

Reading Social Dilemma of the LGBTQ+ Communities in *MONSTER*



Project submitted to St. Teresa 's College (Autonomous) in partial fulfilment of the requirement for the degree of BACHELOR OF ARTS in English Language and Literature

By

MARY SHIYA

Register No. AB21ENG042

III B. A. English Literature

St. Teresa 's College

Ernakulam Cochin - 682 011

Kerala

Supervisor

Dr. Priya K Nair

Assistant Professor

Department of English

St. Teresa 's College

Ernakulam

Kerala

March 2024

DECLARATION

I hereby declare that this project titled “Reading Social Dilemma of the LGBTQ+ Communities in *Monster*” is the record of bona fide work done by me under the guidance and supervision of Dr. Priya K Nair, Assistant Professor, Department of English.

Mary Shiya

Register No. A21ENG042

Ernakulam

III B.A. English Literature

March 2024

St. Teresa’s College (Autonomous)

Ernakulam

CERTIFICATE

I hereby certify that this project entitled “Reading Social Dilemma of the LGBTQ+ Communities in *Monster*” by Mary Shiya is a record of bona fide work carried out by her under my supervision and guidance.

Dr. Priya K Nair

Assistant Professor

Department of English

Ernakulam

St. Teresa’s College (Autonomous)

March 2024

Ernakulam

Reading Social Dilemma of the LGBTQ+ Communities in *Monster*

By

Mary Shiya

B.A. English Language and Literature

St. Teresa's College (Autonomous)

Ernakulam

Register No: AB21ENG042

2021 -2024

Supervising Teacher: Dr. Priya K Nair

The LGBTQ+ community face many challenges and hardships. Specific norms and notions are constructed by society and as a result they are marginalised. This thesis seeks to analyse the film *Monster* to reflect on the ways this community is represented in popular media. The prejudice experienced by the LGBTQ+ community is highlighted in the film *Monster*. It seeks to comprehend how people are viewed by society. This project aims to analyse the film using theories that link the LGBTQ+ community globally and in the context of the state of Kerala. The connection can be examined using the theories of social constructionism and queer theory. In order to identify and highlight the difficulties they face due to social norms, this project uses the ideas of Michel Foucault and Peter L. Berger and Thomas Luckmann to analyse the film *Monster*. By applying these theories, the project aims to contribute to a nuanced understanding of LGBTQ+ experiences, fostering inclusivity and recognizing the dynamic nature of human identity.

ACKNOWLEDGEMENT

I take this opportunity to thank God Almighty for giving me patience and endurance during the course of my project.

I would like to place on record my sincere gratitude to Rev. Dr. Sr. Vinitha (CSST), Provincial Superior and Manager, St Teresa's College (Autonomous), Ernakulam and Dr. Alphonsa Vijaya Joseph, Principal, St Teresa's College (Autonomous), Ernakulam for their continued support throughout the course of my study in this institution.

I extend my heartfelt gratitude to my supervisor Dr. Priya K Nair for guiding my thoughts in the right direction and for helping me to express them in the best possible manner.

I would like to express my sincere gratitude to Dr. Jeena Ann Joseph for providing a strong base in research methodology.

I acknowledge my sincere appreciation to Dr. Preethi Kumar, Head of the Department of English and Centre for Research, and all the faculty members for their cooperation and support.

Mary Shiya

CONTENT

Introduction	1
Chapter 1 Society and LGBTQ+ Community in Worldwide	4
Chapter 2 Analysis of The Malayalam Movie Monster	15
Conclusion	20
Works Consulted	22

Introduction

“Sexuality must not be thought of as a kind of natural given which power tries to hold in check, or as an obscure domain which knowledge tries gradually to uncover. It is the name that can be given to a historical construct.” say Micheal Foucault (*The History of Sexuality* Vol. 1, 105)

The term LGBTQ+ community encompasses a varied group of people who identify as heterosexual and/or gay as well as other categories within the broader spectrum. This community includes individuals with diverse sexual orientations, gender identities, and expressions. The acronym LGBTQ stands for:-

L – Lesbian

G – Gay

B – Bisexual

T - Transgender

Q- Queer

The community recognizes and embraces a variety of sexual orientations and gender identities, advocating for inclusivity, acceptance, and equal rights for people of all sexual orientations and gender identities. It acknowledges the value of promoting tolerance and understanding in society as well. It's important to highlight that the acronym is not exhaustive, and extra letters may be included to represent additional identities, like A for Asexual, I for Intersex, and others, leading to variations such as LGBTQIA+. The LGBTQ+ community actively advocates for equal rights, combats discrimination, and strives to raise awareness and foster understanding of diverse sexual and gender identities.

