

## ***The Trap Of Patriarchy: Gender (In) Sensitivity among Protesters against sexual violence and among Queer Men (Transgender Women)***

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**“I am a man”, “I have the right to read aloud women and other genders of the society”, “I have the avowal to make use of women and other genders of the society”, “I have the articulation to control women and other genders of the society”, “I have the pronouncement to institute my supremacy, to ascertain male weight, to set up patriarchy”...!! And it’s all about Patriarchy...!!!**

That’s the emblematic exterior of psyche of men, the civilized empire and even women. Men have always accomplished the most elevated mark. They have always been carded as more gainful than women and other genders in South and South East Asian province especially in India. Here Patriarchy exists irrespective of class, race, ethnicity, sexuality, age and religion. Inaugurating “Gender Equality” is a far away model (or imagination) in India. Because Women and other Genders are themselves advocates of male governance, accomplishing “Gender Equality” is not thinkable without changing the lives of Men, Women and other Genders. Now, changing lives doesn’t mean that abruptly women or other genders will suddenly gain all the superior positions of the society. “Gender Fairness” is such a state where every gender will have the identical amount of control, authority and governance in the society. “Gender Equality” is such an alignment that says that every gender have equivalent standards and should be accorded equal treatment.

“Gender Equality” is simultaneously important to understand of types of Genders. The fact is, Gender has nothing to do with social morals or boundaries or conventional religious thoughts. The gender of a subject should be determined and based upon the choices and preferences of that entity. We find people often frown their eyebrows when the term ‘Gender’ is uttered. Often coming across the term ‘Gender’, we never think back about its actual meaning. Various references trace diverse meanings about this term. According to Oxford Dictionary, **“Gender is a range of physical, mental and behavioral characteristics penetrating to, and differentiating masculinity and femininity.”** WHO refers Gender as **“the socially constructed roles, behaviors, activities, and attributes that a given society consider appropriate for men and women.”** World Bank defines the term as **“the socially constructed difference between men and women, as distinct from ‘sex’, which refers to their biological differences.”** While referring as male and female we categorize through sex, but masculine and feminine are very gender categories.

In all the explanations it is clear that gender has always been gratified on the basis of the variances between Men and women or Male or Female i.e. Gender is the biological diversities. We always categorize gender as Men and Women. But the veracity is very much variant. As soon as a child is born we find the family and society starts the process of gendering. New born boys are getting wrapped in blue towels and girls in pink towels, another show where color is postulating gender as Male and Female. WE do not consider the state of being a Lesbian, a Gay, a Transgender, a Bi-Sexual, an Asexual, or an Inter-sex as variations of Gender. We tag these as mental hitches or some kind of disease. Who are these WE? WE are the ones who might be clubbed under the typical two genders i.e. Male & Female. Gender is not only Male & Female but beyond that and unquestionably can be anything that an individual feels like and prefers.

Again, Understanding of forms of Genders is linked to “Gender Sensitization”. Gender Sensitization means to make aware of ‘Gender’ in the original sense of the term, by identifying the problems arising from gender

inequality and discrimination. Gender Sensitization is an exhaustive thoroughness of every gender and appreciating the actuality that one's gender depends upon that person's comfort zone and preferences.

Civilian Welfare Foundation, a non-profit organization has conducted a pivotal survey in an around Kolkata with an undertaking to know the depth of the problem relating to gender sensitization issue in the context of our society. There are two components of this study:

Firstly, the organization aimed to visit numerous rallies and protest movements against violence on women initiated by people from different economic, cultural, social, political background and even from various sections of the society and conducted a survey.

Secondly, the organization stopover the shelter homes of Transgender Women to discover what do they think about their current position in the society and what they desire for in terms of relationships and acceptance.

We prepared various brain-teasing questionnaires, relating to gender sensitization and their take on feminism.

The resultant of this initiative of ours was shocking and unexpected. Lack of proper education, open ended protests, prejudicial protestors, political backing to the protests, poor implication of planning and a failure in spreading awareness relating to gender sensitization and gender equality were pointed to be the major drawbacks and loopholes in our society.

## **Methodology**

The Survey was conducted into two parts in Kolkata only.

Firstly, we went to different rallies, demonstrations and protests against sexual violence and had survey sessions with the protesters irrespective of age, class or any other stereotyping.

Secondly, we went to different shelter homes/work places of Transgender Women and had survey sessions with them.

The total no of respondents were 143 (108 protesters + 35 Transgender Women). Percentage was calculated with respect to the negative, positive or neutral answers for each question. Only those questions which could be taken as a source for calculations were used for percentage calculations.

## **Objectives of the study**

The intention behind this research is simple and clear.

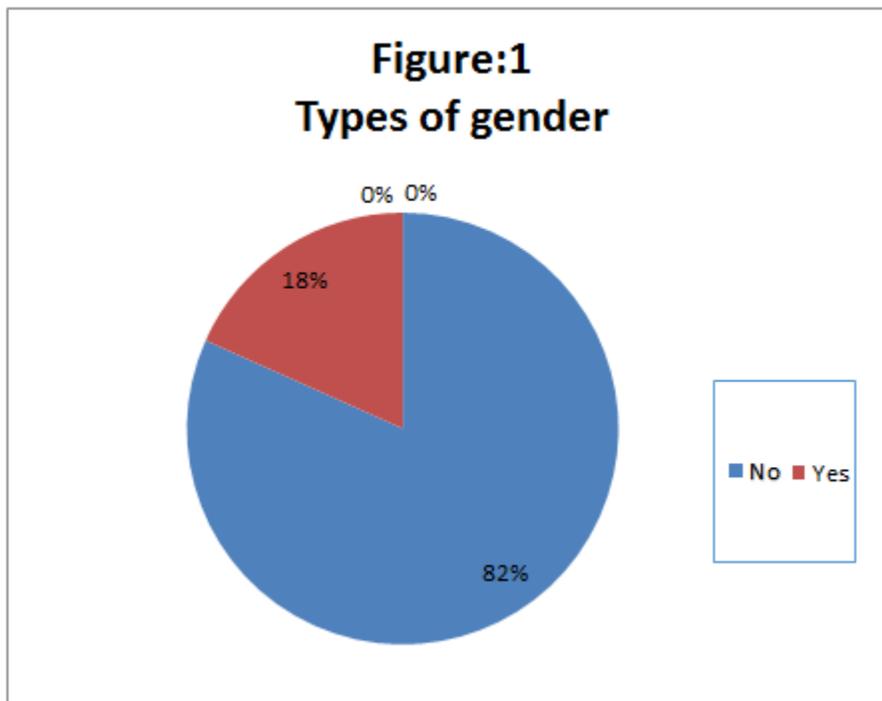
Firstly, through the study with the protesters of violence on women, we deemed that it is indispensable to explore whether the populace who are at the forefront of various activities and remonstrating rallies against violence on women, are knowledgeable enough to continue the movements; whether they are gender sensitized or not. This doesn't signify that we wanted to confront anybody's awareness or understanding. But, if the leaders and partakers of the protest rallies are not possessed with adequate thoughtfulness of what they are protesting against, then the entire movement can be misplaced. It might lose its weight in the society. So the main agenda behind the first part of the study was to understand the thought processes of the remonstrators.

