.

Table 2, Source to Learn about Gender concepts

	Mean
Source of learning gender Concepts	1.88

Table 2 represents that the primary source to learn about gender concepts and role is family with a mean value of 1.88, followed by peer (24%), school (12.5%) religious institution (10%). Table 3, Gender Socialization on Feminine Gender roles

	Mean
Essential qualities of the feminine are forgiveness and patience	2.458

Females shouldn't raise their voices against elders	2.7
Dressing and behavior of female decides family honor	3.30
Females should learn household from a young age	2.50
Females shouldn't go outside at night	2.316
Females should marry and go from home after an age.	2.29
The priority of females should be children and family	2.517
Husband can beat and scold Wife	3.416

Table 3 represents various concepts learned by respondents as feminine qualities and rules. The statements in the table were provided to the respondent based on their agreement to disagreement on a 5-point scale. All these statements were agreed to learn by the respondents with a mean value ranging between 2.2 to 3.4. the respondents agreed that they have learned feminine qualities such as forgiveness and patience and need to learn household activities from a young age. Females' priority should be family and children and never raise voices against elders. Respondents took a neutral stand on the statements that dressing decides family honor and husband can beat and scold his wife.85% of the respondents agreed that men make that decision in the family. Almost all agreed that they are familiar with most of the statements mentioned. 55% agreed that they hear the statement every time, and 36 % were opinioned sometimes of the day. Most respondents agree that all statements mentioned in the section show gender inequality and follow these in their lives due to the pressure from family and other social institutions.

By considering the case studies also, the results are similar, Ms. A says that from a young age, she was taught that" women are meant to do household chores," 'they have to go to another house after marriage. "She learned all household activities by 10-12 years of age. She believes that women must do all household activities". (Source: Case study No 1)

The respondent says that girls follow qualities like calmness, quietness, obedience, and respecting elders. Male have superiority in opinion over females; they have the right to decide on behalf of females as they should decide for a family. Females are supposed to do household activities and learn them in childhood itself. Learning such activities will benefit their future life in their husband's houses. Women should consider their families and children more than their careers. Marriage should be before 25 years. The family teaches all these concepts, and she follows them from a young age. "(Source: Case Study No:4)

By showing mother's broken relationship as an example, grandmother says about the importance of adjustment in the marital relationship." Grandmother always insisted on qualities like calmness, obedience, and adjustments." (Source: Case study no:8) "a successful marriage life solely lies in the adjustment mentality of women is what the concepts taught me from childhood itself." Ms. L said. (Source: case study no:12).

Table 4 Gender socialization of masculine gender roles

	Mean
A male should be brave and adventurous than female	2.10
Male doing household is not suitable for masculine	3
Male is supposed to guard women	2.22
A male should be independent with a strong decision-making capacity than females.	2.68

Table 4 represents the response of the sample population to masculine gender roles. The statements given in the tables were provided to respondents and marked their level of agreement on 5 point scale. With a mean value ranging from 2 to 3, more than 80 percent of respondents agreed that men should be brave and adventurous, males should support and guard women, and men should have decision-making capacity over females. Respondents took a neutral stand that Male doing household is not suitable for masculine characteristics.



Table 5 Familiarity of statements at home

	Mean
Familiarity with statements at home	1.82

With a mean value of 1.82, all the respondents strongly agree that they are familiar with at least fifty percent of the statements used in the study from their homes. The respondents also thought these statements were familiar to them since childhood and intensified after puberty.

Table 6 Role of family in normalizing gender inequalities

	Mean
I have experienced gender bias at home	2.15
Females in my family spent more time in cooking and other households	1.983
My family insists me for performing genderbased roles	2.86
In my family, men are valued more in case of decision making	2.20

Table 6 represents the role of families in normalizing gender inequalities .with a mean value of 2.15, respondents agree that they are experiencing gender bias at home, and 2.86 agrees families insist on and correct them to perform their roles as women .another gender practices they observed from their home are female in the families spent much time in cooking, cleaning, washing irrespective of other jobs they have (Mean =1.983) and in case of decision making opinion of men is given more importance (Mean =2.20). By analyzing data collected through questionnaires and case studies, it can be inferred that Family is the primary area where gender statements are most heard and Insisted on (76%), followed by peer group (13%), followed by the school (5%). In the family, gender discrimination is experienced by most of the respondents. They say that women in the family spend more time cooking, caring, and cleaning. The most compelling factor or agent in the family is the mother. (57%). Family is the most influential social institution in gender-based decisions (57%). All respondents equated males with strong, bold, guardian characteristics, and 70% equated females to love, care, and homemaker.

"The most influencing person to follow these gender concepts is the mother she always insists on this as comments you have to be sent to another house and learn to live like a wife. So you should learn this from home itself." (Source Case study no:12)

So, the fact is that in the name of gender roles, society teaches and insists that women should follow specific rules and qualities. It is first urged in the family, and women in the home are powerful transmitters of the traditions. Even though it is evident that all these statements taught are gender inequalities, it is never questioned as it is valued and transmitted over generations. The fact that men are using the women in their family for quality living for men is ignored and glorified as the duties of a good lady. Another critical factor forcing them to follow these rules is in the name of training for smooth life after marriage. But the reality is that these types of practices cause's women to be suppressed, aligned to violence, and denied the right to development and choice.

From the study, it is clear that the gender socialization process in the family plays a vital role in normalizing gender inequalities. In such a circumstance, gender re-socialization should trigger the change. From the policy level to the grassroots level, various interventions are required. Targeted interventions on different focused groups like adolescents, parents, and media are necessary.

Adolescents should develop self-esteem and self-confidence in their activities by questioning the logic and rationality behind the actions they have been asked to perform rather than accepting what they had been taught. They should develop critical thinking through scientific inquiries and fact-finding in their activities. Every family member ensures that each child is raised under the same rules and regulations. Every family member should make children in the family realize and overcome gender inequalities in and around them. Social workers should facilitate adolescent children, family members, and teachers' awareness of normalized gender inequalities and frame programs for gender resocialization through targeted group interventions.

School social workers can directly intervene with children through monthly gender sensitization sessions. Social workers must bring more research targeting evidence-based research in the field of gender inequality. Social workers should advocate for implementing various gender equality policies and programs at government levels. Government should conduct awareness campaigns and gender sensitization programs under the women and child department. The government should ensure social work intervention through school social workers, gender equality-based ambassadors, and fellowships for more evidence-based research. Government should bring policy for encouraging re-socialization of gender in various societal spheres targeting

family, school, etc. Government can also monitor media, schools, and the social environment regarding gender equality.

The data interpretation shows that the family is the prime social institution to normalize gender inequality, and such gender-bias concepts are taught from a young age. All other social institutions like school, peer, and media reinforce learned concepts by providing practical applications. Wiping out gender inequality in a single day is not easy. It is an old inequality normalized through various cultural contexts. Relearning the inequalities learned through mass sensitization, focus group interventions, and policy changes are required. Social work can play a significant role. The Social work methods can be applied to the topic at hand. Social casework targets persons significantly influenced by gender norms, group work is used for targeted group discussions and activities, and community organization can bring about a mass shift in community attitudes. In social welfare administration, secondary approaches can make policy changes and implement various focused programs. Social work research, which identifies and studies underlying issues and frames evidence-based research and social action, can revolutionize the masses. Methods of social work can thus be employed in an interconnected manner to focus on the target issues.

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**Linet Charles**

Postgraduate Student of Social Work  
Santhigiri College of Computer Sciences, Thodupuzha

**Anumol Joy**

Assistant Professor in Social Work  
Santhigiri College of Computer Sciences, Thodupuzha

**Study on Challenges Faced by Teachers of Intellectually Challenged Students**

*The degree of cognitive functioning displayed by a particular child is what is referred to as an intellectual impairment. An abnormality like intellectual disability can have a wide range of social repercussions that affect not just the individual with the disability but also their family and the larger community. It's crucial to give these students extra consideration. Teachers should therefore be skilled in dealing with this group of students. This study will help to address the difficulties educators encounter when working with kids who have intellectual disabilities and the coping strategies they employ to cope. The researcher initiated quantitative research to understand the difficulties of special education teachers. 60 respondents are selected to conduct the study based on inclusion and exclusion criteria under purposive sampling by using questionnaire. The questionnaire is developed based on different review of literature on this field. By analyzing the data collected and, using SPSS the researcher finalized the findings of the study. The result of study will help to understand the teacher's challenges in special education field. Key words: challenges of teachers, intellectual disability.*

India is a developing country. As a developing country India is giving emphasis on the education of children in the country. Through education children can be empowered. Children include differently abled categories also. These children also have the same right of getting education as any other normal students. For providing them with quality education professionally trained special education teachers are necessary. Dealing with these students are not always an easy task. It is always a challenging task. Teachers working in special education department should always ready to face with any type of difficulties in their chosen area.

Differently abled students can be divided into intellectually disabled students and physically handicapped students. Physically handicapped students find difficulty in sitting, standing, walking. They have poor motor control etc. These students are generally passive, depend more on adults, and have less social contacts. Intellectually challenged students have found difficulties in their cognitive functioning.

According to professor Jangira, 1986 Special education is the process of making educational provision to meet special needs of children, which cannot be satisfied by the present arrangements available in ordinary schools. The goal of special education is to provide disabled students with a setting that enables them to get an effective and high-quality education.

