

Female Aesthetic: Understanding How Social Environment Generates, Promotes, and Perpetuates Gender Inequality

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ABSTRACT

Gender inequality is the legal, social, and cultural situation in which sex and gender determine different rights and dignity for women and men, which are reflected in their unequal access to or enjoyment of rights, as well as the assumption of social and cultural roles. The 21st century is an era for individuals to learn about themselves statically and educationally. This investigation aims to explain the influence gender roles have on their geographical position. The presented information is paramount for the advancement of the study due to its approaches to social media for society to understand the nature of women. Additionally, the evidence provides to eliminate societal expectations toward women. Gender aspects are relevant concerning the broad definition of culture as a 'social construction' and how cultural policy is designed and implemented. Culture can be defined as the systems of knowledge shared by a large group of people. In 1949, the French philosopher Simone de Beauvoir asserted that "one is not born, but rather becomes a woman." In doing so, she grasped how raw facts of our bodies at birth operate by social processes to transform us into the people we become. Unlearning machismo and recognizing its influence in politics, culture, and society is crucial to ending gender-based violence. Awareness about toxic masculinity's effects can help save lives across Latin America as more men become aware of how their violence contributes to crimes against women. The work is slow and complex, but machismo eventually needs to be addressed and eradicated.

Introduction

Equality between women and men is a matter of human rights and a condition for social justice. It is also a necessary and fundamental prerequisite for equality, development, and peace. Gender equality requires equal enjoyment by women and men of socially valued goods, opportunities, resources, and rewards. Where gender inequality exists, women are generally excluded or disadvantaged in decision-making and access to economic and social resources. Equality or non-discrimination is where every individual gets equal opportunities and rights. Everyone in society yearns for equal status, opportunity, and ownership. One of the significant causes of gender inequality is the lack of awareness among women about their rights and their ability to achieve equality. This lack of understanding is often due to the prevailing cultural and social norms, which dictate that women should be subservient to men. Improving equality for girls and women can reduce the amount of violence and provide security for those who are vulnerable. Research also shows that gender equality is a better indicator of a country's likelihood to deploy military force than its GDP. Gender equality means providing equal opportunities to men and women in political, economic, educational, and health aspects. The 21st century is an era for individuals to learn about themselves statically and educationally. Labeling others contrary to how they have labeled themselves is an ethically loaded act, but "woman" remains a useful shorthand for the entanglement of

femininity and social status regardless of biology—not as an identity, but as the name for an imagined community that honors the female, enacts the feminine and exceeds the limitations of a sexist society.

Problem Statement

The problem surrounding the research began during a Social Justice and Women Empowerment Internship. The internship explored the importance of gender equality on a global and local scale. After gaining the correct insight into how gender norms behave worldwide, it was easier to understand the environment. Many social media platforms, like Netflix, Instagram, and YouTube, conducted interviews and documentaries about the context of gender inequality. Finding the answers to why and how gender biases are the way they begin the investigation. Hence, the question of how the social environment promotes and perpetuates gender equality arose for educational research. Discrimination exists because of cultural differences, geographical differences, and gender.

Purpose

This investigation aims to explain and describe an introduction to the influence gender roles have on their geographical position. The presented information is paramount for the advancement of the study due to its approaches to social media methods for society to understand the nature of women. The 21st century is an era for individuals to learn about themselves statically and educationally. Maintaining a strong sense of community for the traditions to endure is crucial. Finding the answers to why and how gender biases are the way they begin the investigation. Hence, the question of how the social environment promotes and perpetuates gender equality arose for educational research.

Justification

The presented sources were able to elucidate the importance of the geographical influence women experience and how they perceive the world through their culture. Moreover, this investigation delineated gender inequality. Additionally, the evidence provides to eliminate societal expectations toward women. Notwithstanding this, further data supported the meaning of "woman." Sources converged to provide an answer: women will fight for their right to have a place in their culture. The presented sources were able to elucidate the importance of the geographical influence women experience and how they perceive the world through their culture.

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Research Question

1. Do aesthetics derived from environmental context generate gender equality for women?
2. Where does this cultural gender identity occur?
3. How are gender roles changing and what are they becoming?

Research Objectives

1. The objective of this investigation explains and describes an introduction to the influence gender roles have on their geographical position.
2. To improve equality for girls and women can reduce the amount of violence and provide security for those who are vulnerable.
3. Additionally, the evidence provides to eliminate societal expectations toward women.

Theoretical Framework

This research has many aspects of the conflict of gender inequality. This investigation aims to explain and describe a basic introduction to the sex of the female anatomy. It peels back centuries of taboos and misconceptions to uncover the truth about female hedonism (Principles, 2022). The information provided is crucial for moving this investigation forward because those who are willing to acknowledge new forms of gender worry about incorrectly identifying others. At the same time, those who assert that they have better access to the truth are willing to impose it on those who disagree with them (Stryker, 2020). The research also focuses on Puerto Rico. The significance of the research lies in its bold communication of Puerto Ricans' everyday lives, making the information presented crucial for the development of this investigation (Quién, 2022). The information presented is crucial for moving this investigation forward because it helps people fight for gender equality by unlearning sexism and patriarchy. According to the victims, domestic violence is brought on by a lack of understanding of what constitutes a healthy relationship because of normalization and sexism (Women, 2021). Additionally, this investigation aims to clarify and outline how Miss Universe overcame her contentious image on social media and in her fandom. Being beautiful should not be a requirement for being Miss Universe (Miss, 2022).