The first chapter deals with society and the LGBTQ+ community in the worldwide scenario. It discusses the challenges handled by the LGBTQ+ community over time as a result of globalization. The LGBTQ+ community faces a wide range of difficulties worldwide. There are notable variations among nations and regions, in the legal, social, and cultural contexts that influence the lives of LGBTQ+ persons. Some countries have made important progress in ensuring the rights of LGBTQ+ individuals rights, such as legalizing same-sex marriage and implementing anti-discrimination laws, others continue to have biased legal frameworks. In many cases, individuals, and members of the LGBTQ+ community may face legal outcomes or lack legal protection based on their sexual orientation or gender identity. The LGBTQ+ community experiences significant variations in social approval levels worldwide. Despite advances in promoting inclusivity and challenging stereotypes, numerous people world continue to face stigma, discrimination, and violence based on sexual orientation or gender identity. These communities were accepted on the grounds of religious beliefs, social norms, and cultural attitudes. Promoting rights, boosting visibility, and raising awareness were the activities done by the LGBTQ+ community. To advance the rights of the LGBTQ+ community and to prevent unfair practices, their organization conducts awareness campaigns and pride events. LGBTQ+ individuals navigate various intersecting identities, encompassing factors such as race, ethnicity, class, and disability. The challenges experienced by a queer person can vary depending on these intersecting factors, resulting in distinctive experiences within the community. Global issues like forced displacement, seeking asylum, and the criminalization of homosexuality in certain countries add additional hurdles to the overall well-being and safety of LGBTQ+ individuals. In conclusion, the global experiences of the LGBTQ+ community are varied, and shaped by a multifaceted interplay of legal, social, cultural, and political factors. Despite strides made, there is continuous effort to combat

discrimination, foster inclusivity, and secure comprehensive recognition of rights for LGBTQ+ individuals worldwide

The second chapter focuses on the analysis of the Malayalam movie *Monster* and the chapter seeks to examine the movie using the theoretical framework outlined in the first chapter. *Monster* is an action thriller film helmed by Vysakh, penned by Udaykrishna, and produced by Antony Perumbavoor. The film, released on October 21, 2022, and distributed by Aashirvad Release, features a stellar cast including Mohanlal, Lakshmi Manchu, Honey Rose, and Sudev Nair. The film highlights the brutal violence experienced by a lesbian couple and portrays the prevailing societal attitudes towards them. They are depicted as marginalized individuals, viewed as impure and ignored by the society. This movie addresses the concealment of their social identity and status in various contexts.

Chapter 1

Society and LGBTQ+ Community in Worldwide

The LGBTQ+ community is a loosely defined collection of people who identify as lesbian, gay, bisexual, or transgender, and who are connected by social movements and shared culture. This community is also known as the LGBTQ+ community, gay community, and queer community. These groups typically embrace sexuality, individualism, diversity, and pride. Building an LGBTQ+ community, according to activists and sociologists, is a way to combat the forces of heterosexism, homophobia, sexism, and conformity that are presented in society at large. Pride parades are a good example of the term's application as well as a representation of its general meaning. Pride, also frequently known as gay pride, emphasizes the identity and collective strength of the LGBTQ+ community. The political affiliation of the LGBTQ+ community are numerous. In many part of the world, LGBTQ+ groups can unite to support or form their own civil rights movements to advance LGBTQ+ rights. However well-known figures in the general public may provide these organizations with a lot of support in specific areas. For instance, performer and LGBTQ+ campaigner Madonna said, "I was asked to perform at many Pride events around the world – but I would never, ever turn down New York City". (Jeff Nelson)

The LGBTQ+ community is represented by a segment of society that is widely thought to be underrepresented in the field of civil rights, even by allies who identify as straight. Globalization has been a major factor in the homosexual community's present struggles. During the time of World War II, many men from the United States were united and allowed them to explore more progressive views in regions of Europe. Following the war, they established communities instead of returning to their hometowns and villages. At

Stonewall, many events took place and political groups came into being. This was the early stage of the LGBTQ+ rights movement. Eventually, this led to the emergence of gay and lesbian community centers in many cities. In the US various organizations support LGBTQ+ people in every issue they deal with. Major organizations such as Human Rights Campaign the Empowering Spirits Foundation, and GLAAD were among them. The establishment International Lesbian and Gay Association was another achievement, that helps them to lead a better life. LGBTQ+ campaigners adhered to the Universal Declaration of Human Rights (UDHR), which was adopted by the United Kingdom in 1947. The document stated that every person had the same, unalienable rights, regardless of their gender, colour, or sexual orientation. While equality and the absence of discrimination are discussed, homosexual rights are not directly included in the statement. An American businessman and LGBTQ+ activist Clark Polak became a member of The Janus Society in Philadelphia, Pennsylvania in 1962. Homosexuals are prepared to sail under their colour. He said this in 1968, announcing that the Society would be renaming itself the Homosexual Law Reform Society.

