

The Gendered Self: LGBTQ+ Narratives in Global Media

Volume II

Edited by

Tamanna M. Shah

Ohio University, USA

Sonali Jha

Ohio University, USA

Series in Critical Media Studies



VERNON PRESS

Copyright © 2026 by the Authors.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Vernon Art and Science Inc.

www.vernonpress.com

In the Americas:

Vernon Press
1000 N West Street, Suite 1200,
Wilmington, Delaware 19801
United States

In the rest of the world:

Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Series in Critical Media Studies

Library of Congress Control Number: 2025948040

ISBN: 979-8-8819-0207-0

Product and company names mentioned in this work are the trademarks of their respective owners. While every care has been taken in preparing this work, neither the authors nor Vernon Art and Science Inc. may be held responsible for any loss or damage caused or alleged to be caused directly or indirectly by the information contained in it.

Cover design by Vernon Press. Photo by Mark Boss on Unsplash.

Every effort has been made to trace all copyright holders, but if any have been inadvertently overlooked the publisher will be pleased to include any necessary credits in any subsequent reprint or edition.

Contents

List of Tables	v
Introduction: Beyond Binaries and Cultural Constructions of LGBTQ+ Identities	vii
Tamanna M. Shah <i>Ohio University</i> Sonali Jha <i>Ohio University</i>	
Chapter One	
Transgender Identity Transformation Process in Turkey	1
Dr. Kazım Tolga Gürel <i>Independent Scholar</i>	
Chapter Two	
'Over My Dead Body!': Queer Bodies Trapped in the Crosshairs of (Another) Moral Panic	23
Dr. Sarah E. Page <i>East Carolina University</i>	
Chapter Three	
Understanding Self-Representation and Desires for the Other: A Multi-Perspective Exploration of Online Dating Discourse from Chinese Gay Men	43
Yang Yang <i>Education University of Hong Kong</i> Yuxuan Mu <i>University of South Florida</i>	
Chapter Four	
Liberating Narratives: Gender Intersectionality in Indian OTT Platform	65
Sonali Jha <i>Ohio University</i>	

Chapter Five

**The Significance of Queer Representation in Media: An
Exploration Through the Lens of Malayalam Movies**

79

Niveditha Jayaraj

Queen Mary's College, Mylapore, Chennai

Dr. G. Sadhana

Queen Mary's College, Mylapore, Chennai

Chapter Six

**From Trans-Normativity to Trans-Hysteria: Media
Representations of Transgendered Activist Paula
Grossman**

95

Mabel Gardner

Western University, London, Ontario, Canada

About the Editors

119

About the Contributors

121

Index

123

List of Tables

Table 3.1.	Extracted Topics from Dating Posts on Douban.	51
Table 3.2.	Collocates of Assertive “Like”.	53
Table 3.3.	Collocates of Directive “Welcome”.	55
Table 3.4.	Collocates of Directive “Don’t”.	56
Table 3.5.	Collocates of Commissive “hope/wish”.	57

Introduction: Beyond Binaries and Cultural Constructions of LGBTQ+ Identities

Tamanna M. Shah

Ohio University

Sonali Jha

Ohio University

1. Introduction

As a young lesbian, Noelle Johnson found solace and affirmation in the characters she saw on screen, discovering firsthand the transformative power of representation. In a heartfelt TEDx talk, she shares how these portrayals not only validated her identity but also fueled her passion for advocating for greater visibility of queer voices in the performing arts. Similarly, Madeline English champions the inclusion of queer history in education, challenging the erasure of vital contributions. Her work with the Queer Agenda underscores the importance of young adults seeing their lives and struggles reflected in history, affirming that stories – especially those of marginalized communities – hold the power to shape self-worth and cultural understanding. Together, these narratives exemplify the profound emotional impact media and storytelling have on marginalized identities, inspiring countless others to feel seen, valued, and respected.

But why does this matter today, when library shelves are already lined with literature on LGBTQIA+ identities and debates on acceptance abound? Why is it still essential to examine queer narratives across ancient mythologies, modern media, and international human rights discourse? The answer lies in the persistent struggle for recognition and respect. As Madeline highlights, queer history continues to face erasure and marginalization. Additionally, the tension between visibility and prejudice – evident in both media and society – remains a formidable barrier to true equality. In a world where representation can either affirm or alienate, understanding these narratives is more crucial than ever.