Secondly, through the study with Transgender Women, we wanted to search for their indulgence about the rage against violence on women. Transgender Women are themselves very much vulnerable of violence just

as women. Consequently, they are also an important branch of the whole movement against violence on women. And we wanted to explore their views on Patriarchy and the norms of heterosexual relationships.

## **Results**

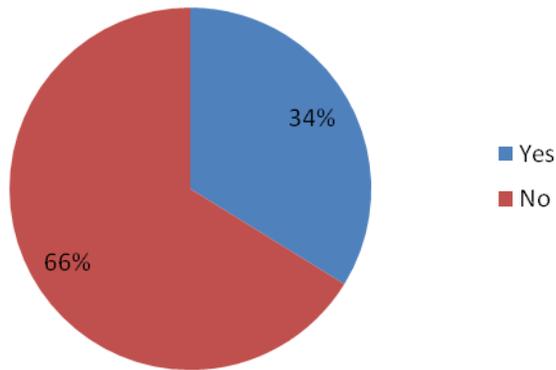
### **STUDY WITH PROTESTERS AGAINST SEXUAL VIOLENCE**



*Figure-1:* The first question to the protesters was **“Do you think there are genders beyond male and female?”**

82% of the protesters replied that there is no other gender rather than male and female. Only 18% of the protesters countered with four or more than four types of Genders.

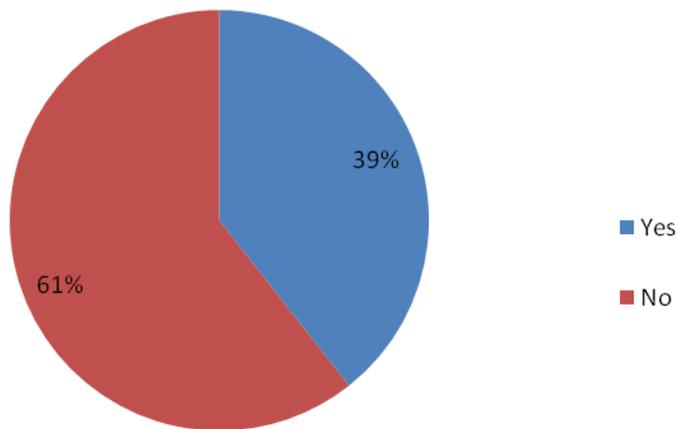
**Figure:2**  
**Perception of Gender Sensitization**



*Figure-2:* The second question for the survey was **“Do you think Gender sensitization is important when we are speaking against violence on women?”**

About 34% of the protesters said that Gender Sensitization is important when it comes to protesting against violence on women. The rest 66% were not aware of the term Gender Sensitization.

**Figure:3**  
**Banning of porn sites**

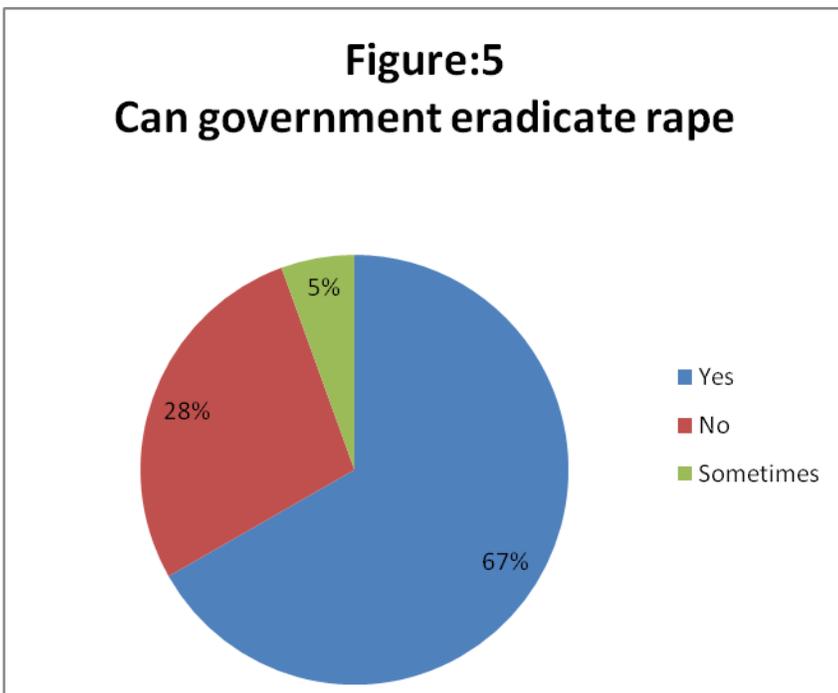


*Figure-3:* Third asking for the remonstrators was **“Do you think banning Porn-Sites/Vulgar contents reduces rapes and sexual harassments?”**

61% of the protesters said that the porn sites are not to be blamed for rapes and stalking and should not be expelled. 39% of them said that porn sites are to be accounted for increasing rapes and should be barred.

*Figure-4:* For the remonstrators the next asking was **“Do you think girls themselves are responsible for the rapes/ sexual harassments/eve-teasing? Is there no fault of them at all? What are the reasons?”**

69% of the protesters said that girls are not responsible for rapes or any kind of sexual attacks. 18% of them believe that girls are accountable for sexual attacks on them. There are 13% of the protesters said that sometimes girls are liable for the rapes and stalking.



*Figure-5:* The next query from the protesters was **“Whether the Government can eradicate rapes or sexual harassments on women? What are the ways?”**

67% of the remonstrators said that Government can wipe out rapes and sexual harassments. 28% said that Government cannot lessen rapes. 5% said, sometimes government can eradicate rape by different means and ways.

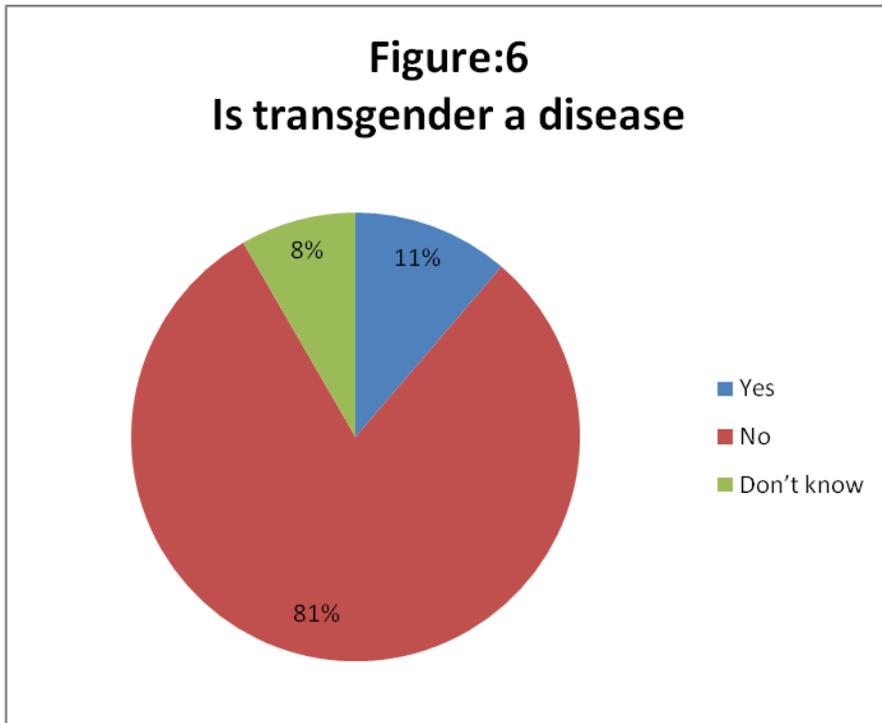


Figure-6: The next question was “Do you think being a transgender is disease?”

