

Influence of Authoritarianism on Transphobia, Homophobia and Sexism among Law Enforcers.

Abdul Mahfir. E. K

Research Scholar, Department of Psychology,

Periyar University, Salem, Tamilnadu, India

Email: abdulmahfirkallu@gmail.com

Dr. J Parameswari

Assistant Professor, Department of Psychology,

Periyar University, Salem, Tamilnadu, India

Email: paramj25@gmail.com

Abstract

Law enforcers are the best authoritative figure in every country. They are assigned to protect people and to help them to get their justice. They have the power to stop prejudiced violence against women and other sexual minorities. This study tries to find out whether law-enforcement officers are biased towards these social groups and if so at what level. The study focused on the influence of authoritarianism on sexism, homophobia and transphobia with respect to gender and religion of law enforcers. The researcher opted survey method which is descriptive and associational in nature. The participants consist of 190 (100 males and 90 females) law enforcers from various police stations in Malappuram district, Kerala. For the purpose of data collection Very Short Authoritarianism Scale, Ambivalent Sexism Inventory, Genderism and Transphobia Scale and Homophobia Scale were administrated. Results indicated that authoritarianism has a significant direct influence and relationship on transphobia, sexism and homophobia among law enforcers. Homophobia has mediates the relationship between authoritarianism and transphobia. Sexism mediates the relationship of authoritarianism with homophobia and transphobia. Male enforcers display higher sexism and females show higher transphobia. No gender difference is found in homophobia. Result also revealed that transphobia, homophobia and sexism significantly differ with regard to religion.

Key words; transphobia, homophobia, sexism, authoritarianism, law enforcer

Introduction

Lesbians, gays, bisexuals, transgender, transsexual, two-spirit and queer (LGBTQ) community represents different sexual minorities. Even though each community is differed by their gender, sexual orientation and mental needs, they are all facing many common experiences in the society. Most of the social organizations still discriminate and violate the social rights of LGBT people. Similar to that of LGBT people, women and girls are also experiencing many stigmatizations from the society. LGBT individuals are living in a stressful environment. Harassment, physical abuse, verbal abuse, bullying and teasing are very common in their life. Our society is having a favorable environment for these inimical actions towards the LGBT community. From birth, they are facing neglectful attitudes from family, friends and other social organizations like school and workplace.

Transphobia is a prominent social issue which trans-people are still facing. Census in 2011 revealed that India has 4.8 lakh transgenders. But in fact there is around 50 to 60 lakh transgenders in India, most of them hiding their gender identity to protect themselves from discrimination. Based on the census report, about only 30000 transgenders have registered with the election commission of India. According to a study conducted by Kerala Development Society and National Human Right Commission (NHRC, 2018), only 2 percentage of transgenders are living with their parents and about 92 percentage of transgenders refuses to participate in any form of socio-economic activities in the country. Even educated transgenders are rejected from jobs without any justification. This may be one of the main reasons why transgenders move to prostitution and begging on the streets. From childhood onwards trans people are facing lots of discrimination from the society. Even family members do not accept their identity. Most of the parents consider their child's unique identity as a physical or mental illness. The survey also revealed that about 50 to 60 percentage of transgenders did not get proper education. Trans students are also discriminated in schools because of their gender. Around 62 percentage of trans students are verbally abused and 80 percentage of them are physically abused in school (NHRC, 2018). Traditional gender roles and right-wing ideologies are plays a key role in the maintenance of transphobia (Makwana et al., 2018)

Homophobia is the term coined by Wienberg (1992) and is defined as “the dread of being in close quarters with homosexual men and women as well as irrational fear, hatred and intolerance by heterosexual individual men and women”. In India, several cases of discrimination towards LGBT students at schools are reported. In April 2018 a student from a famous girls’ school in Gopalapuram, Chennai uploaded a post in social media about her first crush; who was her same gender classmate. Soon after, some of her classmates shared that post to others and they teased her a lot. Some of the teachers came to know about that post and they also started to abuse her verbally and mentally. They even called her “prostitute”. Later, knowing this, the principal said her to go kill herself. Because of this bullying, she committed suicide. Another incident in 2016, reported that a 15 years old girl from Thirichrapally committed suicide because of continuous bullying from peers for being homosexual. A study conducted by Kaur (2018), underlined that most of the LGBT students all over India have experienced bullying from peers and teachers (Satarupa Sen Bhattacharya, 2018). All these incidents indicate that the teachers need separate training programs to deal with the issues of LGBT students.