The concept centres on the brutality and injustice experienced by the LGBTQ community in the 2022 Malayalam film *Monster*. This community is ostracized from the society which disables them from performing their roles. The social constructionist theory serves as the foundation for this endeavor, which focuses on their acceptance of humanity.

The term Social Constructionism can be widely used in sociology and communication theory. The basis of this theoretical framework proposes many aspects of social reality, including conception, belief, norms, and values, are generated via ongoing interactions and negotiations among society's members, rather than through actual observation of physical reality. According to the idea of social constructionism, a large portion of what people take to be reality is really the result of a dynamic process of construction that is affected by social structures and traditions. In 1966 sociologists Peter L. Berger and Thomas Luckman first

presented the idea of social constructionism in their book *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*.

Gender identities and fixed sexual orientation are contested by social constructionism. The social constructionist approach places a strong emphasis on the language used to define gender identities and sexual orientation. It is not accurate to describe someone as gay, lesbian, bisexual, or transgender in a neutral way; these terms have cultural and historical connotations. Social constructionist viewpoints analyze LGBTQ+ groups as socially constructed and dynamic environments. These groups contribute to the creation of shared meaning, the growth of identities, and the subversion of norms.

American sociologist Peter Ludwig Berger and American-Austrian sociologist Thomas Luckmann, in their book *The Social Construction of Reality* mostly concentrate on more general theoretical ideas about the social construction of reality, knowledge, and daily life. The concepts discussed in the book may be used to comprehend how identities, particularly those of the LGBTQ+ community, are constructed. According to Berger and Luckmann social reality is actively created via communication, shared meanings, and human interactions rather than existing as an objective or innate characteristics. They talk about how people externalize their subjective experiences, objectify them, and then absorb them as part of their identity. Socialization, institutions, and cultural background all have an impact on this process. By applying these principles to the LGBTQ+ population, one may understand their beliefs to mean that they recognize that social processes rather than fixed characteristics determine sexual orientation and gender identity. Understanding the acceptance or rejection of LGBTQ+ identities requires taking into account the institutions, cultural norms, and the continuous process of meaning formation. It's crucial to remember that Berger and Luckmann's research offers no clear recommendations for accepting or rejecting particular social groupings. Their principal goal is to provide a theoretical framework for

comprehending the creation and upkeep of social reality. Discussion concerning the acceptance of the LGBTQ+ community in the modern day frequently addresses questions of identity, discrimination, and equality by combining human rights frameworks, social constructionist theories, and other sociological viewpoints.

On the other hand, Berger and Luckmann elaborate on the idea of the stranger in the Schutzian tradition and talk about the social reality of ritual cleansing as a coping mechanism for processes that preserve reality and mental hygiene, which people use to make sense of their encounters with strangers or foreigners and their official reality. They put forward the basic question: What about persons who are viewed as strangers in their home community? In essence, the theory and theorist discuss how society has constructed a social construct about the LGBTQ+ population and how we people view them.

French philosopher and social theorist Michel Foucault did not specifically address the LGBTQ+ population do. On the other hand, his research offers valuable perspectives on how society constructs sexuality and how power dynamics impact perceptions of non-heteronormative identities. In his work *The History of Sexuality*, which examined how cultures govern and manage sexuality as well as the historical evolution of the discourse around it, Foucault's examination of sexuality is very clear. The connection between discourse and power was highlighted by Foucault. He made the case that rhetoric, language, and other kinds of institutional authority shape society's norms and expectations on sexuality. The process of normalizing and medicalizing sexuality was studied by Foucault. He talked about how some sexual identities and behaviours- like homosexuality- have been medicalized and pathologized. In the past, discourses surrounding sexuality were actively controlled and generated by several social institutions rather than being passively suppressed. He challenged the notion of immutable sexual identities, arguing instead that they are created and controlled

by social conventions. Foucault's theory is centred on the social construction of sexuality and the influence of powerful structure on the acceptance of sexual identities.