Definition of Terminologies

Gender inequality is the legal, social, and cultural situation in which sex and gender determine different rights and dignity for women and men, which are reflected in their unequal access to or enjoyment of rights, as well as the assumption of stereotyped social and cultural roles. *Culture* is the systems of knowledge shared by a relatively large group of people. Gender aspects are relevant in the broad definition of culture as a 'social construction' and in how cultural policy is designed and implemented. A woman is a female human being, a person assigned a female sex at birth, or someone who defines herself as a woman.

Review of Literature

Undressing Female Conspiracies

The investigation on undressing female conspiracies aims to provide a better understanding of the female sex by adopting a social media method and publicizing it on Netflix. The objective of the investigation is to explain and describe the female sex. The presented information is paramount as it adopts a social media method for society to understand the nature of women. By publicizing the research on Netflix, a frequently used source of entertainment and information, the viewer's ability to learn about the subject is simplified. The limitations of the investigation were to attract new viewers to the conversation. For an analyst to generate reliable and legitimate results, the design and technique of the study must be well documented. An analyst can guarantee the accuracy and dependability of their work and the solidity of their conclusions by keeping detailed records of all the actions and procedures involved in the research. The integrity of the investigation might be questioned

without the right paperwork, and the analyst's reliability might be questioned. To achieve the most impactful and convincing outcomes, analysts must so meticulously record their work.

In a world that constantly tries to berate women for seeking sexual pleasure and enjoying sex, casual or otherwise, *The Principles of Pleasures* endeavor to challenge gender-biased conventions surrounding women's sexual pleasure. It offers solace to all the women around the world, afraid to act on their sexual urges or feeling guilty for doing so. Michelle Buteau, the narrator of the series, takes viewers on a fun ride, diving deeper into topics, that are perceived as something 'illicit' in our society, relating to women's sexual well-being. The viewers will get to listen to a bunch of women, sharing their sex lives and encounters with the stigma attached to it. The show will also see sex educators, scientists, and sex therapists as advocates for exploring women's sexual desires and having such conversations openly and unapologetically. They strive to educate audience on female anatomy and encourage women to indulge in healthy, pleasure-based activities. Sexual pleasure, a subject as such, sounds extremely intimate, but *The Principles of Pleasure* did a note-worthy job at driving a positive discussion, initiating open conversations sans awkwardness, and making it fun for the audience. (Principles, 2022)

This investigation aims to explain and describe a basic introduction to the sex of the female anatomy. Because it uses social media to help society better understand women, the presented data is essential for the development of this investigation. Promoting it on Netflix, a popular source of entertainment and information, makes the research more accessible for the viewer to understand. It peels back centuries of taboos and misconceptions to uncover the truth about female hedonism. Sex, joy, and modern science converge in a celebration of women's pleasure and put stubborn myths to rest. The 21st century is an era for individuals to learn about themselves statically and educationally. Knowing about our bodies, physically and mentally, is power.

Fast Dating

The source of this section is a video that focuses on how Stara Zagora Bulgaria hosts a bride market where families sell virgin girls to male suitors. This video offers a critical examination of the bride market in Stara Zagora, Bulgaria, where the Kalaidzhi Roma clan engages in the controversial tradition of trading virgin girls, revealing tensions between ancient customs and modern aspirations within this marginalized community. The target population is Bulgaria's 18,000-strong Kalaidzhi Roma clan, a subgroup of the Roma people who face constant prejudice and exclusion across Europe. The presented information is paramount for the investigation because it demonstrates how the community depends on living off their ancient coppersmith heritage, so they turn to the constantly sensationalized bride markets as one of the last surviving Kalaidzhi traditions. Being Christians and part of the Kalaidzhi ethnicity, keeping a close community for the tradition to survive is essential. This investigation is crucial because this is a way the Kalaidzhi hang on to their culture in a homogeneous world. The results show girls caught between their culture and wanting to embrace modern life:

Every spring, in Stara Zagora city of Bulgaria, a controversial bride market is hosted by a community called Kalaidzhis where young virgin girls assemble in front of suitors who bid on them. It is surprising to note that the market is the biggest annual event conducted across Bulgaria with over 18,000 Kalaidzhi Roma people. Also, the community Kalaidzhi Roma faces prejudice and exclusion across Europe. Selling virgin girls as brides is one of the traditions of Kalaidzhis. According to an article published in *Asia In Global Affairs*, the Kalaidzhi community doesn't allow women to meet or date men until sold off to their potential husbands. The Roma group migrated to Bulgaria and other states of eastern Europe in about the 12th -14th century. The 2011 census report of Bulgaria states that only 4.4 percent of the population are Romanian Gypsies. The Roma group is outcasted by the non-Roma people. About 59-80 percent of non-Roma do not have positive feelings for them. Due to the social stigma and discrimination, they face, the crime rate, unemployment rate, birth and death rates, and poverty levels are higher than the rest of the population. Lack of social benefits, many are not privileged to

attend school. Due to a lack of proper education, they like to stick to their old tradition of the Bride Market, unaware of the violation of human rights. ("Young," 2019)

The video of Stara Zagora, Bulgaria case tells us how a community like Roma must work hard to eliminate the complicated dynamics between modernity and traditions. It mainly states that it is not just a business but one that enriches the community and reminds them of where they come from, thus bounding them to the culture they do not see rushing around in the trend that dominates the world. Describing treated girls as virgins reveals society's anxiety about the equality of gender and universal human rights, which can then make the populaces have an in-depth chat about the best ways to allow the combination of the original culture and universal standard of human rights practiced in the country.

