

The Quantitative study of “how the opinion on social media shapes the LGBTQ+ Community”.

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Abstract

The media portrayal of LGBTQ+ people refers to the varying and evolving ways in which the media depicts or portrays the lesbian, gay, bisexual, and transgender community. In the whole history of LGBTQ+ community the portrayal of the community is very rough and negative, their Physical appearance, sexuality, their purpose of being LGBTQ+ are portrayed very wrong on social media. Due to the wrong information, image that is portrayed through social media their life are impacted. They have been isolated from our society, discrimination, disrespect, physical attacks etc.

On 6th September 2018 Supreme Court scrapped section 377 criminalization same sex intercourse, perspective of media houses change they started supporting LGBTQ+ community, they started showing little positive side of the community some examples of positive coverage are marches for same-sex marriage and shows like *Ellen and Ru Paul's Drag race* Both shows express successful LGBTQ+. Opposition argues that such degrees of sexuality and nudity in public is not appropriate, although lately more shows show lesbian and gay sexuality. Recognition of non binary gender in media is very rare, despite the fact that many social media sites allow users to self-identify as non-binary. For example, the new gender options rolled out by Facebook during early 2014 include many different options for non-binary gendered individuals. This paper tries to understand portrayal of LGBTQ+ community on various social media platforms. The author aims to study how the opinions on social media shape the existence of the community. The findings from this study can be used to acquire knowledge to people about societal attitudes to decrease any oppression or gender discrimination.

Keywords: - LGBTQ+, social media

1. Introduction

The LGBTQ+ community or GLBT community, also referred to as the gay community, is a loosely defined grouping of lesbian, gay, bisexual, transgender, LGBTQ+ organizations, and subcultures, united by a common culture and social movements. These communities generally celebrate pride, diversity, individuality, and sexuality. LGBTQ+ activists and sociologists see LGBTQ+ community-building as a counter balance to heterosexism, homophobia, biphobia, transphobia, sexualism, and conformist pressures that exist in the larger society. The term *pride* or sometimes *gay pride* is used to express the LGBTQ+ community's identity and collective strength; pride parades provide both a prime example of the use and a demonstration of the general meaning of the term. The LGBTQ+ community is diverse in political affiliation. Not all people who are lesbian, gay, bisexual, or transgender consider themselves part of the LGBTQ+ community.

Groups that may be considered part of the LGBTQ+ community include gay villages; LGBTQ+ rights organizations, LGBTQ+ employee groups at companies, LGBTQ+ student groups in schools and universities, and LGBTQ+-affirming religious groups.

LGBTQ+ communities may organize themselves into, or support, movements for civil rights promoting LGBTQ+ rights in various places around the world. One of the most beneficial contributions of social media has been its impact on marginalized groups; specifically the LGBTQ+ community.

Homosexuality was considered a mental disorder up until the 1980s, but even after the Americans with the disabilities act (ADA) Reversed the claim, People who identified as part of the LGBTQ+ spectrum stayed in hiding. Finding a community was not easy as fear of discrimination and hate crimes was still very common. Eventually. Groups meeting in secret and organization providing safe spaces allowed for LGBTQ+ identified people to gather and create a space for a community.

2. History of LGBTQ+

LGBTQ+ history dates back to the first recorded instances of same sex love and sexuality of ancient civilization, involving the history of lesbian, gay, bisexual and transgender (LGBTQ+) peoples and cultures around the world. What survives after many centuries of persecution resulting in shame, suppression, and secrecy has only in more recent decades been pursued and interwoven into more mainstream historical narratives. In 1994 the annual observance of LGBTQ+ History Month began in the US, and it has since been picked up in other countries. this observance involves highlighting the history of the people, LGBTQ+ rights and related civil rights movements. It is been observed during October in the United States, to include National coming out day on October 11.

