

## HUMAN RIGHTS VIOLATIONS AGAINST LGBT PEOPLE IN INDIA: NEED FOR INTROSPECTION



**Pushpinder Kaur**

PhD Research Scholar,

Department of Journalism and Mass Communication,

Punjabi University, Patiala, Punjab, India-147002:

Delegation to the 2<sup>nd</sup> **International Congress on Human Rights & Duties**  
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### Abstract:

The Universal Declaration of Human Rights promises a world in which everyone is born free and equal in dignity and rights. Yet, it is a shallow promise for many hailing from LGBT (Lesbian, Gay, Bisexual and Transgender) community who are confronted with hatred, violence and intolerance on daily basis. Society terms anything which is different as 'not normal'. Hence, condemning a person for being who they are is completely unjustified and so is society's power to exercise unnecessary control over an individual's gender or sexuality. The United Nations have documented widespread physical, sexual and psychological violence against LGBT people including murder, assault, kidnapping, rape, sexual violence as well as torture and ill-treatment. Deeply-embedded homophobic and transphobic attitudes combined with lack of legal protection against discrimination on grounds of sexual orientation and gender identity, expose many LGBT people to glaring violations of their human rights. The invisibility and silence which surrounds the existence of sexual minorities lives produces its own order of oppression, making them feel that they are the only ones 'cursed' with such desires in the world. Adding to their woes is Section 377 of the Indian penal Code which criminalises Homosexuality. Due to the law, societal values and mainstream culture being unfavourable towards sexual minorities, very few can afford to be open about their 'illicit' sexual orientations. LGBT people don't need sympathy but understanding, acceptance and dignity just as all other human beings. A space for LGBT people is needed to look at these specific issues not from a hetero-normative perspective or with pre-conceived binary notions. Media being the "watchdog" of society is responsible for highlighting human rights violations, and bringing them to the notice of the National Human Rights Council. This research paper examines the human rights violations suffered by LGBT people in India. The paper lists several areas of concern that need to be addressed energetically and calls for synergy of efforts between government, media and the society. This paper urged the media to play a more active and significant role in promoting human rights culture across all spheres of society.

**Keywords:** *Discrimination, Human Rights, LGBT, Media, Section 377*



**H**uman Rights are in fact, basic necessities in the form of certain claims of an individual recognized by the society and the state, without which one cannot live as human being. Every individual has, therefore, certain rights which are inherent in all individuals irrespective of their caste, creed, colour, religion, sex, language, ideology and nationality. These rights are also referred to as basic rights, birth rights, fundamental rights, natural rights or inherent rights. Such rights originate with the birth of individual and are essential for human happiness and progress. They are necessary for the material and moral upliftment of the human race.

Robertson defined Human Rights as,

*“those basic rights to which every man, woman and child living on this earth is entitled by virtue of his being born as a human being”. In his opinion, these rights lay down the standards of general application for all human beings in all times and in all circumstances, thus setting the norms for advancement of the human society. Thus human rights can generally be defined as those rights which are inherent in our nature without which we cannot live as human beings.*

The world conference on Human Rights held in 1993 in Vienna stated in the declaration that all Human Rights derive from the dignity and worth inherent in the human person, and that the human person is the central subject of human rights and fundamental freedom. D.D. Basu defined Human Rights as those minimum rights which every individual must have against the state or other public authority by virtue of his being a member of human family, irrespective of any other consideration.

The situation of **human rights in India** is a complicated one, as a result of the country's large size and tremendous diversity, its status as a developing country and a sovereign,

secular, democratic republic, and its history as a former colonial territory.

### Research Objectives

1. To study the human rights violations suffered by LGBT people in India.
2. To study the issues and problems faced by the LGBT people in India.
3. To examine the role of media, government and civil society in safeguarding and promoting human rights of LGBT people in India.

### Research Methodology

The research paper is written on the basis of case study done on the various issues related to LGBT community. For this purpose the coverage of issues related to LGBT community have been studied. To some extent their reasons have also been tried to find out. The research paper is written on the basis of both primary and secondary data. The primary data is collected through interviewing LGBT people in order to understand their issues and concerns. The secondary data is collected from various articles, journals, publications, books and online sources.