The probe will center on where money is the key that keeps this nasty custom going: the people's dependence on vanishing hammer skills to make iron pans; these examples show what inter-local money power people cannot get outside of these practices that they have long. The text discusses the situation with the Roma in European society, which is unfriendly and prejudiced, and many Roma face discrimination and social exclusion that only adds to their economic and social problems. On the other hand, this shows them strong traditions and strengthens their inherent resistance to external biases. A fantastic illustration technique is used to display the mental crusade of the young Roma girls revolving around the conflict between the still youth tradition of their cabinets and the magical world of modernity. This view lets both the native and the outside people envision the situation within the life of the Roma minority, which becomes the primary impulse for investigating phenomena surrounding the speech of these people by scholars, legislators, and other people.

The video plays a significant role in creating the ground of understanding. It thus prompts conversations on the transformation and liberalization of the outmoded customs in keeping with the current social order. Such interventions should be place-specific, effective, and culturally "tailored." It should link cultural survival to the sustainable integration of a community into public life for development. In this way, making a balanced and considerate look, the video offers a chance for us to judge the human-centered values often employing mass media's sensationalized matters. This resource is necessary for developing programs and interventions that address the socioeconomic and cultural problems of Kalaidzhi Roma people, assuming that the decision-making would be evidence-based.

How to be a Feminine Husband?

This source discusses the unique family structure of the Mosuo people, which challenges traditional notions of monogamy and gender roles, and highlights how women are in charge of the family in this culture. Women can have as many boyfriends as they want throughout their lifetime—replace traditional monogamy and inheritance passes from mother to daughter. The target population is the 40,000 denizens who have created a unique family structure that puts women in charge. The presented information is paramount for the investigation because it breaks societal expectations of men having to provide and produce for their families. Women are the heads of the family in this culture. The grandmother is the power figure in the family. After thirteen, girls get their rooms to start walking marriages. Boys come to their houses at night and leave in the morning. The Mosuo families never leave their home, and the woman's uncles and brothers take on the father role for the children. Still, the women must provide. This investigation advocates how this village has found gender balance in its culture. The results display that Lugu Lake is a place of transition where the young Mosuo seem frustrated about being caught between the ancient and modern Chinese way of life. One thing this tiny village has with the world is that they are just as annoyed with social structures:

China's one-child policy led to millions of female infanticides, except in a lush valley known as the "Land Where Women Rule." Located in the foothills of the Himalayas, Lugu Lake is home to China's Mosuo matriarchy. The region's 40,000 denizens have come up with a unique family structure that puts women in charge. According to Choo, 30,000 to 40,000 people belong to the Mosuo community. Its culture has become

increasingly popular over the years, attracting many onlookers since the area opened to travelers two decades ago. Mosuo's "walking marriages", in which women can have as many boyfriends as they want throughout their lifetime, replace traditional monogamy and inheritance passes from mother to daughter. Men and women have occasional nightly encounters when they want to be together without obligation or prejudice. The hat of a man hanging on the handle of the door to a woman's room is a sign telling other men not to enter. These encounters can range from one night to exclusive lifetime partnerships that may or may not result in pregnancy, but couples never live together or formally marry. But are the women really in control, and how are men fairing under their rule? Their centuries of isolation in the foothills of the Himalayas have allowed them to come up with their own unique family structure and relationship model. The investigation tries to understand how traditional life outside of the monogamous norm works and how it affects women's, men's, the elderly, and children's social status. ("Land," 2016)

In the cinematic story "Land" (2016), the frameless families are presented, which is the case of the matriarchic society of the Mosuo Tribe that redefines monogamy by walking marriage term. Consequently, these women's roles have been playing an essential part in exchanging the vital teachings of the patriarchal system against their existent state of affairs. Transforming, the contradiction of the Mosuo Youth being caught by the force of tradition vs. the power created by the impact of globalization can be seen as an example of the difficulties traditional cultures face in the present world. Cultural Mosuo is joining the league of other tourism intentions and interest searches of scholars and tourists. Quite the contrary, they get curious and aggressive, so the main topic is whether this is fair and whether they should even be allowed to explore. The same source makes other deliberations on personal liberty and recreation in a family, as there is a comparison made here between the Mosuo approach and which practicing one view as the traditional approach. However, we will reach the end of this essay possessing priceless knowledge that requires further study to make it the subject of social sciences and social policies.