The LGBTQ+ community must deal with a great deal of violence and oppression as a result of social conventions, and society often questions their very existence. Personal laws based on an individual's religion govern marriage law in India. Legal discourse has focussed on the issue of same-sex marriage and relationship recognition. Legal recognition of same-sex marriage is still pending, despite the Supreme Court of India decriminalizing consensual same-sex marriage act under Section 377 of the Indian Penal Code in 2018. In India, the decriminalization of consensual same-sex acts represented a major advancement for LGBTQ+ rights: however, it did not automatically make same-sex marriage legally recognized. Later a private member's bill to legalize same-sex unions under the Special Marriage Act of 1954 was introduced by M P Supriya Sule on April 1, 2022. The Supreme Court refused to legalize same-sex unions. But the Constitution Bench Ruling has the power to claim that gender queerness and homosexuality are Indian. The examination of Chief Justice Chandrachud points out that the notion of homosexuality and gender queerness is not native to India. He also proclaims that the term Indian must be defined. Therefore it led to an end of this prejudice. By doing this, the Chief Justice wants any events or activities happening in India or outside India must have Indian that may existed for eras or recently emerged ones. Even though, gender and sexual minorities are just equal to non-transgender and heterosexual.

Queer theory originated in the late 20th century. This field includes literary theory, gender studies, and cultural studies. It is an interdisciplinary subject. Gender and sexuality-related traditional norms and classifications are critically evaluated and taken apart. This theory closely examines identities, societal expectations, norms, and the effects of power structures, which are socially constructed. Ideas such as unchangeable innate sexuality are

still prevailing in our society. The major aim of this theory is to put an end to the classifications such as heterosexual/homosexual, and male/female. Queer theory gave importance to the richness of gender and sexuality. It doesn't allow individuals to intake preconstructed norms. Queer theory deals with different identities and social divisions such as class, race, and ethnicity. Within these dimensions, it has the ability to recognize complications that are associated with discrimination and marginalization. Judith Butler put forward the concept of performativity. According to Butler, sexuality and gender are not birth traits. But they are the result of actions and behaviours which are repeated. Even though queer theory originated in the academic world, activism was an integral part of it. Its major objective is to turn down oppressive structures. The theory raises the importance of equality and social justice in our life

Michel Foucault, who was an important personality in queer theory. He explained sexuality in his book *The History of Sexuality*. His concepts and analyses have played a pivotal role in shaping and advancing queer theory. In *The History of Sexuality*, Foucault scrutinizes historical comprehension. Regulation, and oversight of sexuality. His scholarship questions conventional concepts of sexuality and reveals the functioning of power within the discourses that surround it. "Power is everywhere; not because it embraces everything but because it comes from everywhere" (*The History of Sexuality* Vol 1, 93). Sexuality is covered by power dynamics. Foucault primarily focuses on those powers in his book. He argues that power takes place in language, institutions, and different forms of knowledge. Therefore Foucault gave importance in shaping social norms and an outlook on sexuality. Sexuality is connected to broader social mechanism control. To examine this point, Foucault proposes the concept of biopolitics. The states and institutions put control over the population. This control is inserted through the governance of sexuality. By examining this control, Foucault digs into sexual behaviour which is considered abnormal and also discusses the medicalization and

normalization of sexuality. He examines the role of psychiatric and medical in the regulation of non-normative sexualities.

Foucault is not detailly connected with queer theory. However, his works regarding social construction had a great impact on sexuality and its connection with power. Also, his contributions played a significant role in building the theoretical foundation of queer studies. One of Foucault's most challenging statements, which notably spurred the development of queer theory, posits that contemporary homosexuality has relatively recent origins. While numerous historians of homosexuality aimed to identify links and consistencies between 20th century homosexual identities and behaviours and those from earlier periods, Foucault took a different stance. He asserted that the concept of homosexual emerged from a specific context in the 1870s. In contrast to considering it a discovered identity, he emphasized that, like sexuality in general, the category of the homosexual should be regarded as a category of knowledge.