### Concept of LGBT

LGBT stands for lesbian, gay, bisexual, and transgender. It intends to signify a diversity of sexuality and gender identity and also used to refer to anyone who is non-heterosexual or non cisgender. To recognize this inclusion, letter Q has been added for those who identify as queer or are questioning their sexual as LGBTQ, recorded since 1996. Before the sexual revolution of the 1960s, there was no common non-derogatory vocabulary for non heterosexuality the closest such term, “third gender”, traces back to the 1860s but never gained wide acceptance in the United States. The first widely used term, homosexual, was thought to carry negative connotations and



tended to be replaced by homophile in the 1950s and 1960s, and subsequently gay in the 1970s. As lesbians forged more public identities, the phrase “gay and lesbian” became more common. After the initial euphoria of the Stonewall riots wore off, starting in the late 1970s and the early 1980s, there was a change in perception some gays and lesbians became less accepting of bisexual or transgender people. Each community that is collectively included has struggled to develop its own identity including whether, and how, to align with other gender and sexuality-based communities at times excluding other subgroups; these conflicts continue to this day.

### LGBT Rights

LGBT rights refer to lesbian, gay, bisexual and transgender rights. Homosexuality<sup>2</sup> is criminalised in India by interpretations of the ambiguous Section 377 of the Indian Penal Code (IPC). The punishment ranges from ten years to lifelong imprisonment. The law has been used to harass HIV/AIDS prevention efforts, as well as sex workers, men who have sex with men and other groups at risk of the disease. Scott Long, director of Lesbian, Gay, Bisexual, and Transgender Rights Program at Human Rights Watch sent a letter to Indian Prime Minister Manmohan Singh regarding the arrest of 4 men in 2006 in Lucknow and another 4 in 2001. However, in most areas of India, this law is very rarely enforced.

As argued by some of the organisations, LGBT issues, such as same sex marriage, gay adoption rights and protection from discrimination should be considered human rights. Canadian courts have recognised some rights under Section 15 of the Canadian charter of rights and freedoms. Part of this debate includes a proposed UN declaration on LGBT rights which condemns discrimination based on sexual orientation and gender identity. The People’s Union for Civil Liberties has published two reports of

the rights violations faced by sexual minorities, in particular, transsexuals (hijras and kothis) in India.

Sexual acts “against the order of nature” remain illegal in India, though the government no longer seeks to prosecute adults engaging in private consensual homosexual acts. In current times, the campaign to decriminalize homosexuality has strengthened. Campaigners emphasize both human rights and health issues, particularly the need to disseminate information about HIV/AIDS.

The skewed treatment may have been due to gender bias, considering that the Manusmriti is the same scripture that has stated that the status of woman in the society is the same (or even lower than) that of man’s land, his cattle and other possessions. The Rig Veda, sculptures and vestiges depict sexual acts between women as revelations of a feminine world where sexuality was based on pleasure and fertility.

Homosexuality is generally considered a taboo subject by both Indian civil society and the government. There are 2.5 million male homosexuals in India according to National AIDS Control Organization (NACO) estimation. Public discussion of homosexuality in India has been inhibited by the fact that sexuality in any form is rarely discussed openly. In recent times, however, attitudes towards homosexuality have shifted slightly. We can find more depictions and discussions of homosexuality in the Indian media and Bollywood.

Religion has played a significant role in shaping Indian customs and traditions. Human sexuality possesses various aspects such as biological, physical and emotional. The phenomenon of sexuality is treated differently in different societies. In some societies, it is taken as normal factor and the necessary education regarding it is provided to individuals while in the others, it is taken



as forbidden topic which is not to be discussed openly.

While homosexuality has not been explicitly mentioned in the religious texts, some interpretations have been viewed as condemning homosexuality. There have been different views on the position of homosexuality within India's main religious traditions. There have been arguments that homosexuality was both prevalent and accepted in ancient Hindu society.

There are various organizations which have implicitly came out in support of decriminalizing homosexuality in India which pushed for tolerance and social equality for lesbian, gay, bisexual and transgender. There is a vibrant gay nightlife in cities such as Mumbai, Hyderabad, and Bangalore, including discos and nightclubs. The reports of harassment of homosexual individuals and gatherings by the police has seen a gradual decline since 2004. The majority of Indians, according to various polls and surveys, still look down upon the LGBT community. However, many social and human rights activists have been working to promote an increased acceptance of homosexuality. Time Out (Delhi) has a dedicated column covering gay events in Delhi every week. Now with the emergence of several LGBT support groups across the nation, the much hidden queer community has increased access to health services and social events.