The degree of cognitive functioning displayed by a particular child is what is referred to as an intellectual impairment. It occurs when a child's cognitive development is impaired to the extent that it significantly impairs the child's capacity to take in information from his or her environment, process it efficiently, solve problems, and adjust to it. An IQ below 70 and deficiencies in adaptive behaviour and activities of daily life, such as eating, dressing, communicating, maintaining social connections, etc., are considered signs of an intellectual disability.

Children with intellectual disabilities have trouble understanding new knowledge, having trouble communicating and interacting with others, having a sluggish cognitive processing speed, and having trouble processing information sequentially. Therefore, when working with these students in the classroom, teachers should give them extra time to finish their projects and try to employ cutting-edge technology, like digital photography, to record students' work. Since these children constantly require a great deal of support from their friends, teachers should continually work to build a positive relationship with them.

Students receive knowledge from their teachers. They serve as children's constant role models. Children with special needs receive academic help and intervention from a teacher of students with intellectual disabilities. A special education teacher serves as both an advocate and a teacher as they collaborate with other people, including classroom teachers, counsellors, and family members, to create individualised education plans (IEPs) for children who are experiencing academic, emotional, social, or personal difficulties. Among the most important duties of teachers in this role is assessment, lesson planning, and instructing. These educators work with pupils who are autistic, have learning difficulties, or have any other disability.

Agaliotis, I., & Kalyva, E. (2011) This study investigated how Greek general and special primary teachers perceived the function and qualifications of special needs coordinators (SENCOs). Each school should employ a full-time SENCO, who should have both teaching experience in normal schools and a focus on educating students with SEN, according to the views of the 466 participants. Evaluation and direct instruction of kids, counselling of teachers and parents, participation in staff training programs, and programme enrichment and knowledge sharing projects are all part of the duties of SENCOs. Cahit Nuri, C., & Uzunboylu, H. (2017) Psychological signs in

teachers of students with disabilities. When we read these studies, it becomes clear that the goal of the research was to examine the levels of psychological symptoms among special education teachers in relation to socio-demographic factors. In order to perform the study, the researchers examined independent variables such as gender, educational attainment, work experience (such as the type of kids the teachers educate), and stress-related factors. Following their investigation, the researchers discovered that whether or not the special education teachers were married, there was a significant difference in terms of psychological symptoms. It has been found that compared to married instructors, single teachers exhibit higher levels of anxiety, fear, psychoticism, and anger. When teachers are compared to the student groups they are working with, it is discovered that ASD teachers in special education had significantly higher levels of somatization, anxiety, phobia, psychoticism, hostility, obsessive compulsive disorder, and paranoia than teachers of students with mental disabilities. Compared to teachers dealing with other groups, those who work with autistic students appear to be more consistent with the literature they are reading. Teachers who work with autistic students seem to experience more difficulties than those who work with other groups.

This research is about to understand the difficulties faced by teachers of intellectually disabled students. Intellectually disabled students have the same right to get education as normal students. For teaching them, specially trained teachers are necessary. Through this study the researcher tries to understand the struggles faced by teachers in special education schools.

Education is a fundamental right to each and every child in this world irrespective of girl or boy .Only through education a human can expand his area of knowledge .Because of increasing the importance for education lots of schools and other educational institutions are setting up of in different parts of the world with high standards. As education is the fundamental right of every child, intellectually disabled students also have the right to get education as any other child. For teaching intellectually disabled students specially trained teachers are necessary. Teachers who have trained well in managing these students are essential in providing education and other developmental programs to intellectually disabled students. Therefore teacher's excellence in dealing these students is necessary. For teaching these student's teachers should be well trained and should be familiar with emerging techniques and creative ideas. Also the mentally and emotionally strong in teaching these students. This research tries to understand the emotional, mental stress experienced by teachers in teaching intellectually disabled students also to know about the barriers for providing effective education to these children. Through this study it will help to understand what are strategies used by special school teachers in making these students adjustable to school situations.

Quantitative study is going to apply in this research. Quantitative study includes using measurements and statistical analysis of data. In this study the researcher is going to use descriptive research design. Descriptive design helps to get detailed information about events, people, and phenomena. It also provides detailed information about the problems under study in a comprehensive manner. The purpose of this study is to analyze the difficulties and challenges faced by teachers in teaching intellectually disabled students.

The researcher used purposive sampling to study the universe. The researcher collected data from teachers of intellectually disabled students of Ernakulam District. The sample size consists of 60 teachers who teach students with intellectually disability in Ernakulam District.

The study revealed that majority of teachers who are practicing as special educators are satisfied with their work setting. But most of the time they are not able to cope with their workload in their profession. As a special school teacher they are those who are responsible for ensuring the well-being of their students. Providing education to special students is prime important duty of teachers. The lack of availability of essential teaching aid and special educators make this profession difficult for the existing teachers. This make the existing professionals difficult to cope with the work load due to lack of division of work. The response of the special children in the class is sometimes extremely deviant. This makes teachers difficult to control the class effectively. And sometimes they may subject to criticism from the part of the pupil's parents. Even though, they are doing a remarkable service to the society they may subject to discrimination from the society because of their profession. Through this study the researcher was able to make a more understanding about the difficulties faced by special educators in their profession.

Studies on the field of special education through emphasis on the efforts made by special educators will help to understand the efforts made by special education teachers. Campaigns regarding the importance of special education and special educators will enhance their dignity among the public. Providing small sessions to special educators for enhancing their teaching practice will help in their professional development. Providing technical aids will improve their teaching efficiency.

Special education is a range of educational and social services provided by the educational institutions to children with special needs. Special need children are those who need extra care and support. Appropriate care and support to special children plays an important role in their proper upbringing. The role of special educators is remarkable in the lives of special children. Even though special educators are a blessing to special children they are facing many problems as part of nature of their profession. It is through special educators

the major part of special children get molded. Therefore understanding their profession and treat them with respect is essential for improving their service.

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**Golda Godly**

Assistant Professor in Economics  
Alphonsa College, Pala

**Micro-level Analysis to Explore the Gender Digital Divide in Kerala; Evidence from NFHS 5**

*Access to and use of digital technologies has become a necessity, especially since the onset of covid that forced people to conduct most of their activities online. The UN Human Rights Council recognized Internet use as a fundamental human right in 2016, making it an SDG. Digital technologies are essential to the 2030 Agenda's call for women's total development and active participation in today's world. The fifth Sustainable Development Goal (SDG5) encourages the international community to "increase the use of enabling technology, particularly information and communication technologies (ICTs), to promote women's empowerment." Despite these initiatives at the global level, there is unequal access to and utilization of ICTs, resulting in a digital divide based on location, income, gender, education, language, and age, of which gender digital divide is the most significant inequality exacerbated by the digital revolution. The gender digital divide is present in India, as revealed by the latest NFHS-5 data, in all the 22 states and union territories surveyed, with Kerala being no exception regardless of its unique developmental indicators. This is explored empirically at the micro-level in Kerala, for which 200 households were chosen from the Valakom Panchayat using snowball sampling. Surprisingly, there was an unusual gender digital divide in the panchayat. Keywords: Gender Digital Divide, NFHS-5, Valakom, Internet usage*

ICTs, particularly the Internet, have evolved into an indispensable tool for humanity (Antonio and Tuffley, 2014), particularly since the onset of the global pandemic that has confined people within four walls, and almost every service, from education to healthcare to business and governance, is now delivered online (Elena et al.). Recognizing the growing reliance on digital technologies, international organizations such as the United Nations acknowledged it as a fundamental human right in 2016 and framed it as a sustainable development goal (W20 Summit, 2019). An individual's fundamental rights are violated when they do not have access to the Internet (Reglitz, 2020). However, most people are still barred from taking advantage of this opportunity, resulting in a digital divide (Byjus, 2020). Digital divide refers to the gap between those who benefit by accessing internet and those who do not. It encompasses the first level (access) and second level (usage) digital divide. The extent of digital divide varies between countries and within countries the social groups vulnerable are different. At the individual and household level, the digital divide may be influenced by variables such as income, age, education, and gender, of which gender is the most prominent (Singh, 2010). The gender digital divide, is currently the most discussed and researched barrier of all, which is the focus of the paper. The gender digital divide refers to the growing disparity in digital access and usage

rates between men and women (Saha and Zaman, 2017). According to the UN, increasing digital access to women could increase the world GDP by \$18 bn if 600 million girls are provided internet access. This can reduce the wage gap and employment gap between men and women. If this gender gap is not addressed, digital technologies may qualify rather than reduce them and adversely affect the development of the society (oecd.org). The fifth Sustainable Development Goal (SDG5) encourages the international community to "increase the use of enabling technology, particularly information and communication technologies (ICTs), to promote women's empowerment." Digital participation of women enhances sustainable development (USAID, 2005). Gender was previously thought to explain the digital divide, with many believing that ICT was gendered to favor men. However, controlled statistical analysis has revealed that income, education, and employment act as confounding variables, with women embracing ICT more than men with the same level of income, education, and employment (Women and ICT4D).