The term queer theory originated from Teresa de Lauretis' 1991 article in the feminist cultural studies journal *difference* titled *Queer Theory: Lesbian and Gay Sexualities*. She clarifies that her term encompasses at least three interconnected endeavors within this theory: rejecting heterosexuality as the standard for sexual formations, questioning the assumption that lesbian and gay studies form a singular entity, and placing a significant emphasis on the potential to encompass all these critiques simultaneously, offering a re-evaluation of all aspect of sexuality. A central concept in queer theory is the notion of heteronormativity, refers the institutions, structure of understanding, and practical orientations that make heterosexuality seem not only coherent – that is, organized as a sexuality but also privileged is attributed to Lauren Berlant. Heteronormativity is a perspective that advocates for heterosexuality as the standard or favoured sexual orientation, perpetuated in society through various institutions such as marriage, taxes, employment, and adoption rights. This

worldwide functions as a mechanism of power and control, exerting influence on both heterosexual and LGBTQ+ individuals through institutional structures and widely accepted social norms. Cultural critic, and historian, David Halperin was one of the leading personality in the territory of queer theory. Renowned for his meaningful contribution to the examination of sexuality, gender, and queer studies. Halperin was an important factor in broadening the scope of queer theory. According to Halperin, queer identities and experiences are an important vie. He looks at it from a temporal perspective. Halperin tries to understand of time and history that is related to the lives of queer people. His critiques mostly argue in a straight narrative. David Halperin advocates the defense of the historian and late French philosophers in one of his major book *Saint Foucault*. This book presents Foucault as an original and innovative thinker. Therefore many activists as well as theorists could serve as a model for intellectuals, activists, and gay scholars. This book explains Foucault's straight liberals tend to see only a sense of political hopelessness. Through this book, Halperin examines the works of Foucault and emerging criticism of his life in detail. On the other hand, it shows how gay activists look to Foucault and learn both powerful examples and intellectual stimulation of political resistance.

The American author Lauren Berlant and social theorist Micheal David Warner wrote an essay *Sex in Public*. This essay holds ideas and views of queer theory. *Sex in Public* was released in 1998. This essay seeks into both private and public domains. It also focuses on both sexual norms and practices within the sphere of public. Both Berlant and Warner challenge social and cultural dynamics which is constructed by society. They argue that sexuality is beyond the private sphere. This essay tries to focus on how the public sphere takes on sexuality indirectly. Also, investigate how sexual practice turns to the public domain. They examine the regulation and oversight of sexualities in public territory. Both Warner and Berlent explore the struggles faced by marginalized communities. Their detailed analysis can

be considered as the view that identity, sexuality, and socially constructed public norms are connected to each other. The essay *Sex in Public* has an impact on the protection of sexuality. This essay questions the preconstructed norms. And also bring changes in the academic field of cultural theory and queer studies. There is a relationship between social norms and individual desires. Human desires were controlled by society itself. Therefore this essay critically analyses the valuable condition of the public side of sexuality.

Judith Butler stands as a foundation figure in the evolution of queer theory, offering substantial insights into the field of gender, sexuality, and identity. Her contribution have left a lasting imprint on diverse academic disciplines, including gender studies, cultural studies, and philosophy. A paramount concept in Butler's work is gender performativity, first presented in her books *Gender Trouble: Feminism and the Subversion of Identity* (1990). She posits that gender as a settled and natural characteristics. Butler's scholarship is recognized for its emphasis on challenging and deconstructing normative categories associated with gender and sexuality. She underscores fluidity and instability inherent in these categories, promoting a broader and more inclusive comprehension of diverse identities. Butler confronts binary oppositions like male and female, heterosexual and homosexual, asserting that these categories are socially constructed and sustain system of power. Her contributions have played a crucial role in undermining these binaries and examine the societal norms that upholds them. Butler's concepts of performativity are closely associated with the practice of drag, wherein individuals deliberately enact gender expressions that defy social expectations. Drag emerges as a subversive performance, laying bare the constructed nature of gender norms. Butler's involvement in queer theory encompasses dialogues on queer politics, where she delves into the potential of contesting normative categories an adopting non-normative identities to drive political resistance and instigate social change. In her subsequent works, like *Bodies That Matters* (1993) and *Precarious Life* (2004), Butler's investigates the bodily

inscriptions of identity and vulnerability. She checks how bodies are delineated and classified, especially in contexts involving violence, war and social injustice. Judith Butler's impact on queer theory has been crucial in moulding the intellectual terrain of gender and sexuality studies. with the aspects of performative. Gender and sexuality expressions resist traditional conventions. Therefore Butler's concepts had a fixed influence on discourse surrounding performative aspects of identity and challenging norms. Butler had a critical study on concept of sexuality as a social construct. This also includes gender identity. This is led to the origin of the book *Gender Trouble: Feminism and the Subversion of Identity*.