In 2005, Prince Manavendra<sup>2</sup> Singh Gohil, who hails from a conservative principality in the Gujarat state, publicly came out as gay. He was quickly anointed by the Indian and the world media as the first openly gay royal. He was disinherited as an immediate reaction by the royal family, though they eventually reconciled. He has appeared on the Oprah Winfrey show, and is currently appearing on BBC3's Undercover Princes.

In 2008, Zoltan Parag, a competitor at the Mr. Gay International contest said that he

was "scared" to return to India fearing discrimination. He said, "Indian media has exposed me so much that now when I call my friends back home, their parents do not let them talk to me".

On June 29, 2008, four Indian cities including Delhi, Bangalore, Kolkata and Puducherry celebrated gay pride parades. These were the first pride parades in Delhi, Bangalore and Puducherry. Around 2000 people turned out in these nationwide parades. Mumbai held its pride march on August 16, 2008, with Bollywood actress Celina Jaitley coming out to join in the festivities.

The Internet has created a prolific gay cyber culture for the South Asian community. Gay dating websites provided an alternative way for meeting people; online communities also offer a safe and convenient environment for meeting gays all around India. Though Bollywood as the Indian film industry is loosely called that has gay and trans characters. They have been initially ridiculed or abused. Though, there are few positive portrayals in Onir's My Brother Nikhil, I AM, 68 Pages by Sridhar Rangayan, Parvati Balagopalan's Rules: Pyaar Ka Superhit Formula, etc but they have been sporadic and not mainstream.

### **Queer Theory: An Insight**

Queer theory<sup>3</sup> emerged as gay and lesbian studies, which in turn was the academic wing of the gay rights movement. Literary and cultural studies that focused on sexuality as a key category was an offshoot of a wide ranging social and activist movement through the 1960s and early 1970s. The Stonewall Riots of 1969-provoked when police raided New York's Stonewall Tavern, a popular meeting place for gays-maybe called as the origin of the gay liberation movement. Organizations like Gay Liberation Movement (GLM), Gay Activists Alliance (GAA), AIDS Coalition to Unleash Power (ACT UP) sought legal, medical, social freedom and rights for gays and



lesbians. Queer theory drew upon the experiences of these movements while adding philosophical and critical insights into the nature of the body, the geography of sexuality and the question of sexual identity.

Queer theory today has political affiliations with women's studies, African American cultural criticism and theory and postcolonial studies. The common commitment to centring the marginalized, emancipation for the oppressed and social justice is what brings them together on one platform. It looks at the history of cultural representations of the gay/lesbian as deviant, sick or criminal, while foregrounding sexuality as an important category of critical analysis when dealing with cultural texts. Queer theory moves between literary analysis and activism because it shows how cultural representations contribute to very real material oppression of homosexuals.

Queer Cultural Studies may be defined as "an attempt to redefine identities and carve out a cultural/political space within the dominant heterosexual paradigm, to simply stop being invisible or the "perverted" or "sick" or "other" of heterosexuality" (Nayar 2007:118). Queer theory is, therefore, resolutely *political* in nature because of its concern with structure of power.

Queer theory, is relatively recent (1990s and after). The turn to 'queer' serves particular purposes. 'Queering' is the process of reversing heterosexuality-as-norm. 'Queer' now refers to not only gay/lesbian issues but also includes other practices, identities and communities-all of which have been marginalized in history-such as bisexuality, sado-masochism, the transgendered and the transsexual. Transgendering, transvestitism, drag and camp, and other sexual identities present the multiple nature of identities that cannot be reduced to one category.

#### **Queer theory<sup>5</sup> looks at:**

- The general construction of sexuality in discourses of medicine, law or religion
- Popular representation of the gay or the lesbian
- The public understanding of alternate sexualities
- The 'hidden history' of homosexual writing and representation
- The institutional (religion, family, medicine, law) structures that undergird popular representations of homosexuality
- The link between sexuality-based oppression and other discriminatory forms such as patriarchy and racism
- The geography of sexuality, with specific reference to ghettoization of gays and homosexuals

#### **Queer theory seeks to:**

- Destabilize essentializing identities
- Resist heterosexual cultures through the carnival, transgression and parody
- Be co-sexual: men and women are on equal footing. The term queer is now used to mean both gays and lesbians
- Promote the demand and fight for sexual justice as part of social justice
- Use the AIDS crisis to reflect on practices of homosexuality and battle AIDS-driven homophobia