The Birth of a Woman

This investigation aims to dissect the "What is a woman?" question. Marsha P. Johnson, a feminine gender-nonconforming person who graced the streets of New York City as a self-proclaimed "street transvestite action revolutionary" for decades, is the center of this source. She is now hailed as a transgender icon, but Johnson fits awkwardly with contemporary ideas of trans womanhood, let alone womanhood more generally. She called herself "gay" at a time when the word transgender was uncommon and lived as a man from time to time. She used she/her pronouns but thought of herself as a "queen," not as a "woman" or even a "transsexual." The presented information is paramount for the investigation because those willing to recognize new forms of gender feel anxious about misgendering others, while those who claim to have superior access to the truth prepare to impose that truth upon those who disagree. Labeling others contrary to how they have labeled themselves is an ethically loaded act, but "woman" remains a useful shorthand for the entanglement of femininity and social status regardless of biology—not as an identity, but as the name for an imagined community that honors the female, enacts the feminine and exceeds the limitations of a sexist society. This investigation is vital because it advocates for gender rights, which are human rights. After all, a woman is the center of voices and experiences for all who live as women across all our differences:

Regarding this topic, to be a woman is to become a warrior not exactly be born one, stated that: An "adult human female," according to a seemingly common-sense slogan on the T-shirts and laptop stickers of those who oppose the idea that transgender women are women. They argue gender itself is a false ideology masking the truth of biological sex differences. But "woman" is complicated in ways that have little to do with transgender issues. Only the delusional would deny anatomical differences between people, but only the uninformed can maintain what the body says and how it relates to a social category. The Caribbean novelist and

intellectual Sylvia Wynter, oppose the “biocentric” ordering of the world that emerged from European colonialism; the transatlantic slave trade depended, after all, on the idea that biological differences meant a person is treated like property. The black 19th-century freedom fighter Sojourner Truth’s famous, perhaps apocryphal, the question “Ain’t I a woman?” challenged her white sisters in the struggle for the abolition of slavery to recognize what counted as “woman”, in part, on race. A century later, the Jim Crow South segregated public-toilet doors marked men, women, and colored, underscoring how the legal recognition of a gender binary has a privilege of whiteness. In 1949, the French philosopher Simone de Beauvoir asserted that “one is not born, but rather becomes a woman”. In doing so, she grasped how raw facts of our bodies at birth operate by social processes to transform each of us into the people we become. (Stryker, 2020)

The inquiry making more sense about Marsha P. Johnson's identity and her gender-defying works helps people think about women not just as females, i.e., girls or women, but as a rich diversity and should be valued for their uniqueness. Through the involvement of historical and philosophical perspectives, including a look at Sylvia Wynter and Simone de Beauvoir, it is made clear that man's gender identity extends further than the rules of biology and instead encloses the complicated interweaving of social factors, historical factors, and even personal factors. It highlights the necessity of seeing various gender announcements as the core of the human rights movement. It strives to conceptualize being a woman, which factors in gender diversity. The presentation of characters such as Johnson, Wynter, and Beauvoir narrows the gap between past activism and gender, especially in the present, reminding us of the struggle to be recognized by people of different times and cultures. These are the opposite of the closed-minded biocentric perspective, which has exacerbated the persecution of others, using the life of Johnson to criticize the closed-boxed labels society usually imposes. This diversity represents a contemporary portrayal of the need to respect the complexities of gender, as an individual goes beyond the binary and mainly through a more personal approach to self-identification. The detailed explanation given by the source argues that a complex understanding of gender creates a space to acknowledge the different personal stories that are part of the social fabric.

Bianca Graulau Reporting Live

The purpose of this investigation is to introduce Bianca Graulau. The research is a case-study design. The target population of the article, through Bianca Graulau, is the Puerto Rican people. The importance of the investigation is to communicate the real-life experiences Puerto Ricans live boldly. The presented information is paramount for the advancement of this investigation because she produces TikTok and YouTube videos that explain the colonial condition of Puerto Rico for an audience of millions of viewers, mainly outside the archipelago. The explanations are brief and sent on social media. She does not get bogged down in obscure government office acronyms. It also continues refining the limits of how much to share with the public and how to disconnect from the constant media production cycle. The results provide a view of her work as a freelance journalist who defies the conventions of traditional reporting:

Five years ago, Bianca Graulau worked as a local TV reporter in the states. Today, she’s one of many Puerto Ricans who have moved back home despite the power outages, the school closures, and all the other challenges. She produces TikTok and YouTube videos explaining Puerto Rico’s colonial condition for an audience of millions of viewers, mainly outside of the archipelago. Despite being made for outsiders, her videos are shared among Puerto Ricans. In a viral video from last year, Graulau connected directly with her audience and her story. A plot of protected land behind her home had been sold and to be developed. In a tearful recording, she explained that she was sharing the video not as a reporter but as a Puerto Rican concerned that the island was for sale and the government wasn’t enforcing laws. Puerto Ricans shared they could relate to that feeling, and she’s produced several videos discussing displacement and gentrification there. And while Graulau has years of training in traditional newsrooms, her work as an independent journalist also challenges the conventions of typical reporting. The explainers are short and meant to be on social media, and she doesn’t get

bogged down in acronyms for obscure government offices. She also refines the boundaries of how much to share with the public, and how to shut off from the constant cycle of producing content. (Quién, 2022)