Sexism is still a biggest issue in India. According to United Nations Development Program (UNDP-2012) India was ranked 132/148th position in global gender inequality index. Another survey by World Economic Forum (WEF-2013) India was ranked 101/136th position in gender gap index. In 2018 a survey conducted by Thomson Reuters Foundation found that “India is ranked world’s most dangerous country for women and coming out worst for sexual violence”. There are many cases reported about the sexist attitudes from male authority. Recently, the “Me too” campaign in social media has revealed many such cases. It reveals that many women are sexually harassed by politicians and other authoritarian figures all over the country. All these evidences showcases that sexism is clearly visible in Indian context.

LGBT Rights in India

Section 377 of Indian penal code is an act that criminalizes homosexuality. Supreme Court of India on September 6, 2018, decriminalized the Section 377 of the IPC and allowed homosexuality among agreeable adults in private. After the decriminalization of the IPC section 377 many organizations have become LGBT friendly by putting rainbow flags. But it does not mean that the public has changed their attitude towards LGBT community. Many peoples still have the mentality that homosexuality is wrong. Constitution of India is allowing transgender people to change their legal gender and also third gender is now recognized in India. Article 15 prohibited

discrimination based on the sexual orientation. In the case of family rights, LGBT individual has the right to adopt, but not for homosexual couples.

From 1994 onwards transgender individuals have the legal right to vote as third gender. On 15 April 2014, the Supreme Court of India declared transgender people as socially and economically backward class and allowed reservations in education and government job. On 24 April 2015 the Rajya Sabha unanimously passed the rights of transgender person bill, in 2014 they got the right to reservation for education and job (2% reservation in government job), legal aid, unemployment allowances, pensions, skill development for transgender people. Tamil Nadu and Kerala are the first Indian states to introduce a transgender welfare policy. The policy allows transgender people to do free sex reassignment surgery (only for male to female) in government hospitals, free housing program, reservation in government colleges with scholarship and initiating income generation programs (IGP).

Authoritarianism

Law enforcers and their role in protecting minorities

Law enforcement agencies are representing the civil authority of the government. Typically they are responsible to prevent criminal activities and to safeguard the citizens. In India, law enforcement department is dominated by males. Recently the numbers of female officers are slightly increased. But still law enforcement agencies have a strong masculine culture. Alankrita Singh IPS who is superintendent of police of the state of Uttar Pradesh wrote an article about the sexism within the police department. She revealed that even “children also have prejudice about law enforcement culture. If anyone ask a child, how a police officer look like, they definitely answered like, police officer must have thick moustache, tough expression, loud voice and muscular body language. The women police officers are mostly acting and behaving like male officers to prove themselves as equal to male law enforcers. Evidences show that sexism is clearly expressed within the police department”. Alankrita Singh IPS says “we are likely to be assessed less competent and less suitable for high level positions. We are sexually harassed by superiors and colleagues and held responsible for it”. It indicates that our law enforcement agencies are still having the sexist attitudes. In the case of transphobia and homophobia there are several cases reported on the stigmatized attitude of law enforcers. In December 2014 a gay man was arrested by cops in Nehru Park Delhi because of his sexual identity. At that time the government’s rules were against homosexuality (India HIV/Aids Alliance). Similarly in Chennai a trans-woman named Tara was found severely burnt outside a police station and later she died. The transgender community blames that her death was due to the harassment by the police. Research shows that law enforcement officers are complicit and they protect the individuals who commit violence against homosexuals and transgenders (Garnets, 1990; Herek, 2009).

Need of the study

There are lots of social stigmas and stereotypes towards transgenders, homosexuals and women in the society. Through our government has made rules to safeguard these minorities it is not well implemented. The public has resistance in accepting them. This may be the reason why these minority groups face a lot of problems in the society. Law enforcers are the best authoritative figure in every country. They are assigned to protect people and to help them to get their justice. They have the power to stop prejudiced violence against the minority community. Even then, unfortunately, they are not prepared to deal with the issues of LGBT people. If the law enforcers get proper training and knowledge about LGBT people’s problems, it will help in reducing the violence against LGBT community. But when the law-enforcement officers are biased towards certain social groups like LGBTQ, it may lead to unfair actions towards these social groups. So it is very essential to know whether the law-enforcement officers are having a stereotyped mentality towards these minority groups. This study tries to find out whether law-enforcement officers are biased towards the mentioned minority groups and if so at what level.

