

Life Struggle of LGBTQ in Real Life

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ABSTRACT

Everyone in this world have faces many problems like racism, cast system, inequality, torture and so on, because of who they love, how they look or who they are. Many people have looked for a generic term to replace the numerous existing initialisms.^[85] Words such as queer (an umbrella term for sexual and gender minorities that are not heterosexual or cisgender) and rainbow have been tried, but most have not been widely adopted.^{[85][98]} Queer has many negative connotations to older people who remember the word as a taunt and insult, and such (negative) usage of the term continues.^{[85][98]} Many younger people also understand queer to be more politically charged than LGBT.¹ Most important is their sexual orientation and their gender identity because they have been discriminated by the society and also they were treated badly by their family, friends etc. Human rights have taken initiatives for the Lesbian, Gay, Bisexual and Transgender for their rights and equality to live in the society. They have been faces many problems in society for their sexual orientation like killing and executions, unequal treatment, arrest and unjust law and also discrimination in health and also in jobs. We want all people to have the equal rights and treat wisely so that can enjoy their life. To an untrained eye, Pride Month itself—and the many ad campaigns promoting it—may seem like proof that all is well for the LGBTQ+ community in the United States. Unfortunately, the reality is a lot more complex than the cascade of corporate rainbows would have us believe. The legislative landscape, for one, is pretty grim, and anti-LGBTQ+ violence continues to plague the community, disproportionately affecting transgender women of color

Key Words: LGBTQ+, Human rights, Discrimination, Equality, Gender identity, Sexual Orientation

AUTHOR AND NOVEL:

Alice May Oseman (born 16 October 1994)^[1] is an English author of young adult fiction. She^[a] secured her first publishing deal at 17, and had her first novel *Solitaire* published in 2014.^[2] Her novels include *Radio Silence*, *I Was*

Born for This, and *Loveless*. She wrote and illustrated the webcomic *Heartstopper*, which has been published as multiple graphic novels and which she adapted into a TV series, earning her two Children's and Family Emmy Awards as both a writer and producer. Her novels focus on contemporary teenage life in the UK and have received the Inky Awards.

Alice Oseman was born in Chatham, Kent and grew up in a village near Rochester, Kent with her younger brother, William, and attended Rochester Grammar School.^{[3][4]} She graduated with a Bachelor of Arts in English literature from Durham University in 2016.^{[5][6]} Oseman uses she/her and they/them pronouns.

In 2016 Oseman published her second novel, *Radio Silence*.^[8] The novel follows Frances Janvier, a high-achiever whose life revolves around her admission to Cambridge, who meets the shy creator behind her favourite podcast, Aled Last. Themes such as academic pressures and LGBT+ relationships and identities are central to the novel. According to Oseman, Frances' experience in *Radio Silence* is similar to her own school pressure and a later disillusionment with academia following her education at Durham University.^[9] This novel has been praised for representing characters of various ethnicities, genders and sexualities.^[10] *Radio Silence* was named as one of Bank Street Children's Book Committee's Best Books of the Year in 2017.^[11] Oseman has often written about the importance of writing diversely on their blog and has spoken about the lack of diversity in *Solitaire* in interviews.^{[12][13][14]} The novel won the 2017 Silver Inky Award for young adult literature.¹

Novel:

Heartstopper is a young adult LGBTQIA+ ongoing graphic novel and webcomic series written and illustrated by British author Alice Oseman. It is the subject of the 2022 Netflix television series of the same name, directed by Euros Lyn and written by Alice Oseman.^[1]

The novel follows the lives of Nick Nelson and Charlie Spring. These characters originally appeared in *Solitaire*, a novel also written by Oseman. The graphic novel and its 2022 television series adaptation have been critically acclaimed, with the latter being renewed for a second and third season shortly after its release.