The impact on Bianca Graulau, the subject of study by Quién (2022), is regarded as being close to the vein of the changing scene of journalism and the way journalism is being faced in Puerto Rico. The change from a mainstream American TV reporter to a prominent social media journalist in the situation of Graulau cements the degree to which digital devices act as means that help the coverage of critical issues of society and politics. By employing TikTok and YouTube to raise public understanding of Puerto Rico's colonial status and its complications, she is reaching a wider audience by amplifying her platform. Not only that, but she is also making even complicated topics understandable to larger audiences worldwide. This movement from the bulk of media institutions to demanded individual-centered digital stories highlights how the information is now received into pieces that are not centered on a big audience. It is even more dominant in the generations of younger adults. In addition, she exposes her insights and feelings regarding a broad array of topics related to forced eviction, including the sale of protected land, which lets the audience share those concerns about displacement and gentrification. As usual, too, are especially possible as they change the norms of conventional reporting; they are a matter of interweaving journalistic credibility with the personal reality heard on social media sites. Eventually, this strategy informs the broader public about Puerto Rican problems and does a more significant job than that—it opens borders for journalism. So, it is a way of thinking that can be applied to regions that are not significantly different.

What Makes a Woman Beautiful?

It is worthy of consideration that one should be able to celebrate beauty and that women should not be seen as sexual objects. The study indicates that the beauty pageant industry's glorification of unrealistic body standards should be eliminated; instead, they should embrace diversity and inclusivity. Moreover, the study unveils many positive aspects that fan-ship and social media could have on public perception and inertia of change. The inquiry is several steps in the movement along which the culture that has the effect of differentiations on beauty and, at the same time, the search for a more accepting and giving self-esteem position of people in the society goes on. This research aims to illustrate and explain the fandom and social media factors that lead to the issue of the Miss Universe in our society.

Given that employees of Miss Universe were the aim sector of this research. This information plays an ultimate role in investigating the harmful beauty pageants to society; it focuses on that. The meaning of former beauty should be left behind so Miss Universe can be picked up. The fact that the research needed to interview contestants was the study's primary shortcoming. The results provide viewers with new information about employees changing their rules and image:

Miss Universe, which has suffered a dramatic rating decline in the last five years and some big reputational hits more recently, has a new owner, Anne Jakapong, who will become the first non-American owner and first transgender woman to put her imprint on the beauty pageant. The billionaire CEO of Thai media company JKN Global plans to build a reality show from the competition, creating a series that she hopes will be a mashup of Project Runway and American Idol. Many of these changes come from the competition's new ownership. In October last year, Thai business tycoon Anne Jakapong Jakrajutatip made history as the first woman and a first transgender woman to own Miss Universe. The CEO of the Thailand-based media company JKN Global Group took over the franchise from IMG. Prior to that, Miss Universe and all its other pageants, including Miss USA and Miss Teen USA, were owned by former president Donald Trump for two decades. Few viewers would accuse the Miss Universe brand of being too progressive, but Jakrajutatip is seeking to change that: When she purchased the brand for \$20 million, she said that she would revamp it to uplift women and those from LGBTQ communities. Jakrajutatip has vowed to begin this new chapter that's inclusive and respectful to all women. (Miss, 2022), (Simón, 2015)

The acquisition of Miss Universe by Ann Jakapong Jakrajutatip may be a defining moment in the history of beauty pageants, as the research shows that she is the first from outside the United States. The transgender woman owns the franchise, which mirrors a genuine shift towards inclusiveness and diversity, unlike the world beauty pageants always criticized for strict beauty standards. By replacing the entrenched norms along the wisdom of beauty contests with a promise to revamp the Miss Universe to touch the lives of women and the LGBTQ, these critics boost the show to become more socially responsible and regardful of self-esteem in beauty and gender concerns. This source has a particular focal point in its manifestation of the extensive structural and doctrinal adjustments being transformed within the top-rated cultural firm that is likely to bring changes in the public perception and the industry's general trend. The study focused on the positive effects of becoming fans and social media, which showed the growing public preference for the change towards more inclusive representations of beauty, therefore tying in with Jirat-Uthai-Pipatsanan's vision. In addition, an article should stress the imperfections of current pageant practices by looking at the opinions of those engaged in this business, the insiders themselves, and the need for such reforms as those carried out by the author. As a result, the source is a beneficial primary material for getting an insight into how beauty pageants have changed from only serving to show the beauty standard to be a place where people's diversities are celebrated, and the whole society becomes more accepting. Therefore, beyond the analysis of the specific transformation and the Miss Universe, it seems evident that it refers to the broader theme of cultural adaptation and reflects leadership's role in challenging and reshaping traditional norms in the global entertainment business.

