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Exploring New Dimensions in Indian Sociology: Social Construction of Identity Formation of Gender Non – Conformers (with reference to Delhi)

#Poornima Jain & Tarun Joshi

Abstract: *The world has been undergoing changes, as a part of the globe, sociology is immensely affected by the challenges of time. In August Comte's terms, sociology has been evolving with the advancement of the human brain. Sociology has been shaped by the development of society. Development of sociology as a discipline is also strengthened by research, development of curricula, seminars, symposiums etc. simultaneously, to promote research on specific themes, various public and private agencies start granting funds. For instance, as the professions developed, sociology of profession emerged, similarly when Transgenders got legal and Constitutional status, people's attention was drawn to research on TGPs.*

The TGPs remain suppressed, marginalized, and excluded from the larger society and suffer from atrocities, violence, stigma, shame, and separation due to restrictions on access to various opportunities which are available to others. They are usually scared of revealing their identity due to non-acceptance by significant others, hence, their identity formation becomes a challenge.

Indian sociology has been undergoing changes as a result of new trends happening around the globe. In Comte's terms we may say that it is evolving with the advancement of human brain. Globalization may be one of the factors among others. Sociology has many subfields, one of the recent developments is sociology of gender studies. Researches at individual, organizational, national, and international levels have been conducted and have been funded by The UGC, New Delhi, and the ICSSR, New Delhi like other funding agencies. The most challenging section of society is the Transgender persons who are marginalized, harassed, victim of violence, torture, shame, and stigma. Not only this, but they are also denied opportunities which rest of the population enjoy. They remain excluded from the mainstream due to their low voice not heard by the authorities concerned. They are scared of revealing their identity due to fear of non -acceptance by their family and near ones hence their identity formation becomes a challenge. Therefore, their identity is socially constructed which refers to the sociological theory propounded by Peter Ludwig Berger and Thomas Luckman namely, 'Social construction of reality' which has attained popularity due do its wider application in understanding social reality. According to this sociological theory reality is considered as a social construct and thus susceptible to constant change with the change in the social system.

For an idea to become a reality it is important that it should be shared by a vast majority of people in society. It can be done through a propaganda, amendment in set of rules, or taken into consideration if it is coming from powerful and influential people who are trusted by the masses.

The term Transgender emerged as a notion for public policy formulation, generating awareness among the masses, topic for research and seminars in the mid -1990s. Transgender are defined differently by various bodies, but the commonly accepted definition is

"a person who chooses to identify herself / himself with a gender different from the one assigned at birth". It has been observed that with the Supreme Court's landmark judgement to grant the legal status to Transgender persons as the '*Third Gender*', and the National Legal Services Authority judgement has recognised the legal and constitutional rights to TGPs as a 'third gender'. While the Constitution of India guarantees equal rights to TGPs but the society and societal agencies violate their basic human rights, whether it is their families, fiends, neighbourhood, educational institutions, place of work (both formal and informal).

The world is divided into binary system of gender conformity which forms a stereotype; and anything which disrupts this stereotype is perceived as deviation and consequently leads to social disapproval which results in social exclusion and marginalization. Gender roles are socio-culturally constructed and society always quite unitedly tries to reinforce the binary system primarily through the institution of family (socialization) and society (division of labour on the basis of gender).

In this paper we shall be discussing the construction of reality with respect to the perception of LGBTQ (Lesbian, Gay, Bisexual, Transgender, Queer) community in the general society. Along with this the already constructed reality based on theories of gender development like symbolic interactionist theory of gender, psychodynamic theory, social learning theory, cognitive development theory, social cognitive theory, etc., are also put to test to attest their relevance and replicate or renounce the assumptions made by various theorists with respect to gender identity formation. It is an attempt to create a new reality with respect to gender non-conformers based on their testimony to their response. This reality we aim to construct will also be temporary and subjective to change with the lapse of time. The belief and practices pertaining to gender identity have changed a lot in recent times and this paper is going to explore the various areas which are leading to formation of LGBTQ gender identity and what the society make of this change. This paper envisages to understand the constructed reality around LGBTQ and how it is different from observed reality.

Objectives

1. To analyse the Social Construction of gender non-conformers and their identity formation in Delhi.
2. To study the constraints of the society on Gender non-conformers (LGBT)

Research Methodology

Research Area/Universe

Setting of the study is The National Capital Delhi. The reason for selection of Delhi for the study is the presence of cosmopolitan population in the area which represents both the advanced and conservative mindsets. Delhi is also a place where people from all over India and all walks of life can be found and thus, it is suitable for a more regionally unbiased study.

A number of NGOs are also operational in Delhi who are working with LGBT people; thus, they gave a kickstart to the study since finding subjects suitable for the study was the most challenging aspect.

Research Design

The study is descriptive and exploratory in nature since, it is trying to assess and explain already present body of knowledge and also tries to gain insight about facts which are not much debated and discussed in the previously available literature. Sample Size and Composition The sample is collected via purposive sampling method. The sample is taken from all categories of LGBTs with a composition of "200" subjects from homosexual, "34" subjects from bisexual, and "86" subjects from transgender category. And hence a total of "320" subjects are taken as the sample of the study. The sample is a non-probability sample since there is no reliable data available on the total population of LGBTs and where they could be found.

Sources of Data Collection

Primary Sources

The data has been collected by using a self- structured interview schedule from all categories of LGBT in Delhi city. This was done with support of a local NGO "Saathi" working on LGBT rights.