India, a developing country with vast human resources and desperate technological potential, suffers from the social issue of gender digital divide, as evidenced by the latest NFHS (National Family Household Survey) data in all 22 states and union territories chosen for the survey, posing a threat to the country's goal of becoming a USD 5 trillion economy by 2024-25 (Sarkar, 2020). With the country remaining committed to this goal, it should carefully plan to eliminate this social evil and promote gender-equal internet access in India through appropriate policies framed at the grassroots level. For this, the study chooses to explore the situation at the micro-level in the state of Kerala, a southern state in India, known for its unique socio-economic, industrial, and political environment conducive to promoting and attaining a knowledge society characterized by high level of skilled and technically qualified human resources, a nearly 100 percent literacy rate, a large NRI population and thus a large level of NRI remittances, high level of social development and living standards comparable to advanced nations (Jacob and Manoj, 2014). Besides, the development model in Kerala is more open and inclusive of women, and the general trend followed by the state is exceptional compared to other states (Aparna, 2017). However, the state is no exception to the gender digital divide except that more than 50 % of its women use the Internet. Therefore, the focus of the study is to explore the presence and extent of gender digital divide in Kerala at the grass-root level, in Valakom Panchayat, in the district of Ernakulam, widely known as the state's commercial capital and the IT hub of Kerala.

The gender digital divide in India and Kerala was evidenced from the NFHS-5, and is used to analyze the first objective. It is further explored in Kerala at the Panchayat level. The Valakom Panchayat in the Ernakulam district of Kerala is chosen for the study. The study measures the first-order gender

digital divide (access to the internet) as well as the second-order gender digital divide (use of the internet). The first-order digital divide is the gender difference in owning a smartphone, and the second-order gender digital divide is the difference in using social media such as WhatsApp, Facebook, and web browsing, watching YouTube, and checking Gmail.

The study participants are 200 home makers, each representing 200 households in the Valakom Panchayat, in the district of Ernakulam. Snowball sampling is used in the selection of samples. The study relies on primary data gathered via telephone interviews using a self-administered questionnaire. The respondents are asked whether they and/or their spouses use WhatsApp, Facebook, watch YouTube, browse the web, or mail to determine internet usage and phone type. The collected data is analysed in SPSS software using the percentage method to determine the gender digital divide. The results are presented in tables and graphs.

The latest National Family Household Survey-5 (NFHS) data collected data from women and men of 3.07 lakh households in 22 states and union territories of rural and urban areas. The survey for the first time introduced the question "Have you ever used the internet?", which aids in determining the level of internet awareness among people. Anyone who has used the Internet even once would answer 'yes' to the question and others a 'no'. Based on the data collected from the selected 22 states and union territories, the data reveals a clear urban-rural gap and gender divide concerning Internet use prevalent in the country. The survey was conducted in 2019 in states such as Andhra Pradesh, Assam, Bihar, Goa, Gujarat, Himachal Pradesh, Jammu and Kashmir, Karnataka, Kerala, Maharashtra, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, Telegana, Tripura, West Bengal and in Union Territories like Andaman and Nicobar, Dadra and Nagar Haveli, Lakshadweep, Ladakh.

The following table shows the gender digital divide in India among 22 states and union territories:

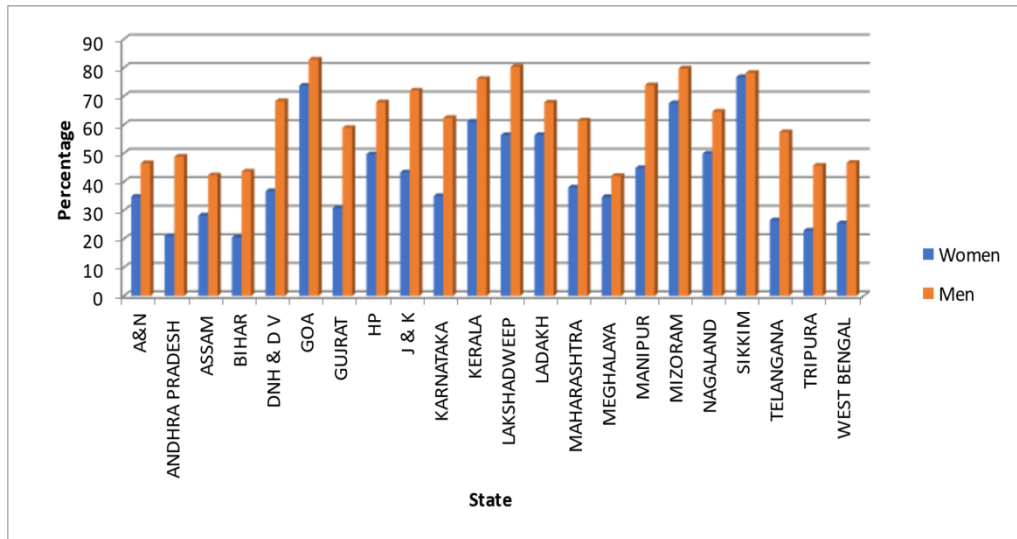
Table 1: Women and men aged 15-49 who have ever used the internet

States	Women	Men
A&N	34.8	46.5
Andhra Pradesh	21	48.8
Assam	28.2	42.3
Bihar	20.6	43.6
Dnh& d v	36.7	68.3
Goa	73.7	82.9
Gujrat	30.8	58.9

Hp	49.7	67.9
J& k	43.3	72
Karnataka	35	62.4
Kerala	61.1	76.1
Lakshadweep	56.4	80.3
Ladakh	56.4	67.8
Maharashtra	38	61.5
Meghalaya	34.7	42.1
Manipur	44.8	73.9
Mizoram	67.6	79.7
Nagaland	49.9	64.6
Sikkim	76.7	78.2
Telangana	26.5	57.4
Tripura	22.9	45.7
Westbengal	25.5	46.7

Source: NFHS-5,2019-20

The following is a graphical representation of the above table



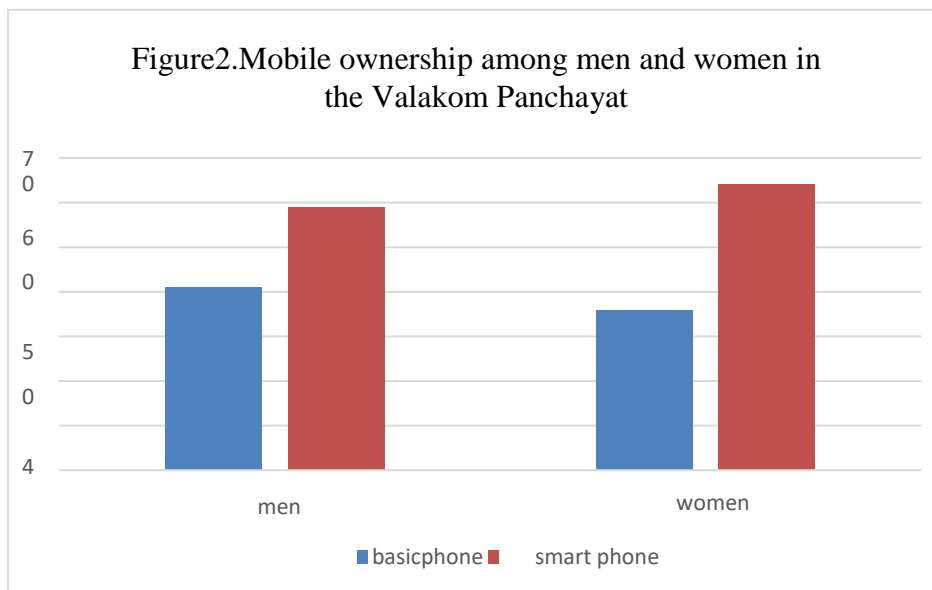
On average, only 42.6 percent of women have ever used the Internet, compared to 62.16 percent of men. Men's internet usage is lowest in Meghalaya (42.1 percent), Assam (42.3 per cent), and Bihar (43.6 percent). It is observed among women in Bihar (20.6 per cent), Andhra Pradesh (21 percent), and Tripura (22.9 percent). Goa (82.9 percent), Lakshadweep (80.3 percent), and Mizoram (79.7 percent) have the highest percentage of male internet users among states and union territories.

Furthermore, Sikkim (76.7 per cent), Goa (73.7 per cent), and Mizoram (67.6 per cent) have the highest percentage of female internet users. Besides Sikkim, having 76.7 per cent of women and 78.2 per cent of their men using internet, there exists a significant difference between the male and female populations who have ever used the Internet in the rest of the country. In every state, the percentage of male users out numbers the percentage of female users. Male internet users exceed female internet users in states. Except for Sikkim, Goa, Kerala, Lakshadweep, Ladakh and Mizoram, in the rest of the 18 states and union territories only less than 50 per cent of the women population use the Internet.

The gender digital divide in Kerala is explored further in the context of Valakom Panchayat in the district of Ernakulam. The study's second objective is to explore the gender digital divide, both access and usage divide in the Valakom Panchayat, measured based on the percentage of women and men owning a smart phone and internet users. The following table and charts account for the percentage distribution of men and women who have smartphones and the percentage distribution of men and women who are internet users in the Panchayat.

Table 2: percentage distribution of mobile ownership of men and women

Type of Phone	Women		men	
	Count	Percent	Count	Percent
Basic	69	35.94	73	41.01
Smart	123	64.06	105	58.99



The above tabular and graphical analysis gives the percentage distribution of men and women in the Panchayat who own a mobile phone further classified into basic and smart phones.