Volume II of *The Gendered Self* moves beyond the foundational exploration of LGBTQ+ representation to dive deeper into the complex cultural narratives and

lived experiences that shape gender and sexual identity across the globe. While Volume I focused on the power dynamics of media framing and intersectionality, Volume II aims to deconstruct the concept of binaries that have historically defined and restricted understandings of gender and sexuality. It seeks to highlight cultural diversity by bringing to light a wide array of stories, traditions, and perspectives, often from marginalized or underrepresented communities. The purpose is to provide a platform for reclaiming silenced narratives, questioning rigid categorizations, and offering insights into how various societies and media portray, accept, or challenge LGBTQIA+ identities. By examining queer narratives in cultural contexts as diverse as mythology, modern media, and politics, Volume II encourages readers to consider the nuances of identity beyond conventional gender and sexual frameworks.

Global Perspectives and Contemporary Struggles

In a rapidly changing world, LGBTQIA+ communities face evolving challenges that differ across cultural, political, and social landscapes. This volume engages with contemporary issues such as the global rise of anti-LGBTQIA+ policies, the contentious debates around gender-neutral language, and the intersection of digital media with queer representation. In many countries, legal and political frameworks have made strides toward greater acceptance (Gibb 2018), but these advances coexist with increasing backlash, including restrictive policies, censorship, and state-sponsored discrimination (Schey and Shelton, 2023). These challenges highlight the tension between growing visibility and persistent social stigmas (Stevenson et al., 2024). Additionally, debates on gender-neutral language and pronoun usage continue to spark conversations across societies, with linguistic choices influencing public perceptions of gender and reinforcing or challenging existing binaries (Gouveia 2024). The influence of digital media cannot be overstated – platforms for self-expression, activism, and community-building are expanding, yet they also expose individuals to new forms of discrimination and cyberbullying, demonstrating the complex role media plays in shaping LGBTQIA+ experiences worldwide (Frankis 2024).

The erasure and distortion of queer history are not new strategies; they have deep roots extending far beyond modern media. For centuries, many cultures – particularly those shaped by religious or mythological traditions – have ignored, defamed, or rewritten queer identities. Figures like *Shikhandini* from Hindu mythology, who embody gender fluidity and queerness, are often obscured or distorted to fit heteronormative frameworks. These ancient tales reveal that queerness has always been part of human narratives, yet religious and societal structures have systematically denied and suppressed them (Coward 2024). The consequences are often severe – many countries still

uphold laws, rooted in religious doctrines, that criminalize LGBTQIA+ identities, sometimes with punishments as extreme as the death penalty.

This tension between acceptance and disgust underscores the complexity of queer representation. Consider how a man in a dress or a woman with facial hair can evoke intense discomfort. Such reactions are not based on “fear” but rather on “disgust,” deeply ingrained in beliefs about gender and sexuality. The Ugandan president’s description of homosexuals as “disgusting,” coupled with laws that criminalize homosexuality, reveals how disgust, rather than fear, drives hatred and violence against the LGBTQIA+ community. These attitudes are deeply embedded, resurfacing even in ancient mythologies that paradoxically contain rich examples of gender fluidity and queerness. Yet these narratives are overshadowed by cultural and religious traditions that frame queerness as unnatural or sinful, perpetuating cycles of discrimination.

The title of the Introduction to this Volume, *Beyond Binaries*, underscores the central goal of challenging traditional categories that often reduce complex identities to simplistic dichotomies, such as male/female, gay/straight, or cisgender/transgender. These binaries fail to capture the fluidity and diversity of the LGBTQIA+ experience. To truly understand the multifaceted nature of identity, it is crucial to look beyond these restrictive labels and embrace the spectrum of human experience, self-expression, and cultural contexts that exist. Volume II does just that by exploring how different societies, historical periods, and media representations have navigated and often resisted these binaries.

Scope of Contributions

As we confront these challenges and global narratives, each chapter in this volume takes a deeper dive into the themes of visibility, representation, and identity. By moving beyond traditional binaries and cultural stereotypes, the chapters collectively explore the complexities of LGBTQIA+ experiences across diverse contexts. From analyzing the representation of Two-Spirit and Māhū identities in Indigenous cultures to examining the framing of LGBTQIA+ stories in media and policy, these contributions offer rich insights into how gender and sexuality are understood, negotiated, and reclaimed. Together, they paint a picture of a world where queer narratives not only seek visibility but demand acknowledgment and acceptance in all their forms, challenging readers to reconsider the boundaries of identity and inclusion.