Secondary Sources

Secondary sources used in the study has been derived from census data, government public records, reports of international bodies (UDHR (Universal Declaration of Human Rights), Amnesty International, etc.), published peer reviewed research articles, review articles, research books, books etc.
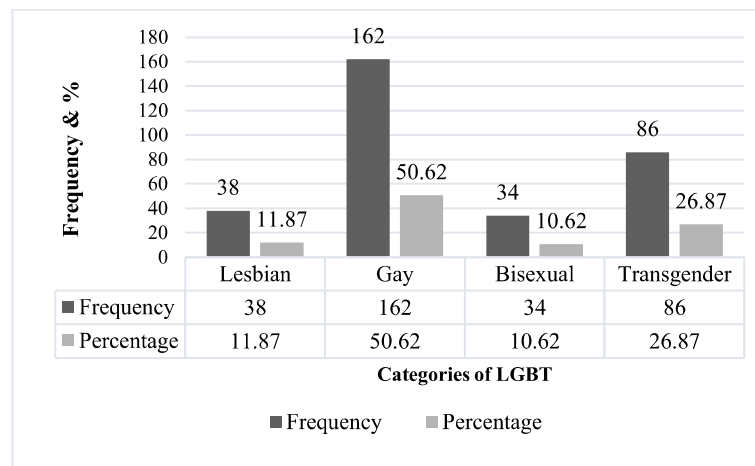
Tools of Data Collection

Data has been collected by using structured interview schedule including both open and close ended questions.

Sample (N=320): Homosexual (N=200) Bisexual (N=34) Transgender (N=86). Sample has been selected by using Snowball Sampling technique.

Statistical tools used: Chi-square test has been applied to test the significance of association between two qualitative variables.

Table - 1: Frequency Distribution Of LGBT

	Lesbian	Gay	Bisexual	Transgender
■ Frequency	38	162	34	86
■ Percentage	11.87	50.62	10.62	26.87

Categories of LGBT

■ Frequency   ■ Percentage

In the entire LGBT sample (n=320), a maximum of "50%" or "162" subjects were gay followed by "27%" or "86" transgender, "12%" or "38" lesbians and "11%" or "34" bisexual.

Therefore, maximum subjects belonged to homosexual category with "162+38 (Gay + Lesbian) =200" followed by transgender and bisexual categories. Thus "73%" subjects were having a different sexual identity while "27%" subjects were having a different gender identity. It is interesting to know that transgenders are also divided into two categories where "57%" transgenders were transgender since birth being born as an intersex while "43%" were transformed later as they didn't feel to be associated with the sex they were born into and tried to align their sex with their felt gender through SRS (Sex Reassignment Surgery) or through transvestitism (practice of wearing clothes of opposite sex). Intersex is a totally different category and does not usually come under transgender but few of them who associate their undeveloped or incomplete sex organs with transgenderism are also considered as transgenders. Surprisingly, the special transgender community of South Asia called as "hijra" are essentially the male to female transgenders and consist of many intersex males with feminine or underdeveloped male genitalia. Thus, there is a great deal of overlapping between these categories. Similarly, many homosexuals reported occasional bisexuality and many bisexuals reported homosexuality at a later stage of life. There is no concrete line which has been drawn between these categories.

Table -2: Realization Of Changed Gender Identity" For The First Time

	Childhood	Adolescence	Adulthood
■ Homosexual F		175	25
■ Bisexual F		22	12
■ Transgender F	6	77	3
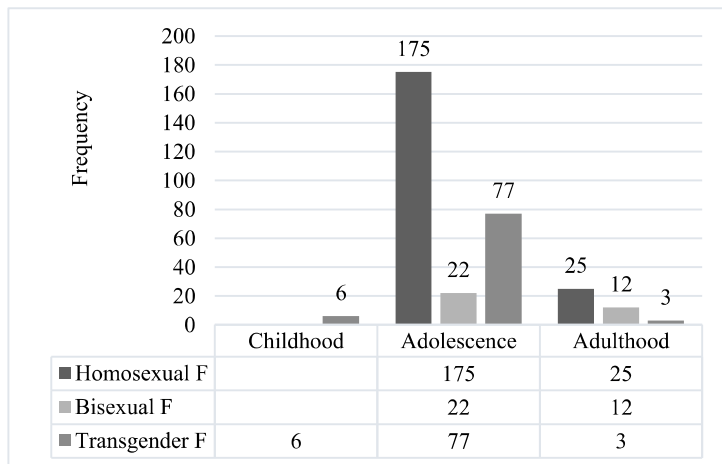
Homosexual (N=200): A maximum of "175" subjects reported realization of changed gender/sexual identity at the time of adolescence. While only "25" reported realization of changed gender/sexual identity at the time of adulthood. **Bisexual (N=34):** A maximum of "22" subjects realized at the time of adolescence while "12" subjects realized in the adulthood. **Transgender (N=86):** A maximum of "77" subjects reported realization of changed gender/sexual identity at the time of adolescence followed by "6" subjects who realized in childhood and only "3" subjects had the realization in adulthood.