The characters of Nick Nelson and Charlie Spring first appeared in Oseman's novel *Solitaire* as supporting characters.^[2] Oseman said she "fell in love" with the characters while writing that novel and decided she needed to tell their story.^[3] Initially planning on writing a novel, Oseman eventually realised their story needed an episodic structure that was more suited to a webcomic or graphic novel format than a traditional novel.^{[3][4]}

Oseman started publishing *Heartstopper* as a webcomic on Tumblr and Tapas in September 2016. It gained a significant following, and Oseman decided to self-publish a limited run of physical copies of the first two chapters. On 20 June 2018, she launched a Kickstarter campaign to help fund the publishing, and within two hours reached the targeted pledge.^[5] In October 2018, Hachette Children's Group (HCG) acquired the rights to physical publishing of the first two volumes of the novel,^[6] and the following January acquired the rights to the third and fourth volumes of the novel.^[7] The first volume was then published on 7 February 2019, followed by the second volume on 11 July.^[7] Oseman also began publishing the webcomic of *Heartstopper* on Webtoon, after the physical publications of the first two volumes, in August 2019.^[8] The third and fourth volumes were released on 6 February 2020 and 6 May 2021, respectively.^{[9][10]} The fifth and final volume is planned to release on February 2, 2023.^[11] There is also a colouring book which was released on June 11, 2020,^[citation needed] and a *Heartstopper Yearbook* which released on 13 October 2022 by Hachette and Graphix

I. INTRODUCTION:

"I liked it when our feet were aligned, left with left, and struck the ground at the same time, leaving footprints on the shore that I wished to return to and, in secret, place my foot where his had left its mark."

— André Aciman, *Call Me by Your Name*

Queer is an umbrella term for people who are not heterosexual or cisgender. Originally meaning 'strange' or 'peculiar', queer came to be used pejoratively against those with same-sex desires or relationships in the late 19th century.

Beginning in the late 1980s, queer activists, such as the members of Queer Nation, began to reclaim the word as a deliberately provocative and politically radical alternative to the more assimilationist branches of the LGBT community.^{[1][2]}

In the 21st century, queer became increasingly used to describe a broad spectrum of non-normative sexual or gender identities and politics.^[3] Academic disciplines such as queer theory and queer studies share a general opposition to binarism, normativity, and a perceived lack of intersectionality, some of them only tangentially connected to the LGBT movement. Queer arts, queer cultural groups, and queer political groups are examples of modern expressions of queer identities.

Critics of the use of the term include members of the LGBT community who associate the term more with its colloquial, derogatory usage,^[4] those who wish to dissociate themselves from queer radicalism,^[5] and those who see it as amorphous and trendy.^[6] Queer is sometimes expanded to include any non-normative sexuality, including cisgender queer heterosexuality, although some LGBTQ people view this use of the term as appropriation.

"There will not be a magic day when we wake up and it's now okay to express ourselves publicly. We make that day by doing things publicly until it's simply the way things are." – Tammy Baldwin

LGBT is an initialism that stands for lesbian, gay, bisexual, and transgender. In use since the 1990s, the initialism, as well as some of its common variants, functions as an umbrella term for sexuality and gender identity.^[1]

The LGBT term is an adaptation of the initialism **LGB**, which began to replace the term gay (or gay and lesbian) in reference to the broader LGBT community beginning in the mid-to-late 1980s.^[2] When not inclusive of transgender people, the shorter term LGB is still used instead of LGBT.^{[3][4]}

It may refer to anyone who is non-heterosexual or non-cisgender, instead of exclusively to people who are lesbian, gay, bisexual, or transgender.^[5] To recognize this inclusion, a popular variant, **LGBTQ**, adds the letter Q for those who identify as queer or are questioning their sexual or gender identity.^[6] The initialisms LGBT or GLBT are not agreed to by everyone that they are supposed to include

The first widely used term, homosexual, now a term used primarily in scientific contexts, has at times carried negative connotations in the