We begin the volume with a deeply personal narrative of transgender individuals navigating identity in Turkey, a country marked by contrasting cultural, social, and political influences (Chapter 1). Kazım Tolga Gurel captures how transgender people move beyond forced femininity or masculinity to reclaim

their identities on their own terms. By presenting in-depth interviews with trans individuals across diverse age and occupational groups, the chapter explores the tension between personal agency and the pervasive influence of societal norms and masculine ideals. It highlights the rich sensory and emotional experiences unique to the transgender journey – the struggle between conforming to assigned gender roles and pursuing authentic self-expression. This exploration of identity transformation not only underscores the importance of lived experiences but also challenges readers to rethink how gender is constructed, understood, and embodied within the broader discourse on LGBTQ+ rights and representation.

In Chapter 2, Sarah Page confronts the resurgence of anti-LGBTQ+ rhetoric and the strategic marginalization of queer citizens in contemporary U.S. politics. In analyzing how transgender and queer bodies are positioned as “folk devils” in a political climate, the author reflects on how they seek to leverage moral panic to consolidate power. By drawing parallels to politicized homophobia in Jamaica, Page illuminates how exclusionary narratives not only target LGBTQ+ individuals but also serve to bridge the widening economic and ideological gap between the conservative base and GOP elites. This discourse analysis reveals the dangers of legislative efforts that curtail the rights of queer citizens, framing such policies as state-sanctioned repression aimed at unifying divergent conservative interests. The chapter explores the cascading effects of this renewed moral panic – political polarization, social-media activism, and migration of transgender individuals from hostile states – shedding light on the broader societal and cultural ramifications of weaponizing queer identities for political gain.

Chapter 3 shifts focus to how Chinese gay men navigate self-representation and express desires on the platform Douban. Aligned with the theme of the book, Yang Yang and Yuxuan explore how identity and intimacy are constructed through digital interactions in a community originally designed for shared interests, revealing the linguistic strategies that shape online dating discourse. They uncover how speech acts and digital expressions build connections and articulate desires within this unique virtual space. The research provides fresh insights into the socio-cultural dynamics of online dating practices among the Chinese LGBT community, contributing to broader discussions on identity, desire, and representation in digital spheres, as well as offering implications for fields like linguistics, communication studies, sociology, and queer research.

Sonali Jha explores how digital streaming platforms offer fresh, nuanced representations of LGBTQIA+ experiences, challenging traditional narratives and expanding the discourse around gender and identity (Chapter 4). Through an analysis of the Netflix short film *Geeli Puchi* from the series *Ajeeb Daastaan*, this chapter delves into the intersectionality of caste, sexuality, power, and privilege in India. By examining the complex experiences of Bharti and Priya,

two queer women from different caste backgrounds, it unravels the layered oppressions they face, highlighting how gender and sexuality intersect with societal hierarchies. This study underscores the transformative power of Indian OTT platforms to represent marginalized voices and stories, contributing to broader social awareness, acceptance, and a deeper understanding of queer identities within the diverse cultural context of India and pushing beyond conventional boundaries to foster societal change.

Similarly, mainstream movies have played a crucial role in neutralizing discomfort around LGBTQIA+ issues, while regional films have actively integrated such themes to strengthen visibility within family settings. Chapter 5 examines the timeline and progress of representing LGBTQIA+ needs and struggles in Malayalam cinema, from the 1980s to 2022, highlighting the increasing openness and cultural acceptance, alongside evolving laws. The study discusses the challenges faced by queer individuals in predominantly heteronormative societies and explores the stigmas and taboos they encounter. The authors, Niveditha Jayaraj and Sadhana, analyze aspects of visibility, invisibility, and the accuracy of queer representation in film, considering audience reactions to these portrayals. Beyond its focus on explicit LGBTQIA+ narratives, the chapter delves into queer-coded characters and subtexts in other Malayalam films, underscoring how media representations shape societal perceptions of the queer community.