Therefore, most of the subjects in every category had realization of changed gender/sexual identity during their adolescence stage mainly because puberty hits at this time and secondary sexual characteristics develop which drive them towards looking at each-other sexually or understanding the difference between a male and female. Gender constancy which is the confirmation of the gender in the mind of a child itself reaches at the age of 6-8 years and they understand gender and sexuality when they enter adolescence with the sudden flow of hormones and confirmed gender stereotypes which they were taught unconsciously throughout their childhood through the process of socialization. In case of LGBT somehow these individuals defy the already made stereotypes and begin to re-invent new combinations of gender/sexual identity. Few subjects reported realization of changed gender/sexual identity in adulthood which means that gender/sexual identity is not a very concrete or permanent thing and may be altered at a later stage in life where a person realizes that he/she doesn't adhere to the already existing stereotypes of gender/sexual identity.

Table-3: Time Gap Between Realization and Disclosure Of Gender Identity Among HBT
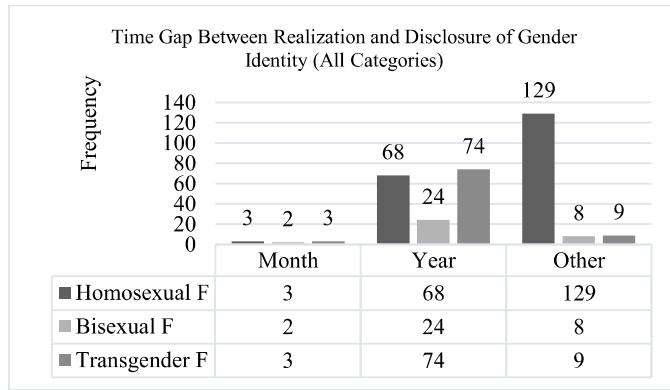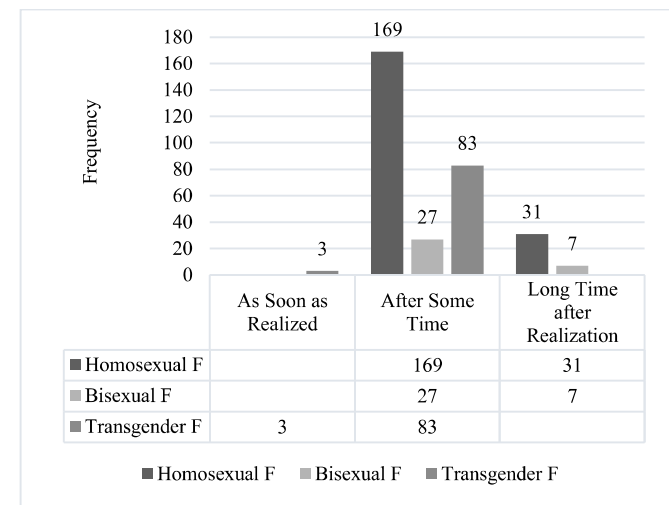

	Month	Year	Other
■ Homosexual F	3	68	129
■ Bisexual F	2	24	8
■ Transgender F	3	74	9

Diagram 3 reveals that a maximum of "129" subjects reported "other" on question of duration between realization and disclosure of gender/sexual identity followed by "68" subjects and only "3" subjects reported duration of a month between realization and disclosure of gender/sexual identity. A maximum of "24" subjects reported a duration between a year between realization and disclosure of gender/sexual identity followed by "8" subjects who reported "other" and only "2" subjects reported the duration of just a month between realization and disclosure. Highest proportion "74" of subjects reported a duration of a year between realization and disclosure followed by "9" subjects reporting "other" on question of duration between realization and disclosure of gender/sexual identity and only "3" subjects reported a duration of a month between realization and disclosure of gender/sexual identity.

Therefore, in both homosexual and transgender categories maximum subjects reported a duration of a year between realization and disclosure of gender/sexual identity. While maximum (129) homosexuals reported "other". Since, gender/sexual identity is a very foundational aspect of one's personality and decisions about it cannot be made spontaneously, it takes time when a person confront oneself about all the dilemmas with regard to such identity. This is why there is a duration of at least a year between realization and disclosure. More

importantly the subjects who reported "other" on this question are mainly consisted of people who made the disclosure after long time of realization because of the fear of people's reaction. However, few of them chose this option because they didn't reveal at all but their frequency is low. And finally, some individuals who chose "other" were those who were born intersex and their identity is known since birth and hence no need of disclosure.

Table - 4: Time Period Of Disclosure Of Gender Identity Among HBT

	As Soon as Realized	After Some Time	Long Time after Realization
■ Homosexual F		169	31
■ Bisexual F		27	7
■ Transgender F	3	83	

According to Table 4 among the homosexual (N=200), a maximum of "169" subjects disclosed after some time of realization and "31" subjects disclosed after long time of realization. In the bisexual a maximum of "27" subjects disclosed after some time of realization and "7" subjects disclosed after long time of realization. Transgender, a maximum "83" subjects disclosed after some time of realization and only "3" subjects disclosed as soon as they realized.

Therefore, maximum subjects in all categories decided to disclose their gender identity after some time of realization because it is a very important decision of life and anyone would like to revisit and reinvent their own feelings before concretely reaching to a conclusion.