Methods

Objectives

- To assess the difference in level of transphobia, homophobia and sexism with regard to gender and religion of the law enforcers.
- To assess the relationship between authoritarianism, transphobia, homophobia and sexism of law enforcers.
- To assess the direct and indirect effects between authoritarianism, transphobia, homophobia and sexism of law enforcers.

Hypothesis

- **H1:** There will be significant difference in level of transphobia, homophobia and sexism with regard to gender of the law enforcers.
- **H2:** There will be significant difference in level of transphobia, homophobia and sexism with respect to religion of the law enforcers.
- **H3:** There will be significant relationship of authoritarianism with transphobia, homophobia and sexism of law enforcers.

Participants

The population for this study is law enforcement officers in Malappuram district police unit, Kerala. For the maintenance of law and order Malappuram district police unit is sub divided into 3 sub divisions. There are 13 circles and 34 police stations. Among these 34 police stations there are 1763 law enforcement officers in executive wing. Out of which 190 law enforcers (M= 36.24, SD= 5.54, Range= 27-49) selected through simple random sampling (104 males and 86 females).

Measures

The law enforcers who participated in the study completed a questionnaire that included the following sections. At the beginning of the questionnaire, law enforcers were instructed to provide information about their gender (male or female) and religion (Hindu or Islam or Christian).

Very short authoritarianism scale (Boris Bizumic and John Duckitt, 2018) was used to measure the authoritarianism. This scale consists of 6 items. This scale was revalidated in the present sample, the Cronbach alpha reliability was found to be 0.89. The concurrent validity of the scale was found to be 0.37.

The Ambivalent Sexism Inventory (Glick and Fiske, 1996) was used to measure the sexist attitude of the participant. This tool consists of 22 items with two subscales such as hostile sexism and benevolent sexism. After revalidating tool in the present sample, the Cronbach alpha reliability was found to be 0.76. The discriminant validity of the ASI with Hostile sexism is 0.52 ($t = 12.76, p < 0.001$) and Benevolent sexism is 0.25 ($t = 6.24, p < 0.001$).

Genderism and Transphobia Scale (GTS; Hill and Willough, 2005) is used to assess transphobic and genderist attitudes toward transgender and gender nonconforming people. The scale consist of 25-items. This scale was revalidated in the present sample, the Cronbach alpha reliability was found to be 0.96. The convergent validity of the GTS with the homophobia scale (HS) was found to be 0.34. The predictive validity of the GTS with the HS, $r(52) = .87, p = .0001$, and the gender role belief scale, $r(52) = .65, p = .0001$.

Homophobia Scale (HS; Wright, Adams, and Bernat, 1999) is used to assess homophobic attitudes and feelings. This scale consists of 25 items. After revalidating tool in the present sample, the Cronbach alpha reliability of this scale was found to be 0.93. The concurrent validity of the homophobia scale (HS) with the index of homophobia (IHP, Hudson and Ricketts, 1980) yielded a significant correlation of $r = 0.658$.

Results

Hypothesis 1: *There will be significant difference in level of transphobia, homophobia and sexism with regard to gender of the law enforcers.*

Table. 1

Gender difference in transphobia, homophobia and sexism

Socio-demographic features		Transphobia			Homophobia			Sexism		
		M	SD	T	M	SD	t	M	SD	t
Gender	Male (104)	113.89	28.83	3.21**	70.76	17.64	0.81	68.93	11.96	10.32**
	Female (86)	127.95	31.41		72.60	13.60		53.70	8.28	