3. History of LGBTQ+ in India.

Throughout Hindu and Vedic texts there are many descriptions of saints, demigods, and even the Supreme Lord transcending gender norms and manifesting multiple combinations of sex and gender. There are several instances in ancient Indian epic poetry of same sex depictions and unions by gods and goddesses. There are several stories of depicting love between same sexes especially among kings and queens. Kamasutra, the ancient Indian treatise on love talks about feelings for same sexes. There are several depictions of same-sex sexual acts in temples like Khajuraho. Several Mughal noblemen and emperors and other Muslim rulers of South Asia are known to have had homosexual inclinations. In South Asia the *Hijra* are a caste of third-gender, or transgender group who live a feminine role. Hijra may be born male or intersex, and some may have been born female.

3.1. Homosexuality is as old as the Vedas.

According to research by the Gay and Lesbian Vaishnava Association (GALVA), it was around 3102 B.C. (during the Vedic Age) that homosexuality or non-normative sexual identity was recognized as “*tritiya prakriti*”, or the third nature.

3.2. And the Trans Community is as old as Madurai’s Temples

Back in the good old days of third century BC, the Koovagam festival was born. It celebrated the story of Krishna taking the form of a woman to marry Aravan before the battle of Mahabharata. The festival continues even today, and is the largest annual gathering of Tran’s people in India.

At the Lakshmana temple in Khajuraho (954 CE), a man receives fellatio from a seated male as part of an orgiastic scene.

3.3. Queerness as plain as temple walls.

Temples constructed in Puri and Tanjore between the 6th and 14th centuries had some pretty explicit depictions of queer couples. As mythologist Devdutt Pattanaik writes, “*One invariably finds erotic images including those that modern law deems unnatural and society considers obscene.*”

3.4. Our First Mughal Emperor was not straight.

Babur's Back in the good old days of third century BC, the Koovagam festival was born. It celebrated the story of Krishna taking the form of a woman to marry Aravan before the battle of Mahabharata. The festival continues even today, and is the largest annual gathering of Tran's people in India.

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infatuation with a teenage boy named Baburi has even been documented in his memoirs, "Babur Nama", and we have records of several couplets composed in Persian, by the lovelorn emperor for Baburi.

3.5. Sec 377 comes ashore.

Its 1862 when section 377 of the Indian penal code came into force. Drafted by Thomas Babington Macaulay, then head of the Law Commission, it is based on Britain's own former anti-sodomy laws, and archaic 19th century Victorian morality. This section criminalizes any form of sexual activity "against the order of nature", and can be used at any time to harass and incarcerate same sex couples.

3.6. First study on homosexuality

There was kind of a lull, post-Independence, but then in 1977, writer and math wizard Shakuntla Devi published "The World of Homosexuals". Arguably the first of its kind in India, the book contained interviews with homosexual men, set against the backdrop of the Emergency years. In it, she wrote that "rather than pretending that homosexuals don't exist" *it was time* "we face the facts squarely in the eye and find room for [homosexual people]."

3.7. The Trans community gets organized.

The All-India Hijra Conference was called in 1981. Around 50000 members of the community travelled to Agra to attend it.

4. How Social media helps LGBTQ+ community in china.

Fan Popo is an independent filmmaker and LGBTQ+ activist based in Beijing. He studied screenwriting at the Beijing Film Academy. After his graduation in 2007 he became a leading figure of China's queer cinema scene. His documentaries on LGBTQ+ and gender issues have been screened at film festivals around the world. Fan Popo spoke at a **Young China Watchers** (YCW) event at MERICS in Berlin in February 2017.

4.1. What is the status of lesbian, gay, bisexual, and transgender (LGBTQ+) rights in China?

Fan Popo (FPP): The government decriminalized homosexuality by abolishing the so-called “Hooligan Law” in 1997. In 2001, the Chinese Psychiatric Association removed homosexuality from its list of mental disorders. However, homosexuality is still considered a possible cause of mental illness if people feel that their sexual orientation is a disorder. There are therapists who are making good money offering treatments claiming to “cure” gays and convert gay men and women into heterosexuals. LGBTQ+ people in China still face many legal challenges. For example LGBTQ+ groups are not allowed to register as NGO's. Some of these groups are registered as companies; others are not registered at all. In addition, the new charity law makes funding from abroad more difficult.