Table - 5: First Person To Disclose Changed Gender Identity Among HBT

	Parents	Siblings/Cousins	Friends	Spouse	Other
■ Homosexual F	5	77	112	6	
▦ Bisexual F		29	1	4	
▧ Transgender F	45	35			6

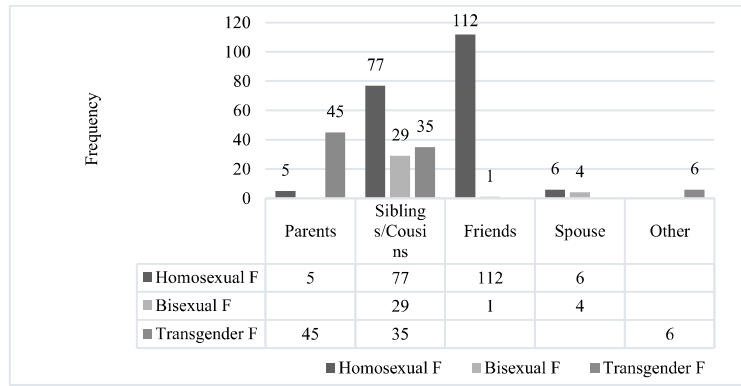■ Homosexual F   ▦ Bisexual F   ▧ Transgender F

Table - 5 demonstrates a maximum 112 of homosexuals disclosed their gender identity to their friends followed by 77 who disclosed to their siblings, a maximum 29 bisexuals disclosed to their siblings, and a maximum 45 transgenders disclosed to their parents, followed by 35 who disclosed to their siblings for the first time.

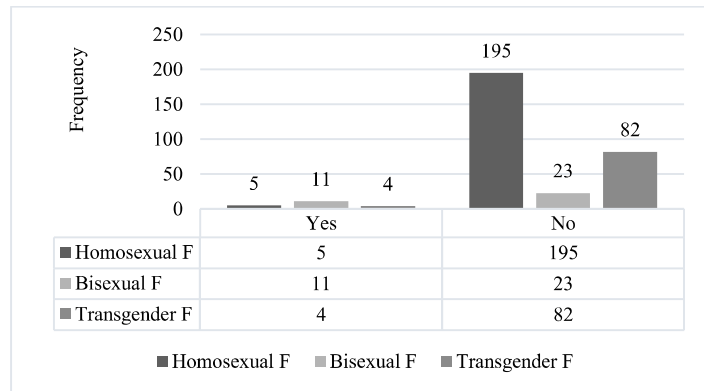## Table- 6: Society Allows To Continue With The Roles Performed By The Subjects Among HBT

	Yes	No
■ Homosexual F	5	195
▦ Bisexual F	11	23
▧ Transgender F	4	82

■ Homosexual F   ▦ Bisexual F   ▧ Transgender F

Table-6 shows that a maximum of "94%" or "300" subjects reported that no, society doesn't allow them to continue their gender roles and

rest "6%" or "20" subjects reported that yes, society allow them to manage their gender roles.

Homosexual (N=200): A maximum of "195" subjects reported that no, society doesn't allow them to continue their gender roles. Bisexual (N=34): A maximum of "23" subjects reported that no, society doesn't allow them to manage their gender roles and out of 86 transgenders a maximum of 82 subjects reported that no, society doesn't allow them to continue their present roles.

Therefore, it is observed that by an large, society has a negative attitude toward HBT to continue their present roles because gender roles are typically made for binary types of gender categories and thus a stereo type is formed which is accepted by society. However, HBT's gender/sexual identity is different from this stereo type.

Table -7: Motivation To Change Gender Identity Among HBT

	Felt Incongruent	Under Some Influence	Don't Want to Adhere to Preconceived Notions	Other
■ Homosexual F	147	3	50	5
▦ Bisexual F	10	2	17	5
▧ Transgender F	77	3		6

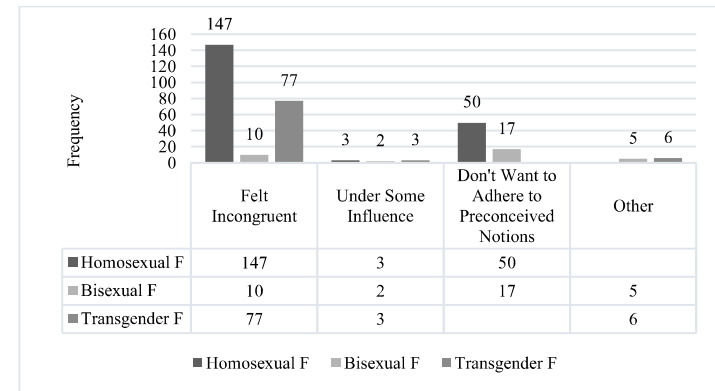■ Homosexual F   ▦ Bisexual F   ▧ Transgender F

Table -7 indicates that a maximum of "147" homosexuals felt incongruent with their gender/sexual identity followed by "50" subjects who reported that they didn't want to adhere to pre-conceived notions about gender/sexual identity, "3" subjects accepted that they were under some influence to change their gender/sexual identity, whereas 17 Bisexuals reported that they didn't want to adhere to pre-conceived notions about gender/sexual identity followed by "10" subjects who reported that they felt incongruent with their gender/sexual identity. "5" subjects reported "other" reason, and "2" subjects accepted that they were under some influence to change their gender/sexual identity.

Among 86 Transgenders a maximum of "77" subjects reported that they felt incongruent with their gender/sexual identity followed by "6" subjects who reported "other" reason, and "3" subjects accepted that they were under some influence to change their gender/sexual identity.

Therefore, in both homosexual and transgender categories most of the subjects reported that they felt incongruent with their gender/sexual identity. While most of the subjects from bisexual category reported that they didn't want to adhere to pre-conceived notions about gender/sexual identity. Only, a marginal frequency of subjects in each category accepted that they were under some influence to change their gender/sexual identity. Thus, the actual reason for changing gender/sexual identity is a discontentment from within and subjects introspect a lot before taking this decision as it may lead to their alienation from their family and society.