When the United Nations decided to create a set of global goals to end poverty and inequality by 2030, equality groups pushed for the rights and needs of lesbian, gay, bisexual and transgender people to be taken into account. The Sustainable Development Goals (SDGs), was agreed in 2015 and signed onto by 193 governments on the basis that they apply to everyone, everywhere and will '**leave no one behind**'. The SDGs could have gone further by explicitly calling for



LGBT equality. The 'leave no one behind' principle is especially relevant for LGBT people, who have been repeatedly left behind by national and international development initiatives. Discriminatory laws, projects that don't acknowledge their specific needs and negative social attitudes have all combined to hold LGBT people back. The impact of this is felt by LGBT communities in all parts of the world-lower income, worse health, less education, among others. As a result of which, poverty as a whole will never truly be eradicated until this problem is directly addressed.

### The Status of Sexual Minorities in India

The lives of human beings are full of complexities, but LGBT people face much more trauma compared to other people. What is necessary is to understand the sentiments of the LGBT community and also to grant them common human rights but the world lowers its eyes and refuses a discussion over the granting of basic human rights to the LGBT community. It is unpleasant to see that such discrimination exists even in the 21<sup>st</sup> century. Indian law, on the whole, only recognizes the paradigm of the binary genders of male and female. The most important question with respect to the LGBT community is whether LGBT people be discriminated against by other human beings. Merely being different does not give others the authority to ostracize one from society.

As covered in various studies, homosexual orientation is common in almost every culture and every society. However, homophobia<sup>1</sup> is chiefly the product of a Judeo-Christian morality spread to various parts of the world through European colonialism, which exported its laws and its morality into other local contexts. It has to be noted that homosexuality also finds a mention in the various pre-colonial laws. Homosexuality is seen as an offence in *Manusmrithi*, which however can be

expiated. Lesbianism by contrast merits more serious punishment. Islamic *Shariat* law treats homosexual conduct as a serious offence, though it is being argued by some recently formed gay Muslim organizations that Islamic law can be interpreted in a non-homophobic fashion. It was with the enactment of uniform criminal laws in India, in 1860 that there was a uniform prohibition of homosexual behavior.

Though sexual minorities have always existed in India, sometimes in the forms which are culturally accepted (such as the *hijras*) and mostly due to the invisibility and silence, their issues have never been seriously articulated. It is in recent times that the rights of sexual minorities as an issue have been taken seriously in India by various civil society organisations. With the founding of India's first gay magazine *Bombay Dost* in the late 1980's and the starting of a lesbian collective in Delhi called *Sakhi*, lesbian, gay and bisexual issues were first articulated in a public forum. Today there are organizations, helplines, publications/newsletters, health resources, social spaces and drop-in centers in most of the major cities in India like Delhi, Mumbai, Kolkata, Bangalore, Hyderabad, Pune, Chennai, Patna and Lucknow. The support structures provided are painfully inadequate with few or no such organizations for lesbians, bisexuals and hijras. It is more painful to see that many new emerging organizations die out silently while the established ones have been able to reach out to a small section of sexual minority population due to lack of resources, personnel, government support and extreme societal/state discrimination.

LGBT has become a widely accepted designation for sexual minorities. All members of this community are subjected to similar prejudices rooted in beliefs and traditions about sexuality and gender. The LGBT community, as a social minority group, suffers from various forms of social, political, economic and cultural injustice.



The lack of social recognition has an effect on the capacity of the LGBT community to fully access and enjoy their inherent rights as citizens within their territory. They are often exposed to intolerance, discrimination, harassment and the threat of violence owing to their sexual orientation and gender identity, differently from those who identify themselves as heterosexual.

Democracy<sup>1</sup> has played a vital role in identifying the rights of the LGBT community. It is noteworthy that gay rights have progressed fast in those parts of the world where democracy has been most successful, and the gay rights have struggled the most in the places where democracy has faced difficulties in advancing or has not advanced at all. Democracy also facilitates gay rights by making possible a vibrant civil society and allowing freedom of association. The most sensible approach for the LGBT community would be to fortify existing programmes to promote democracy, civil society and the rule of law. It is due to democratization that today lesbian, bisexual, gay, transgender and 'hijra' communities in India are asserting their right to freedom from discrimination on the basis of sexual orientation.