The discussion then shifts to the media portrayal of online activism, emphasizing how framing can significantly shape public perception. When considering activism and representation, the groundbreaking work of Paula Grossman, a pioneering transgender activist, stands out (Chapter 6). Grossman's story marks a pivotal transition from a period of relative acceptance – referred to as liberal trans-normativity – to a rise in hostility and “trans-hysteria” in the 1970s. Mabel Gardner explores how Grossman's activism and media presence underscored both the potential for social progress and the backlash faced by transgender individuals during the 1950s and 60s. Grossman's journey reflects the evolving social and legal attitudes toward the transgender community, capturing a critical moment in LGBTQIA+ history. Additionally, while discussing demographic representation and activism across various platforms, it is important to address the religious backlash faced by LGBTQIA+ individuals in many countries. For instance, Islam frequently surfaces in debates on the acceptance of same-sex relationships and diverse gender identities, highlighting the intersection of religious beliefs and LGBTQIA+ representation.

This discomfort around gender non-conformity is further illuminated through Carl Jung's theory of psychological balance, specifically his concepts of *anima* and *animus* – the feminine and masculine aspects present within every individual. Jung posited that achieving wholeness requires embracing both

energies. However, societies with strict gender norms suppress these natural balances, reacting with hostility when they manifest in others. This idea finds a powerful narrative in Rabindranath Tagore's *Chitrangada*, where the warrior princess struggles between embodying both masculine and feminine energies. Forced to transform into a traditionally beautiful woman to win Arjuna's love, she ultimately rejects this false femininity, reclaiming her true identity as both a warrior and a woman. Arjuna's acceptance of her authentic self reflects a love transcending societal standards and aligns with Jung's concept of harmony between gender energies.

Despite their profound presence, societies remain hostile to expressions of gender fluidity, largely due to the way gender roles are structured. For instance, cultures facing constant external threats – like desert-dwelling tribes – tend to develop rigid gender roles to increase group survival, forming what Michele Gelfand terms “tight” cultures. Conversely, farming societies with abundant resources and lower survival threats adopt “loose” cultural norms, where both men and women share roles in activities like farming and child-rearing (Weaving & Gelfand, 2024). This fluidity allows for greater gender expression, creating space for queerness to flourish. It is no surprise, then, that “tight” societies with their strict social norms often respond to queer identities with disgust, while “loose” cultures are more likely to embrace gender and sexual fluidity.

This volume is more than an academic exploration; it is a call to action. It urges readers to critically reexamine the narratives that have shaped our understanding of gender and sexuality across history, culture, and media. Each chapter uncovers a piece of the puzzle, connecting ancient myths, modern media portrayals, and contemporary legal battles to reveal a multifaceted journey of LGBT+ identities – one marked by struggle, resilience, and progress. Yet, as far as we have come, the journey is far from over. It is up to us as readers, scholars, activists, and allies to continue challenging restrictive norms, amplifying marginalized voices, and fostering a world where all expressions of gender and sexuality are seen, valued, and celebrated. Let this volume inspire not only reflection but also action, as we move toward a more inclusive and equitable future for all.

References

- Coward, S. (2024). *Queer as Folklore: The Hidden Queer History of Myths and Monsters*. Unbound Publishing.
- Frankis, J. S. (2024). *Understanding the mental health of LGBTQIA+ communities in Western Countries: what can nurses do to help?. Evidence-Based Nursing*. <https://doi.org/10.1136/ebnurs-2024-104159>
- Gibb, R. S. (2018). *Neighbors in Exclusion: State Proposal of Anti-LGBTQ Legislation* (Doctoral dissertation).

- Gouveia, A. J. P. *The Use of Gender-Neutral Language: A Matter of Inclusion or a Political Bias?* Undergraduate thesis, Universidade Federal do Pará, 2024. https://bdm.ufpa.br/bitstream/prefix/7210/1/TCC_Artigo_UseGenderNeutral.pdf
- Schey, R., & Shelton, S. A. (2023). Queer (ing) and trans (ing) critical media literacies in response to anti-lgbtqia+ legislation and policies. *The International Journal of Critical Media Literacy*, 3(2), 73-87. <https://doi.org/10.1163/25900110-03020001>
- Stevenson, E., Sandman, G. R., & McGinn, J. (2024). *The Role of Stigma in LGBTQIA+ Youth in Rural and Urban Areas*. *Youth*, 4(4), 1374-1386. <https://doi.org/10.3390/youth4040087>
- Weaving, M., & Gelfand, M. J. (2024). Majority rule: Do minorities live in 'tighter' social worlds? *Current Opinion in Psychology*, 101885. <https://doi.org/10.1016/j.copsyc.2024.101885>