United States.^[12] Gay became a popular term in the 1970s.^[13]

As lesbians forged more public identities, the phrase gay and lesbian became more common.^[14] A dispute as to whether the primary focus of their political aims should be feminism or gay rights led to the dissolution of some lesbian organizations, including Daughters of Bilitis, which was founded by Del Martin and Phyllis Lyon,^[15] but disbanded in 1970 following disputes over which goal should take precedence.^[16] As equality was a priority for lesbian feminists, disparity of roles between men and women or butch and femme were viewed as patriarchal. Lesbian feminists eschewed gender role play that had been pervasive in bars as well as the perceived chauvinism of gay men; many lesbian feminists refused to work with gay men or take up their causes

Lesbians who held the essentialist view that they had been born homosexual and used the descriptor lesbian to define sexual attraction often considered the separatist opinions of lesbian-feminists to be detrimental to the cause of gay rights.^[18] Bisexual and transgender people also sought recognition as legitimate categories within the larger minority community.^[14]

In the late 1970s and the early 1980s, after the elation of change following group action in the 1969 Stonewall riots in New York City, some gays and lesbians became less accepting of bisexual or transgender people.^{[19][33]} Critics^[like whom?] said that transgender people were acting out stereotypes, and bisexuals were simply gay men or lesbian women who were afraid to come out and be honest about their identity.^[19] Each community has struggled to develop its own identity including whether, and how, to align with other gender and sexuality-based communities, at times excluding other subgroups; these conflicts continue to this day.^[3] LGBTQ activists and artists have created posters to raise consciousness about the issue since the movement began.^[20]

From about 1988, activists began to use the initialism LGBT in the United States.^[21] Not until the 1990s within the movement did gay, lesbian, bisexual, and transgender people gain equal respect.^[3] This spurred some organizations to adopt new names, as the GLBT Historical Society did in 1999.^[22] Although the LGBT community has seen much controversy regarding universal acceptance of different member groups (bisexual and transgender individuals, in particular, have sometimes been marginalized by the larger LGBT community), the term LGBT has been a positive symbol of inclusion.^{[5][3]}

Despite the fact that LGBT does not nominally encompass all individuals in smaller communities (see Variants below), the term is generally accepted to include those not specifically identified in the four-letter initialism.^{[5][3]} Overall, the use of the term LGBT has, over time, largely aided in bringing otherwise marginalized individuals into the general community.^{[5][3]} Transgender actress Candis Cayne, in 2009, described the LGBT community as "the last great minority", noting that "we can still be harassed openly" and be "called out on television".^[23]

In 2016, GLAAD's Media Reference Guide states that LGBTQ is the preferred initialism, being more inclusive of younger members of the communities who embrace queer as a self-descriptor.^[24] Some people consider queer to be a derogatory term originating in hate speech and reject it, especially among older members of the community.

Many variants exist including variations that change the order of the letters, including **LGBT+**. At least some of the components of sexuality (regarding hetero, bi, straight), and also gender are stated to be on different spectrums of sexuality.^{[27][28]} Other common variants also exist, such as **LGBTQIA**,^[29] with the A standing for "asexual", "aromantic", or "agender,"^[30] and **LGBTQIA+**, where "[t]he '+' represents those who are part of the community, but for whom LGBTQ does not accurately capture or reflect their identity."^[31] Longer acronyms have prompted criticism for their length,^{[32][33][34]} sometimes being referred to as "alphabet soup",^[35] and the implication that the acronym refers to a single community is also controversial.^[7]

Although identical in meaning, LGBT may have a more feminist connotation than GLBT as it places the "L" (for "lesbian") first.^[3] LGBT may also include additional Qs for "queer" or "questioning" (sometimes abbreviated with a question mark and sometimes used to mean anybody not literally L, G, B or T) producing the variants LGBTQ and LGBTQQ.^{[36][37][38]} The order of the letters has not been standardized; in addition to the variations between the positions of the initial "L" or "G", the mentioned, less common letters, if used, may appear in almost any order.^[3] In Spain, LGTB is used, that is, reversing the letters "B" and "T".^[39] Variant terms do not typically represent political differences within the

community, but arise simply from the preferences of individuals and groups.^[40]