4.2. Have cases of LGBTQ+ people in high profile positions raised societal acceptance?

FPP: Let's take the case of Jin Xing. Jin Xing is a transgender woman and former dancer in the People's Liberation Army dance troupe who became a TV host and celebrity in China. She is one of several transgender people who succeeded in the entertainment industry. But we must not overlook the problems that transgender people in China face such as employment discrimination, poverty and homelessness. Transgender people who are not as successful and attractive as Jin Xing and her peers do not only suffer defamation from mainstream society but also from within the LGBTQ+ groups.

4.3. What about the depiction of homosexuality in mainstream media?

FPP: Most mainstream media are quite stereotypical on gender issues. Gay and lesbian films are banned in theatres and queer topics are not allowed to be the main theme in movies or TV series. If you shoot a gay movie, it will definitely not pass censorship.

Social media make things easier. There is also censorship, but you can always repost content if it is taken down. That is why I post my movies online or show them in smaller screenings. Lately, the space on the internet has also gotten narrower, though.

5. Literature review

This research, data, Statistic, and stories focuses on the negative and positive side of the social media and opinion on it shapes, make an impact on the LGBTQ+ community.

The one of the article on hawkkmedia.com blog site written by Magdalena Janazak says, One of the most beneficial contribution of social media has been its impact on marginalized groups; specifically the LGBTQ+ community. Homosexuality was considered a mental disorder up until the 1980s, but even after the Americans with disabilities act (ADA) reversed the claim, people who identified as part of the LGBTQ+ spectrum stayed in hiding. Finding a community was not easy as fear of discrimination and hate crimes was still very common. Eventually, groups meeting in secret and organization providing safe spaces allowed for LGBTQ+ identified people to gather and create a space for a community.

With the rise of social media, the LGBTQ+ community was able to find different ways to use this as an outlet. Unrestrained by physical boundaries or lack of resources, a person who is questioning their identity in the Midwest without any accessible support groups, can find solitude through various social media platforms. Social media provided the means to connect with other folx who have had the same experiences; it showed how vast and varied the community was! Without any accessible support groups, can find solitude through various social media platforms. Social media provided the means to connect with other folx who have had the same experiences; it showed how vast and varied the community was!

Social media still plays a role in providing community and a safe space for the LGBTQ+ community, but it also has had a positive effect on the culture. Before the rise of social media, unfortunately, many media outlets did not provide positive representations of the LGBTQ+ community, if at all, or not very multi-dimensional portrayals.

As LGBTQ+ folk understood the power of social media and how strong the bond of community really was, there then came multi-faceted representations of LGBTQ+ culture. There were these various outlets to show how people were dressing, where they were going, and how they were interacting. Those who did not yet know how they can present themselves comfortably were now exposed to a whole world of possibilities. They could connect, follow, be inspired and then further push the boundaries of LGBTQ+ culture by sharing themselves.

Social media is a powerful tool for the LGBTQ+ community; it has the power to bring a whole community together and provide influence.

5.1. How Social media is silencing LGBTQ+ Voices

For some time now, LGBTQ+ Facebook users have reported being blocked or suspended for what the social media giant calls “abusive content.” In June, Lisa Vogel, co-founder of the Michigan Womyn’s Festival, reported Facebook temporarily deactivated her account for “posting the word dyke too many times during gay Pride month.”

The NYC Dyke Bar Takeover group, which organizes events for lesbians in New York, was unpublished in May. Facebook claimed the page constituted “hate speech.”

“Reclaiming words and history to stand up for ourselves and our community is a long-standing action. A way to say that you can’t hurt me with that word and it holds power,” wrote page admin Alana In. “The page has been used to share community accomplishments and events, nothing more... Help us keep the page and tell Facebook they can’t erase us.”

And Loretta Chung, an organizer with NYC’s Dyke Disco, told NewNowNext that the monthly queer dance party wasn’t allowed to advertise on Facebook because of its name. (When organizers complained, the group was reinstated after 72 hours.)