The above-mentioned ideas ask two major questions. First, how is asked to function? Secondly, how social norms facilitate acceptance of the LGBTQ+ community? Queer theory and social constructionism had a great influence on the acceptance of LGBTQ+ community. Their acceptance is a huge process in our society. Queer theory aggressively questions the established norms where, gender and sexuality are interlinked. Therefore it mainly focuses on nuanced understanding of many identities. This perspective questions the unbending binary division. So it highlights fluid and various natures of gender and sexual orientation.

According to social constructionism, society's notion about gender and sexuality on the hand of social reality is shaped by constant communication and discussion among the social members. One of the important aspects needed for the acceptance of LGBTQ+ social attitudes. The theory of social constructionism explores how social attitudes have an impact on understanding identities. The affirmations of the socially created nature of identities rigid groups and encourage inclusivity, which in turn influences the members of LGBTQ+ people. In advancing equal rights in society, encouraging various identities, and putting down stereotypes, both queer theory and the theory of social constructionism play a major role. Basically, these theories speak about the diversity and richness of queer experiences and identities. It focuses on the efforts that aim to create a more open-minded society with these

values as well. Applying these views helps to improve the approval of the LGBTQ+ community. It shows the importance of understanding, equality, and the value of tolerance. These perspectives shape society to adopt these values and accept them. Examining and reconstructing these norms existing in society leads to understanding the values of gender identities and sexual orientations. Activists as well as members of the society itself can contribute to affirming and accepting the social reality. This helps society to encourage values of different kinds of gender identities.

Chapter 2

Analysis of the Malayalam Movie *Monster*

Monster is an action thriller film in Malayalam. Vysakh directed the film, which was written by Udaykrishna, produced by Antony Perumbavoor, and released in 2022. This movie is about the LGBTQ+ community's experiences with violence and discrimination. It must be acknowledged that the film's depiction of LGBTQ+ characters contributed to their continued stigmatization rather than their normalization. One is now filled with dread given their previous record of negatively portraying these communities when some mainstream filmmakers and scriptwriters start talking about a subject that has not been talked about much in our cinema, which usually means a movie that touches upon LGBTQ+ issues. Once again *Monster* demonstrates that any expectations of them making up for past wrongs are misplaced. The film exhibits extreme homophobia and insensitivity to gender. It's terrible to think that a whole film starring the so-called complete actor was scripted without even a cursory understanding of the important storyline they wish to delve into. Before one can express gratitude for a major on sexuality, homophobic tendencies and characters linked to crime and drugs appear. Any person who is sensitive to gender issues would take offense and leave feeling discouraged and angry.

The film focuses on an event that happened in Haryana in 2011 and involved a court ruling that legalized same-sex unions. (1:54:56). The orphans Durga, also knowns as Catherine Alexandra (Lakshmi Manchu), and Bhamini, also known as Rebecca (Honey Rose), were residents of a charitable orphanage in Calcutta. A romantic relationship developed out of their friendship. As others perceived their closeness and affection for one another as lesbians, they were expelled from the orphanage. (1:54:00 – 1:54:16). This shows how same-sex

relationships are seen in the eyes of the society. In this movie, the court legalizes same-sex marriage. It is represented as their achievement of freedom. This is a reference to the court decision from 2018. However, the lesbian characters in the movie were denied the freedom of same-sex marriage approved by the court in the movie. Despite that, they have to face numerous obstacles. They walked along the street nude after suffering horrific attacks from the local people and police of the state. Their freedom to live, guaranteed by the law, was taken away from them because human minds already had predetermined notions about this group.

By the time the film ends, Mohanlal's character has evolved into Shivdev Subramaniam, an IPS officer who is looking into cases of prior criminal activity of the queer characters. These brutalities are the result of their vengeance against people and society. The brutality, hardship, and humiliation they experienced led them to act in this way. One important insights from this movie is that their acceptance does not turn them into criminals. In actuality, the idea that was common in society at large was a big factor in their disapproval. People who identify as LGBTQ+ may have experienced disgrace and social stigma, which can worse stress and feelings of isolation. Discrimination, disapproval, and cultural views can all have an effect on the mental health of queer people. When mental health issues are not treated, they can occasionally result in actions that could be considered illegal. In a situation known as intersectionality, LGBTQ+ people may also be members of other oppressed groups. An individual's experiences and vulnerabilities are influenced by a variety of factors, including gender identity and sexual orientation, as well as socioeconomic position, disability, and race. Laws and regulations that discriminate against LGBTQ+ people may be a factor in the marginalization of this community in some locations. People's conduct may change when they feel excluded from social standards or legal safeguards. Access to tools and groups that are encouraging and helpful can prevent engagement in illegal activity. LGBTQ+ people's

well-being may be enhanced by creating inclusive communities and offering support networks. In order to lower crimes and assist underprivileged areas, structural problems like prejudice must be addressed. Additionally, inclusion must be promoted, and everyone must have equal access to opportunities and resources regardless of their gender identity or sexual orientation.