Notes: M= means; SD= Standard Deviation; t= t-value; F= F-value, **<.05

Table 1 presents the means, standard deviations and t value for transphobia, homophobia and sexism with regard to the gender. It is observed that in transphobia, the t value (3.21) is significant. So the male and female law enforcers differ significantly in their transphobia. The female law enforcers have shown significantly a higher score (M=127.95, SD=31.41) in transphobia than male law enforcers (M=113.89, SD). This result was supported by previous studies done by Hill and Willoughby (2005); Kisha (2017); Tee and Hegarty (2006); King et al., (2009); Winter et al., (2008). Their findings reported that males have higher transphobia than females. Further, the results showed that in homophobia, the t- value (0.81) is not significant and hence, male (M=70.76, SD=17.64) and female (M=72.60, SD=13.60) law enforcers do not differ significantly in homophobia. This result was similar to findings of Moskowitz et al., (2010) which suggest that heterosexual men and women show homophobic attitudes equally. In sexism, t-value (10.32) was significant; which means the male and female law enforcers differ significantly in their sexism. The male law enforcers have shown a significant higher score (M=68.93, SD=11.96) in sexism than female law enforcers (M=53.70, SD=8.28). This result was in line with previous studies of Dolen (2018) and Kasumovic et al., (2015) which indicated that males have higher sexist attitude than females.

Hypothesis 2: *There will be significant difference in level of transphobia, homophobia and sexism with respect to religion of the law enforcers.*

Table. 2

Religious difference in transphobia, homophobia and sexism

Socio-demographic features		Transphobia			Homophobia			Sexism		
		M	SD	F	M	SD	F	M	SD	F
Religion	Hindu (86)	126.29	26.90	25.91**	74.41	10.12	43.50**	62.97	11.59	9.95**
	Muslim (58)	131.15	29.16		79.51	15.32		65.96	12.31	
	Christian (46)	95.23	25.82		56.34	15.04		55.34	13.65	

Notes: M= means; SD= Standard Deviation; F= F-value, **<.05

Table 2 shows the result of one way ANOVA was analysing the religious difference in transphobia, homophobia and sexism based on the religion of law enforcers. When the difference in transphobia based on religion was tested, it indicated that the ‘F’ value (25.91) is significant at 0.05 level and it is concluded that law enforcers who belongs to Islam (M=131.15, SD=29.16) have high score in transphobia than Hindus (M=126.29, SD=26.90) and Christians (M=95.23, SD=25.82). This result is parallel to the findings of Aneesh (2017) which indicated that individual who belongs to Islam shows high transphobia. Results revealed that there is a significant difference in homophobia (F=43.50) based on the religion of the law enforcers. It is concluded that, the law enforcers belonging to Islam (M=79.51, SD=15.32) shows high score in homophobia than Hindus (M=74.4,

SD=10.12) and Christians (M=56.34, SD=15.04). Law enforcers who believe in Christianity have low score in homophobia. The result is supported by Barna (2009) which reported that homosexuals have a Christian affiliation. Another supporting study by Rahman and Vallaini (2017) suggest that individuals from Muslim culture significantly oppose homosexuality. The study also found a significant difference in sexism (F=9.95) based on their religion. The law enforcers belonging to Islam shows high score (M=65.96, SD=12.31) in sexism than those who follow Hinduism (M=62.97, SD=11.59) and Christianity (M=55.34, SD=13.65). A previous study by Klingorova and Havlicek (2015) supports this result, which shows that those who belong to Christianity and Buddhism tend to exhibit average levels of sexism and Hindus and Muslims have higher levels of sexism.

Hypothesis 3: *There will be significant relationship of authoritarianism with transphobia, homophobia and sexism of law enforcers.*

Table. 3

Relationship of authoritarianism with transphobia, homophobia and sexism of law enforcers

Variable	Authoritarianism
Transphobia	0.77**
Homophobia	0.83**
Sexism	0.32**

**Significant at 0.01 level

Table 3 shows the result of Pearson Product- Moment Correlation was analyzing the correlation of authoritarianism with transphobia, homophobia and sexism among law enforcers. it is observed that the ‘r’ values are significant and the variables are correlated with each other. It is concluded that authoritarianism has significant correlation between transphobia (r = 0.77), homophobia (r= 0.83) and sexism (r= 0.32) among law enforcers. This result was parallel to the conclusions of Nagoshi et al., (2018) which reported that transphobia and homophobia were highly correlated with right-wing authoritarianism and hostile sexism.