6. Hypothesis

A hypothesis is a proposed explanation for a phenomenon. A supposition or proposed explanation made on the basis of limited evidence as a starting point for further investigation.

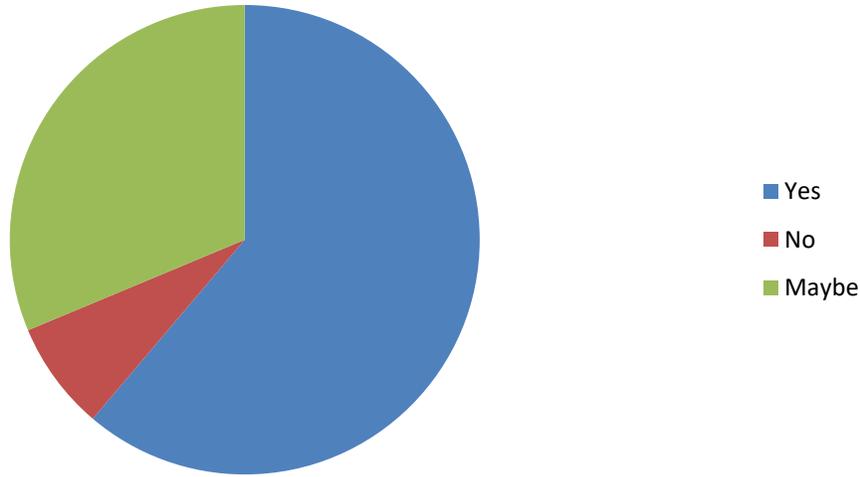
6.1. How the opinion on Social media shape and make impact on LGBTQ+ community.

7. Methodology

The type of research that was used in this study is quantitative research and the sampling method used was random sampling method to obtain a more scientific result that could be used to represent the entirety of the required population. A questionnaire was sent across to the individuals between the age group of 18 to 60 and above only. The URL for the Google form:- https://docs.google.com/forms/d/e/1FAIpQLSei4x4mffwnLqJW28Aaso9QwkKWnl4TTJBIdCwStLnssow2bA/viewform?usp=sf_link

8. Survey Questions and Results

Do you think one should be open about their sexual preference on social media



8.4. Diagram

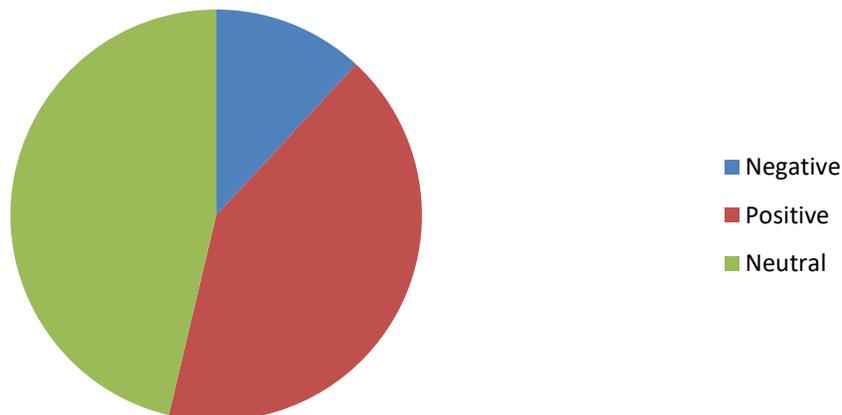
This pie chart shows Do LGBTQ+ community should be open about their sexual preference on social media.

The people who said “Yes” are 61.20 %

The people who said “No” are 7.50 %.