### Problems faced by LGBT People

We do not yet live in a world free from homophobia, transphobia, prejudice and discrimination and we live in a world where majority wins and overpower the voices of the minority. In India, we need a space that listens to those who need to be heard. LGBT people are exactly that—a minority within our own homes, families, schools, institutions, communities, work places etc. Adding to their woes is Section 377 of the Indian penal Code which criminalises Homosexuality. Many of these problems leave many among them feeling isolated, afraid, depressed and even suicidal. So a space for LGBT is needed to look at these specific issues not from a hetero-normative perspective or with pre-conceived binary notions. LGBT is in

fact short for LGBTTTQQIIA+? It includes, lesbian, gay, bisexual, transgender, transexual, queer, questioning, intersex, intergender and asexuals. An in-depth understanding of all these terms and the '+' in the end of the acronym gives us the idea how profound sexuality really is. While there is still so much confusion regarding what constitutes gender and what is one's sexuality, media hold primary responsibility in being sensitive, empathetic and rational while dealing with LGBT issues.

Some major problems<sup>11</sup> faced by LGBT people across the world are:

- Marginalization and Social Exclusion
- Impact of Family Reactions on LGBT Children: Conflict and Rejection
- Problem of Homelessness
- Problems of Homophobia
- Harassment of LGBT Students in Schools
- Psychological Distress
- Poor Economic Condition and Discrimination in the Workplace
- Drug Addiction of LGBT people
- Barriers to Care
- Challenges facing LGBT elders
- Victims of hate Crimes and Violence
- Problems of Criminalization
- Legal Injustice
- Problems of Terminology

Media are powerful and unavoidable. We are constantly bombarded by media messages. Media messages have subtle influence on society's way of thinking. Portraying of gender stereotypes by media forms society's perception of gender roles. The over-saturation of gender stereotypes in the media accounts for the misrepresentation of gender roles which gets embedded in the human mind and is passed on from generation to generation as an acceptable view. Over the years the representation of LGBT community in Indian media has found itself



under the scanner. Indian media has witnessed a steady display of LGBT characters some for the comic effect and some, however, stayed true to reality and made an effort to treat the subject in a very sensitive and realistic light but unfortunately to a larger extent the Indian media content could not challenge the traditional myths and have failed to break the 'taboo'. It has been observed that these people are often judged in terms of sexual behaviour. The violence on the issues of sex and body is not only sexual violence but it is also a kind of denial of identity and voice in the society. The role of the media in safeguarding and promoting human rights is contained in Article 19 of the Universal Declaration of Human Rights, as also in the Indian Constitution.

#### Case Studies: From Marginalisation to Mainstream

##### Dhananjay Chauhan

A resident of Uttarakhand, Dhananjay is a trans female and the first transgender student of Panjab University, Chandigarh. She is pursuing her Masters degree in Human Rights and Duties at the Centre for Human Rights, Panjab University. Chauhan's story is interesting but a challenging one, where she discovered her true self at the age of five. She was more interested in playing with girls as a child. As she grew up, attraction to similar sex confused her which led her into a state of depression. This also affected her studies, where she once excelled. She was molested and sexually exploited not only by students but teachers also. After completing her graduation in 1993, she was forcibly pushed by her family into getting married. Having no feelings for the opposite sex, marriage became even more difficult for Chauhan.

As per Chauhan, To save her wife from the society's tantrums of not bearing a child, she convinced herself to get intimate with her. Slowly and gradually her wife understood

Chauhan's predicament and supported her in her fight to change her gender. Chauhan opted for the study of human rights as she feels the transgender community is living in a shell and they don't know about their rights. She had applied for the course in 2015 but got rejected as this community wasn't recognised by the government then. She wishes to work for the welfare of the trans community after the completion of her course. She is also the director of Sakhsham Trust, which organises Pride Walk each year.

##### RJ Shanthi Sonu

Transgender Radio Jockey, Shanthi Sonu at CR Radio Active 90.4, a community radio station, initiated by the Jain Group of Institutions in Bengaluru, Karnataka, has suffered stigma in the past as a transgender first, and as a sex worker later. Now, she holds her head up high in a career that gives her happiness.

She is someone who had to face a number of hardships but hadn't given up something called 'hope'. Now in her thirties, Shanthi was earlier known as Shankar for 19 years of her life before she decided to take a stand and change her identity to the one she most closely associated with her soul. She underwent the surgery required to become a woman and yet her fate for a long period of time hadn't changed. Shanthi was a sex-worker for ten long years and after she has started working with Radio Active, the tone, attitude of people around and everything much has changed for good in her life. She was born in a family that had extreme poverty. Her father practically didn't have a job and was alcoholic and her mother was a domestic worker. She liked to draw rangoli in front of her house. Her mother would often tell her that it is a girl's responsibility or chore. Boys shouldn't be drawing rangolis. Instances like these made her feel more feminine. She used to enjoy being in the company of girls. She couldn't pursue her studies further beyond class IX. Transgenders have practically no option in





the country today. They are forced to resort to begging or sex work which is extremely unfortunate.