11% of the remonstrators said, transgenderism is a disease. 81% of the protesters argued against that and the rest 8% replied that they do not know whether transgenderism is a sickness or not.

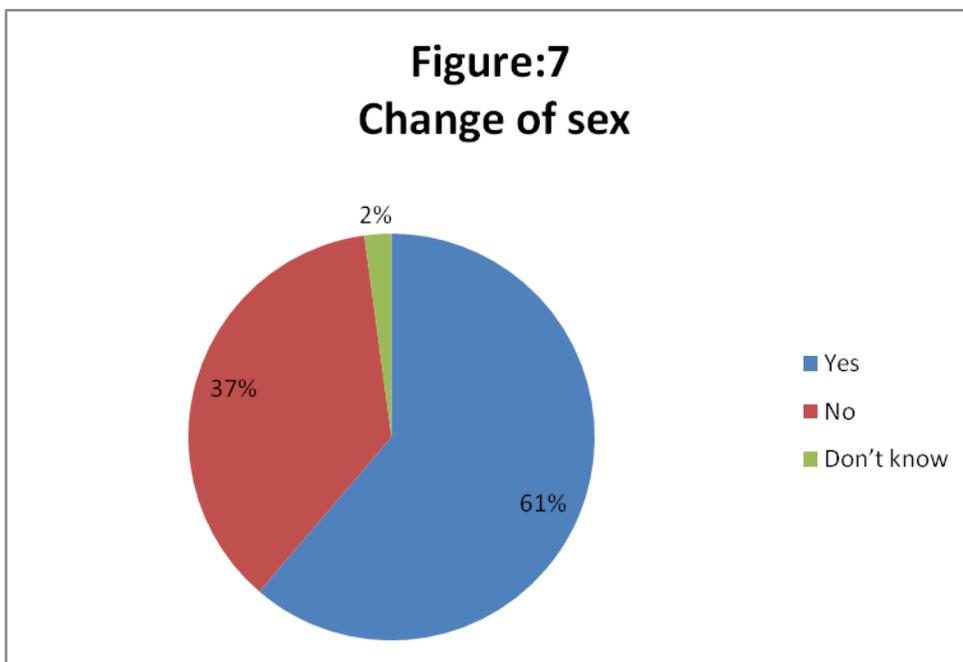


Figure-7: The next asking to the objectors was, **“Do you think an individual has the right to change his or her sex?”**

37% of the remonstrators said, individuals have no right to transform their sex. 61% of the respondents said, individuals have the right to change their sex. 2% of them said they don't know whether individuals have the right to change their sex or not.

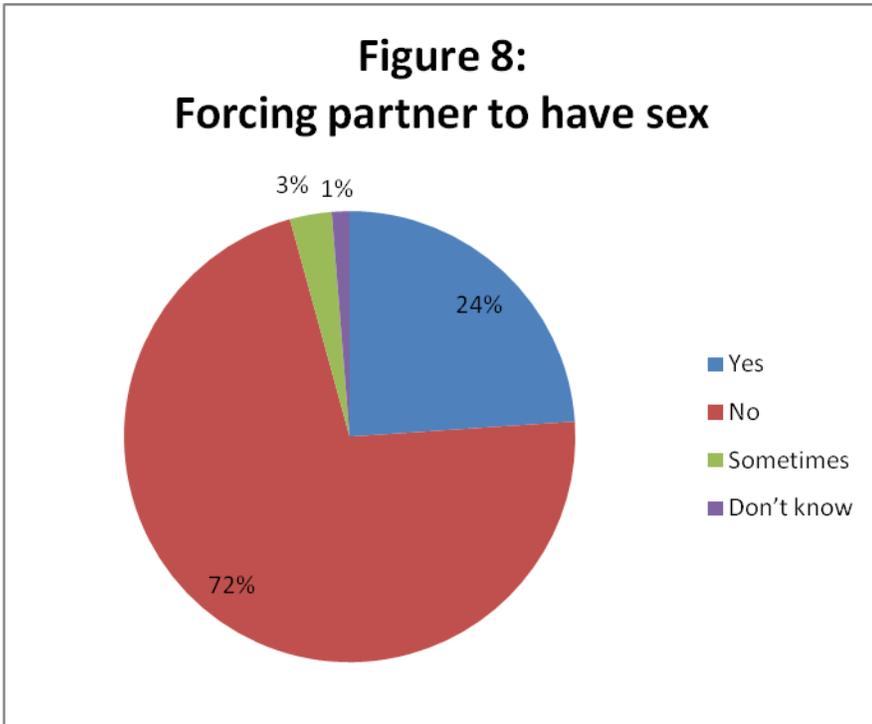


Figure-8: Next, the protesters were questioned **“Don't you think you have the right to push your partner to have sex?”**

72% said, individuals don't have the say to force their partners for sex. 24% of them replied individuals have the right to force their partners for sex. 1% of the respondents said, they don't know about it and 3% replied, sometimes it is OK for individuals to force their partners for sex.

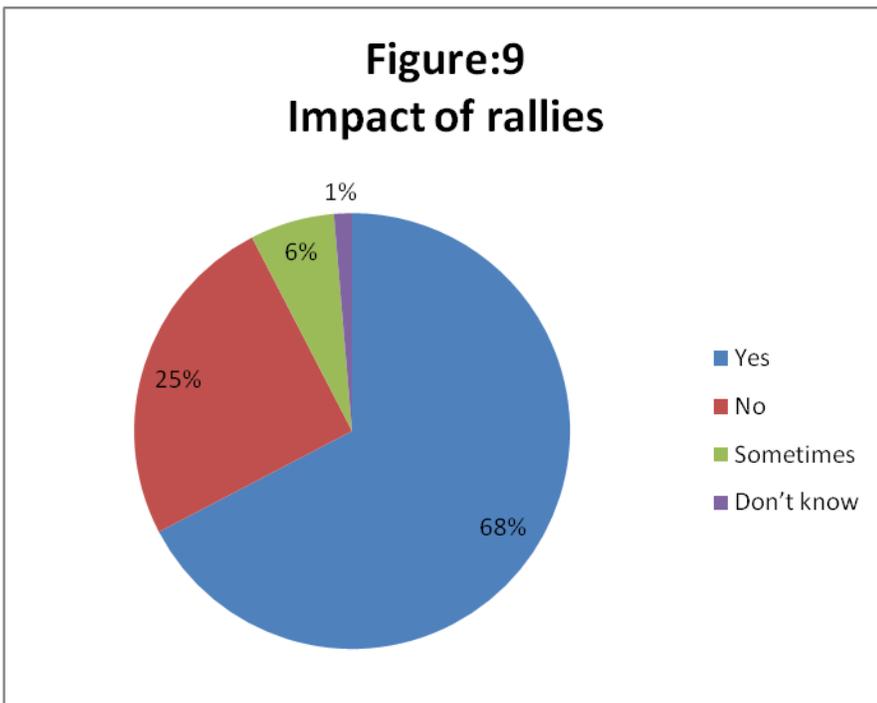


Figure-9: The next question for the remonstrators was “Do you think various kinds of protesting rallies can change anything?”