PAGES MISSING
FROM THIS FREE SAMPLE

About the Editors

Tamanna M. Shah is an Assistant Professor of Instruction in the Department of Sociology and Anthropology at Ohio University, USA. She is a Curriculum Writing Fellow at Harvard University. She serves as an Experiential Learning Community-of-Practice Fellow and a Global Learning Fellow with the Provost's Office at Ohio University. She is the Book Reviews Editor for Sociological Research Online. She earned her Ph.D. in Sociology from the University of Utah and holds a Master's degree in Sociology from Kansas State University and a Bachelor's degree in Economics. She has conducted field research in Kashmir, India, and East Timor. Her interests include comparative political sociology, gender and race, social change, and inequality. She is the author of Children and Youth as 'Sites of Resistance' in Armed Conflict Volumes I and II, which are part of the ASA section on Children and Youth. She has authored several other publications, including "Adjustment to Divorce (Spouses)" for the Wiley Blackwell Encyclopedia of Family Studies and "Chaos and Fear: Creativity and Hope in an Uncertain World" in International Sociology. She has collaborated with the Asian Development Bank on water and sanitation policy papers. (ORCID: 0000-0001-9609-0191)

Sonali Jha is a Ph.D. Candidate at Ohio University in the School of Media Arts and Studies. She holds a Bachelor's (Banaras Hindu University) and a master's degree (Central University of Jharkhand) in English Literature from India. Her work as a content writer in the marketing industry has equipped her with practical insights into media dynamics. However, her passion for community engagement truly sets her apart. Sonali's research focuses on critically analyzing media and social media usage inequalities. She has published research papers on trafficking and migration and is currently working on her dissertation, which focuses on the role of media and intervention programs in combating human trafficking. Her research interests include, but are not limited to, understanding the significance of comedy in raising social awareness, health communication, framing, agnotology, human trafficking, and community-based and action research. Her research aims to create knowledge in service that effectively initiates social change for justice and equity.

About the Contributors

Roza Budak. I was born in Diyarbakir, Turkey. I have always had a keen interest in social justice, feminist, and LGBTQI+ liberation movements and media. After studying Mass Communication at the University of Hertfordshire, I worked in non-governmental organizations in Turkey. I completed my master's degree in the Women's Studies program at Mersin University with research titled "Trans Individuals' Experiences of Forced Femininity and Masculinity and Identity Construction Processes." I am currently a PhD student in the Media Culture Urban Studies program at the same university.

Mabel Gardner is a historian who specializes in Twentieth Century Canadian and United States History, focusing on issues of race, class, gender, and settler colonialism.

Niveditha Jayaraj is a PhD scholar in the Department of English at Queen Mary's College, Mylapore, Chennai. Her area of research interest is Queer Literature with a specific focus on queer works by contemporary Indian authors. Niveditha works with NGOs that support LGBTQIA+ communities. She additionally instructed a poetry workshop on *Queer Ezhuthu* and served as a resource person for "Queer Literature" at the *Sevigaal Queer Internship*. She has also presented papers at National and International conferences on the topic of queer literature in media. Her interests include psychology, foreign languages, and literature. Email: nivedithajayaraj7@gmail.com

Sonali Jha is a Ph.D. Candidate at Ohio University in the School of Media Arts and Studies. She holds a Bachelor's (Banaras Hindu University) and a Master's degree (Central University of Jharkhand) in English Literature from India. Her work as a content writer in the marketing industry has equipped her with practical insights into media dynamics. However, her passion for community engagement truly sets her apart. Sonali's research focuses on critically analyzing media and social media usage inequalities. She has published research papers on trafficking and migration and is currently working on her dissertation, which focuses on the role of media and intervention programs in combating human trafficking. Her research interests include but are not limited to, understanding the significance of comedy in raising social awareness, health communication, framing, agnotology, human trafficking, and community-based and action research. Her research aims to create knowledge in service that effectively initiates social change for justice and equity.

Dr. Kazım Tolga Gürel was born in Istanbul in 1978. Her first doctoral thesis, "Magazineisation in Turkey during the Economic Crisis," was not accepted for

political reasons. His second doctoral thesis, “LGBT+ Representation in Turkish Mainstream Newspapers,” was accepted at a free university, and he received his Ph.D. degree. He has written ten books, one of which he edited, on the topics of politics, communication, culture, and other studies. He produced around forty articles. He continues to write in Turkey and abroad.

