

Sexual Minority : Progressing towards a Gender-neutral Society

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Sexual minorities have been an integral part of Indian culture for centuries, but they have been excluded from effective participation in social, economic, political life, and decision-making processes. Indian society is opening up to this hidden community but are we really listening to their voices? Over the past ten years, there have been many changes in the legal status of sexual minority persons, but what are the ground realities? This qualitative research paper is an examination of the views, perspectives and experiences of the sexual minority persons. The study finds that the government, social activists, non-government organizations and corporate houses are all changing their perspectives and opening up to accepting sexual minorities.

[**Keywords** : Sexual minority, Transgender, LGBTQIA, Mainstreaming, Gender-neutral]

1. Introduction

As our world moves on the path of development, there are innumerable changes that we have witnessed in the past century itself. We have seen various revolutions and freedom struggles.

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There have been major shifts in our political and economic world. The country boundaries have been drawn and redrawn, the nations have moved in together to form a new globalized community. Very well explained by the spread of Coronavirus, in the year 2020 within a few months the whole world was affected by a virus that originated from a city in China. The communication development is unthinkable, we are able to communicate and travel at high speed, safety, and convenience. The list of changes also includes development in medicine, agriculture, education and we have also seen the development of the marginalized population like the women population, backward communities. But there are some marginalized groups that need to be recognized and developed worldwide. One among them is the sexual minorities.

A very critiqued Book by an American biologist Alfred Kinsey way back in 1948 is '*Sexual behavior in Human Male*', one of the first books on sexual diversity, the author very beautifully explained his views on the sexual community as :

“The world is not divided into sheep and goats. Not all things are black nor all things white. It is a fundamental of taxonomy that nature rarely deals with discrete categories. Only the human mind invents categories and tries to force facts into separated pigeon-holes. The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning sexuality the sooner we shall reach a sound understanding of its realities.”

So, who are the sexual minorities? Sexual minorities are those persons whose sexual orientation, identity, and practices are different from the majority of the population that inhabit our world. The sexual minorities are grouped into lesbian, gay, bisexual, and transgender (Math & Seshadri, 2013). Though commonly referred population of sexual minorities comprise of the LGBT- Lesbian, Gay, Bisexual, and Transgender people, newer groups are being added as the journey of understanding increases in them like queer, intersex, and asexual/agender, now the acronym being used is LGBTQIA.

The terms sexual minority, third gender, and LGBTQIA is used very interchangeably. This confusion only justifies that we need to understand this community in depth. In an article by Sharma (2014), Laxmi Narayan Tripathi, a transgender activist, very clearly shows the hierarchy within this community too, she says “We were the only

visible sexual minority under the LGBTQI, umbrella yet were treated as invisible within the community". As a researcher, the term sexual minority best explains, as an umbrella term, all the diverse sexual orientation that does not fit into the typical binary notion of man and woman.

This group of sexual minorities has been discriminated against from time immemorial. It was only after the 1970s that the American Psychiatric Association accepted that homosexuality was not a psychiatric illness (Mayer et al, 2008). Most of the religions do not accept homosexuality and thus communities have not accepted sexual minorities. This has caused great damage but the damage is already done. Now we have to deal with homophobia and even extreme criminalization of sexual minorities in many of the countries of the world.

2. The Sexual Minority Movement across the Globe

There are approximately seventy-seven countries that criminalize homosexuality (some of them are Egypt, Libya, Jordan, and Russia) and in thirteen countries homosexuality is punishable by death (some of these countries are Sudan, Iran, Afghanistan, and Pakistan). Across the world, the unrest in the sexual minority community for their rights has been in the limelight for the last three decades. The larger community to some extent has come forward to support and promote LGBT rights and have encouraged this oppressed community to raise their voices for their rights. Now we have begun discussing the evils in the form of various persecutions that are done on the sexual minorities in many countries. While in some countries, the larger community refuses to acknowledge the existence of the sexual minority in society. This is because sexual minorities fall out of the bracket of the definition of the hetero normative society - this raises an alarm! It is worth mentioning here that the stigmatization and discrimination that shackled them for centuries have deprived them of a family, education, employment, health, security, and dignity of life.