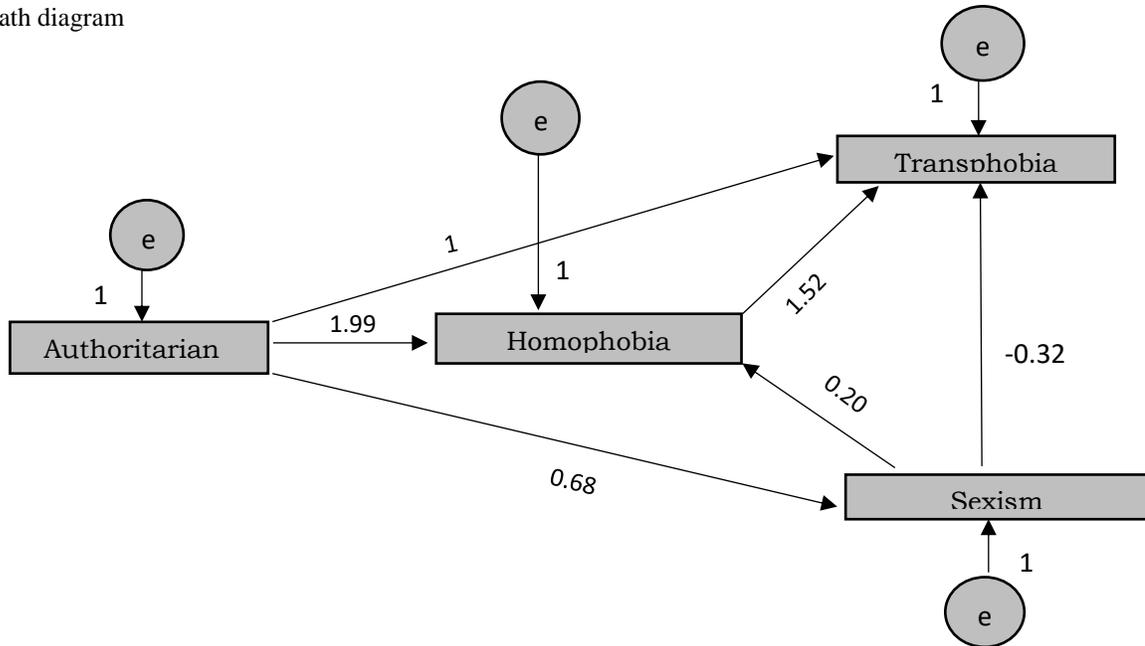
Table. 4

Fit indicates for path models

Indices	Obtained Values	Suggested values	Reference
Chi-Square	3.470	<5	Kline, 2005
GFI	0.991	>0.90	Hair et al.2006
AGFI	0.910	>0.90	Daire et al.2008
CFI	0.996	>0.90	Hu and Bentler.1999
SRMR	0.008	<0.08	Hu and Bentler.1999
RMSEA	0.114	<0.08	Hair et al.2006

Path coefficients were calculated by a series of multiple regression analysis based on the hypothesized model. The final results are presented in table 4 and figure 1. The final model has a good fit with chi-square = 3.47, GFI = 0.99, AGFI = 0.91, CFI = 0.99, SRMR = 0.008. Authoritarianism had positive direct effect on transphobia (1.00), homophobia (1.99) and sexism (0.68). Homophobia mediates the relationship between authoritarianism (1.99) and transphobia (1.52). Path analysis model also revealed that sexism mediates the relationship of authoritarianism (0.68) with homophobia (0.20) and transphobia (-0.32).

Fig. 1, Path diagram



Discussion

From this study, it is found that the women law enforcers have a significantly higher score in transphobia than male law enforcers. This higher score may be due to the lack of exposure of female officers to deal with transgenders. Most of the female law enforcers handle cases which are only related to the same gender. Research shows that people who have met a transgender person, having a relationship with transgender person and having previous exposure with a variety of trans-related information from the media were related with lower level of transphobia (Kooy, 2010). Compared to women law enforcers, men are having more direct contact with transgender individuals. It helps them to understand and acquire information about transgender life style. These results are consistent with previous research (Rye, Merrit and Straatsma, 2019) which has found that individual who has direct contact with transgenders displayed less transphobia than those who has secondary contact. The findings clearly indicated that there is no significant gender difference in homophobia. Majority of the men and women law enforcers are heterosexuals; this heterosexual orientation may lead to develop a common prejudice against homosexuality in both males and females. Study also reveals that men law enforcers have more sexist attitude than women law enforcers. Majority of men have a tendency to show a power over women through prejudiced thoughts and acts. Physical strength and traditional customs plays a significant role in sexism among men. This may be the reason for higher score in sexism among men law enforcers.