35.94 percent of women own a basic phone against 41.01 percent of the men who own a basic phone. According to the data, the percentage of women who own a smart phone is 64.06 percent against 58.99 men with a smart phone. The data reveals the first-order digital gender divide in the Panchayat, but the men are at less advantage than women. More women own smart phones than men in the Panchayat.

The following table analyses the second order digital divide in the Panchayat

Internet Usage	Count	Percent
Women	140	70
Men	105	59

The tabular and graphical analysis depicts the percentage of internet users in the Panchayat among men and women that accounts for the second-order digital divide. The table reveals that there is a second-order digital divide in the Panchayat which is towards men. The percentage of women who use

internet is more than men. While 70% of the women surveyed are internet users, only 59% of the men are internet users. In contrast to the national and state patterns, the Panchayat reflects a favourable distribution containing more women internet users.

The study identifies internet users among the respondents based on their ability to browse the web, open and use e-mail ID, and open and use social networking sites.

Table 3: Percentage distribution of the respondents according to internet usage

Activities over Internet	Count	percent
WhatsApp usage	111	55.50
Facebook usage	92	46.00
YouTube usage	116	58.00
Gmail usage	43	21.50
Online purchases through Amazon	30	15.00
News from phone	27	13.50

The table above depicts the percentage distribution of respondents' internet activities. The majority of respondents use the Internet to access social networking sites such as WhatsApp and Facebook. WhatsApp is used by 55 percent of respondents, while Facebook is used by 46 percent. 58 percent of the respondents use the Internet to watch YouTube. Only 21.50 percent of respondents use Gmail, 15 percent make online purchases and 13.50 percent use the Internet to access information. The study uses primary data to explore the gender digital divide in the Valakom panchayat, evidenced from the latest NFHS-5 survey that gives the national pattern on the gender digital divide. The present study makes inferences regarding women's internet access and usage in the rural areas at a micro-level.

In all the 22 states and union territories covered for the survey. In India, on an average, only 42.6 percent of women have ever used the Internet, compared to 62.16 percent of men. Men's internet usage is lowest in Meghalaya (42.1 percent) and the internet usage among women is lowest in Bihar (20.6 percent). Goa has the highest percentage of internet users among men (82.9 percent) and among women it is the highest in Sikkim (76.7 percent). In every state, the percentage of male users outnumbers the percentage of female users. Except for Sikkim, Goa, Kerala, Lakshadweep, Ladakh, and Mizoram,

the rest of the 18 states and union territories have less than 50 per cent of the women population using the Internet.

According to the survey, Kerala has more than 50 percent internet users, both men, and women, but women access the Internet at a lower rate than men. Despite its high socio-economic performance, there exists a gender digital divide in Kerala. Internet usage by women is only 61.1 percent compared with 76.1 percent of males using the Internet. In contrast to the national and the state pattern, there is an unusual gender digital divide in Valakom Panchayat, the focus area of the present study. The results reveal that the first-order or second-order gender digital divide present in the Panchayat is uncommon that comparatively men have lesser accessibility and usage of smartphones and internet than women. The study considered smartphone ownership by women and men as a measure of the first-order digital divide. 64 percent of the women own a smartphone against 58.99 percent of men in the Panchayat. The percentage distribution of internet usage by women and men is 70 and 59 percent, respectively. Of the total respondents, 96 percent of them own a phone, and 64 percent have smart phones. 60 percent have mobile data in their phones. The respondents' pattern of internet usage reveals that a major proportion of them use it for accessing social networking sites and for entertainment. 58 percent of the respondents who use the internet watch YouTube, 56 percent use the Internet to access WhatsApp and 46 percent use Facebook. Whereas only 21.07 percent open and use their Gmail and 13 percent access news from Internet. 15 percent of the respondents use Internet for conducting online shopping. Women outnumbered men in the digital performance in the Valakom panchayat and the reasons could be accrued to the living standards, good social and economic performance of the households or maybe the neighbourhood self help groups functioning in the Panchayat.

Though the study has certain limitations pertaining to the sampling procedure, time and place constraint it is an eye opener to Kerala's digital accessibility and usage at the micro-level and could be replicated in other panchayats or municipalities after researching on the possible indicators and factors that helped in a women led digital performance in the Panchayat. This should also enable to look into further higher levels of analysis to find how the state as a whole reported a digital inequality.

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**Alfiya P. Shams**

Postgraduate Student of Social Work  
KE College Mannanam

**Chelssiya KS**

Postgraduate Student of Social Work  
KE College Mannanam

**A Ray to Rejoice: A Study on the Socio-Economic  
Empowerment of Transgender**

*People who identify as transgenders have historically been stigmatized and abused for many long years. Because they were unable to be identified as a specific gender, they were denied their rights and respect and were subjected to very extreme unfair treatment by society. This minority population has been facing various challenges in the past. Due to their social stigma and subsequent rejection by society, they experience a vicious cycle of emotional and financial stress, they are often struggling to get a proper education and decent job. A number of these transgender people have overcome societal obstacles and established themselves, motivating the community as a whole. Such people have made incredible contributions to their communities by thriving in their various careers and serving as inspiration to others in the area. This paper will describe the social and economic empowerment of transgenders who has managed to overcome the challenges.*

Transgender refers to a state of one's gender identity or gender expression that is inconsistent with one's assigned gender. The term transgenders is used to describe people who violate societal gender norms. The term emerged from the mass community in the mid-1990s to refer to people who are gender biased. It is often used as a generic term to refer to people confronted with rigid, binary gender constructions that represent culturally ubiquitous stereotyped gender roles. Transgender people can live in the opposite gender role, either full-time or part-time. They are referred to differently in different places even though they are cross dressers. They are socially disadvantaged, economically disadvantaged, and politically excluded (Raju, & Beena, 2015).

India has a history of people with a variety of traits, beliefs, and practices associated with being transgender. People with such qualities are Hijras, Aravanis, Kothis, Jogtas, Jogappas, and Shiv-Shaktis. Ancient myths give them special powers to bring luck and abundance. These traits have always been part of the broader culture and have been treated with reverence in the past, although only a few are revered in the present. Despite this sanctioned place in Indian culture, transgender people in India today experience discrimination and abuse in all areas and are subject to unjust treatment such as verbal abuse, physical and sexual violence; false arrests; denial of a share of their ancestral property, services and admission to educational institutions; and victimization in multiple settings such as family, educational institutions,

workplace, health care, medical centers, and public places. Perpetrators of hostility and discrimination towards transgender people include their parents and siblings, friends, neighbors, community members, school and college authorities, employers, homeowners, healthcare providers, clients, and many others because of their behavior, physical appearance, trans status, and their reality living or perceived association with gender work, real or perceived HIV status, dress code and so on (Transgender People, 2015).

While defining ‘occupation’, K. Delliswararao and C.Hangsing (2018) have stated that the term is associated with a social identity that determines the position of an individual in a society. The Hijra community is believed to have special powers and the ability to bring good luck. During the Mughal period, eunuchs played an important role in court administration as royal guards. One such example is the Nizams of Hyderabad who gave Hijras employment. The sixth Nizam Mahaboob Ali Pasha appointed Hijras as confidants and advisers. Hyderabad State had an inspector of Hijras in the Police Department (Krishna, Hari Gopala: Satyajit Gupta, 2002). For centuries, transgender people have been performing “badhai,” or blessings, at marriage ceremonies and also at the time of childbirth. During the British colonial period, their position deteriorated. After the introduction of Section 377 of the IPC, transgender people were criminalized and the resistance movement gained recognition that enabled them to fight for their rights and freedoms in post-independent India. Looking at transgender people in Kerala and the transgender community in other states of India in terms of their employment and livelihood, the differences are very clear. According to ancient myths, the Hijras are believed to “sacrifice their male genitalia in exchange for spiritual power to bless and curse the newlyweds and the newborn” (Hossain, 2017). As a result, the community appeared at weddings and the birth of children in the northern states of India, where a certain divinity was bestowed on them during the rituals. But for the most part, male-body transgender people identified as female have worked as sex workers for a living. The transgender community in the northern states of India traditionally makes a living through begging and prostitution. But working as a eunuch earns them stigma and violence to their bodies and police brutality. As they gain legal recognition in India and transgender people are offered citizenship rights in the South Asian region, many have begun to openly admit their gender non-conformity.

The survey analyzing the social and personal lives of transgender people in Kerala, conducted by the Social Justice Department of Kerala (2014-15), found that among transgender people in the state, “100% of them have experienced at least one job denial experience because of their gender identity”. The transgender policy document formulated based on the survey secures the right to employment among many other rights for transgender people. It recommends that self-employment grants must be made available to TGs to initiate activities related to increasing income as well as TG interests.

Companies/bodies in the public and private sectors must raise awareness of TG among employers and employees. Anti-discrimination policies must be implemented and meaningfully implemented in the processes of hiring, retention, promotion, and employee benefits systems. Sexual harassment policies in the workplace should be TG inclusive. Responsibility is delegated to the Department of Labor and the Department of Industry. The Universal Declaration of Human Rights affirms the right of individuals to work in an occupation of their choice and to receive equal pay for equal work, without discrimination. Transgender people are often denied this basic human right and tend to focus on low-paying, temporary jobs. Economic growth is a prerequisite for the development of a community in a society. The chart below shows that only 14% of respondents have permanent jobs, half have temporary jobs and 6% of respondents work part-time. More than half of transgender people have no secure job, according to the Employment Rate Survey Report. 23% are employed in the private sector and 21% are day laborers.