The LGBT community has come together in groups to fight for their rights that are ensured to the rest of the larger community. They ask why they are debarred from the basic right to exist in society. They have suffered this oppression because they are not in conformity with the hetero normative society that advocates the

sexual orientation of the heterosexuals as natural while that of the others as unnatural offense posing a threat to the institution of marriage and family. However, upheavals all across the world by the sexual minorities have led the government to rethink the change in policies and ensure human rights and fundamental rights so that they can lead a life like that of any other citizen of the world.

Initiatives in countries like Denmark, Finland, Australia, USA, and UK who came forward accepting the other genders and in even legalizing marriages of the same sex population have opened gates for the other countries to rethink and create the laws in order to protect these populations who have suffered and been neglected since a long time in the history of the civilization of human beings.

3. Struggle for Recognition of Sexual Minorities around the World

The sexual minorities have been suffering over the centuries by oppression and discrimination from the majority heterosexual population. In the 1530s the Buggery Act in England made homosexuality a criminal offense and also punishable by death. Even in the Islamic countries, homosexuality was punishable, even with execution. Germany in the 1870s also criminalized same-sex sexual relationships. The sexual minorities had formed groups, organizations, and clubs in the 20th century in Europe and the United States. In the 1980s with the coming of HIV and AIDS, countries were forced to recognize sexual minorities. The HIV prevention programmes of different countries including India turned their focus on the homosexual community. A lot of research and study in HIV/AIDS also brought out the sexual minority to the public domain.

4. Sexual Minorities in India

A peep into Indian literature sees a mention of the third gender in a number of texts. '*Tritiya Prakriti*' meaning the third nature in Kama Sutra an ancient Indian text written by Vyasadeva and later compiled by Vatsyayana, where there is a description of three genders according to *Prakriti* meaning nature. The three genders were named as *pums-prakriti* or males, *stri-prakriti* or females, and *Tritiya-prakriti* or the third gender. In the epic *Mahabharata*, Arjuna disguises himself in the last year of his exile as Brihannala, a eunuch (Wilhelm, 2010). Indian ancient texts like *Ramayana* also have made a

mention of the third gender. Lord Shiva one of the most revered God of the Hindu religion is also depicted merging with Parvati (his wife) where together Lord Shiva is called '*Ardhanari*' - half man and half woman.

It was after the foreign invasions in India both by Islam and Christian rulers, that the intolerance to the third gender increased. Section 377 of the Indian Penal Code (IPC) was introduced in the year 1860 (Modelled on the Buggery Act of 1533, prevalent in Britain) and criminalized any sexual activity 'against the order of nature'. This criminalized the sexual minorities in our country and the other countries in the Indian subcontinent under British rule. This led to the subjugation of sexual minorities. They were thrown out of their families, schools, jobs, beaten up by all, lost inheritance, slowly but surely were pushed behind closed doors. They have been excluded from effective participation in social and cultural life, economy, and political decision-making processes.

The initial literature on sexual minorities after India got Independence could be credited to Shakuntala Devi in her book *The World of Homosexuals* in the year 1977. Ansari (2019), has highlighted how Shakuntala Devi in her book tries to understand the lives of the sexual minorities who live a half-hiding life. In the 1980s individuals like Ashok Row Kavi, a journalist, is one of the first who openly declared his sexual minority status, later he set up the Humsafar Trust an LGBTQ organization in Mumbai. In 1987 the first same-sex marriage of two policewomen from Madhya Pradesh was documented. The first Gay rights protest was held in August 1992 outside the police headquarters in Delhi. In 1999 India's first Gay Pride Parade was held with just 15 persons marching down the Kolkata streets (Krishnan, 2018).

In 2001 Naz Foundation and Lawyers Collective filed a PIL, asking the court to decriminalize sex between same-sex by consenting adults, reconsidering Section 377, IPC. The favorable judgment towards the sexual minority in 2009 by Delhi High Court was overturned by the Apex court in 2013. The Supreme Court in December 2013 set aside the 2009 Delhi High Court order and criminalized same-sex sexual activity. The Apex court heard the writ petition of Navtej Jauhar, Sunil Mehra, Ritu Dalmia, Aman Nath, Keshav Suri, Ayesha Kapur, and 20 IITians, again asking for the decriminalization of consensual same-sex adults as cited in Section

377 of IPC. The five-judge bench in July 2018 partially struck down Section 377 of the IPC and decriminalized same-sex relations with consenting adults.