Religious traditions of law enforcers play an influential role in their attitude towards the society. This study clearly indicates that there is a difference in transphobia, homophobia and sexism with respect to the religion. Law enforcers who belong to Islam have high transphobia, homophobia and sexism. Customs and beliefs in Islam opposes trans-sexuality. So, transgender individuals are not accepted within the Islamic society. Most of the Muslims perceive that transgender individuals are immoral in their lives. Some hadiths are reported against transgender identity which states that, being a transgender is a blameful sin. Islamic tradition publicly expresses its homosexual bias. The holy Quran and many hadiths narrates that homosexuality is a sin and is liable to different punishments. As Islamic tradition promote heterosexual relationship. Homophobia exists within majority of the Muslims. Islam host many restrictions for women for social interaction. Islam also advices to follow a modest dress code. One of the traditional views in Islam suggests that women should cover everything except their faces and hands (Sunni school); feet can be exposed says the Hanafi school. Because of these rules, most of the orthodox Muslims misperceive that socialization of women is not allowed in Islam. Muslim women themselves withdraw from the social situations by thinking that it will lead to the breakdown of religious views of Islam. This indicates the strong influence of religion on sexism and hence the higher score in sexism among muslims. This study indicates that law enforcers who belong to Hinduism and Christianity expressed a respectable attitude towards transgenders. Hinduism and Christianity do not restrict transgenders to involve religious practices. Kottankulangara festival in Kerala is one of the major example of Hindu festival which is famous for the involvement of transgenders. Christian

missionary of Kerala started a school for transgender (Sahaj international) in Ernakulam district (Aneesh, 2017). This exposes the acceptance for trans-sexuality in Hinduism and Christianity.

This study sheds light on how authoritarianism has a direct influence on transphobia, homophobia and sexism. Stigmatized attitudes towards females, homosexuals and transgenders still exist in our society. These prejudiced attitudes are mainly derived from the dominated people who have the leading role in the society, especially the male authorities. Hamilton (2007) suggests that males are encouraging heterosexuality to deny homosexuality and trans-sexuality in order to uphold dominance over women. Compared to males, females have lower power in society because, our society has assigned a traditional superior power for males. To maintain this traditional superiority, males are encouraging different discriminatory acts towards females and other sexual minorities (Bettcher, 2007). Law enforcement society is considered as one of the prominent authority all around the world. Like all other law enforcement societies in India, Malappuram district law enforcement society also has a male dominant structure. In Malappuram district, 77% of law enforcers are males and only 13% of law enforcers are females. Many women themselves consider as powerless and they believe that only males are capable to lead. Even women law enforcers are mostly acting and behaving like male officers to prove themselves as equal to male law enforcers. This supports the findings of the present study that authoritarianism has a significant relationship with transphobia, homophobia and sexism.