Yuxuan Mu is a doctoral candidate at the Department of World Languages, University of South Florida. His research interests include the globalization of sociolinguistics, digital discourse analysis, and identity studies. Email: yuxuanmu@usf.edu

Dr. Sarah E. Page is a queer, feminist, sociocultural anthropologist. Currently a Teaching Associate Professor of Anthropology at East Carolina University, she completed a postdoctoral appointment at the University of Tennessee, Knoxville, in 2022. Dr. Page received her doctoral degree in Anthropology from the University of Florida in 2018. Specialized in gender/sexuality, human rights, political economy, race, and the Caribbean, Dr. Page’s research carries implications for health, migration, and cultural studies. Her interdisciplinary scholarship is enmeshed in the long project of decolonization, and in the plight of a marginalized people facing exclusion so totalizing that it displaces them economically, socially, and sometimes pushes them into exile to preserve bodily safety. Dr. Page’s work with a transnational Afro-descendant LGBTQ+ population rooted in Jamaica contributes to an ongoing, global project seeking greater inclusion for sexual minorities. In addressing a politics of queerness intersecting issues of human rights, this approach highlights the need for such investigation to continue and to evolve to meet the needs of vulnerable global citizens. It is Dr. Page’s research mission to carry this work forward in future research projects, in alignment with her deep commitment to ameliorating the devastating effects of politicized homophobia, racism, gender violence, and poverty.

Dr. G. Sadhana is currently an associate professor and research supervisor in the faculty of English at Queen Mary’s College, Mylapore, Chennai. Her PhD in Canadian literature from Bharathidasan University, Tiruchirappalli, was completed in 2007 with a thesis on “Predicament of the Jew as portrayed in the novels of Mordecai Richler.” Dr. Sadhana has translated political speeches of Dravidian politics from Tamil to English for a PhD scholar at Uppsala University, Sweden. She has also campaigned with Human Rights Organisations. Her works include two translated books from English to Tamil for FEDCOT - Federation of Consumer Organizations Tamil Nadu; they are *The Lure of Advertisement* and *Patients’ Rights in Law*. Email: sadhana.armstrong@gmail.com

Index

A

abomination, 34
Ankara, 1, 5, 6, 12
anti-Communist, 27
anti-LGBTQ laws, 35

B

Blued, 45, 46, 47, 57, 58
Buckingham, 3
Business Insider, 30

C

censorship, viii
child trafficking, 88
Chitrangada, xii
Cold War, 96, 97, 115
conscious pariah, 29
Conservative Political Action
Conference, 23
cultural phobic, 21
Cultural Studies, 32
cyberbullying, viii

D

debility, 36
digital dating practices, 47, 61
digital ethnography, 61
digital spaces, 47, 61
disability, 32, 36, 37, 102
discourse, vii, x, 23, 25, 26, 33, 122
Douban, x, 43, 44, 45, 47, 48, 49, 50,
51, 53, 54, 56, 57, 58, 59, 60, 61

F

femininity, ix, xii, 1, 4, 5, 7, 11, 13,
14, 17, 20, 21, 85, 87, 105, 106, 107
feminist critical approach, 5
fiscal, 38
Foucauldian, 36, 39
Freud, 3, 4

G

Gallup Poll, 30
gender dysphoria, 98, 99, 105
genderqueer, 1, 5, 14, 15
Gilbert Herdt, 28, 29, 34
Grindr, 45, 46, 47, 57

H

habitus, 26
Hannah Arendt, 28, 29
hegemony, 28, 33, 37, 38
heteronationalism, 27, 33
heteronormative, viii, xi, 33, 79, 80,
81, 82, 83, 85, 87, 88, 91, 97, 111
heterosexism, 28, 106
hijra, 85
Hindu mythology, viii
homophobia, x, 23, 24, 25, 27, 31,
35, 37, 38, 83, 86, 89, 91, 122
homophobic, 21, 25, 26, 27, 31, 86,
89, 92
Homophobic Failure, 89
homosexuals, ix, 33, 99
hypocritical stereotypes, 4

I

incapacitated, 36
Indian cinema, 80, 82, 86, 88, 89, 92

Indigenous, ix, 24, 35
 intersectionality, viii, x, 32
 Islam, xi
 Istanbul, 1, 5, 6, 121