68% of the objectors said, protest marches and rallies have an impact on reducing rape cases. 25% supposed that remonstrating rallies do not have any impact in lessening rape cases. 6% of the objectors express replied, rallies sometimes can lessen rape cases. 1% of the protesters retorted - “don’t Know’.

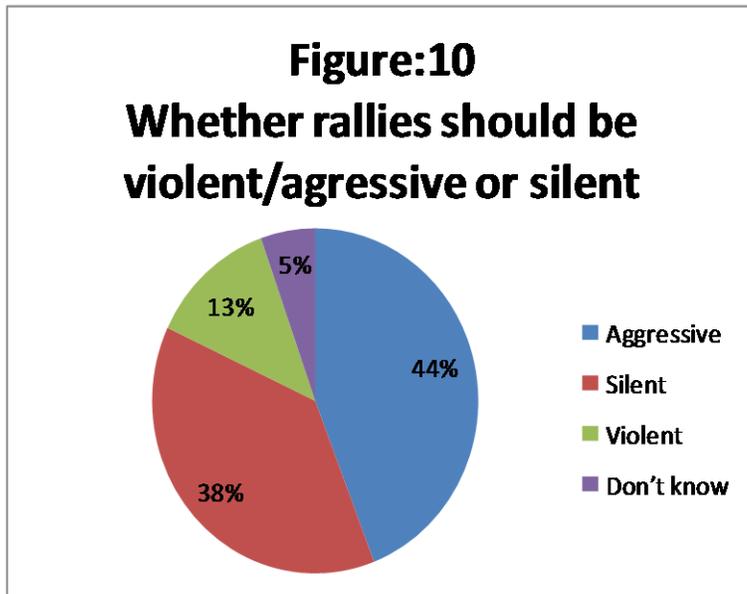


Figure-10: The next asking to the objectors was “What should be the mode of protest rallies—silent/violent or aggressive?”

5% of the remonstrators said, they do not have an idea what should be the approach of a protest rally; however 44%, 38% and 13% feels that the rallies should be aggressive, silent and violent respectively.

**STUDY WITH TRANSGENDER WOMEN**

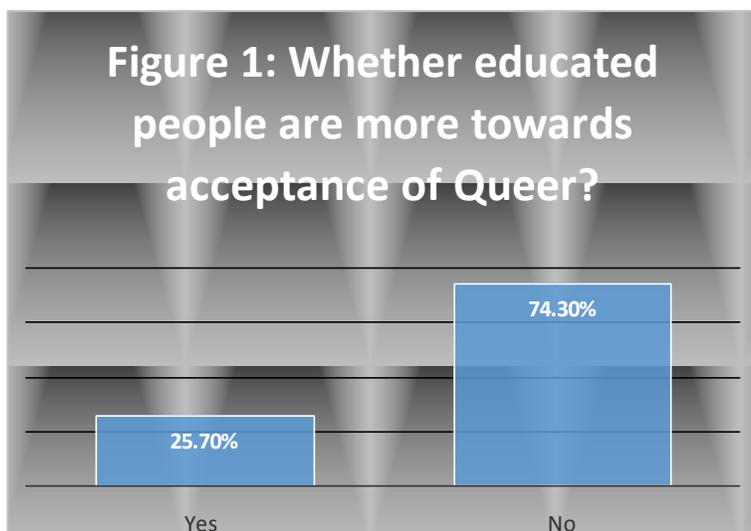


Figure 1: The first question to the Transgender Women was “Do you think educated people are more towards acceptance of Queer than those who are non-educated?”

Around 25% of the Transgender Women gave a rejoinder that educated people don't except their queerness, whereas around 74% of them replied, non-educated population are more towards acceptance of their queerness.

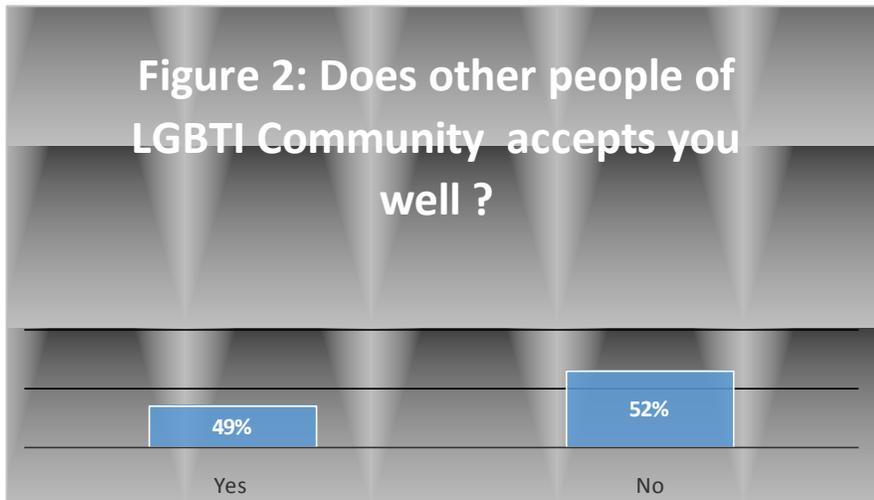


Figure 2: The next question for the Transgender Women was **“Do you think that those who identify themselves as LGBTI people are more accepting of your queerness? Or there is homophobia among them also?”**

49% of the Transgender Women felt that there is non-acceptance of their queerness even within the LGBT (Lesbians, gay, bi-sexual, transgender) community. On the other hand, 52% retorted, their queerness is much acceptable among LGBT community.