The people who said “May be” are 31.30 %

According to you, is the portrayal of LGBTQ+ community on social media negative or positive



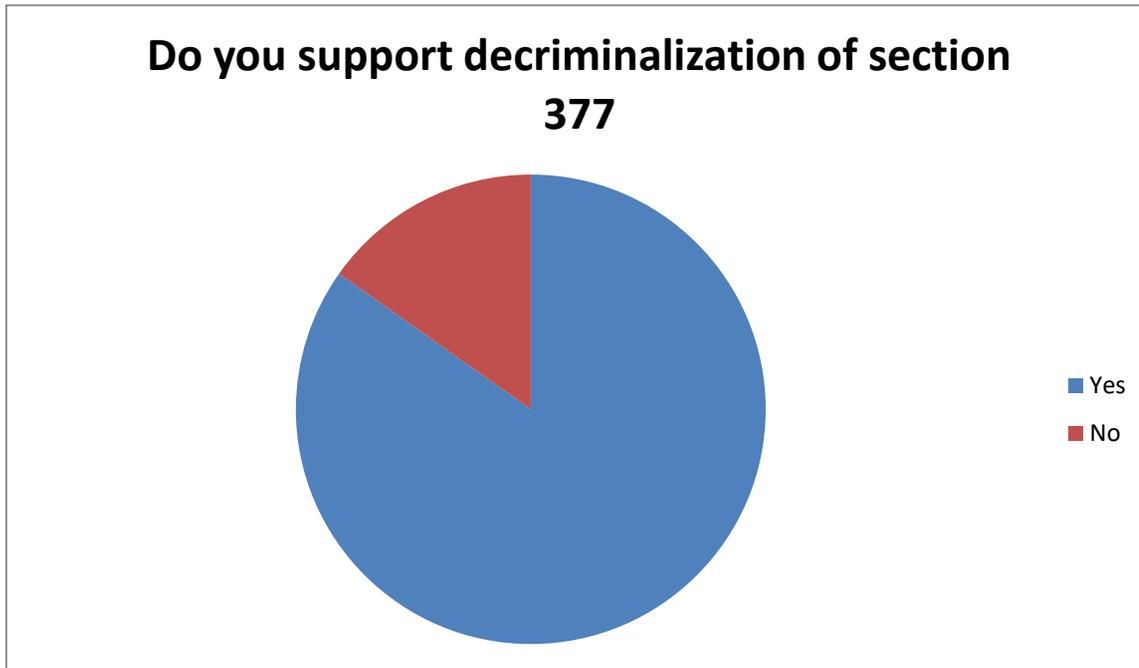
8.5. Diagram

This Pie Chart Shows is the portrayal of LGBTQ+ community is positive or Negative

The people who said “**Positive**” are **41.80%**.

The people who said “**Negative**” are **11.90 %**

The people who said “**Neutral**” are **46.30 %**



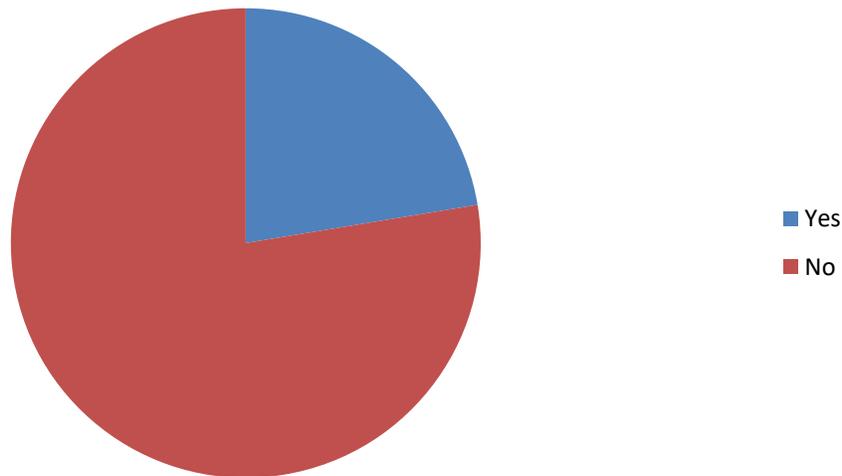
8.6. Diagram

This Pie diagram shows how many are in the support of decriminalization of section 377.