Table - 8: Regret To Change Gender/ Sexual Identity

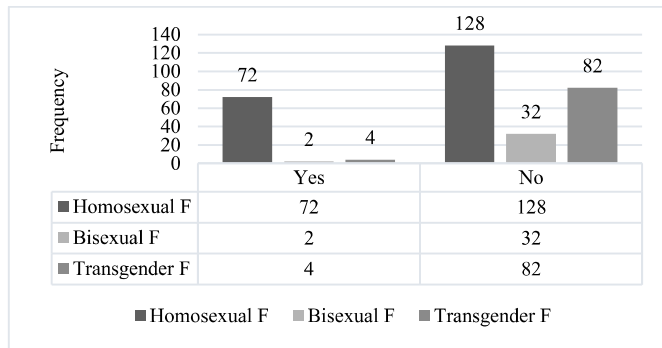|	Yes	No
■ Homosexual F	72	128
■ Bisexual F	2	32
■ Transgender F	4	82

■ Homosexual F ■ Bisexual F ■ Transgender F

Table-8 shows that majority 75.62% of TGPs do not regret for changing their gender identity, nearly one fourth of the respondents regret for changing their gender identity.

Bisexual (N=34): A maximum of "32" subjects reported that no, they don't have any regret of changing their gender/sexual identity and rest "2" subjects reported that yes, they regret changing their gender/sexual identity. Transgender (N=86): A maximum of "82" subjects reported that no, they don't have any regret of changing their gender/sexual identity and rest "4" subjects reported that yes, they regret changing their gender/sexual identity.

Therefore, most of the subjects in all categories didn't have any regret in changing their gender/sexual identity. This is because they were feeling incongruent with their identity and hence decided to change it deliberately. However, there were a large number of subjects in homosexual category and few subjects in bisexual and transgender category who reported regretting the decision to change their gender/sexual identity. The regret is mainly because there is immense pressure of society on LGBT community which alienate LGBT people and develop a fear of social rejection solely on the basis of gender/sexual identity.

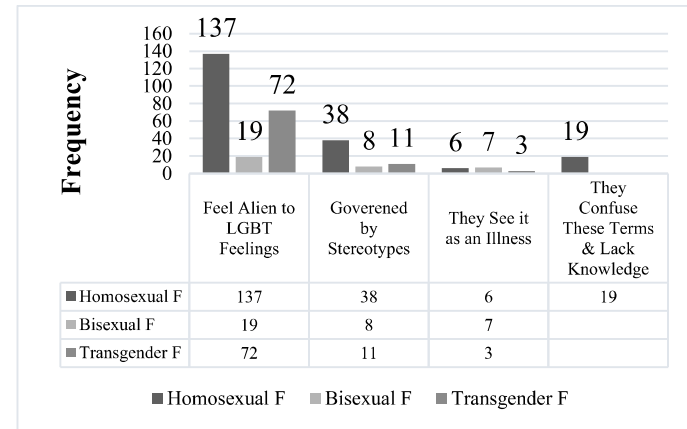**Table - 9: Reasons For Opposing Changed Gender Identity Among HBT**

	Feel Alien to LGBT Feelings	Govorened by Stereotypes	They See it as an Illness	They Confuse These Terms & Lack Knowledge
■ Homosexual F	137	38	6	19
■ Bisexual F	19	8	7	
■ Transgender F	72	11	3	

■ Homosexual F   ■ Bisexual F   ■ Transgender F

Table 9 shows that among 200 homosexuals, a maximum of "137" subjects reported that people oppose LGBT orientation because they feel alien to LGBT feelings followed by "38" subjects who believed that people oppose because they are governed by stereotypes, "19" subjects reported that people oppose because they do not know about the LGBT terms, and finally, "6" subjects reported that they oppose because they see LGBT orientation as an illness. Bisexual (N=34): A maximum of "19" subjects reported that people oppose LGBT orientation because they feel alien to LGBT feelings followed by "8" subjects who believed that people oppose because they are governed by stereotypes, and finally, "7" subjects reported that they oppose because they see LGBT orientation as an illness.

Transgender (N=86): A maximum of "72" subjects reported that people oppose LGBT orientation because they feel alien to LGBT feelings followed by "11" subjects who believed that people oppose because they are governed by stereotypes, and finally, "3" subjects reported that they oppose because they see LGBT orientation as an illness.

Therefore, in all the three categories maximum subjects reported that people oppose LGBT orientation because they feel alien to LGBT feelings. In homosexuals it was found that there is also a lack of knowledge among people about different categories of LGBT. In all the categories of LGBT it is believed that people also oppose LGBT orientation because they are governed by binary stereotypes which doesn't let them accept LGBT orientation. A small frequency 16 in all categories also reported that some people see HBT orientation as some kind of psychological illness and hence denounce HBT orientation.

Diagram 10.1 shows that a maximum of "139" subjects reported that yes, they can become a successful LGBT role model and rest "61" subjects reported that no.

Among bisexual (N=34, a maximum of "22" subjects reported that no, and rest "12" subjects reported that yes, they can be a successful role model.

Transgender (N=86): A maximum of "59" subjects reported that no, they cannot become a successful LGBT role model and rest "27" subjects reported that yes, they can be a successful role model.