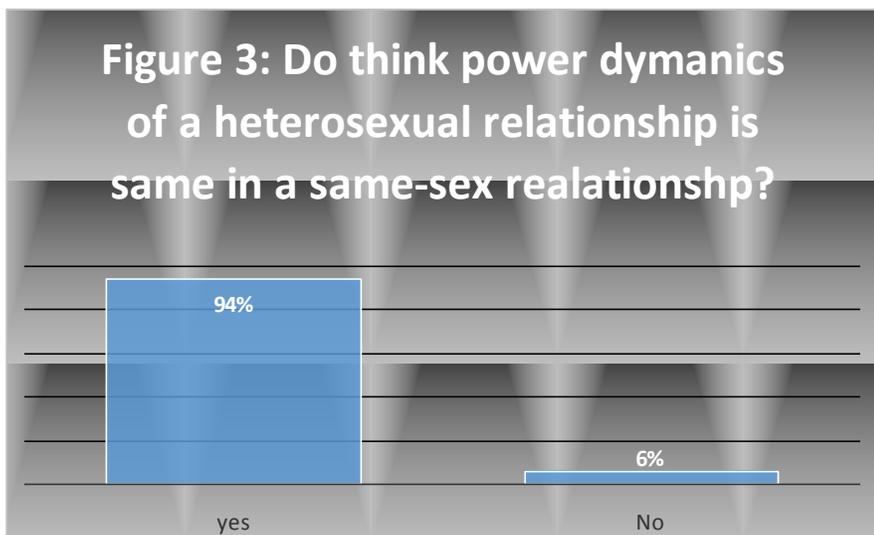
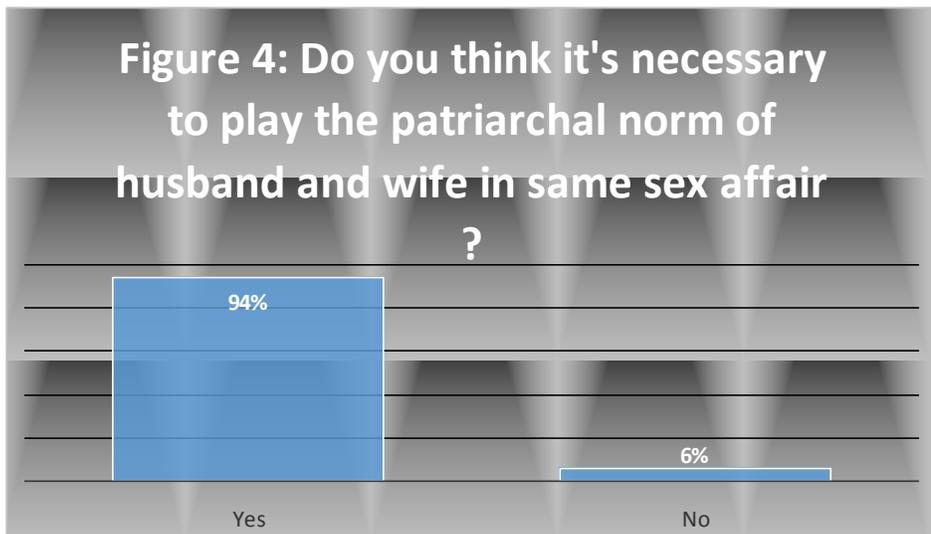


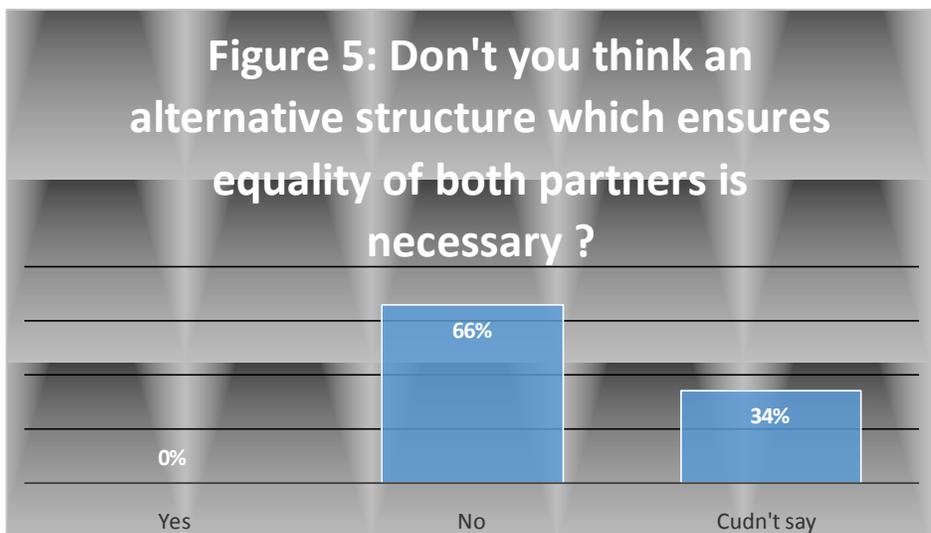
Figure 3: The next throw for the Transgender Women was **“Do you think that the power dynamics of a heterosexual relationship works exactly the same in a same-sex relationship?”**

94% of the respondents replied back with a big YES. Only 6% felt, the power dynamics are different in a same-sex relationship with that of a heterosexual relationship.



*Figure 4:* The next catch for the Transgender Women was **“Do you think in a same-sex relationship, one plays the role of a husband and the other plays the role of wife?”**

94% of the respondents were of the outlook that like a heterosexual relationship, in a same-sex relationship also, one is a husband and the other is the wife. Only 6% were at the argumentum side.



*Figure 5:* This fling to the Transgender Women was as **“Can you think of an alternative structure which ensures equality of both the partners?”**

There were 0% respondents who said it is possible to put up a constitution alternative to Patriarchal customs where equality of both the partners can be assured. 34% of the respondents couldn't say anything in response to the question, while, around 66% respondents supported the idea of configuring such a makeup of a relationship where evenhandedness of both the partners exist.

## ***Discussion***

The wholesome upshot of the study is quite inconceivable. The questioning sessions with the gripe makers against violence on women reflects that, they are not comprehensible about their understanding of genders—they are not gender sensitized. It was not at all estimated that the protesters themselves hold scarce facts about the current circumstances in terms of social positions of different genders. Forget this; the majority of the protesters cannot assume of genders beyond male and female which is a mere shock. Possession of insufficient discerning among the rally against violence on women contributors can lead to a state where the main agenda of protest rallies might be misled. The whole movement might go to an entirely different direction. There were even categories of protesters; some were objecting to rape; some were protesting against Patriarchy and so and so forth. All of these categories of population must come together and right knowledge and understanding can be shared through a common platform. Also, through this implementation, new understanding and sensitization about gender might come up and can be shared among everybody.

The question answer sessions with Transgender Women mirrors that, they are firm believers of patriarchal norms. We had no notion about how they are going to encounter our questions. It was apparent from their talks that they consider that any same-sex relationship pursues the exact model of a heterosexual relationship, where the manly person is the husband and the womanly one is the wife. The masculine personality can command the feminine character and that is very normal. The section of Transgender Women is very much deprived of the understanding of the current setting of the society where patriarchy has become the ultimate ideology. They should be made alert about the negativity of patriarchy and should be included in the mainstream movement against violence on women.

## **STUDY WITH PROTESTERS AGAINST SEXUAL VIOLENCE**

*Figure-1:* The first question to the protesters was **“Do you think there are genders beyond male and female?”**

82% of the protesters retorted with a big NO. Only 18% of the objectors countered with four or more than four brands of Genders.

The most frequent response among 82% of the remonstrators to this question was two, - him and her. The acquaintance about Lesbian, Gay, Bi-sexual, Transgender and Inter-Sex being a part of the sorting of genders were restricted only to 18% of the total number of trials. From infancy we have always learnt that there are only two types of sexual individuality: Male & Female. The case is enormously diverse in reality. Proper edification and wakefulness concerning categories of genders is straight away required. Genders apart from male and female are measured to be out of the race contestants and are not even taken into reflection. In the 1<sup>st</sup> question itself the conjecture of gender fairness meets a set back. The model of gender sameness only pertains to male and female in our empire.