Globalization is equated with economic reforms, structural adjustment programs, innovative world trade order, and the opening of trade markets and the global communication village. In the context of the weaker strata of society, globalization would mean promoting better social and economic status. It influences all aspects of life, including the construction, regulation, and conception of sexuality and transgender. An important area of globalization's impact that needs to be understood is that it leads to an increase in inequalities, which can act as an overwhelming impact (Thomas, 2015).

In Indian culture, people are granted the right to freedom and expression. They have the right to education, practice their religion and pursue an occupation of their choice; every human being has the right to independence. The notion of globalization is associated with the West, but with the effects of globalization, different perspectives have emerged, and there have been advances and advances in all areas and stages. Transgender people are still considered to be the disadvantaged and backward communities, to lead to the development of the nation, it is important to focus on the development of the transgender communities. Whether transgender identity is described as the third gender or as a transition from one gender to another, whether transgender workers are stereotyped as healers or sex workers, and how gender identity relates to sexuality, are all areas of cultural background (Thomas, 2015). Given the impact of globalization, it is recommended that transgender people be given equal rights and opportunities, be able to participate in decision-making processes, have the right to education and employment opportunities, and receive their living conditions. All human beings are called upon to work together towards the creation of a society in which there should be no discrimination based on caste, creed, race, ethnicity, religion, or socio-economic background.

The desire for jobs that have dignity and the mainstreaming of transgender identities through employment seek to remove the stigma attached to them in Kerala in contemporary times. In the past, transgenders in Kerala have migrated to cities in other states and joined the hijra community for home and to live in their transgender identity. The transgender survey held in Kerala points to the employability and opportunities of employment for transgenders in the state who wish to come back. The initiations from the government and the political activism in contemporary Kerala necessitate the need for recognizing transgender identity in Kerala by giving them respectable jobs and livelihoods, hence transgenders in the state have offered to be placed in the Kochi Metro project (The Hindustan Times 2017). Around 23 transgenders were hired by the Kochi metro. As the move was widely publicized media applauded the organization and the Kerala government as socially conscious employers (Nidheesh, 2017). However many of the transgender employees could not find life smoother with the assured income (10,000 a month for the ticketing staff, 9000 for the housekeeping staff). As reported by Live Mint, most of the transgenders employed in the Kochi metro are still to be accepted by their family. The job could not bring significant life change in terms of income, and they struggle to live a normal life. Gender Taxi is another Kerala government initiative to provide a better means of livelihood for the transgender minority group and to ensure them non-discriminatory treatment in society. Gender taxi is owned and operated by transgenders. It is an “equality taxi” in which all travelers, irrespective of their gender can avail of service. Aimed at elevating the status of the transgender community by helping them to become self-employed and independent Kerala government started a “Trans Welfare Co-operative Society”.

It's not easy to face the world when we are constantly being looked down on for our sexuality. Almost every other transgender person faces abusive behavior in the society in which they live. To improve their lives and distinguish themselves with this identity, they have to walk a hard road. Unlike all of us, a transgender person's career path is not easy as they have to work extra hard to be accepted in the “common” world. Proving people like Sathyasri Sharmila, who became India's first transgender lawyer, efficient enough; Manabi Bandopadhyay, who became India's first transgender collage principal, has set records in their respective fields. Here are some successful transgenders who come out of the stereotypes to become the first to achieve great things in their fields of interest, from science to politics. India's first transgender lawyer: Sathyasri Sharmila. Sathyasri Sharmila recently became India's first transgender lawyer. She can fight against injustice because she avoids the stereotypical mentality behind it and stands up for the law. Although she is from Tamil Nadu, a state with the highest literacy status, she was tortured because of her gender. *“Today, I enrolled my name in the Bar Council of Tamil Nadu And Puducherry and became the first transgender lawyer in India. I have struggled a lot in my life,” she told ANI* India's first transgender

judge: Joyita Mondal. Joyita Mondal becomes India's first transgender judge. Joyita Mondal became the first judge at the age of 29 as she was appointed to the Lok Adalat in North Bengal in October 2017. India's first transgender police officer: Prithika Yashini. Prithika Yashini becomes India's first transgender police officer. Prithika Yashini defied all odds to become the first transgender sub-inspector despite failing by a single mark.

However, her score was re-evaluated in the physical examination and she came out clearly with flying colors..India's first transgender college principal: Manabi Bandopadhyay. Manabi Bandopadhyay became India's first transgender college principal. Who doesn't know about the beautiful Manabi Bandopadhyay who became the first transgender college principal of Krishnagar Women's College on June 7, 2015. Currently, she is a professor and the first transgender person in India to complete a Doctor of Philosophy (Ph.D.). India's first transgender person to contest elections: Mumtaz Mumtaz is India's first transgender person to contest elections Mumtaz, a social activist, is the first transgender to contest elections in Punjab from the Bahujan Samaj Party (BSP). Mumtaz contested the election from the Bhuchho Mandi constituency. Working in BSP for more than 11 years. India's first transgender who became an MLA: Shabnam Mausi. Born as a transgender, Shabnam Mausi has taken a tough path in life.

The government has implemented many welfare policies and programs for transgender people such as The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) a key initiative of the 11<sup>th</sup> Five Year Plan that created employment opportunities for transgender people. The Department of Housing and Urban Poverty Alleviation is the National Urban Livelihood Mission and Healthcare Facilities. Social, economic, political transformation, housing, legal measures, and legal and constitutional guarantees are implemented to prevent human rights abuses of the transgender communities, and institutional mechanisms to address some specific concerns. Transgender people have faced many problems and obstacles in the course of their development, but now measures have been taken to secure their conditions. The growth and development of education and job opportunities for transgender people, the protection of their rights that allow them equal participation in the development of the programs, an equal say in decision-making, and the elimination of stigma, discriminatory treatment, abuse, harassment, and human rights violations are the factors that would lead to progress and improvement in their socio-economic status. The implementation of these policies and measures is necessary for the daily lives of these individuals so that they do not feel vulnerable and can adequately maintain their living conditions.

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### **Myclinmary**

Research scholars in Sociology  
MS University, Tirunelveli

### **Boomica Mathivanan**

Research scholars in Sociology  
MS University, Tirunelveli

## **Economic Empowerment through Property Inheritance of Women: Coastal Communities in Thoothukudi District**

*This paper focuses the economic empowerment of women through property inheritance in the coastal community. Property inheritance is the key component of social and economic empowerment of women in the family and society. Still in many countries there is a lack find in the women independent such as rights to access the own land, manage property, conduct business and even travel without their husband consent. Twenty one of the 63 countries studied by Htun and Weldon (2011) have unequal inheritance rights for men and women. Economic development reduces the domestic violence, the vulnerability of poor households and improves the women well being. There is a strong inter-relationship between the economic development and property inheritance of women. To develop the social and economic empowerment of women many NGO's have demonstrated an interest to improve their status in the family as well as society. From the ancient period to modern society the property inheritance of women plays a vital role in the society. Now we are all living in the advanced modern technological period but still many of the women struggling for their property rights in the family. The researcher selected coastal area in Thoothukudi district and through the quantitative method the data should be collected for the research paper. Keywords: Empowerment, Economic empowerment, property rights, domestic violence, vulnerability, development, ancient period, modern society, social empowerment.*

The Economic empowerment is one of the most important things for the women in their life. In our daily life we heard about many women issues in various places in various states. In this modern society the empowerment is must for all the women. Women are the victims of social, political, religious, and economic subordination and deprivation in Indian society. Even in the 21<sup>st</sup> century women are beaten, considered witches, they are getting stoned for committing sexual activities, honor killing is practice in many parts of India and with petty excuses they are tortured and raped while the perpetrators move freely without any punishment. From a Sociological point of view, K.D.Gangrade (2001) defined women empowerment as“equal status to women opportunity and freedom to develop herself”. Still now women are discriminated in all the society. Srivastava (2001) observes women’s empowerment from the perspectives of their vulnerability to various kinds of exploitations. He envisages that it is necessary to “empowering women socially, economically and politically so that they can break away from male domination and claim equality with them”. The empowerment of women

categorized into five parts that is Social, Educational, Economic, Political and Psychological.

(i) Social empowerment refers to strengthens women's social relations and their position in social structures. Social empowerment addresses the social discrimination existing in the society based on disability, race, ethnicity, religion, or gender. (ii) Educational empowerment is an instrument of personal development and it helps in growing an individual's intellectual horizons, wellbeing and potential for empowerment (The Kurukshetra, September 2012). (iii) Political empowerment of women implies the decentralization of power and authority in the deprived, oppressed and powerless people who have not been able to participate in the decision making processes and implementation of policies and programs of both government organizations as well as familial and societal matters. The participation of women at all levels of governance structures is the highest need of this hour for women's actual empowerment. (iv) The Psychological empowerment refers to the personal growth and the mental strength. When women involved them in education, political parties, decision making bodies, hold white collar jobs, travel different places, occupy land and wealth they feel psychologically powered and build their self confidence, recognize their self worth and control their own income and body.