Table - 10: Can You Be Successful LGBT Role -Model

	Yes	No
■ Homosexual F	139	61
■ Bisexual F	12	22
■ Transgender F	27	59
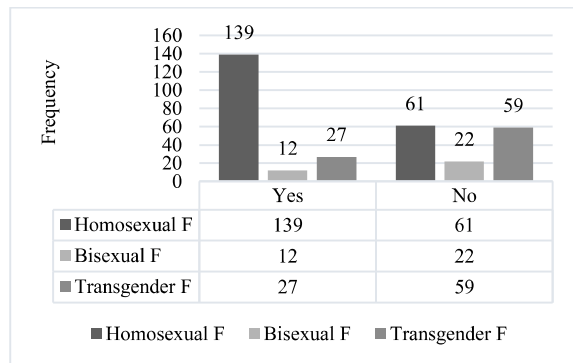
Therefore, in homosexuals majority of subjects said that yes, they can become a successful LGBT role model while in both bisexual and transgender community most of the subjects said that no, they cannot be a successful LGBT role model. There are many known and popular LGBT people in different national and international arenas who are a role model for LGBT community and following their footsteps many young members of LGBT community aspire to become a role model for the entire community. This aspiration is most popular among homosexuals as compared to other two categories.

Media plays a vital role in social construction of reality, it can represent the image of any gender as socially accepted or rejected, it can change people's perception about a gender, it can restrengthen stereotypes prevalent, it can influence peoples' conception about gender identities, and the expected role performance by genders. Thus, media is a powerful tool of social construction of gender identity formation among the TGPs. Women within advertisements are often displayed in a sexualized nature that exposes females as vulnerable defenceless figures Men within ads are often seen in stances that embrace power and status. Male advertisements conform to gender stereotypes and use body language to convey men as powerful, aggressive beings. (Jhally, 2009).

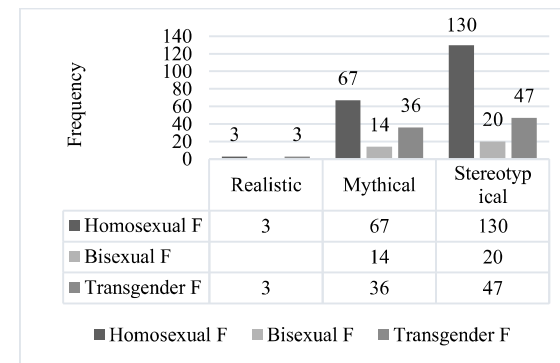**Table-11: Representation Of LGBT In Mass Media**

	Realistic	Mythical	Stereotypical
■ Homosexual F	3	67	130
■ Bisexual F		14	20
■ Transgender F	3	36	47

Diagram 11 indicates that, a maximum of "130" homosexuals that representation of LGBT in media is stereotypical followed by "67"

subjects who reported that representation of LGBT in media is mythical, and only, "3" subjects reported that representation of LGBT in media is realistic.

Bisexual (N=34): A maximum of "20" subjects reported that representation of LGBT in media is stereotypical and rest "14" subjects who reported that representation of LGBT in media is mythical.

Transgender (N=86): A maximum of "47" subjects reported that representation of LGBT in media is stereotypical followed by "36" subjects who reported that representation of LGBT in media is mythical, and only, "3" subjects reported that representation of LGBT in media is realistic.

Therefore, majority of respondents believed that the representation of LGBT in media is stereotypical which suggest it is governed by pre-conceived notions and a biased image which has been created through past media representation and thus, the image is reproduced perpetually. The second choice of subjects from all categories is the believe that representation of LGBT in media is mythical. This suggests that representation is far from reality and is fictitious. This fiction is created by stereotypical media representations over a long period of time. A small frequency of homosexuals and transgenders believe that representation of LGBT in media is realistic.

Table- 12: Society's Approval To HBT

	Give Acceptance to LGBT	To Let Them Live with Dignity	Both
Homosexual F		130	70
Bisexual F	2	13	19
Transgender F		5	81

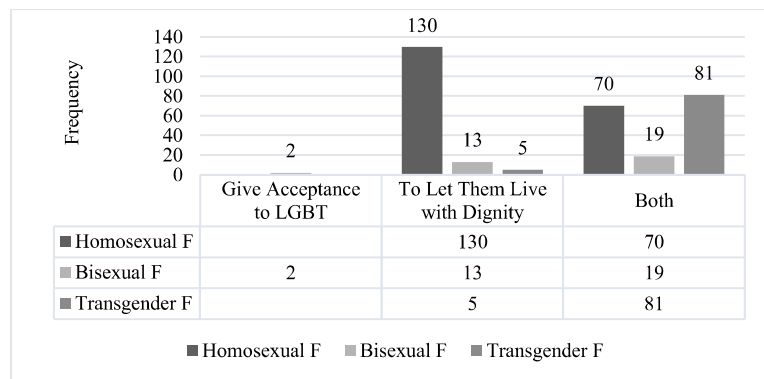■ Homosexual F   ■ Bisexual F   ■ Transgender F

Table12 indicates that among the homosexuals highest number130 reported that their expectation from society is to let LGBT people live with dignity, and "70" subjects said that their approval from society is both which means to let LGBT people live with dignity and also to give acceptance and recognition to LGBT.

Among the bisexuals, "13" subjects reported that their approval from society is to let LGBT people live with dignity, only, "0.62%" subjects reported that their approval from society is to give acceptance and recognition to LGBT, and maximum "19" subjects said that their approval from society are both which means to let LGBT people live with dignity and also to give acceptance and recognition to LGBT.