*Figure-2:* The second question for the survey was **“Do you think Gender sensitization is important when we are speaking against violence on women?”**

There are only about 34% of the remonstrators who were pro to the term Gender Sensitization and replied that being gender sensitized is absolutely needed to lead protests against violence on women, whereas the rest 66% of the respondents were oblivious concerning the connotation of Gender Sensitization.

The tenure Gender Sensitization is not identifiable at all even amid the throng who are dissenting against Violence on Women, not good enough indeed. A colossal digit of objectors themselves is not bared to Gender Sensitization. So how they are going to institute their so called strains without fitting awareness about what they are remonstrating against. Consequently, this expression has only been cramped to vocabulary and there has been a massive lack in scattering wakefulness about an alarm like Gender Sensitization to the fundamental level.

*Figure-3:* The third throw for the protesters was **“Do you think banning Porn-Sites/Vulgar contents reduces rapes and social harassments?”**

61% of the objectors felt that the porn sites are not to be blamed for rapes and communal stalking and should not be expelled. But, 39% of the total rejoinders said, porn sites are very much in charge for the mounting tally of rape and should be disqualified.

The bulk took withstand for the actuality that prohibition of porn sites has no relation with the sexual wrong on women. Between 39% ‘against porn sites’ remonstrators, few supposed, porn sites show men ‘beautiful’ girls having sex or flaunting and boosting their primary and secondary sex organs. Those ‘porn enjoying’ men are not been able to have sex with those girls resulting into them going and raping girls they tangibly come across. This is ever since those men crave to thrill their sexual orgasm which took nativity from watching porn. Few samples were introvert in the queries linking porn and sexual filling due to the religious and communal skeleton in their psyche.

Amid 69% of the objectors who were in favor of not barring porn sites, few believed, a mammoth numeral of women populace are also uncovered to porn and take pleasure in, just as men. Those women also have sexual push likewise men. They also by stand striking and eye-catching men having sex. They are also not been able to have sex with those handsome and ‘sexy’ men. But those ‘porn enjoying’ women don’t rape random men they perceptibly come crossways. They hoisted the question that is it because we don’t deem a man to be raped by a woman??

*Figure-4:* For the ‘rally walkers’ the fourth fling was **“Do you think girls themselves are responsible for the rapes/ sexual harassments/eve-teasing? Is there no fault of them at all? What are the reasons?”**

The larger branch of the objectors i.e. 69% retorted that girls are unquestionably not guilty for rapes or any kind of sexual attacks. 18% of the ‘voice raisers’ against violence on women believed, girls and their behaviors are themselves the reasons for the sexual attacks and sexual harassments on them. Again, 13% of the protesters considered that ‘occasionally’ girls are liable for the rapes and stalking—terrible certainly.

The 69% of the protestors commended the assurance that it’s the on-going fixed conventional and backward norm of patriarchy which is exceedingly responsible for sexual exploitations of vulnerable lasses. Miss-match and maltreatment of supremacy by the mannish fragment of our evolution is also detained guilty for sexual annoyances on women. Be it a workplace or a bed space no where and no one has the weight and an upper hand on others and no one should act out of prejudice and against the wish of others. Majority of the samples were firm believers of the fact that the act of sexual exploitations on girls is an act of misogyny and a girl is never responsible for rape.

18% of the ‘tone raisers’ in opposition to offense on women belonged to a rank which alleged that girls put on such breed of wear which over-exposes the ‘secret lady parts’ and they operate in such a ‘seducing’ loom that stirs the ‘wicked animal’ rage of man and inflames them to rape women. They basically doomed that rape is due to the swing in dressing sense of women from convention to rejuvenation and modernization. And above all, these 18% of the sample were complainers and are protesting on behalf of the individuality of women in

society. 13% of the samples were timid in this focus and according to them it was too sensitive to talk about it. Yet, they were also determined by the fact that girls are accountable for rape but partially.

*Figure-5:* The fifth answer we wanted to know from the objectors was **“Whether the Government can eradicate rapes or sexual harassments on women? What are the ways?”**

The respondents that consent in favor of the notion that Government can restrict rapes and sexual attacks on women embraced around 67% of the total and the other respondent that is 28% said that government cannot wipe out the proportion of rape in any way. The rest of the respondents constituting about 5% gave a rejoinder that sometimes government can eradicate rape by different means and ways.

67% of the rejoinders were the rigid advocators of the verity that Government can actually stamp out rape by launching sterner commandments. They want the Government to come in contact with the movements where they can kick off the process of eradicating rape. In terms of sexual harassment of women in workplace, supreme court came out with a verdict of Vishaka vs State Of Rajasthan where every employer is required to provide for effective complaints procedures and remedies including awarding of compensation to women victims, likewise government can connect with the local mass well and can spread awareness relating to gender sensitization and gender equalities.

The opposite opinion believers were of the attitude that edification and comprehension should come from within. Despite the popular belief to the contrary, the fact remains that women in India are as unsafe inside their homes as they are out on the streets, it not more. An in-depth study of the records of crimes committed against women as recorded by the National Crime Records Bureau would clarify in this regard.

It is shocking to know that 98% of the rapes (i.e. 24,470 out of a total of 24,923 rapes) in India are committed either by members of the family, relatives, neighbors or other persons known to the victim. Similarly in Bengal though the percentage is lower, at 93% (i.e. 1904 out of 2046 rapes). However, the figure in Bengal tends to become shocking considering that the number of rapes committed by family members, relatives, neighbors and other persons known to the victims was a mere 2.9% (i.e. 49 out of 1686 rapes) of the total number of rapes committed in Bengal, which was against the national trend wherein the equivalent percentage was 86.4% (i.e. 15869 out of 18359 rapes).

The number of cases being reported against people in the ‘Other known persons’ has considerably increased over the last few years, noticeably after the judgment of the Supreme Court in the case Yedla Srinivasa Rao vs State Of Andhra Pradesh, which was delivered on the 29<sup>th</sup> of September, 2006, wherein the Supreme Court held that physical intercourse with the promise of marriage and going back on such promise at a later stage would, under certain circumstances, lead to rape. This opened the way for boyfriends to be accused of rape on failure of promise of marriage. However, even if we are to leave out the whole group of accused persons falling under the category of ‘other known persons’, the percentage of rapes committed by close family members, relatives and neighbors would be around 43% in India and 50% in Bengal. Considering that most of these persons would be having access to the victim’s home or vice versa, it can be assumed that most, if not all, of these rapes take place in the ‘safe confines’ called homes, places to which the police does not have any access to.

If the total number of cases of domestic violence in Bengal (in 2012) and the number of dowry deaths (in 2012) committed in Bengal are added to the number of rapes committed by family member, relatives and neighbors, then the total number of crimes committed against women, expectedly at home, would rise up to 69% of the total crimes committed against women in the state of Bengal (i.e. in 1986 5 cases of domestic violence + 593 cases of dowry death + 1030 rapes committed by family, relatives and neighbors out of a 30942 cases of crimes committed against women in Bengal overall).