The Djakarta Declaration (1994) critically examines that, "empowerment of women is not only, equal consideration; it was a necessary precondition for sustainable economic and social development". Economic empowerment can be described as a means by which the poor, landless, deprived and oppressed people of all societies can be freed from all kinds of deprivation and oppression; can directly enjoy the benefits from markets as well as household; can easily manage a square nutritious food and fulfil basic requirements such as house, cloth, medicine and pure water etc. Economic empowerment gains through equal work opportunities equal organizational benefits, equal treatments and equal working environment

Property Rights include the legal rights to acquire own, sell and transfer property, collect and keep rents, keep ones wages, make contracts and bring law suits. Every woman has rights and acquires and holds property for herself in her own names. Women's property and inheritance rights are one of the most important significant determinants of the women status. Property rights of women also vary depending on the status of the women in the family and in the society. Women property rights have proven largely ineffective in promoting their positions. Women's access to position of influence, power, or decision making within many societies and within the household is limited due to their lack of access of land and property rights.

Mahatma Gandhi said, "I, therefore, want the women of India not to believe themselves weak and give up their rights and privilege of protection their



progeny. It is sheer ignorance to call woman weak. May be she has been so called simply in order to impress upon the male his duty towards her, to tell him that, being physically the stronger, he must not be a monster and, in his pride, oppress woman who is weak, but that, on the contrary he must do her service by protecting her”.

In Oxford English Dictionary 23, “property means the condition of being owned by or belonging to some person or persons; hence, the fact of owing the thing, the holding of something as one’s own; the right to the possession, use or disposal of anything (usually of a tangible material thing)”. The property may be moveable and immovable, corporeal and incorporeal, tangible and intangible property, intellectual property, etc. According to section 22 of the Indian penal code, 27 the term moveable property is defined as property which is not immoveable property.

Empirically there is a strong relationship between economic empowerment and property inheritance of women. Legally women have so many rights such as access to land, access to bank loans, violence against women etc, in our country. In that one of the important rights is women property rights. Economic empowerment is a powerful tool against poverty. Self Employed Women’s Association (SWEA) argues for women empowerment through the attainment of full employment and self-reliance of poor and rural exploited women. It holds that when there is a woman’s income, there is a security of work; she has assets in her name, she feels economically strong, independent and autonomous.

Sunny Wadhvaniya describes the level of women empowerment. Social empowerment have different indicators of women empowerment like health, education, violence against women, nutrition, drinking water, sanitation, housing etc. Economic empowerment is a pre-requisite for sustainable development and pro-poor growth. Political empowerment is a participation in the political aspects.

Pilar Domingo (2013) in his article “Property rights and Development” suggest three factors that are social empowerment, Economic empowerment and political empowerment. Pilar analysis Property rights and Development in the theoretical and conceptual issues such as i) Titling, Security and empowerment, ii) Legal empowerment and women’s economic empowerment, iii) Property rights and legal empowerment. Property rights help to establish clear ties of rights, obligations, responsibilities and recognition in a community.

Shipra Deo (2017) examines the Property Rights are the key to the women empowerment .Ownership of land plays an important role in strengthening women’s agency and giving them opportunities to assert themselves . The

women's land rights lead to positive outcomes for the well-being of them and their families. Generally to achieve the women empowerment and equality, the ownership of land and assets for the women, the legal reforms alone are not sufficient. Making conscious effort to challenge the cultural norms and making institutions an equal partner same is equally important

Esther Duflo (2012) reveals the evidence on both sides of the empowerment and development relationship. In that first one explains the poverty and lack of opportunity breed inequality between men and women. Women empowerment and economic development are closely related with one another. The researcher explained these two concept in one direction development alone can play a major role in driving down inequality between men and women, in another direction empowering women may benefit development. Even though many researchers studied about the women empowerment and property rights still in many countries there is a lack in access the rights to own land, manage property, conducts business and travel without their husband consent. The researcher suggests that economic growth will reduce poverty and increasing opportunity, it can indeed have an important positive impact on gender equality. Finally in order to bring about equity between men and women, in the researcher view a very desirable goal and it will be necessary to continue to take policy action which favour for women empowerment.

Priya Darshini (2012) analysed the women's economic rights in ancient India and the central argument of the study in that there has been a gradual evolution in the proprietary rights of women in ancient India. The important thing in this study to be noted in ancient India the nature of social values and position of India to be appreciated. The researcher first explained the Indo Aryan legal system about the rights of women. According to them the women are not independent and always women depend upon their husbands. Second thing Arthasastra of Kautilya the post-Buddha Indian law of inheritance contains many division of property and the distribution of property. Third one according to Manu, after the death of the father and mother, the sons equally divide the property during the life time of the father. The development of the property rights of women in ancient India followed a path of gradual ups and down. Fourth one Brhadaranyaka Upanishad indicates that women could acquire property given by her husband on partition.

The Significance of the study is the women should develop their economic status in the society. Through economic empowerment the women should recognize their self respect, self confidence, security and social protection. The economic empowerment strengthens the women's physically and psychologically and their status wills developing the family as well as society. Many of them discriminated from the family and society because of the economic insufficient. From the ancient period itself the women depended upon the men that are before marriages depend upon the father and after the

marriage depended upon the husband. The property inheritance is very important key to the economic empowerment and through the property inheritance women could able to empower their economic status in their life.

A field survey was conducted in the Therespuram coastal area in the Thoothukudi district. The 78 respondents selected for the study and the simple random sampling chosen for the research paper. The married women were taken for the respondents and the primary data should be collected through the interview schedule face to face separately.

Table.No:1 No.of. Respondent’s Demographic profile

S.NO			No.of respondents	percentage
1.	Marital status	Married	63	81
		Widow	13	17
		Separated	2	2
2.	Source of Income	Fish vendor	48	61
		Daily wages	21	27
		Micro finance	2	3
		House wife	7	9
3.	Educational Qualification	Primary	33	42
		secondary	18	23
		graduate	11	14
		illiterate	16	21

Table.No:2 No.of. Respondents having the Types of property

S.NO	Types of the property	No.of. respondents	Percentage
1.	Empty land	36	46
2.	House	22	28
3.	Vallam (Boat)	8	10
4.	Jewels of the Parents	6	7
5.	Not having property	7	9

Table.No:3 No.of Respondents ways of acquired property.

S.NO	Ways of property acquired	No.of respondents	Percentage
1.	Through gifts in marriage	17	22
2.	Through property inheritance	26	33
3.	Through earnings of husbands	12	15
4.	Through earnings of sons	23	30

Table.No:4 No.of. Respondent's utilization of property inherited

S.NO	Utilization of property	No.of respondents	Percentage
1.	Investment on Boat	31	40
2.	Investment on Fish business	29	37
3.	Investment on savings	18	23

Women empowerment in economically through the property inheritance in the family. Most of the women depressed psychologically because of each and everyone they should depended on their father or husband in their life long. The table: 1 indicates that the socio-economic profile of the respondents involved in the research. The married women, widow and separated women were taken for the study. The 81 percent of the respondent married, 17 percent of them widow and 2 percent of the respondent was separated from their husbands. The main occupation of the respondents area are fishing and other related occupation connected with the fishing. In that our respondents also working as fish vendor, daily working labour and self financier to the area. The 61 percent respondent were fish vendor, 27 percent respondents daily wages, 3percent respondent financier, 9 percent respondents are House wife. The educational qualifications of the respondents are 42 percent completed primary, 23 percent are secondary, 14 percent are under graduate, 16 percent are illiterate in the area. The table no.2 represents the types of the property inherited by the respondents in the study area. Totally 46 percent of the respondents are access to the rights of land, 28 percent has the right to access the house, 10 percent of the respondents have the right to access the boat, 7 percent of the respondents has the rights to their own parents jewellery things. Few of them 9 percent of the respondents doesn't have any property.

The table No:3 explains the respondents ways of acquired property in their family. Among 78 respondents only 22 percent were got property through gifts in marriage, 33 percent of the respondents were got property in father property.15 percent of the respondents got property in their name through their husband earnings and 30 percent of the respondents got property through their sons earning. The table.No:4 explain that the respondents utilized their property in different ways to improve their economic status in the society. Nearly half of the respondents 40 percent were utilized their property on the Boat in this investment they earned Rs2000 to 4000 per week, if small fiber boat means they earned Rs1000 to 2500 per day using this earned money they got Jewells and they saved money in weekly or monthly chit funds. Nearly two fifth of the respondents 37 percent utilized their property and invested their money in fish business, they kept fish shop in front of their houses or in a shop. Very few of them 23 percent respondents invested their share of property in the bank deposits.

Few years back in that area there was discrimination about the women have the ownership of land or house but while the study going on the researcher can able to observe the many of the women had the rights of property in their father, grandfather or Husbands. The area selected for the research is not much educated but the women all are have the awareness of their own rights in the family and society. They are all eye opened and they are very much enthusiasm to save money for their children and themselves. They wanted to independent and develop their economic status to strengthen their life in the society. The people are doing fishing but their mind level be very sharp and intelligence. Apart from inheritance, there are some ways to acquire the property for them. The collected data indicates that the women have the property rights and through this property share they utilized it into several ways to develop their economic empowerment.

This paper concluded that the women empower their economic status through the property inheritance from their father or husband. Because of the economic empowerment the issues like poverty, discrimination etc will be changed. This will give them ability to generate income, own and control the assets, access to essential services, greater choices of job opportunity and occupations in their communities. Property ownership and the household decision making power of women is also interlinked. In some complex societies the cultural and social norms not allowed the property inheritance to the women. However the society be developed; still now the gender discrimination and gender inequality is seen in our society. Because of all these discrimination the women economic empowerment also very slow in the society. At last the women should allow accessing the job opportunities, decision making, and access to control over the essential services for the family their economic empowered automatically so that their family also empowered in the society.