Transgender show that "81" subjects said that their approval from society is both which means to let LGBT people live with dignity and also to give acceptance and recognition to LGBT, while only "5" subjects reported that their approval from society is to let LGBT people live with dignity.

Therefore, maximum subjects expect from society to let LGBT community live with dignity while a large number of subjects reported that their approval from society are both which means to let LGBT people live with dignity and also to give acceptance and recognition to LGBT. Thus, LGBT community believes in equal treatment and equal opportunities for everyone irrespective of gender and sex.

Statistics

Chi-Square Analysis: (Significance level (α) = 0.05, Confidence level = 95%)

1. Type of LGBT (Sexual minority (Homosexual + Bisexual) and gender minority (Transgender)) and reared by single parent.
   H_0 = There is no relationship between type of LGBT and reared by single parent

   H_1= There is a significant relationship between type of LGBT and reared by single parent.

   $X_c^2 = \sum (Oi - Ei)^2 / Ei$

Where: c = Degrees of freedom Oi = Observed value(s) Ei=Expected value(s)

P. Value: **0.000176**

P<**0.05**

Table - 13: Observed And Expected Values Of Reared By Single Parent / Type Of LGBT

Observed Values			
Reared by single parent / Type of LGBT	Yes	No	Total
Homosexual + Bisexual	49	185	234
Transgender	3	83	86
Total	52	268	320
Expected Values			
Reared by single parent / Type of LGBT	Yes	No	Total
Homosexual + Bisexual	38.025	195.975	234
Transgender	13.975	72.025	86
Total	52	268	320

Therefore, null hypothesis (H_0) is rejected since P value is smaller than 0.05 and hence, we will accept the alternate hypotheses (H_1) that there is a significant relationship between type of LGBT and reared by single parent.

2. Type of LGBT (Homosexual and Bisexual (sexual minorities)) and reared by single parent.

   H_0 = There is no relationship between type of LGBT and reared by single parent

   H_1= There is a significant relationship between type of LGBT and reared by single parent.

Table 14: Observed And Expected Values Of Reared By Single Parent / Type Of LGBT

Observed Values			Expected Values		
Reared by single parent / Type of LGBT	Yes	No	Total	Yes	No	Total
				Yes	No	Total
Homosexual	35	165	200	41.8803419	158-1196581	200
Bisexual	14	20	34	7.11965812	26.8803418	24
Total	49	185	234	49	185	234

$X_c^2=\sum(Oi-Ei)^2/Ei$

Where: c=Degrees of freedom Oi=Observed value(s) Ei=Expected value(s)

P. Value: **0.001708**, P<**0.05**

Therefore, null hypothesis (H_0) is rejected since P value is smaller than 0.05 and hence, we will accept the alternate hypotheses (H_1) that there is a significant relationship between type of LGBT and reared by single parent.

3. Type of LGBT (entire sample) and people's opinion matters.

   H_0 = There is no relationship between type of LGBT and people's opinion matters.

   H_1= There is a relationship between type of LGBT and people's opinion matters.

Table -15: Do People's Opinion Matter / Type Of LGBT

Observed Values				Expected Values		
Do people's opinion matter / Type of LGBT	Yes	No	Total	Yes	No	Total
Homosexual	14	186	200	24.375	175.625	200
Bisexual	7	27	34	4.14375	29.85625	34
Transgender	18	68	86	10.48125	75.51875	86
Total	39	281	320	39	281	320

$X_c{}^2 = \sum(Oi - Ei)^2/Ei$

Where: c = Degrees of freedom Oi = Observed value(s) Ei = Expected value(s)

P. Value: **0.001223, P<0.05**

Therefore, null hypotheses (H_0) is rejected since P value is smaller than 0.05 and hence, we will accept the alternate hypotheses (H_1) that there is a significant relationship between type of LGBT and people's opinion matters.

4. Type of LGBT (Homosexual and Bisexual (sexual minorities)) and regret changing gender/sexual identity.

   H_0 = There is no relationship between type of LGBT and regret changing gender/sexual identity.

   H_1= There is a significant relationship between type of LGBT and regret changing gender/sexual identity.

Table -14: Regret For Changing Gender Identity Among Type Of LGBT

Observed Values				Expected Values		
Regret changing gender ID / Type of LGBT	Yes	No	Total	Yes	No	Total
Homosexual	72	128	200	63.2478632	136.7521368	200
Bisexual	2	32	34	10.7521368	23.24786325	34
Total	74	160	234	74	160	234

$X_c{}^2 = \sum(Oi - Ei)^2/Ei$

Where: c=Degrees of freedom Oi=Observed value(s) Ei=Expected value(s)

P. Value: **0.00048**
P<**0.05**

Therefore, null hypotheses (H_0) is rejected since P value is smaller than 0.05 and hence, we will accept the alternate hypotheses (H_1) that there is a significant relationship between type of LGBT and regret changing gender/sexual identity.

5. Type of LGBT (Homosexual and Bisexual) and successful LGBT role model.

   H_0 = There is no relationship between type of LGBT and successful LGBT role model.

   H_1= There is a significant relationship between type of LGBT and successful LGBT role model.

Conclusion

Information from various aspects related to social construction and identity formation such as category of LGBT, reared by single parent, gender surrounded most of the times, first realization of changed gender/sexual identity, duration between realization and disclosure of gender/sexual identity, to whom disclosed for the first time, feeling while disclosing gender/sexual identity, reaction of parents and relatives, trigger for changing gender/sexual identity, representation of LGBT in media, expectation from society, etc. were recorded from LGBT community.