The humiliations that the LGBTQ+ characters in this film endure serve to define the notion of social constructionism. Diverse cultures, geographical areas, and historical times have very varying public perceptions and social views on the LGBTQ+ group. A poor impression of the town is shown throughout the film even though the laws are favourable for them. Positive trends indicate that LGBTQ+ people are being protected by numerous noteworthy legislative initiatives. This covers anti-discrimination laws, same-sex marriage recognition, and the decriminalization of relationships between the sexes. But in the Malayali context, their existence is determined by their society as shown in the movie. Even with advancements, obstacles and resistance continue. Discrimination against LGBTQ+ people is a result of conservative social and religious views. Exclusion from social groups, harassment, and violence are just ways that discrimination can appear. The acceptance of the LGBTQ+ community was greatly aided by generational differences. When compared to earlier generations, younger generations frequently exhibit greater acceptance of LGBTQ+ identities. Perspectives from different generations might affect attitudes toward LGBTQ+ problems; younger people tend to be more accepting of diversity and inclusiveness. Social perceptions of LGBTQ+ groups can differ greatly between nations. Certain nations are recognized for their progressive policies and elevated levels of acceptance, whilst others could harbour more conservative or limiting perspectives. This Malayalam film also depicts the perspective of the Malayali people. As a result, people's progressive minds are completely distinct from those of other countries. This illustrates our society's general mindset throughout the film as well. It's

critical to remember that cultural perceptions are fluid and liable to shift throughout time. A variety of cultural, political, religious, and educational variables are influencing the ongoing evolution of public opinion around LGBTQ+ problems. It is essential to acknowledge that different members of a society may possess divergent and perhaps incongruous perspectives about LGBTQ+ matters. The court's decision to legalize consenting homosexual conduct between adults gave the LGBTQ+ community a great deal of legal relief. People's prejudiced mindsets are not ready to change. Their rights were not being upheld by the legal authorities. Accessing compassionate and inclusive healthcare services may present obstacles for LGBTQ+ people. Inadequate treatment for the unique needs of the LGBTQ+ population may arise from healthcare worker's ignorance and lack of understanding. Bullying and harassment against LGBTQ+ persons can occur in the workplace and in schools, especially for young people. Anxiety and sadness are two mental health conditions that may result from this. More truthful and encouraging representation is still required, even though LGBTQ+ issues are becoming more visible in Indian media. Stereotypes can be refuted and understanding can be fostered through positive representation. The Malayalam film industry has been addressing homosexual attraction since its early days. They delved into themes of fluidity and homosexuality, characterizing the film version as hetero-centric and a supplementary pleasure for the male gaze. Jayan K Cherian, a Malayalam poet and filmmaker based in the US, whose 2016 film *Ka Bodyscapes* delved into themes of homosexuality and gender fluidity. "Today also, same-sex love centred around female bodies is more acceptable, because it caters to and fits in with the male gaze". (Jayan K Cherian interview to The Indian Express). This movie highlights the bury your gays trope. The movie ultimately chose both the lesbian characters die tragically. This literary device was used by the creator in all generations. It involves the death of one or both partners in a same-gender couple. It is often used as a strategy to avoid criticism for depicting queer love in a manner that may be perceived as ordinary or

acceptable. *Monster* is a movie portraying two lesbian antagonists. It shows a profound misunderstanding of the struggles that same-sex couples face in their society. The lesbian characters in the movie turn to criminal activities such as fraud and murder. After they were humiliated very badly in the public. They carry vengeance toward the whole society. The movie hopes to convince the audience that they are somehow responsible for their own tragic fate. But it is a fact that societal activities were also responsible for this. The undercover cop portrayed by Mohanlal gives a speech about ensuring justice for people like them in India. On the other hand, the movie itself shows how they are treated and not possible to live in a society in their own identity.

Monster is a strange movie. It only provokes the audience. The queer couple in the movie never provides a progressive plot. It only depicts the views implied by the society. The plot and screenplay are shocking to the core; despite having the legal right and authority to live in this country honourably, they were still regarded as aliens. From the start to the finish, this movie lacks awareness about the LGBTQ+ community. The negative precedent that this movie sets for raising awareness of the LGBTQ+ community is too great to even begin to discuss. While there are currently laws that benefit the residents of this community, this movie elevates them. The very title *Monster* embodies the essence of a community perceived as monstrous.