“Ni Una Más” (Not Another One)

This investigation aims to explain and describe how domestic violence, femicides, and attacks against trans women have haunted Puerto Rico for decades. The design and methodology of the research are analyst documental. The target population of the inquiry is victims of domestic violence. The presented information is paramount for advancing this investigation because it unlearns the patriarchy and sexism to fight for gender equality. According to the victims, a lack of knowledge of what is a healthy relationship due to normalization and sexism causes domestic violence. The limitation of the research was that it had few shelters for these women. The results provide a viewer with new information about how it will take years to improve this problem, which is why many women have created initiatives to rely on each other instead of seeking help from the police:

Soon after taking office in January, Governor Pedro Pierluisi of Puerto Rico issued an executive order declaring a state of emergency due to increased gender-based violence incidents on the island. According to the civil rights organization Observatorio de Equidad de Género, at least 60 women were killed last year, up 62 percent from the year before. Months of demonstrations and persistent demands from feminist activists and groups supporting gender-based violence victims have preceded the action. Declaring an emergency was essential for accessing the funding and resources required to address the crisis. But last month marked a grim turning point in the situation. But last month, they marked a rough turning point in the problem. So far this year, the deadliest month for women was April, which saw a record seven femicides reported. At least 21 women are believed to have died in femicides in Puerto Rico since the year's start, according to the Observatorio de Equidad de Género. Pierluisi asked for \$7 million to address the gender violence crisis in Puerto Rico after declaring a state of emergency. Although Puerto Rico is working on emerging from the largest municipal bankruptcy in American history, the fiscal board appointed by the federal government has only approved \$200,000 to address the crisis. The committee later changed its mind and approved the amount requested. Gender-based violence has been on the rise in Puerto Rico since 2019. In light of this, former governor Wanda Vázquez signed a bill to establish a "pink alert," which permits the use of particular law enforcement resources to locate missing or kidnapped women. (Women, 2021)

The probe on the issue of domestic violence and gender-based attacks in Puerto Rico is pivotal in outlining the female homicides and violence against trans women. Therefore, the unbridled societal drawbacks

are demonstrated. The study underscores the way how bestowed patriarchy and sexism make the ailment of bad relationships usually affect society with the bit of knowledge of the human culprits. Furthermore, the government behavior that followed WDWR demonstrated its significance when Governor Pierluisi declared a state of emergency, reflecting a critical understanding of the critical issue. Nevertheless, the survey supports the evident gap between the political desire for victims' protection and the available support. Therefore, the victims whose situation is worsening might put first the self-help organizations for humane reasons; this shows the high level of the necessity of funds allocations and setting up of a better implementation system of the mentioned security measures to guarantee responsiveness and high effectiveness. The research unveils that pressing gender-based education policies are deemed fit to unlearn stereotypes and provide a secure environment for all males and females. In that case, research, as part of the process of academic understanding of the issue of gender-based violence, becomes a tool for activists in their work with the policymakers striving to mobilize such systemic change in Puerto Rico.

Man! Why am I a Woman?

This investigation aims to explain and describe the world's femicide epicenter of Latin America, Honduras. The design and methodology of the research are analyst documental. The target population of the inquiry is victims of violence and misogyny by criminals from 11 years old to their 30s and those who testify as family members of victims. The presented information is paramount for advancing this investigation because it approaches the lack of better opportunities for women in education and the workforce and how the economy causes men to kill their women. Corruption in the justice system increases criminality and jeopardizes citizens. Women work involuntarily as informants for cartels to earn money. If refused, the gangs reinforce their authority through violence. The limitation of the investigation was that only 95% of cases were not investigated. The results provide a viewer with new information about MOMUCLAA, an organization that takes all the roles of a victim: psychologist, doctor, and recovering bodies. They also reclaim dark and empty community areas, preventing them from being execution sites. In those communities, they teach children and teenagers why this is happening and what to do to stop it:

Machismo can be defined as "a strong or exaggerated sense of manliness; an assumptive attitude that virility, courage, strength, and entitlement to dominate are attributes or concomitants of masculinity." In Hispanic culture, machismo is the cornerstone of family relationships and gender roles. Men are expected to display their manliness outwardly and proudly, and while this may not be a bad thing on its own, it often leads to unnecessary displays of power. Within Hispanic culture, the idea of masculinity revolves around the assumption that men are superior to women; as a result, women are expected to serve their partners. This leads to very defined gender roles and expectations within Hispanic culture. Often, this idea is reinforced through childhood for both young boys and girls. Girls are taught household skills from a young age while their male counterparts enjoy their youth. Adulthood is prevalent within Hispanic culture, based on the idea that a woman's natural role is that of a caretaker. Girls are taught to accept catcalling and sexual assault as flattery rather than harassment. By imposing these bad ideas, society successfully limits women's agency over their own bodies. As a result of these teachings, Hispanic men often resort to the machista examples of their forefathers as a guide for how they should act. As a form of toxic masculinity, Machismo within the Hispanic culture protects the aggressors by normalizing violent, hyper-masculine conduct and not considering the consequences of that conduct. Because the concept of male dominance is so ingrained in society, violent actions against women are seen as "harmless." The deeply rooted machismo within Hispanic culture also creates economic disparities between men and women. In Latin America, only 4.2% of CEO positions are held by women. Regarding the gender pay gap, Latin American countries lag behind Central Asia, Eastern Europe, Western Europe, and North American countries. COVID-19 has also worsened the economic situation for women across Latin America, as many have been fired from their jobs. If machismo has become ingrained in Hispanic culture, is there a way to unlearn it?