The terms pansexual, omnisexual, fluid and queer-identified are regarded as falling under the umbrella term bisexual (and therefore are considered a part of the bisexual community). Some use LGBT+ to mean "LGBT and related communities".^[28] **LGBTQIA** is sometimes used and adds "queer, intersex, and asexual" to the basic term.^[41] Other variants may have a "U" for "unsure"; a "C" for "curious"; another "T" for "transvestite"; a "TS", or "2" for "two-spirit" persons; or an "SA" for "straight allies".^{[42][43][44][45][46]} The inclusion of straight allies in the LGBT acronym has proven controversial, as many straight allies have been accused of using LGBT advocacy to gain popularity and status in recent years,^[47] and various LGBT activists have criticised the heteronormative worldview of certain straight allies.^[48] Some may also add a "P" for "polyamorous", an "H" for "HIV-affected", or an "O" for "other".^{[3][49]} The initialism LGBTIH has seen use in India to encompass the hijra third gender identity and the related subculture.^{[50][51]}

Adding the term allies to the initialism has sparked controversy,^[52] with some seeing the inclusion of "ally" in place of "asexual" as a form of asexual erasure.^[53] There is also the acronym QUILTBAG (queer and questioning, unsure, intersex, lesbian, transgender and two-spirit, bisexual, asexual and aromantic, and gay and genderqueer).^[54] Similarly LGBTQIA+ stands for "lesbian, gay, bisexual, transgender, intersex, queer/questioning, asexual and many other terms (such as non-binary and pansexual)".^{[55][56]}

In Canada, the community is sometimes identified as LGBTQ2 (lesbian, gay, bisexual, transgender, queer and two spirit).^[57] Depending on the which organization is using the acronym the choice of acronym changes. Businesses and the CBC often simply employ LGBT as a proxy for any longer acronym, private activist groups often employ LGBTQ+,^[58] whereas public health providers favour the more inclusive LGBT2Q+ to accommodate twin spirited indigenous peoples.^[59] For a time the Pride Toronto organization used the much lengthier acronym LGBTTIQ2SA, but appears to have dropped this in favour of simpler wording.^[60] Prime Minister Justin Trudeau was also criticized for using the 2SLGBTQIA+. In Canada especially, the term 2SLGBTQ+ is seen, with the first two characters standing for Two-spirit; the whole term stands for Two-spirit, lesbian, gay, bisexual, trans, queer and questioning, and is intended as a term encompassing all sexual- and gender-minorities.

For some indigenous people, two-spirit invokes a combination of identities, including sexual, gender, cultural, and spiritual.^[113]

Some people advocate the term "minority sexual and gender identities" (MSGI, coined in 2000) for the purpose of explicitly including all people who are not cisgender and heterosexual or "gender, sexual, and romantic minorities" (GSRM), which is more explicitly inclusive of minority romantic orientations and polyamory, but those have not been widely adopted either.^{[114][115][116][117][118]} Other rare umbrella terms are Gender and Sexual Diversities (GSD),^[119] MOGII (Marginalized Orientations, Gender Identities, and Intersex) and MOGAI (Marginalized Orientations, Gender Alignments and Intersex).¹ The first Pride march in New York City was held on June 28, 1970, on the one-year anniversary of the Stonewall Uprising. Primary sources available at the Library of Congress provide detailed information about how this first Pride march was planned and the reasons why activists felt so strongly that it should exist. Looking through the Lili Vincenz and Frank Kameny Papers in the Library's Manuscript Division, researchers can find planning documents, correspondence, flyers, ephemera and more from the first Pride marches in 1970. This, the first U.S. Gay Pride Week and March, was meant to give the community a chance to gather together to "...commemorate the Christopher Street Uprisings of last summer in which thousands of homosexuals went to the streets to demonstrate against centuries of abuse ... from government hostility to employment and housing discrimination, Mafia control of Gay bars, and anti-Homosexual laws" (Christopher Street Liberation Day Committee Fliers, Franklin Kameny Papers). The concept behind the initial Pride march came from members of the Eastern Regional Conference of Homophile Organizations (ERCHO), who had been organizing an annual July 4th demonstration (1965-1969) known as the "Reminder Day Pickets," at Independence Hall in Philadelphia. At the ERCHO Conference in November 1969, the 13 homophile organizations in attendance voted to pass a resolution to organize a national annual demonstration, to be called Christopher Street Liberation Day.^{[120][121]}