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**B. Sofiya**

Research Scholar in Social Science  
Tamil University, Tanjore

**A Study on Social Impact of Destitution and Gender Discrimination  
among Elderly Destitute Women in Mayiladthurai District**

*Everyone has the right to live a dignified life. The constitution of India guarantees basic necessities of life to every citizen. Elderly destitute women increasingly face age discrimination, elder abuse including physical, verbal, emotional abuses, neglect or failure to provide adequate care, financial abuse and also exploitation through domestic violence's. These abuses are due to high levels of lack of awareness of their basic rights and discrimination due to they do not earn, they considered as vulnerable and second-class family members. Most of the destitute women live alone and their role is limited to housekeeping. Destitute women here refer to female who lacks adequate support and encouragement from family members, relatives sometime from the society itself. It may lead to miserable life style. She may be widowed, abandoned or left alone without care. When a woman becomes a destitute, she has to face several hardships and disadvantages in day-to-day life. According to the census 2001, states that total number of destitute in Tamilnadu 14,136(2.24%).*

This present study conducted in 7 village panchayats of Mayiladuthurai district, researcher used self -prepared interview schedule questionnaire was used for data collection through simple random sampling method. Destitute elderly women in rural area faces extreme poverty, live in low socio-economic conditions, lack of sustainable livelihoods, and lack of saving habit worsen their social status than elderly destitute men. This study results that destitute elderly woman faced more worsen impact due to destitution and gender discrimination. Key words: Destitute, Elderly, Elderly women, Gender Discrimination, Gender inequality, Widow, Socio-economic impacts.

The number of people over 60 who are elderly has significantly increased. According, to a profile of the old population in the nation, there were 10.38 crore (or 8.6% of the population) elderly people in 2011 compared to 7.66 crore (or 5.6% of the population)

In 2001. According to the report,29 percent of the older population lives in cities, while 71 percent lives in villages. In 1951, there were 1028 women for every 1000men in the elderly population. After falling it rose to 1033 by 2011.As was already noted, there are a lot of older women, and they experience discrimination and gender inequality.

Elderly women surpassing the life span of 60 years on average. Here a woman who lacks basic means of support, lacks access to food, clothing and shelter is referred to as a destitute woman. She might be a divorcee, widow, deserted, separated. Elderly women who are penniless experience verbal harassment, elder abuse and ageism. Ageism is the practice of discriminating against a

categorising people based only on their age. The physical, emotional, and social well-being of the elderly is negatively impacted by ageism. Desperate elderly woman experiences more psycho social issues than average elderly women do, nobody is giving them the proper care and emotional support. Even though ageing is a natural stage of life, elderly women do, and nobody is giving them the proper care and emotional support. Even though ageing is a natural stage of life, elderly women who are in poverty face a host of issues.

Table 1

Growth of destitute population in India (1981-2001)

Year	Male		Female		Total
	Number	%	Number	%	
1981	303604	58.88	212071	41.12	515675
1991	200319	59.20	138053	40.80	338372
2001	201429	48.77	211604	51.23	413033

Source: Secondary data Census (1981-2001)

The above table infer that destitute female is higher than male destitute population (2001)

Table 2

Age-Sex distribution of destitute population in India 1981-2001

Year	Age group	Male		Female		Total
		Number	%	Number	%	
1981	60 and above	111787	24.82	95841	31.96	207628
1991	60 and above	81905	24.63	60202	28.62	142107
2001	60 and above	93757	29.14	103314	33.76	197075

Source: Secondary data Census report (1981-2001)

The above table intends that destitute female population is higher than male population. so the researcher study about the social impact of destitution and gender discrimination among elderly destitute women in Mayiladuthurai district.

Reviews related to study: M.Sucharitha (2021), research study intends to shed light on the evolving gender discrepancies in senior citizen's access to financial, political and health care in India. India has the second highest proportion of senior citizens. Gender inequality can occur at any stage of the human life cycle. Most Indian women are aware of their rights and abilities. Even for daily necessities, they are constantly reliant on the family's male members for their basic wants. Elderly women experience more serious issues

than elder men. They are forced to live with lot of restrictions, because of social norms and traditional family structures.

B.Monal, JD Dubey , Social science & Medicine Elsevier (2020) the study shown that there is a significant gender imbalance in hospitalisation costs, which accounts for almost 50% of the total gender disparity over all. Hospitalization costs are limited by gender discrimination. Since men and women have different options when it comes to choosing between public and private health care providers. The gender gap is also shown to be highest among the elderly as are both implicit and explicit forms of gender discrimination.

Subic kumar Roy(2017) the study intends that the position of elderly women is more appalling than that of their male counterparts because of the male chauvinism that seeks to control every aspect of people’s lives. Women’s safety and security are violated by violent gender inequality and they are forced to depend on men for everything in their lives.

Pembe Keskinoglu, Tugba UCUNCU, Idris yildrim, Turgut Gurbuz, Ismail ur,Crul Ergon (2007) at the homes of the elder people, information was gathered through face to face interviews. Negative gender discrimination was found to have affected 51.7 percent of females and 21.3 percent of males. In all sub-groups, this discrimination was more prevalent among women. In fact, elder women and elder people with only an elementary education or less were much more likely to experience gender discrimination.

Research Methodology: Descriptive research design was used by the researcher. Primary data were gathered from seven village panchayats in Mayiladuthurai, block, Mayiladuthurai district, using a self-prepared interview schedule. Through the panchayat offices in rural panchayats, the researcher gathered data. Via information gathered from 50 respondents using simple random selection.

Table 1  
Age wise distribution of Respondents

Sl.no	Age	No of respondents	
		Frequency	Percentage
1	60-65 years	25	50%
2	65-70 years	06	12%
3	70-75 years	06	12%
4	Above 75years	13	26%
	Total	50	100%

Source: primary data

The above table infers that 50% of the respondents belongs to the age group of 60-65 years.



Table 2  
Educational status of the Respondents

Sl.no	Age	No of respondents	
		Frequency	Percentage
1	Illiterate	33	66%
2	Primary school	13	26%
3	High school	4	08%
4	Degree	-	-
	Total	50	100%

Source: primary data

The above table infers that 66% of the respondents are illiterate and 26% completed primary school of education.

Table 3  
Categories of destitution

Sl.no	Categories	No of respondents	
		Frequency	Percentage
1	Married (living alone)	03	06%
2	Widowed	40	80%
3.	Separated(mutual)	03	06%
4.	Desertion	03	06%
5.	Divorcee	01	02%
	Total	50	100%

Source: primary data

The above table infers that 80% of the respondents are widowed, 6% under the categories of living alone, separated mutually from the husband, deserted and 2% divorcee

42% of the elderly destitute women physically battered by relatives/guardian. 52% of the respondents verbally harassed or verbally abused by relatives, 82% of the destitute women have excessive worries due to destitution, 78% of the respondents felt that they are financially insecure, 84% of them told that destitution become most stressful event in their life, 78% of them received old age pension from government ,but relatives may not give full amount to them, it is not enough to meet their daily and medical expenses, 46% of them told that they living in the edge of their life , they have been neglected by others and 82% of the respondents have the habit of praying god, 64% of them told that family/relatives treated them with gender bias/inequality.

Suggestions based on the study: The elderly pension programme ought to be made available to elderly destitute women, and the payment mechanism should be simplified without the involvement of any political intermediaries. For the care of the elderly destitute women, village panchayats must collaborate with government hospitals and primary health care centre. Free

medical camps and mobile health clinics should be organised frequently and offered by both government and non- government organisations. To prevent gender prejudice community-based organisations, government must organise public programmes to raise gender awareness among families. Educate family members on how to properly handle the psychosocial difficulties of the elderly without discrimination by organising motivational and educational programmes for those who provide care for elderly women. Government must provide integrated aged care services that include a nutritious mid- day meal, immunization, shelter home, day care for elderly destitute. Social security programmes for older women with a focus on widows and despondent women in particular, as well as their execution using pragmatic approach are being developed as policy. Encourage the traditional joint family system and instil a sense of responsibility for the needs and rights of older women in the curriculum of schools and institutions.

**Discussion and Conclusion:** When compared to reviews of the literature, it was discovered that 51.7% of women experienced negative gender discrimination. This study also revealed that 64% of respondents experienced gender inequality. Reviews state that gender inequality can exist at any stage of a person's life cycle and has a negative social impact on elderly destitute women.

Many elderly destitute women are neglected gender disparities in financial and have uncontrollable worries and destitution becomes a major stressful event. The current government policy and programmes must focus on enhancing and protecting elderly destitute to be adequately nourished to be comfortable and to avoid escapable morbidity and preventable mortality.