5. Legal Status of the 'Third Gender' in India

In a path-breaking judgment, also called the 'NALSA judgment', in April 2014, the Supreme Court has affirmed the constitutional rights and freedom of transgender persons, including those who identify as third gender (Tewari et al., 2020). By recognizing diverse gender identities, the Court has broken the binary gender construct of 'man' and 'woman' that has pervaded Indian law.

The Supreme court directed the Central and State governments to hold awareness programmes to remove the stigma against the transgender population. The Governments were asked to take steps for the advancement of the community by :

- Legal recognition of 'third gender' in all documents.
- Acknowledging the 'third gender' as 'socially and educationally backward' so reservations in educational institutions and public employment can be made.
- Offering social welfare schemes for this community.

The Indian Parliament in 2019 enacted the Transgender Persons (Protection of Rights) Act, 2019. The Act defines transgender as "a person whose gender does not match with the gender assigned to that person at birth and includes trans-man or trans-woman (whether or not such person has undergone Sex Reassignment Surgery or hormone therapy or laser therapy or such other therapy), person with inter-sex variations, gender queer and person having such socio-cultural identities as *Kinner, hijra, aravani* and *jogta*."

The Act prohibits discrimination in educational, occupational, health care services, use of goods and services, purchase/rent of property and confers rights to self-perceived gender identity. The Government is bound to provide welfare programmes and promote National Council for Transgender. This Act is also widely criticized as a 'draconian and discriminatory' form of legislation by the transgender community (Goyal, 2020). This Act is a step towards equality and justice, which needs to be tested and observed over time. Research studies and dialogue with the beneficiaries are

needed to understand what are the loopholes and how to make the legislation more effective. This research study is an attempt in this direction.

6. The Rationale of the Present Study

In the past few years, in India, we have seen a major shift in the legal status of the Third gender or the sexual minority. The three landmark events that have changed the sexual minority movement for recognition and equality in Indian society has been :

- The NALSA judgment (2014).
- The decriminalization of same-sex relations with consenting adults and the partial withdrawal of Section 377 of IPC (2018).
- Transgender Persons (Protection of Rights) Act, 2019.

It is important to now create awareness and sensitize the community, so that there is a conducive environment for the implementation of the landmark decisions passed by the Supreme court and the Act passed by the Indian parliament. The present study is aimed to understand the ground realities from the point of view of the most important people we are focusing on and that is the sexual minority.

If we analyze the women's movement, we have seen that even after the enactment of important social legislation for women rights like Dowry Prohibition Act 1961, Immoral Traffic Prevention Act 1956, Protection of Women from Domestic Violence Act, 2005, The Indecent Representation of Women (prohibition) Act 1986, the changes in the society is gradual as attitude changes among the general population takes time. There are issues and challenges to change the mindset of persons in the system and the general public that has been built up over centuries. That is why we still have cases of discrimination, exploitation, and abuse against women, even after so many years of talking about equality and justice.

Thus, we understand that in the case of the sexual minorities also by just legal status and an Act, our work is not yet over. Society has to work for awareness, sensitization, and then finally for equality towards all the persons in the sexual minority community. This study aims to explore the views and perspectives of the sexual minority to their status in society in the present times.

7. Objectives

The specific objectives of the present paper are as follows :

1. Understanding the changing scenario for the sexual minority persons in the past ten years, to the present times.
2. Investigating the changing facilities in the past ten years for the sexual minority in schools, colleges, health care services, and employment.
3. Exploring the attitude and relationships of this community with their families.
4. Examining ways to mainstream sexual minorities.

8. Research Questions

The research questions to be answered are as follows following :

1. How do the sexual minority see the changes in society towards them?
2. What do the sexual minority persons experience in their families?
3. What are the support groups available to them?
4. What is the attitude in schools towards sexual minorities?
5. Where do the sexual minority persons go for their health needs?
6. What is the scenario for employment for them?
7. Is there social inclusion or mainstreaming of sexual minorities?

9. Research Methodology

This research study was a qualitative investigation into the present situation of sexual minority persons in Delhi, the capital city of India. The study explored the views and experiences of the sexual minority persons in their day to day living. What are the issues and challenges they face and how do they overcome them?

9.1 Universe

The universe for the present study were persons who identify themselves from the sexual minority community in Delhi.