The answer is yes, as many activists and movements across Latin America have started working to dismantle toxic masculinity within Hispanic communities. Feminist movements like *Ni Una Menos* and *Vivas Nos Queremos* have been working to raise awareness surrounding women's issues in Latin America. The conversation surrounding toxic masculinity is one that many Hispanic men refuse to participate in. To combat machismo, these movements have forced countries across Latin America to stop and understand how their attitudes have contributed to gender-based violence. Unlearning machismo and recognizing its influence in politics, culture, and society is crucial to ending gender-based violence. Awareness about toxic masculinity's effects can help save lives across Latin America as more men become aware of how their violence contributes to crimes against women. The work is slow and complex, but machismo across Latin America eventually needs to be addressed and eradicated. (Latin, 2021)

The studies on femicide that happened in Honduras, as well as the impacts of machismo to the society, let us know the roots of the reason that gender violence is growing complex in Latin America. The significance of this study is underscored by a highly integrated and holistic examination of the multiple dimensions, such as the cultural, economic, and societal features that cause violence against women. Looking at how economic deprivation, corruption, and societal standards are interlinked can explain that the reasons at the core of the problems are poverty, illiteracy, and patriarchy, which together create spirals of violence and exploitation. On the other hand, since these organizations help victims get back on their feet and work with affected communities through the reclamation of the land and the building of sanctuaries, the role they play is very significant. Nevertheless, this study points out that the remedies to the femicide root are paid more prominence, and this drives the necessity of systemic changes that include economic opportunities for women and a cultural transformation that centers on the gender roles paradigm. The fact that the research focuses on the entrenched masculine culture, as mentioned (in the following citation), clearly portrays how these cultural values not only endorse but continue the cycle of violence against women. The challenge of practical solutions will be looking into ways to solve the problems of cultural norms. After all, this type of source could become one of the elements of the joint discussion on the issues of inequality and the ways to prevent violence, either by providing a detailed overview of the problems or explaining the possibilities that community initiatives can offer.

Title IX for Gen Z

This investigation aims to explain and describe the historical, cultural, and economic disadvantages women have faced throughout history in sports. The design and methodology of the research is a magazine article. The target population of the inquiry is female athletes. The presented information is paramount for advancing this investigation because it focuses on women receiving proportionate governmental funding compared to men in some countries, such as the USA, following the implementation of Title IX. The result of the Title IX implementation in the USA shows a substantial increase in women participating in the Olympics and college and high school sports teams. The results provide people with new information about inequality in the sports industry:

Women receive proportionate governmental funding than men in some countries, such as the USA, following the implementation of Title IX. "Title IX prohibits discrimination based on gender in any domestic educational program or activity receiving assistance from the government of the United States" (Humphreys, 2006, p.766). Female athletes represented 14.8% of the Olympics, 16% in colleges, and 17.8% in high schools in 1972 (before Title IX), and 25 years later, it increased to 34.2%, 39.1%, and 40%, respectively. Although Title IX has positively affected women's sports at Universities, it does not eliminate sex discrimination. Many coaches of women's teams are still male, and media coverage, additional sponsorship, and career opportunities are still unequal. The historical, cultural, and economic disadvantages women have faced throughout history create great inequality that should be rectified. These differences are expected not just among elite athletes; athletes of lower divisions, who constitute the majority, are most affected by these inequalities. Funding is

essential for the progress and survival of any team as it provides stadiums, coaching, financial stability, and modern equipment. If we were to implement equal opportunities for men and women, many women would give up their search for financial stability elsewhere. We would give women a chance to prove themselves in the sports industry, just as they were allowed to do so in other sectors during the previous century, and in which they have proved to be at least as good, and sometimes better, than men. Although some sports are breaking women's sexual objectification as they show physical aggressiveness and violence, women's 'appealing' appearance in such sports still increases their chances of success and popularity. (Jad, 2019)

Humphreys ' (2006) article shed light on the revolutionary consequences of Title IX, which brought another success to the campaign to close gender gaps in the United States legislature. The data presented reveals an evident increase in the number of women participating in the Olympics and sports studying programs, which is a clear sign of the influence of dedication to promoting equity. Moreover, the study reminds us about other issues that persist: the supremacy of male coaches in women's sports and unfair media exposure and sponsorship activities, proving that even some legislation requires much time to be changed. The importance of this source lies in its dual role: firstly, as a result of the declaration of Title IX, and secondly, to take action and make sure they stay put by proposing new reforms to the sports world today. Through the provision of a contextual basis of the benefits, which include ongoing fairness and equality in all aspects of sports, the resource invites readers to deeply consider how laws such as Title IX can be utilized in the right direction, or they can be restructured to ensure accurate equity among genders. Besides, the source will act as a foundation that will enable persons in the educated society and government to comprehend why equitable financing and support from the policy-makers are so crucial. It indicates that even though the distance was bridged, the trip towards authentic equality in the sports arena is endless, and as such, everyone concerned must strive and employ various techniques to achieve the goal.