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**Pinky Janarthanam**

Assistant Professor in Social Work  
Kodaikanal Christian College

**Joy Mathews**

CSR Manager  
Info Beans Technologies, Indore

**Parent's view on LGBTQ Awareness Programs in Schools**

*LGBTQ Awareness Program is a sex education program within a school, university, or community center that addresses prominent gender orientation, sexuality, sexual health topics among LGBTQ groups. Within schools, topics on LGBTQ sexual health are usually integrated into the general sex education courses. Since sex education has been present in health education in schools, many parents expect their children to learn about LGBTQ there. Studies show that most families do not engage in conversation about LGBTQ in the home, and when they do it is often from a heteronormative perspective. The assumptions of being heterosexual can make LGBT people feel ashamed or lacking support from their family. Lack of conversation and knowledge received in the home for LGBTQ people can often lead them to receive their information for outside sources that contain false or misleading information. Parent's View is very important in promoting inclusive community. This paper helps to understand the parent's view on promoting the awareness on LGBTQ community in schools. This paper will help the future researches on similar topic. Key words : Parents , LGBTQ Community , LGBTQ Awareness , Schools*

What is LGBTQIA+? Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual and '+' refers to various genders. As per the latest news there are 72 genders and 58 sexual orientations are discovered as of now. In India, under section 377 of Indian Penal Code (IPC) (1860) homosexual intercourse was considered a criminal offense till 2009. But on 23 February 2012, the Supreme Court of India reintroduced the law. In this context, a group of parents approached the Supreme Court against criminalising LGBTQ relationship for their Gay/ Lesbian Children. It was a revolutionary moment in the history of LGBTQ rights in India and efforts of these parents to support their children's sexuality and to give rights to the children's sexuality decision is noteworthy. These parents also symbolise the significance of every parent to educate themselves about LGBTQA+ community and educate their children and support their children on their decision of Gender orientation and sexuality.

At the same time, The Indian family is characterised by strong emotional bonds that foster both mutual dependence and control. Kinship ties and familial obligations are often central in the construction of selfhood in India (Kakar, 1978). In fact, a significant point of entry into adult social life is through marriage, which in the Indian context is not only compulsory but usually arranged (read endogamous) by elders. Most research in India with

lesbian and gay persons has described the family as a significant site of violence and a normativising force in the life of these individuals (Ghosh, Bandyopadhyay and Biswas, 2011).

Survey data from India indicate that many people hold negative attitudes related to homosexuality. When we are speaking in views of parents it is very important to discuss about the Parents view on LGBTQ awareness in schools. Schools' new education policies promote inclusive education and that involves educating school students on Gender Orientation and Sexuality which includes Women Empowerment, Gender Roles and Discrimination, Gender Diversity and LGBTQ Awareness.

In the Western aspect, several studies on attitude towards homosexuality have already been conducted and found that few factors that influence attitude towards homosexuality are gender, age and education level. Numerous studies examining gender of respondent differences have shown that men generally have more negative attitudes towards homosexuality than do women (Black et al 1998; Finlay and Walther 2003; Hayes 1997; Herek 1988). Most of the research conducted with adult samples suggests that older people are more prejudiced towards gay men and lesbians than are younger people (Haeberle 1999; Herek and Glunt 1993; Kelley 2001; Lewis 2003) And, in general, 'education' increases acceptance of homosexuality, that is, attitudes improve as a function of time spent in education (Eliason 1995; Herek and Capitanio 1996; Kelley 2001; Kurdek 1988; Lottes and Kuriloff 1994; Seltzer 1992; Spark Jones 2000; contra Van de Ven 1994).

Another study emphasised the heightened stress faced by gay men in India as a consequence of the family pressure for marriage, which sometimes even resulted in forced marriages (Joseph, 2005). A similar finding was reported by lesbian women in a study carried out in Mumbai (Creating Resources for Empowerment and Action, 2012). Other research studies have documented examples where the lesbian/gay individual continued to receive material support from the family but with a marked absence of any acceptance, love or care from their family members (PUCL-K, 2001).

Most of these studies in India have been conducted with lesbians and gay persons and, the voices of their family members have not been documented. There are two possible reasons for this. There are very few family members who are supportive of their children's sexuality and willing to participate in research on familial responses. Family members who have high degree of homonegativity, prejudice and stigma are unlikely to be willing participants in research on homosexuality. A broad review of literature suggests that 'coming out' to family is a distinctive and important developmental task in the formation of gay identity, especially in the North American context (Cass, 1979).

Parents mostly experience a wide range of feelings, emotions and attitudes when they discover their child's same-sex orientation. One of the common initial responses after discovering the child's sexual orientation has been that of 'not knowing one's child anymore'(Hom,1994). This paper begins to bridge this gap by studying parent responses to the LGBTQ Awareness in the School context, with the following research questions in focus: How do parent feel on teaching about LGBTQ community in the schools? How do they make sense of this Awareness programs? Whether they are aware of LGBTQ rights in our country?

Homophobia is prevalent in India. Public discussion of sexuality in India has been inhibited by the fact that sexuality in any form is rarely discussed openly. In recent years, however attitudes towards homosexuality have been shifted slightly. But in many families in different parts of India have still homophobia which the parents force upon their children. Even though the times are changing and opinions of the parents are changing on the LGBTQA+ community, the vast majority disagrees to them.

This study will help to understand the views of the parents on the LGBTQA+ community and their knowledge on the rights and acts to protect the rights of the people from the community. This study can be used to gain some insight on the community for the parents and to know the opinions of the parents regarding their children's views on the LGBTQA+ community.

Findings: Age: Majority of the respondents 29% belong to the category of 35-40. Rest of the respondents belong to the category of 30-35, 40-45 and 45 years and above age category. Educational qualification: Majority of the respondents 46% belong to the category of people who has passed post-graduation. Number of family members: Majority of the respondents 42% have family members numbering to 4 people. Domicile: 59% of the respondents have said that they are from urban areas. Rest 18%, 14% and 9% are from rural, sub-urban and tribal respectively. Number of employed members in the family: majority of the respondents 60% belong to the category of having 2 members who are employed in a household. Occupation: The majority of the respondents 38% belong to the category of having an occupation in the government. Number of children in their family: the majority of the respondents 48% says that they have 2 children in their household. Number of children which are in school: The majority of the children 47% belong to the category of having 2 children in their homes that are in school. Income: Majority of the respondent 51% belong to the category of having income above 35,000. The rest of the respondents belong to the category of having below 35,000.

The majority 86% of the respondents says that they do have knowledge about LGBTQIA+ community. The rest 14% of the respondents says they do not

have knowledge on it. The majority of 71% of the respondents says that their children have knowledge about the LGBTQIA+ community. The majority of the 75% of the respondents says that they do support the rights of the LGBTQIA+ community. 81% of the respondents says that the LGBTQIA+ community requires acceptance and support from the people. The majority of the 79% of the respondents think that discussion about the LGBTQIA+ community is needed in the family. Almost half 51% of the respondents said that supporting the LGBTQIA+ community will negatively impact them, where the rest 49% of the respondents said that it will not negatively impact them. The majority of the 76% of the respondents think that contemporary education system should also include about LGBTQIA+ studies. The majority of the 79% of the respondents says that they are aware of the problems faced by the LGBTQIA+ community. The majority of 79% respondents have said that it is possible to change the attitude of people by giving them knowledge about the LGBTQIA+ community. The majority of 68% of the respondents agree that their children should be taught about LGBTQIA+ community. 44% of the respondents which are majority belong to the category of having children 15 to 18 years of age. The majority of 63% of the respondents think that knowledge about the LGBTQIA+ community will negatively impact the children. The majority of 84% of the respondents think that the parents itself should educate their children on LGBTQIA+ community. The majority of 78% of the respondents believe that teachers should disseminate knowledge on LGBTQIA+ community. The majority of 72% of the respondents think that children should be taught about LGBTQIA+ community from a young age. The majority of the 80% of the respondents agree their children if their children supported the LGBTQIA+ community. The majority of the 71% of the respondents would agree if their children were part of the LGBTQIA+ community. The majority of the 55% of the respondents agree that they wouldn't abandon their child if they were part of the LGBTQIA+ community. The majority of the respondents 78% says that they as parents they have positive attitude towards LGBTQIA+ community.

Suggestions: LGBTQIA+ community is one of the much discriminated community in India. The attitude of the people will only change if people the media to good use and portray them as they are and not cruel or someone to stay away from. Parents especially in this generations have different views and opinions about the LGBTQIA+ community comparing to the ear before. Therefore, they are the ones who can change their children's opinion also on the community. Schools by including more about the LGBTQIA+ community in their curriculum would bring a lot of change in the student's mentality. The students which gain knowledge about the issues faced by the community will also make them more understanding about the problems and issues faced by the LGBTQIA+ community. Parents as well as teachers play a very important role in the life of a child, knowing about the LGBTQIA+ community will make them be more empathetic towards the community rather than ignoring

about knowing the community wholly. Most of the parents think that by not knowing about someone, would be easier, but in the coming years their children will be more open towards the LGBTQIA+ community in the coming years, so making them be more non-judgemental towards the LGBTQIA+ community is something that the parents must do.

The LGBTQIA+ community has been facing lot of problems since many centuries due to the taboos and stereotypes, the work they do to survive. Most of the places don't even give job opportunities for people who are transgender or belonging to the community. Families and certain societies consider them as outcasts. The parents especially disown their own children for knowing they either support the LGBTQIA+ community or if they belong to the LGBTQIA+ community. Enhancing the knowledge about the community to the people will help a lot in the near future as media and other ways have been empowering the LGBTQIA+ community. India is one of the countries which is extremely transphobic from many years. Even though, small differences have been happening from a few years, it is comparatively less comparing to other developed countries. Within a few years this could be changed only by making the people, the school curriculum, children and other closed communities more knowledgeable about the issues of the community.

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