Path analysis shows that authoritarianism has significant direct influence on transphobia among law enforcers. Generally, authorities mostly consider the opinion of majorities and give only a little consideration for minorities. They also uphold some beliefs and customs that influence their decision. Most of the societal customs and beliefs consider transgender people as an outcast. Hence the authoritarians treat trans-people with extreme prejudiced thoughts. Research indicates that social superiority is a factor which predicts transphobia (Scandurra et al., 2017). This study also revealed that authoritarianism directly influence homophobia. According to Hamilton (2007) people tend to be homophobic to encourage the heteronormative morals. Authoritarians believe that homosexual attitude will be violating the social norms and customs. So, they respond negatively to homosexuality. This may be the reason why authoritarianism significantly influences homophobia. A study by Greendlinger (1985) comes up with the same result, which suggests that authoritarians react undesirably with the matter regarding homosexuality, therefore high authoritarianism predicts homophobia. Path analysis results showed the direct influence of authoritarianism on sexism. It is concluded that there is a significant influence of authoritarianism on sexism among law enforcers. Women have less political and other societal power all around the world. Mostly the power is centered on males. Like all other social settings, in most family also women are deprived of power. Male superiority decreases the importance of women and their involvement in many situations. Most of the societal decisions are taken by men. Further women too perceive males are better to lead ((Neil and Domingo, 2015). Authority does not give better consideration for women. The authorities treat women with stigmatized thought. These may be the reasons why authoritarianism predicts sexism. This result is supported by Nagoshi et al., (2018) and Scandurra et al., (2017) who suggest right-wing authoritarianism significantly predicts sexism. Path analysis result also indicates the mediating effect of the homophobia on the relationship between authoritarianism and transphobia. Homophobia and transphobia are not same, but they are linked as powerful tools in the arsenal of those who seek equality and both phenomena are directed against people who challenge the sexual stereotypes that are commonly accepted by authoritarians in the society. Attitudes towards same-sex relationships are associated with prejudice towards transgender people, and those who have less homophobia are report less transphobia (National Centre for Social Research, Britain, 2019). All these points implicit that homophobia can mediate the relationship between authoritarianism and transphobia. Path analysis also shows the mediating effect of sexism on the relationship of authoritarianism with homophobia and transphobia. Many previous studies revealed that sexism is significantly correlated with homophobia and transphobia. Lesbians and transgender women already possesses femininity. Even transgender men also possess effeminate characteristics. According to Martin Levine 42 percent of gay men were sissies during childhood (Herry, 1982, 51-52). An online survey revealed that 68% of responses indicated that homophobic abuse has specifically ridiculed their femininity (Matt Cain, 2017). Which indicates that person who being linked with femininity is a important reason for the stigmatization. Similar to homosexuals, transgenders are also closely linked with femininity. These facts implicit that sexism can mediate the relationship between authoritarianism and transphobia and homophobia.

Conclusion

Law enforcers are the best authoritative figure in every country. This study concluded that law-enforcement officers are biased towards the sexual minority groups. Authoritarian attitudes directly influence the transphobic, sexist and homophobic attitudes of law enforcers. This study indicated that lack of exposure is the main reason behind the stigmatized thoughts. In our law enforcement society there is a visible lacking of proper training programs to deal with these minority issues; especially the issues of transgenders and homosexuals. Interventions and training programs will reduce the prejudiced attitude towards these minorities. Our law enforcement society is dominated by males. The gender ratio is also a reason behind this. Recruitment of more female and transsexual law enforcers will be helpful in reducing the prejudiced attitude towards these sexual minorities. Lack of awareness about the transgenders and homosexuals also leads to the stereotyped attitude towards these sexual minorities. Providing proper education about transgenders and homosexuals will bring fruitful changes in society's attitude.

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Appendix 1

Very Short Authoritarianism Scale

	Items
1	Its great that many young people today are prepared to defy authority.
2	What our country needs most is discipline, with everyone following our leaders in unity.
3	Gods laws about abortion, pornography, and marriage must be strictly followed before it is too late.
4	There is nothing wrong with premarital sexual intercourse.
5	Our society does not need tougher government and stricter laws.
6	The facts on crime and recent public disorders show we have to crack down harder on trouble makers, if we are going preserve law and order.

Note. Items 1,4 and 5 are reverse scored.

Appendix 2

Genderism and Transphobia Scale

(Strongly agree, Agree, Somewhat agree, Neutral, Somewhat disagree, Disagree ,Strongly disagree)