9.2 Sampling

Sexual minority is a hidden population that has lately been given legal status. It is only after the decriminalization of same-sex

couples that the sexual minority has now been accepted by the system to some extent. Thus, society is slowly changing but there is a long way to go. Earlier this community was exploited, discriminated against, and abused. The situation is slowly changing. So, it is still a hidden population to some extent. As this was a qualitative study and the topic was very intense and sensitive, the researcher selected a small sample, so that in-depth interviews could be done to understand the issues in detail. A sample of fifteen respondents was selected by purposive sampling with maximum variation sampling (Palinkas et al., 2015). This technique was used to understand the community better, as there was wide variation due to socio-economic background, education, rural-urban differences, and the differences due to the regional background of the sexual minority persons.

9-3 Ethical Considerations and Data Collection Methods and Process

The selected sample was carefully briefed about the study and fully explained that their responses would be confidential and used for only research purposes. The respondents were also explained that they were free to participate in the research or decline to be part of it. The respondents were selected after visiting the different NGOs working for sexual minorities in Delhi. There are a number of organizations working for the sexual minorities in a different part of Delhi cutting across different socio-economic client populations.

9-4 Limitation of the Study

This research study has been with a small sample size and in Delhi only. In the 2011 census, 4.9 lakh was the official count of the third gender, while the transgender activist claim that the number would be six to seven times higher (Nagarjan, 2014). This study has taken only a very small percentage of that number as compared to the total sexual minority population of the whole country. India is diverse from North to South of the country, covering regions like Jammu, Punjab, Haryana in the North and states like Tamil Nadu, Kerala in the south of the country. Spreading from Rajasthan in the west and states like Assam, West Bengal in the East of the country. The population in these different regions of the country is diverse. So, a study in each of these regions will be helpful in understanding the needs and challenges of the sexual minorities.

10. Findings

The present research study is an attempt to understand the changes in India in the past few years for the third gender. Since the 1980s with the advent and threat of HIV/AIDS, international agencies like WHO, United Nations Organizations, and governments of various countries were forced to recognize and acknowledge the third gender to control and prevent the spread of the deadly virus, HIV. This set a stage for further transformation for the status and identity of the sexual minority. As mentioned earlier in the past years, there has been a lot of lobbying, networking, and advocacy by the social activists and reformists for the sexual minority. In India in the last ten years the two Supreme court verdicts of the NALSA judgment in 2014, the Decriminalization of same-sex relationships with consenting adults in 2018, and the enactment of the Transgender Persons (Protection of Rights) Act, 2019 has brought in many modifications and amendments in the views and perspectives of the government and general public.

The researcher at first listed the most active and popular Non-government organizations that were working for the sexual minorities in Delhi, the capital city of India. Delhi was selected as the universe for the study as being a metropolis it is the most important city of north India and a hub to economic, political, and cultural activities. There are a number of organizations working tirelessly to the needs and challenges of sexual minorities. The researcher selected fifteen respondents by purposive sampling following maximum variations, so as to understand the different issues, needs, views, perspectives, and experiences of the sexual minority population.

10.1 Socio-economic Background

The fifteen respondents that were interviewed were in the age group of 20 years to 39 years. The mean age was 31 years. Most of the respondents (nine) identified themselves as Transgender, three said they were *Hijras*, another two said they were Gay and one claimed to be a Lesbian. All the respondents had moved out of their parent's house and started living with their partners or friends. The majority of them were working except one who was supported by his partner. The respondents earned between Rs 5,000/- to 40,000/- per month. With an average income of Rs19,500/- per month. One-third (5) of

them said they were from Delhi, others had migrated to Delhi from different states of the country Uttar Pradesh, West Bengal, Rajasthan, Haryana, Punjab, and Tamil Nadu.

10.2 Changes in Society in the past ten years for the Sexual Minority Population

All fifteen respondents acknowledged that there has been a tremendous change in the past ten years for the sexual minority population. Few respondents (five) mentioned that the international countries are far ahead in the outlook and Indian society is also following in opening up to the sexual minorities. The majority felt that the sexual minority movement in India caused a big change. This social movement for sexual minorities is said to be three decades old. Various activist and organizations have worked hard and brought in major changes in the attitude of the general population and government officials. Various prominent persons from the cinema, art, and media have also supported this movement.