28% of the respondents lift up the issue about these rapes which never get accounted. Consequently, if the Government cannot classify the realistic outline of rapes, then on what derivation they will set up stricter laws? Thus Government is not devoted to do away with rapes. Governments are not answerable for driving the wits of the populace. The choices made by the criminal minds are not politically ambitious and Government holds no bars in stopping them. Government has no control in the personal decisions taken by the criminals apart from litigations and investigations. 5% of the samples did not illustrate any notice in ventilating their estimations as the question allied to government and had a very unresponsive reply towards the question.

*Figure-6: Now, very imperative information we hunted to hit upon from the protesters i.e. **“Do you think being a transgender is disease?”***

Disgracefully, among the grumblers around 11% deemed that being a transgender is definitely a disease. And yes these 11% affirmed themselves as remonstrators against Patriarchy. On the other hand the majority i.e. 81% of the complainers conflicted with this proposition and the rest 8% replied, they do not know whether transgender is a sickness or not.

### **Who is a Transgender?**

If we card on the customary and distinctive designation of transgender, then it says, Transgender is the outward facade of one's gender character which doesn't go away with one's allotted sex i.e. the ticket by others as male, female or inter-sex footed on physicality.

But sometimes the above explanation doesn't set off with the actuality. Transgender is indeed multipart. There is no authentic rapid, simple and perfect technique to portray the intricacy of Transgender. Transgender is a natural phenomenon and unquestionably not illness. A transgender entity may have distinctiveness that is generally coupled with a particular gender. Transgender doesn't lead to any explicit form of sexual path. Transgender people can be identified as heterosexual or homosexual or bisexual and even asexual. Many Transgender people go through an episode of self development, stained by increase in understanding of one's self-image, self-reflection and self-expression. Again, not everyone emerging as gender-nonconforming will spot as a Transgender person.

The approaches that Transgender people are nattered about in accepted customs, intellectuality, sciences etc. are relentlessly altering especially as the escalating responsiveness and knowledge of individuals. And for God's sake, Gender is something that one senses comfortable and blissful with and no one has the right to question it or to brand it as disease if they don't stumble on themselves comfortable in that gender.

Of the 11% "Transgender is a diseases believer" some said that some people jump into Transgenderim as a stuff of occupation where they can effortlessly elevate funds from the 'normal individuals' due to the religious frame of mind and traditional customs. Some said they are grumbling against crime on 'only' women and are not concerned about the other genders.

8% of the respondents gave a hilarious react. For them, their cultural and literary settings bar them from talking about it liberally in public.

*Figure-7: Then came the seventh pitch for the objectors, **“Do you think an individual has the right to change his or her sex?”***

37% of the remonstrators were of the opinion that individuals have no weight to transform their sex. 37% is a quiet a huge percentage. Only 61% of the respondents considered that individuals have the right to change their sex. 2% of the protestors reacted with a cold comeback and didn't counter the question again perhaps because their civilizing backdrop doesn't consent them to verbalize about issues like this in open.

Sex is wholly mine and so 'only and only' I have the right to fix on what I am going to act with my sex, I will settle on whether I desire to alter it or not-PERIOD. Every being has a liberty of choosing sex as per their wish and fondness and lead life accordingly. Large section of the respondents supposed that culture and society cannot be obsessed with traditional and routine ideology for eternity and there is a sturdy call for a modification and suitable extension of alertness amongst the throng regarding the issue of change of sex.

Amid 37 % who reflects that free will should not be handed over to an individual regarding change of sex, some expressed that sex is a natural phenomenon and acting against it is simply intolerable. They were too

immovable about their so called moralities and principles and alleged that any operation against a traditional inclination is a big NO.

*Figure-8:* In the eighth round the protesters were questioned **“Don’t you think you have the right to push your partner to have sex?”**

Out of 100% reactors 72% felt, individuals don’t have the say to force their partners into sex. On the other hand, 24% of the ‘brutality on women protesters’ replied that, individuals have the weight to compel their partners for sex. There is 1% of the respondents who were a bit surprised (we could make out from their expression) to hear this question coming back with the retort that they do not know if individuals have the right to force their partners for sex, and the rest 3% felt that sometimes it is OK for an individual to force his/her partner for sex.

The fact is sheer matrimony by no means furnish a superior pass or license over the desire of their better halves. The patriarchal approach and mindset of the people around us is responsible for Marital Rapes. Yes it is a rape since the husband or male is having sex with the spouse or the female against her longing and wish. Stubborn unacceptable attitude of the society for gender fairness is the core of this dilemma. So a situation where society will allow gender equality and equal justice is a matter of question that is lost in a fog of despondency.

24% of the protesting samples argue with the fact and some of them articulated their judgment as cataloging marriage a performance where sex is lawful in every shape even against the wish of the other partner. In the context of the society, so the matter of wish of their wives itself doesn’t fits the frame. For few, the term MARITAL RAPE was absolutely a new ‘concept’ altogether. The malfunction to make the common mass aware of the term MARITAL RAPE was quite evident. They rejoined that rape after marriage is not possible at all.

3% of the respondents were of the opinion that forcing a partner to have sex on the foundation of marriage is permissible but up to some extend. For few, sex is an activity which reloads the connection between companions and so, at times even if it is executed with force, it should not be a matter of botheration.

*Figure-9:* The next fling for the remonstrators was **“Do you think various kinds of protesting rallies can change anything?”**

68% of the rally hikers were confident enough that protest marches and rallies have an impact on reducing rape cases. Contrastingly, 25% itself of the protest rally participants supposed that remonstrating rallies do not have any impact in dipping rape cases. 6% of the objectors expressed their view as holding rallies sometimes responsible in lessening rape cases. 1% of the protesters was perplexed and end up giving a reply as DON’T KNOW.

Among the ‘rally enthusiasts’ many were of the stance the demonstrations and protest rallies confer with a forum where survivors or everybody or anybody having any sort of moral or communal relation with the caused party, can showcase their anguish and unease and even bring their instances to the kind acquaintance of other people. As an outcome, women and girls can be made attentive about the circumstances of sexual hit and harassments. Respondents also agreed to the fact that these rallies serve its main purpose only when it is not prejudicial to few and handful section of the society.

Among the ‘against rally respondents’ who were actually hiking with the rally, few clarified that rallies and protests itself pitch a political association. Some measured rallies and protest hiking to be just a mode of harassing and upsetting traffics and localities. They lined rallies as non-directional since the protestors themselves are not adequately educated.

*Figure-10:* And the final throw for the rally pacers was **“What should be the mode of protest rallies — silent/violent or aggressive?”**

5% of the rally partakers didn't have any judgment regarding the approach of the rallies; however 44%, 38% and 13% felt that the rallies should be aggressive, silent and violent correspondingly.

This time no balanced clarification was requisite to draw closer to a finish as it depends on the nature of the protesters. 38% of the rally devotees were of the outlook that remonstrative rallies should be noiseless as brutality cannot crack anything. Some of them convey that political colored people should be kept detached from these kinds of marches and hiking as they might swing away from the main outlines of the rally and might pilot it to a diverse political implication. Some feels that protest rallies should be lead by academically enhanced personalities for the appropriate enrichment of the real intention.