Methodology

A computer with an internet connection and a Google browser, a powerful tool for research, was used for this study. The Google search engine, with its vast database, played a crucial role in identifying the necessary sources that would clarify the research question. Despite occasional instability in the internet connection, it was adequate for carrying out all aspects of this research. The sources, although not peer-reviewed, were evaluated and validated by the research mentor, ensuring their reliability. Together, these elements provided the ideal conditions to complete this project successfully.

Identifying the purpose and objective of ten sources was set for the completion of this investigation. Subsequently, the design and methodology for each source had to be defined, including the target population for each article. A summary had to be synthesized while also highlighting the limitations of these sources. The outcomes from all references needed to be compiled and suggestions for future researchers on similar topics were stated; this means that, in order to complete this investigation, a documentary analysis design was utilized, alongside a descriptive content analysis methodology.

Findings

The utilized search engine Google proved most beneficial for the selected sources of this investigation. One of the sources was very recent (2022), and it dealt with information regarding overcoming the controversial image through fandom and social media of Miss Universe. The second source was very recent (2022). It discussed information regarding the introduction of Bianca Graulau. The third source was very recent (2020), indicating that analyzing the phrase "What is a woman?". The fourth source was not recent (2016), and it described how traditional monogamy has been replaced by Mosuo's "walking marriages," in which women are allowed to have

as many boyfriends as they want throughout their lifetimes. The fifth source was very recent (2022), and it delved into the facts to explain and describe a basic introduction to the sex of the female anatomy. The sixth source was very recent (2021), and it demonstrated that describes the world's femicide epicenter of Latin America, Honduras. The seventh source was very recent (2021), and it validated the fact that it describes how attacks against trans women, femicides, and domestic violence have plagued Puerto Rico for years. The eighth source was recent (2019), and it elucidated the fact that investigated the bride market that sells virgins by their families to potential husbands in Stara Zagora, Bulgaria. The ninth source was recent (2019), and it illustrated the vast differences in earnings between men and women in sports, the historical roots for this, and the current causes. Other than using articles from Google, some sources were found on YouTube and Netflix.

During the early stages of this investigation, the main question was:

1. "Does aesthetics derived from environmental context generate gender equality for women?"
 - The Principles of Pleasures endeavor to challenge gender-biased conventions surrounding women's sexual pleasure. It offers solace to all the women around the world, afraid to act on their sexual urges or feeling guilty for doing so. Michelle Buteau, the narrator of the series, takes viewers on a fun ride, diving deeper into topics that are perceived as something 'illicit' in our society, relating to women's sexual well-being. The viewers will get to listen to a bunch of women sharing their sex lives and encounters with the stigma attached to it. The show will also see sex educators, scientists, and sex therapists as advocates for exploring women's sexual desires and having such conversations openly and unapologetically. They strive to educate the audience on female anatomy and encourage women to indulge in healthy, pleasure-based activities.

As more evidence was gathered, one more question was generated to define further the variables of this investigation:

2. "Where does this cultural gender identity occur?"
 - The Roma group migrated to Bulgaria and other eastern European states in about the 12th - 14th century. The 2011 census report of Bulgaria states that only 4.4 percent of the population are Romanian Gypsies. There was a compilation of TikTok and YouTube videos explaining Puerto Rico's colonial condition to millions of viewers, mainly outside of the archipelago. Located in the foothills of the Himalayas, Lugu Lake is home to China's Mosuo matriarchy. The region's 40,000 denizens have created a unique family structure that puts women in charge. According to Choo, 30,000 to 40,000 people belong to the Mosuo community.

The results of the inquiry led to the final question:

3. "How are gender roles changing and what are they becoming?"
 - Regarding this topic, to be a woman is to become a warrior, not precisely be born one, stated that An "adult human female," according to a seemingly common-sense slogan on the T-shirts and laptop stickers of those who oppose the idea that transgender women are women; they argue that the concept of gender itself is a false ideology masking the truth of biological sex differences. However, "woman" is complicated in ways that have little to do with transgender issues. Only the delusional would deny anatomical differences between people, but only the uninformed can maintain what the body says and how it relates to a social category.

Conclusion & Future Studies

The presented sources were able to elucidate the importance of the geographical influence women experience and how they perceive the world through their culture. Moreover, this investigation delineated gender inequality. Additionally, the evidence provides to eliminate societal expectations toward women. Notwithstanding this,

further data supported the meaning of "woman." The process revealed some limitations, which might be resolved by more research. Generally, it would have been beneficial if the sources outlined more information on Puerto Rican women. Generally, the information presented in the vignette on women is based on their geographical context. For upcoming continuing research and data analysis, recommendations include securing more years of data and requesting more study resources. Ultimately, the investigation aimed to answer the question, does aesthetics derived from environmental context generate gender equality for women? Sources converged to provide an answer: women will fight for their right to have a place in their culture.

Limitations

The main concern was, though, many more questions arose while conducting this paper. To thoroughly discuss this inquiry, said questions must be answered, but time constraints made this an internal threat to the investigation, and 3 questions were selected. To mitigate this issue, the original question had to be reformulated. If the original research question stayed the same, this essay would not be as well-structured.

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