The majority of the respondents (ten) explained that the situation in the rural regions is not good. The big cities have opened up to accept the sexual minorities, but if we move to the smaller cities or to the villages the persons from the other genders are not accepted at all. So, there is a migration to the bigger cities. One of the respondents from Rajasthan said “It was impossible to live in my hometown, as everyone insulted and humiliated me, boys would call me names and throw stones on me, so I came to Delhi to get lost in the crowd of the big city”.

Respondents also mentioned the difference in the situation in the wide cultural disparity in our big country. The problems faced by sexual minorities are similar in the whole country. There is a difference in the intensity of the problems. The states in the north and west of India like in Haryana, Rajasthan the situation is hostile and discriminating. The changes of the outside society are not percolating into these states, as compared to the southern states of Tamil Nadu, Maharashtra. The eastern states like West Bengal, Sikkim, and Manipur also are a shade better and adopting new progressive measures as compared to north India. One of the respondents from Tamil Nadu said that in the southern states there is no culture of ‘*bhadai*’ (the sexual minorities, especially the *Hijras* traditionally live in groups and visit homes for offering blessings on special occasions

like marriages or childbirth by singing and dancing , for which they collect money and sometimes gifts too), so the sexual minorities work or get into jobs to earn a living. Another respondent added that “the education levels of the people in south Indian states are better so the sexual minorities also now- days become doctors, engineers, teachers and get jobs”.

The majority of the respondents (eleven) reported that in the present times more and more people are able to come out and express their sexual orientation, they are able to identify and say openly that they are either transgender or gay or lesbian. One of the respondents said, “Now I have a legal status, I can openly say I am gay, I am not a criminal”. Another respondent said, “Everyone is interested to know what I am doing in my bedroom? Every individual is much more than just their sexuality?” Only one respondent replied that she is suffering and cannot see any change or improvement in society. This nineteen-year-old narrated “My parents beat me up several times, my uncle even raped me to show that I was a woman. I continued to say that I feel suffocated in a woman’s body and I am not attracted to women. My parents wanted that I get married to a man, when I did not listen to them, they threw me outside my home giving me rat poison, saying I should eat the poison and throw myself into the river. That’s how I have reached Delhi”.

The recognition of the third gender in various government and other documentation forms was a sign of relief for the sexual minority. All the respondents felt that the third gender/transgender is given as an option now. In the documentation forms for Voter Card, Aadhar Card, Banks, Railways, Life Insurance Corporation the option of third gender/transgender is found. One of the respondents said that the Indian Passport office was the first to introduce the third gender in 2005 and it was called ‘E’ standing for eunuchs. Most respondents (ten) said it is still very difficult to get various documents being the third gender. One respondent narrated that, “If we fill the Voter card saying we are the third gender, they will ask for proof. Most of the third gender persons are either thrown out of their homes or they leave their homes due to discrimination and violence against them. At that time, they were so traumatized that they didn’t think of carrying their identity proofs and thus they suffered a lot”. One respondent said “Except for a Voter card all other documents can be made if I have a letter from the NGO that I am associated with. The NGO writes on

their letterhead that I am transgender and they know me and that helped me make my Aadhar card (An identity card issued by the Government of India) and opening my bank account also”.

In mass media too, there has been a lot of change in contemporary Indian society. All respondents agreed that there is a positive change in mass media, be it in television advertisements or programmes like dance competitions and in the cinema too. The new cinema ‘Laxmii’ of the Bollywood industry with the lead role played by the most popular actor of the present time as a transgender show that times are changing. In 2019 the first beauty pageants for the sexual minority in India were organized, they then represented India at the Miss international queen.

10.3 Conditions in Health Care, Schools, and Employment for the Sexual Minority

The health care system in India is either government or private sector. All the respondents said that they go to private doctors and private hospitals for any health needs. They know of a select few doctors and private hospitals by referral from their community, that the doctors are supportive and accessible, so they all go there. While in government hospitals their forms do mention the third gender but there are no separate queues or wards or washrooms for the third gender. So, respondents say they don’t feel confident going to government hospitals.

The schools in India are categorized as Government schools run by the government (Central, state, and local) and the Private schools. All the respondents claimed that the schools are not friendly to sexual minorities. The administration, teachers, and students lack an understanding and are discriminatory, insulting, and abusive to the students who are from sexual minorities. One of the respondents explained that it is in the school years (sometimes between 12 to 15 years) that individuals are realizing their different sexual orientation. So, there is a lot of confusion and dilemmas. All the respondents felt they hardly had any good friends in school as no-one could understand their feelings. One respondent narrated that he studied in a government school in west Delhi, he confided with a teacher, the teacher in good faith declared it to the class, saying don’t tease this child but that was a big mistake as then he became the target of many boys, especially the senior boys in the school.