J

Jamaica, x, 23, 25, 26, 27, 28, 29, 30,
 31, 33, 34, 35, 36, 37, 38, 39, 122

K

Kristeva, Julia, 4

L

Lacan, Jaques, 3
 legislative bills, 23, 24

M

Madeline English, vii
 Malayalam films, xi, 79, 80, 81
 marginalized, vii, viii, xi, xii, 20,
 113, 122
 masculinity, ix, 1, 5, 7, 11, 12, 13, 14,
 18, 20, 21, 27, 105, 106
 Mersin, 1, 5, 6, 11, 121
 mythology, viii

N

nationalism, 24, 27, 28, 33, 36
 Netflix, x
 nonnormatively, 32

O

online dating, x

P

patriarchal, 4, 104, 105, 106, 108,
 109, 111
 Paula Grossman, xi, 95, 96, 99, 105,
 108, 114, 115, 116

political polarization, x, 23, 32, 37
 precarious, 33
 psychological, xi, 3, 5, 36, 101

Q

qualitative research, 4, 5

R

Rabindranath Tagore's, xii
 re-pathologization, 37
 Republican party, 23, 38

S

self-awareness, 3
 self-representation, x, 49, 53, 61
 semiotics, 26
 sexual fluidity, xii
Shikhandini, viii
 Simon de Beauvoire, 2
 social awareness, xi, 121
 sociocultural, 36, 122
 sociolinguistics, 122
 Spivak, Gayatri, 32
 Stanley Cohen, 28, 29
 stereotypes, ix, 3, 4, 5, 49, 105, 108,
 113
 stochastic terrorism, 25, 34, 35
 Stuart Hall, 25, 28, 29
 subaltern, 32

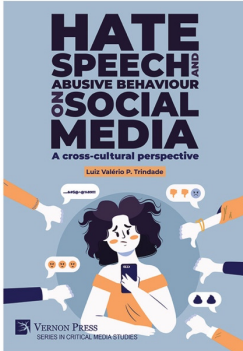
T

televangelists, 34, 38
 textual analysis, 25
 Tinder, 45
 transgenderism, 15, 20, 23, 33
 transphobic, 19, 21
 transsexuals, 87, 98, 105, 107, 108

W

WeChat, 50, 52, 59

**Other distinguished titles from
“Series in Critical Media Studies”:**



**Hate speech and abusive behaviour
on social media**

A cross-cultural perspective

Luiz Valério P. Trindade

This book examines online hate and abuse on social media from a cross-cultural perspective, analyzing 108 studies in Italian, Portuguese, and Spanish. It reveals how culture and language shape harassment, with key insights for scholars and policymakers.

\$53 | €49 | £42

Subjects: Media Studies, Communication, Sociology.

ISBN: 979-8-8819-0024-3 | Hardback | 132 pp | 9/2024

Also available in Paperback and E-book.

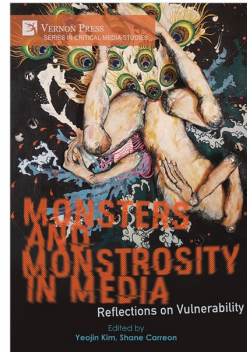
vernonpress.com/book/2062

Monsters and Monstrosity in Media

Reflections on Vulnerability

Yeojin Kim, Shane Carreon (Eds.)

This anthology explores how on-screen monsters reflect shifting notions of identity amid neoliberalism and the pandemic. Examining bodies in liminal spaces—human, machine, animal—it analyzes monstrosity as a site of subversion, vulnerability, and contested belonging.



\$103 | €97 | £83

Subjects: Cultural Studies, Sociology, Media Studies.

ISBN: 978-1-64889-846-4 | Hardback | 218 pp | 3/2024

Also available in E-book and Paperback.

vernonpress.com/book/1926



Fix-It Fics

Challenging the Status Quo through Fan Fiction

Kaitlin Tonti (Ed.)

Fix-It Fics explores how fanfiction writers rewrite flawed narratives to challenge bias, heal trauma, and advocate for change. Focusing on the fix-it fic subgenre, this collection highlights fandom as a powerful space for activism, identity, and community building. It's an essential resource for scholars of pop culture, gender, and queer studies.

\$103 | €97 | £83

Subjects: Sociology, Cultural Studies, Gender studies.

ISBN: 978-1-64889-814-3 | Hardback | 218 pp | 3/2024

Also available in E-book.

vernonpress.com/book/1894

Vernon Press is accepting proposals for monographs or multi-author volumes in this series.

For more information, visit <https://vernonpress.com/publish-with-us> or contact us directly at submissions@vernonpress.com