The people who said “**Yes**” are **84.80 %**

The people who said “**No**” are **15.20%**

Are you a member of any LGBTQ+ community groups on social media



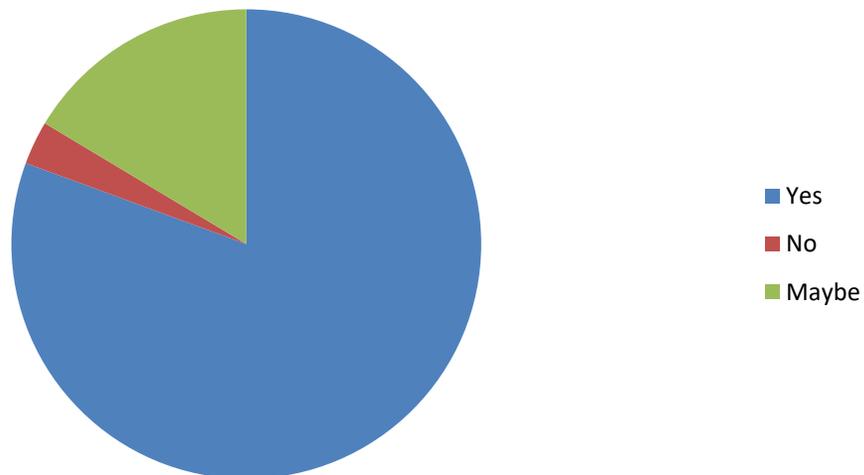
8.7. Diagram

This pie diagram shows who many people are the member of LGBTQ+ community groups on social media.

The people who said “Yes” are 77.60%.

The people who said “No” are 22.40%.

Would you happily accept a member of the LGBTQ+ community in your inner circle



8.8. Diagram

This Pie Diagram shows who many people would happily accept community people in their inner Circle.

The people who said “Yes” are 80.60%.

The people who said “No” are 3%.

The People who said “May be” are 16.40%.

9. The personal one to one interview of LGBTQ+ Community

As I was not satisfied with data that I got from Google form because people were not open about their sexual preference. So I meet few people in the LGBTQ+ community and asked few questions where I got the exact current situation about LGBTQ+ in the society.

9.1. Freedom on social media

They were very happy about freedom given to them on social media like **Facebook, Twitter etc.** They are getting full freedom of speech where they can express their situation, feeling and they get very positive response. If we compared the History of LGBTQ+ the social media would not allow any content on LGBTQ+ they delete the content saying “Abusive content”. But today scenario has changed they have full freedom about the content. Even they get sponsor for advertisement after the decriminalization of section 377.

9.2. Cyber trolling.

Even after the decriminalization of section 377 there are lot of cyber bullying cases register, few people are open about the sexual preference on social media and people check out their profile and send the abusive comment or statement. Due to this many people commit suicide in the shame of being purpose of fun.

9.3. Physical violence.

The cases of Physical attacks has decrease due to decriminalization of section 377 because due to official law now they can complain about the attack as now they can even get the justice.

9.4. Transgender abuse.

As we know Lesbian, Gay, Bisexual can hide their thing but Transgender can't, so there is lot of cases register of harassing Transgender. They are always called hijra but it's an abusive word for them.

10. Conclusion

The majority of the respondents are from the age group of 15 to 30. People have reacted in the positive way and considering the approaches towards LGBTQ+ community is very rough, they had struggle a lot to survive in the society. But as the time changes and after the boom of the social media there have been lot of changes, that's true firstly social media didn't support LGBTQ+ community. In Today's time after survey we came to know that social media is very helpful to them to express their feeling, thoughts, being aware of LGBTQ+ that it is not a mental disorder.

After the decriminalization of section 377, having intercourse between same sex is not illegal any more. People have started supporting the community. They have been accepting people from the community in their inner circle. All the people are okay with the one showing their sexual preference on social media sites.

If we consider the entire old sample, articles, literature and history to current data and interviews. We have come to a conclusion social media, people and their opinion are positive towards LGBTQ+ community.

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