With respect to category of LGBT responses were recorded from four categories. Out of these four Lesbian and Gay represents Homosexual category while other categories are Bisexual and Transgender respectively. A maximum of "50%" or "162" subjects were gay followed by "27%" or "86" transgender, "12%" or "38" lesbians and "11%" or "34" bisexual.

Therefore, maximum subjects belonged to homosexual category with "162+38 (Gay + Lesbian) =200" followed by transgender and bisexual categories. More than half of the LGBT sample is therefore a representative of homosexuals. Talking in sense of gender and sexuality categories, both homosexual and bisexual are sexuality related categories while transgender is a gender related minority. And thus "234" subjects were having a different sexual identity while "86" subjects were having a different gender identity.

On the question of reared by single parent a maximum of "84%" or "268" subjects said no they were not reared by single parent while only "16%" or "52" subjects said yes, they were reared by single parent.

The question was asked to assess the impact of uni-parent childhood on the developmental stages of a child where his gender identity and sexuality are shaped. The presence of both the parents is required as the child associate different attributes of his life to the different parent. He assigns different role model in different parent as per the socialization of the society. The absence of one parent might make some kind of void in a child's life which may affect his developmental phase. However, since, most of the subjects were not reared by single parents but still they chose to live a life in a more non-stereotypical way being a part of LGBT community, there is no association found between gender/sexual identity and single-parent childhood.

With respect to the importance of people's opinion about the gender/sexual identity of subjects, a maximum of "88%" or "281" subjects reported that people's opinion does not matter for them and "12%" or "39" subjects reported that yes people opinion does matter. This is mainly because they know that most of the people disapprove their gender/sexual identity and think of it as an abnormality and thus they don't seem to acknowledge their opinion. However, the entire community vouch for societal acceptance and equal treatment which means somewhere deep down the feeling of legitimacy in the eyes of masses is a part of every LGBT individual.

With respect to the trigger for changing gender/sexual identity, a maximum of "73%" reported that they felt incongruent with their gender/sexual identity and hence compelled to change it, followed by "21%" subjects who reported that they didn't want to adhere to pre-conceived notions about gender/sexual identity. "3%" subjects reported "other" reason, and "2.5%" subjects accepted that they were under some influence to change their gender/sexual identity.

In both homosexual and transgender category most of the subjects reported that they felt incongruent with their gender/sexual identity.

While most of the subjects from bisexual category reported that they didn't want to adhere to pre-conceived notions about gender/sexual identity. Only, a marginal frequency of subjects in each category accepted that they were under some influence to change their gender/sexual identity. Thus, the actual reason for changing gender/sexual identity is a discontentment from within and subjects introspect a lot before taking this decision as it may lead to their alienation from their family and society.

With respect to whether members of LGBT regret changing their gender/sexual identity, a maximum of "76%" subjects reported that no, they don't have any regret of changing their gender/sexual identity and rest "24%" subjects reported that yes, they regret changing their gender/sexual identity. Therefore, most of the subjects in all categories didn't had any regret in changing their gender/sexual identity. This is because they were feeling incongruent with their identity and hence decided to change willingly. However, there were a large number of subjects in homosexual category and few subjects in bisexual and transgender category who reported regretting the decision to change their gender/sexual identity. The regret is mainly because there is immense pressure of society on LGBT community which alienate LGBT people and develop a fear of social rejection solely on the basis of gender/sexual identity.

With respect to representation of LGBT in media, responses were recorded from three categories. A maximum of "62%" or "197" subjects reported that representation of LGBT in media is stereotypical followed by "37%" subjects who reported that representation of LGBT in media is mythical, and only "2%" subjects reported that representation of LGBT in media is realistic.

Maximum subjects from each category believed that the representation of LGBT in media is stereotypical which suggest it is governed by pre-conceived notions and a biased image which has been created through past media representation and thus, the image is rebranded perpetually. The second choice of subjects from all categories is the believe that representation of LGBT in media is

mythical. This suggests that representation is far from reality and is fictitious. This fiction is created by stereotypical media representations over a long period of time. A small frequency of homosexuals and transgenders believe that representation of LGBT in media is realistic.

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Sociological Interface Amongst Distress, Knowledge and Society

Jyoti Sidana

Abstract: *Power/Knowledge- One of the important sociological constructions given by French Philosopher Michel Foucault- in author's view can be evaluated when 'Sociology of Distress' in India is constructed. Foucault describes knowledge in context of power relations and information seeking. In a simple manner without knowledge, power cannot be exercised and in producing knowledge, claim for power becomes important. French Philosopher Foucault insists that power "is everywhere, not because it embraces everything but because it comes from everywhere". He acknowledges there is no power that is exercised without a series of aims that it results from the choice or decision of an individual subject. According to Foucault's understanding, power is based on knowledge and makes use of knowledge; on the other hand, power reproduces knowledge by shaping it in accordance with its anonymous intentions. Power creates and recreates its own fields of exercise through knowledge. If we endorse these views of Foucault then 'Sociology of Distress' everywhere appears that branch of knowledge in which social pathologies like deviance, depression, work life imbalances and phenomenon of suicide etc occur as for products of knowledge/power, at the same time knowledge/power interface with social pathologies gives rise to 'risk society'- a concept constructed by Ulrich Beck. This*