Talking about the discrimination for transgenders she added, “She always get to listen to voices like ‘hijra’, ‘chakka’ behind her back. Shanthi got emotional when she shared a harrowing experience, an incident that really questioned her on her choice to continue as a sex worker. One night when she was waiting for customers she was gang raped by 7 men in the outskirts of the city, in a forest. She pleaded and begged them to leave her but they just continued with the atrocities. She even requested them to use condoms kept in her bag, but they just didn’t want her to speak anything. They completely abused her soul more than anything. With some alertness, she could manage to escape from there and reached home. But that incident made her feel too vulnerable.

Today, she runs a show which talks on the lives of sex-workers, their issues and journey. She also features cookery shows and other variations on radio. She takes pride in mentioning that the bag which used to carry a pack of condoms today holds a recorder and a mike. Shanthi Sonu is not the first transgender radio jockey, but she has enough confidence and voice to express the faceless and silent voices who are unheard in the crowd.

#### **RJ Priyanka**

Ms. Priyanka, a 27-year-old transgender, hosts *Yaaru Ivaru* (who is this person?), every Thursday on CR Radio Active 90.4, a community radio station, initiated by the Jain Group of Institutions in Bengaluru, Karnataka. The programme focuses on the problems of LGBT community. According to her, “Radio has given her an opportunity and a platform to touch the lives of people. Life was a struggle. There were times when her parents would feel ashamed to face their neighbours. But today, they are proud of her achievements. It is important to fight it out”.

Through her programme she discusses the problems face by her community in the area of housing, occupation and education and in the process imparts important life lessons. She is a role model for her community and actively works for the upliftment of her community. But the journey wasn’t easy for Priyanka who was born as Raju. She was mocked and teased by friends in school for her feminine behavior. This prompted her to dropout in Class VIII. In 2000, without her parents’ approval, she went to Mumbai for a sex-change operation. Her life has changed drastically ever since. Priyanka is not interested in talking about her past and the stigma that her community faces. She not only wants to empower her community but also wishes to work for the upliftment of all marginalised communities.

#### **Conclusion**

*“If liberty and equality, as is thought by some, are chiefly to be found in democracy, they will be best attained when all persons alike share in the government to the utmost”-*  
Aristotle

Aristotle in 350 BC emphasized on the involvement of all people alike in the government. In the 21<sup>st</sup> century, this paper extends the scope of Aristotle’s teachings and applies it to achieving good governance by emphasizing that the onus of good governance is not vested in the government alone but is facilitated by the participation of all people in their best capacity. Good governance is efficient decision making that proves beneficial for a majority of the people irrespective of their gender. Each being in this Universe is indeed unique and an integral part of nature. It would be wrong to judge and discriminate people who may be different from the stereotype which is again man made. It is high time that we all live and let live others and realize that every individual in this country has equal rights and right to live with dignity and respect irrespective of their gender identity including Gay, Lesbians, transsexuals, transgenders,



hijras etc. It would be unjustified to consider LGBT (people) as offenders merely for having exhibited their natural sexual orientation and gender identity.

Invisibility of statutory laws makes LGBT people susceptible to gender violence and other human rights abuses. India must repeal current discriminatory laws and design equal opportunity legislation. Infact, not only government but also the social activists and general public must come forward to support the LGBT people for their decent and peaceful living. In order to protect their rights, there has to be a change in the present Indian Social Structure where these people are looked down upon. The society must accept LGBT people as part of its structure, only then any kind of law may be successfully implemented in an effective manner to protect their rights.

With the advancement in media and communication technology people are getting to notice the presence of LGBT community. Indian media should make efforts to sensitize people and break the stereotypes associated with this community and represent them in a more mature way so that they are socially accepted by the society. Various Ngo's are working for the rights of the transgender people across different states in India. The LGBT people have formed groups to organize protests for their human rights. Unless the basic demands of the LGBT community are met, unless the ostracising acts are checked and controlled and unless the welfare programmes reach out to all the people belonging to the community, inclusion of the LGBT community cannot be achieved completely.

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