Race, gender, religion, sexuality, we are all people and that's it. We're all people. We're all equal."
— Connor Franta

Everyone in this world deserves equal rights to live in the society. As we speak every people have different identity but some of them feel

harassment from their socially “superior” classmates. Bullying...show more content...

Many students may feel hesitant to speak out against anti-gay slurs out of fear of being persecuted themselves. In the U.K. a series of surveys commissioned by Stonewall reported that as many as 93 percent of young gay, lesbian and bisexual people who are “out” at school suffer verbal abuse (Thurlow, 2001). It is evident that it is not a coincidence the LGBTQ youth face the most harassment of any minority at school. Along with verbal abuse, LGBTQ youth also experience physical violence in schools across the country everyday. Back in the 1980’s and 1990’s sociologists such as Joyce Hunter thought that much of the physical abuse happening towards the LGBTQ population stemmed from the stigma and fear that came from the AIDS epidemic that was spreading rapidly among the gay community in that time. In a study as recent as 2003, 60% of LGBTQ youth had reported being assaulted physically due to their sexual orientation (Chesir-Taran, 2003) These physical actions towards the gay and lesbian youth has caused many to fear going to school. In fact, many LGBTQ students avoid school in order to escape the physical harassment. drug abuse, homelessness, self-harm, and even suicide. Adolescence is a difficult stage in life because it is a time for many when social status is seen as very important and self-esteem can be fragile. One’s social status can directly affect one’s self esteem and overall happiness. Unfortunately, many of those who possess a higher social status in middle and high school use it against those who are deemed socially inferior to them, whether that is due to race, attractiveness, intelligence or sexuality. In other words, the adolescents at the bottom of the social pyramid are often subjected to bullying and harassment from their socially “superior” classmates. Bullying...show more content...

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II. CONCLUSION:

“Equality means more than passing laws. The struggle is really won in the hearts and minds of the community, where it really counts.” – Barbara Gittings

A favorable or unfavorable evaluative reaction toward something or someone, exhibited in one's beliefs, feelings, or intended behavior. It is a social orientation - an underlying inclination to respond to something either favorably or unfavorably. Katz distinguishes four types of psychological functions that attitudes meet. Instrumental - we develop favorable attitudes towards things that aid or reward us. We want to maximize rewards and minimize penalties. If an individual was being perceived like, he/she have observe that most of the people in the society don't like folks in the LGBT community, then, he/she are more favor to go against the LGBT community. Knowledge - attitudes provide meaningful, structured environment. In life we seek some degree of order, clarity, and stability in our personal frame of reference. Attitudes help supply us with standards of evaluation. Via such attitudes as stereotypes, we can bring order and clarity to the complexities of human life. Such as gender stereotypes in the society

As we say everyone in this world deserves equal rights to live even if they are Lesbian, Gay, Bisexual and Transgender. Some day they have the equal rights to live freely showing their true identity to the world and they live up to non-binary people and also they have the freedom to do what they wanted to do in real life. Let us hope that we joined together and help them to come out and show their true identity.

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