Circle the number that best indicates how you feel

	Items
1	I have beat up men who act like sissies.
2	I have behaved violently toward a woman because she was too masculine.
3	If I found out that my best friend was changing their sex, I would freak out.
4	God made two sexes and two sexes only.
5	If a friend wanted to have his penis removed in order to become a woman, I would openly support him.
6	I have teased a man because of his feminine appearance or behaviour.
7	Men who cross-dress for sexual pleasure disgust me.
8	Children should be encouraged to explore their masculinity and femininity.
9	If I saw a man on the street that I thought was really a woman, I would ask him if he was a man or a woman.
10	Men who act like women should be ashamed of themselves.
11	Men who shave their legs are weird.
12	I can not understand why a woman would act masculine.
13	I have teased a woman because of her masculine appearance or behaviour.
14	Children should play with toys appropriate to their own sex.
15	Women who see themselves as men are abnormal.
16	I would avoid talking to a woman if I knew she had a surgically created penis and testicles.
17	A man who dresses as a woman is a pervert.
18	If I found out that my lover was the other sex, I would get violent.
19	. Feminine boys should be cured of their problem.
20	. I have behaved violently toward a man because he was too feminine.
21	Passive men are weak.
22	If a man wearing makeup and a dress, who also spoke in a high voice, approached my child, I would use physical force to stop him.
23	Individuals should be allowed to express their gender freely.
24	Sex change operations are morally wrong.
25	Feminine men make me feel uncomfortable.
26	I would go to a bar that was frequented by females who used to be males.
27	People are either men or women.
28	My friends and I have often joked about men who dress like women.
29	Masculine women make me feel uncomfortable.
30	It is morally wrong for a woman to present herself as a man in public.
31	It is all right to make fun of people who cross-dress.
32	If I encountered a male who wore high-heeled shoes, stockings, and makeup, I would consider beating him up.

Note. All items except questions 5, 8, 23, and 26 are reverse scored.

Appendix 3

The Homophobia Scale

(Strongly agree, Agree, Neither agree nor disagree, Disagree, Strongly disagree)

No.	Item
1	Gay/lesbian people make me nervous.
2	Gay/lesbian people deserve what they get.

3	Homosexuality is acceptable to me.
4	If I discovered a friend was gay/lesbian I would end that friendship
5	I think homosexual people should not work with children.
6	I got derogatory remarks about gay/lesbian people.
7	I enjoy the company of gay/lesbian people.
8	Marriage between homosexual individual is acceptable
9	I got derogatory remarks like “faggot” or “queer” to people I suspect are gay/lesbian.
10	It does not matter to me whether my friend is gay/lesbian or straight.
11	It would not upset me if I learned that my friend was homosexual.
12	Homosexuality is immoral.
13	I tease and make jokes about gay/lesbian people.
14	I feel that you cannot trust a person who is homosexual.
15	I fear homosexual persons will make sexual advances towards me.
16	Organizations which promote gay/lesbian rights are necessary.
17	I have damaged property of gay/lesbian persons, such as “keying” their cars.
18	I would feel comfortable having a gay/lesbian roommate.
19	I would hit a homosexual coming on to me.
20	Homosexual behaviour is should not against the law.
21	I avoid gay/lesbian individual.
22	It does not bother me two homosexual people together in public.
23	When I see a gay/lesbian person I think “what a waste”.
24	When I meet someone, I try to find out if he/she is gay/lesbian.
25	I have rocky relationship with people that suspect are gay/lesbian.

Appendix 4

The Ambivalent Sexism Inventory

(Strongly Disagree, Somewhat Disagree, Slightly Disagree, Slightly Agree, Somewhat Agree, Strongly Agree)

No.	Item
1	No matter how accomplished he is, a man is not truly complete as a person unless he has the love of women.
2	Many women are actually seeking special favors, such as hiring policies that favor them over men, under the guise of asking for “equality”.
3	In a disaster, women ought not necessarily to be rescued before men.
4	Most women interpret innocent remarks or acts as being sexist.
5	Women are too easily offended.
6	People are often truly happy in life without being romantically involved with a member of the other sex.
7	Feminists are not seeking for women to have more power than men.
8	Many women have quality of purity that few men possess.
9	Women should be cherished protected by men.
10	Most women fail to appreciate fully all that men do for them.
11	Women seek to gain power by getting control over men.
12	Every man ought to have a woman whom he adores.
13	Men are complete without women.
14	Women exaggerate problems they have at work.
15	Once a woman gets a man committed to her, she usually tries to put him on a tight leash.
16	When women lose to men in a fair competition, they typically complain about being discriminated against.
17	A good woman should be set on a pedestal by her men.
18	There are actually very few women who get a kick out of teasing men by seeming sexually available and then refusing male advances.
19	Women, compared to men, tend to have a superior moral sensibility.

20	Men should be willing to sacrifice their own wellbeing in order to provide financially for the women in their lives.
21	Feminists are making entirely reasonable demands of men.
22	Women, as compared to men, tend to have a more refined sense of culture and good taste.