Conclusion

This project explores the challenges and oppression experienced by the queer community, examining the theme of their acceptance within society. Throughout history, and even in contemporary times, members of the queer community have endured humiliations and attacks. The theories discussed in this project delve into the prevailing societal notions and the construction of social norms. The projects shed light on the social resistance against same-sex relations, portraying them as marginalized and alienated within the larger social fabric. The social constructionism theory offers a valuable perspective for comprehending the LGBTQ+ community's experiences. It highlights that social norms on gender identities are not fixed or traditional existing. They are formed through constant communication and interactions among the members of society. Each person is influenced by other's views and opinions. The theory of social constructionism focuses on how different cultures, geographical factors, and historical factors influence the opinions of the public. Therefore it helps to identify their issues. The legal advances aimed at protecting LGBTQ+ individual's rights. But this theory aims to highlight the ongoing struggles that come up from traditional religious and social outlooks. The changing landscape of approval is shaped by the dynamic nature of cultural outlooks. It is also influenced by the impact of generational differences. The positive trends were a great influential factor. Trends such as media awareness, advocacy initiatives, and legislative advancements stimulate acceptance at a high rate. It also emphasizes the ongoing need for joint efforts. These efforts deeply confront stereotypes, promote media representation, and nurture understanding. It can facilitate great progress in inclusivity and eliminating misunderstanding. When the theory of social constructionism is in the context of LGBTQ+, it clarifies the active nature of social attitudes. Therefore it

highlights the ongoing complexities of issues that existed in the acceptance, and discrimination faced by them, and getting their equal rights.

Examining the queer theory in the context of LGBTQ+ issues provides a basic understanding of changing nature of gender and sexual identities. This theoretical framework questions traditional categories. Also closely examine social norms and promote inclusivity. the theory emphasizes the performative aspects of identity and encourages resistance to oppressive systems. It helps in transforming discussions about gender and sexuality. The progressive side of queer theory acts as a tool for deconstructing the stereotypes and promoting multiplicity. It advocates the rights and acceptance of the LGBTQ+ community. In the movie *Monster* lesbian characters are subjected to brutal attacks and struggle to survive in this society. The movie depicts the whole LGBTQ+ people as marginalized. Their basic fundamental rights are violated. The authorities who have to protect them treat them unfairly without any humanity.

Finally, this project emphasizes the importance of maintaining an individual's dignity and identity. All human beings are equal. They have equal birth rights whether they belong to the queer community or not. There must be equal rights to save different gender identities from discrimination and oppression. Equality under the law is a fundamental aspect of life, regardless of gender identity or sexual identity. The liberty to articulate one's identity, thoughts, and emotions without the dread of persecution. Acknowledgment and safeguarding of varied family structures, encompassing same-sex couples and families. Equal prospects against discrimination in the professional realm. Acknowledgment of same-sex marriages partnerships. Safeguarding from violence, harassment, and hate crimes grounded in sexual orientation or gender identity.

Work Consulted

Berlant, Laurent, and Micheal Warner. *Sex in Public*. 1998.

Butler, Judith. *Bodies That Matter: On the Discursive Limits of “Sex.”* Routledge, 1993.

Butler, Judith. *Precarious Life: The Powers of Mourning and Violence*. Verso, 2004.

Cherian, Jayan K. *Of Monsters and More: A Deep Dive into LGBTQ+ Narratives in Malayalam Cinema*. Interview by Indian express, 22 Dec. 2022.

Foucault, Michel. *The History of Sexuality*. Vol. 1, vol. 1, Pantheon Books, 1976.

Halperin, David M. *Saint Foucault : Towards a Gay Hagiography*. Oxford University Press, 1995.

Lauretis, Teresa de. *Queer Theory: Lesbian and Gay Sexualities*. Indiana University Press, Bloomington, IN, 1991.

Nelson, Jeff. “Madonna Celebrates Queer Joy with Drag Queens, Son David at Star-Studded NYC Pride Party.” *Peoplemag*, 24 June 2022, people.com/music/madonna-celebrates-nyc-pride-with-star-studded-variety-show/. Accessed 12 Jan. 2024.

Spargo, Tamsin. *Postmodern Encounters Foucault and Queer Theory*. Totem Books, 1999.