Amid the 44% 'aggressive rally supporters' few respondents clarified that here by saying aggressive they mean that these kinds of protest hiking should be supported by an enormous proportion of populace. More footfalls will paint more of support for the defenseless pose of women ensuing into fulfilling the function of rallies. They deem, consequently, the media sector will respond in a widening mode which will increase the digits of reported rapes. They again conveyed that the term “aggressive” was never referred to as ruthless and unruly rallies.

The 'violent rally supporters' were very much anguished with the current scenario of the society and firmly believed that only a violating incident can give a wake up call to the society at large. 5% of the respondent didn't show any reaction towards the question. They had a passive attitude towards the nature of rally altogether.

## **STUDY WITH TRANSGENDER WOMEN**

*Figure 1:* The first question to the Transgender Women was **“Do you think educated people are more towards acceptance of Queer than who are non-educated?”**

There is a leaning among people to think that erudite population are more accepting of queerness or any other gender beyond male and female. But, according to the Transgender Women, the realism is something else. Around 25% of them gave a rejoinder that educated people don't except their queerness, whereas around 74% of them replied, non-educated population are more towards acceptance of their queerness.

Among 74% of the Transgender Women who reflected that erudite section of the society don't accept their queerness, some shared that they sometimes get teased and verbally maltreated by the learned provenance of the society. The non-educated populace of the society is hesitant at the first in terms of accepting their queerness, but they are more inclined towards acceptance of their queerness than the erudite ones.

*Figure 2:* The coming question for the Transgender Women was **“Do you think that those who identify themselves as LGBTI people are more accepting of your queerness? Or there is homophobia among them also?”**

We might think that the LGBT community easily accepts the queerness of these Transgender Women. But again, the Transgender Women introduced with the reality. 49% of them expressed their opinion as there is non-acceptance of their queerness even within the LGBT (Lesbians, gay, bi-sexual, transgender) community. On the other hand, 52% retorted, their queerness is much acceptable among LGBT community.

Amid 49% of the Transgender Women who alleged that LGBT community has a phobia for them, few gave a counter that Lesbians, Gays etc. belong from a high class whereas they are from much poorer class. And so LGBT community who according to them are of a finer class doesn't recognize their queerness and considers that they are wholly diverse from Transgender Women.

*Figure 3:* The next throw for the Transgender Women was **“Do you think that the power dynamics of a heterosexual relationship works exactly the same in a same-sex relationship?”**

94% of the respondents replied back with a big YES. Only 6% felt, the power dynamics are different in a same-sex relationship with that of a heterosexual relationship.

Amongst 94% of the respondents who were the advocators of the supremacy dynamics of a heterosexual relationship, most of them sustained the classic patriarchal customs. They were of the attitude, that it is pertinent that in a relationship be it heterosexual or homosexual, the masculine character will govern the feminine character. They want the same in their relationships as well, where they will be power over by their husbands or partners. They are leaned to this governance.

*Figure 4:* The next catch for the Transgender Women was **“Do you think in a same-sex relationship, one plays the role of a husband and the other plays the role of wife?”**

Again expectedly, 94% of the rejoinders were of the outlook that like a heterosexual relationship, in a same-sex relationship also, one companion performs as husband and the other acts as wife. Only 6% were at the argumentum side.

Few, amongst 94% 'husband-wife hierarchy' believers, spoken their analysis as, in any married couple, one attendant is husband and the other is wife. Likewise, if there is a same-sex affiliation, the masculine entity will be the husband and the feminine character will be the wife. The whole structure factorizes like this in any couple hood.

*Figure 5:* This fling to the Transgender Women was as **“Can you think of an alternative structure which ensures quality of both the partners?”**

There was not a lone respondent who was in favor of constructing an alternative constitution of Patriarchal mores where fairness of both the partners can be guaranteed. 34% of the respondents couldn't say anything as an answer to the question while, around 66% respondents supported the idea of configuring the structure of a relationship where evenhandedness of both the partners exist.

## **CONCLUSION**

The society is alienated in so many branches that it takes steps as an immense downside for the entire empire. Every fragment of the society envisions the existing set-up of it in their possessed means based on the scenery of their routine.

The final conclusion with respect to our Objectives

1. The protesters are themselves engrossed in patriarchal norms and a large section is not gender sensitized
2. The Transgender Women in the study reveals they are actually captivated within the dreams of patriarchy and male dominance

Through the encounter session with the protesters against violence on women and patriarchy we instituted out chiefly three classes of inhabitants.

Firstly, there is a populace mostly the young productions who are well alert of the recent depiction of their surrounding in view of cruelty on women. This vigilant zone embraces both erudite and non-erudite individuals. This throng comprehends that a sudden change regarding violence on women is not probable. They desire to prolong an organizational movement and they estimate that only and only a logical and systematic loom can modify the scenario in real. This junk is more or less gender sensitized and is bothered about aggression on any kind of gender. They themselves consider that they are necessitated to be more enlightened and enriched regardless of being educated or non-educated to fight back properly to the alarming issue of Patriarchy.

Secondly, there is a cluster of people who are protesting against Patriarchy but they themselves believe in Patriarchy. They are asserting men and women concurrently accountable for the increasing rapes as they judge restructured and modernized attiring of girls needles a man to rape them. These people feel that marriage is an authorization for legitimate sex with partner even if it is forceful and justifies Marital Rape. This mass that incorporates mostly middle matured and aged but youth as well, are not at all gender sensitized and brand Transgenderism as an illness; as a result they affirm that an entity doesn't have the weight to change the sex as it is an act against the representative standards, norms and cultures of the society. This herd doesn't possess adequate familiarity with the contemporary canvas of the surrounding and need enrichment to the core.

Thirdly, there exist a horde of people who are perplexed which is even worse than the second group. About everything of the recent surrounding, they are extremely baffled. Marital Rape is a new phrase for them; Gender Sensitization is a new tenure for them; they don't know why they have chipped in the protest rallies for violence on women; transgender is a new utterance for them. Any concern linked with 'sex' is not contented for them and still talking about 'sex' in 'public' is a taboo for them. These folks that comprises primarily a part of the young generation, are in awful call for severe education and enrichment.

The mental blockade of people especially of the educated ones is the biggest misery. Banning of porn was downcast by many and hopefully there will be an instance when marital rapes and sexual exploitations on women and on other genders will also be dispirited. Gender sensitization is a stipulation for all whereas malpractice of long aged phenomenon of patriarchy should be totally uprooted. Patriarchal issues have always been an ulcer for the gloom in the status of feminine sector of our society.

Through the sitting sessions with the Transgender Women we came across with two sections among them:

Firstly, there is this section (which is majority) amid Transgender Women, who resolutely believe in the Patriarchal customaries. According to them, same-sex relationships track the exact policies of heterosexual relationships which are escorted by Patriarchy. It's very much apt for them.

Secondly, a minority exist among Transgender Women who don't prop up Patriarchy. They are in goodwill of constructing a new dynamic of authority in relationships where every run and power is enjoyed equally by both the partners.

Hence the only way to go ahead is to educate the people involved intimately with the gender movement. Though the survey is not a conclusive one and would require a through intervention and enrichment with the methodology part and also the size and nature of respondents but still the picture which comes out is quite alarming and need immediate attention.