Few respondents (four) mentioned that there are changes now in the school after the NALSA judgment. One of the respondents working with an NGO for sexual minorities said that their NGO is closely working with schools in Delhi providing awareness and sensitization to teachers and students. Earlier they used to request schools to allow them to conduct the awareness training programmes but now schools contact them and request them to come and take awareness sessions on sexual minorities. Recently they were conducting training to teachers of government schools on sexual minorities, to be nodal teachers in schools. They were to train two teachers from a school but due to the interest shown by the teachers, they trained ten teachers from the schools. This organization will be training seven thousand government school teachers in all. While the private schools showed less interest. Fifty private schools were contacted for training their teachers, only fifteen agreed. The dropped-out schools gave excuses that they don't have time, the board members and parents will not agree. Basically, they didn't feel the importance of this matter.

For employment, the private sector is opening its doors to the sexual minority persons. All respondents acknowledged that corporate houses, multinational companies in Gurugram, and some industries like Titan, Fastrack watches are employing sexual minorities. More than half (nine) of the respondents added that those who are educated they get jobs but many of them were not able to complete schooling due to abuse and discrimination in family and schools and they were not able to get jobs. For them, the only way out is to do begging or sex work. A small number of the respondents (four) also added that begging and sex work is the only work that they know and it gives them enough money, this amount of money they would not be able to earn if they go for any office jobs. Three of the respondents called themselves *Hijras* so for them '*bhadai*' is their traditional job (offering blessings to families on auspicious occasions) which gives them respect and they like to dance and sing. They said they will never give up their traditions. The *Hijras* also complained that the newer generations don't follow traditions and because of the gated colonies, it gets difficult to visit houses now. Many NGOs also employ sexual minorities.

The government sector is also coming forward and offering employment to sexual minorities. The respondents listed out a

number of openings like Noida metro has employed only transgenders in one metro station and named it 'Pride station', Assam has offered the option of transgender for their civil servants, Ministry of social justice and empowerment has employed Transgender consultants. One of the respondents from West Bengal cited Manobi Bandopadhyay was the first Transgender college principal.

10.4 Changes in Attitude and Relationship with Family

The respondents explained that for them they had many families, one their biological family and other families of friends, partners, or guru who adopted them and gave them a home. All the respondents had moved out of their biological family houses. Only three of the respondents went back to their biological family occasionally. Another three rarely visited their families, only to give their family members some money. One respondent mentioned that his mother had informed him of his sister's wedding. The mother told the respondent that he was not to come but to send money as it was his sister's wedding. All the respondents except one were very disappointed by their biological family. Only one had an understanding family, she reported that they had also objected at first and were not ready to accept when the respondent confided that she was a lesbian. the respondent remained firm and determined and refused to give in to the parents. Ultimately the parents accepted, she lives with her partner and visits home occasionally.

All the respondents after leaving their homes faced many difficulties, but later settled with friends they had met in their journey of self-exploration. They call their new family of friends and partners their new families. Most (twelve) were happy but three reported violence even with their partners. Three of the *Hijras* live in the family with their gurus. They claimed that the *guru-chela* (leader-discipline) relationship is like a mother-child relationship. They have full loyalty to their guru.

10.5 Measure for Mainstreaming the Sexual Minorities

The scenario in the last ten years for the sexual minority has seen an ocean of changes but still, the sexual minority are still outside the mainstream population. Initiatives have been taken by the government and much more by the sexual minority movement. The activists have toiled their blood and sweat for identity and

recognition of the sexual minorities. The respondents expressed that they have been successful but more needs to be done. These recommendations of the respondents, of the steps that need to be taken, can be listed down as :

- More awareness and sensitization, so that there is a better understanding of the sexual minorities and their needs and issues.
- In schools, there must be a safe and comfortable environment with an anti-bullying committee and wash-rooms for them.
- Government hospitals must have guidelines for treating and handling them.
- Employment must be open in all sectors and also reservations so that the sexual minorities can come out of poverty and deprivation.
- Skill training for them in all areas, not just beauty culture and other stereotyped jobs.
- Helpline and helpdesk in police stations for the protection of sexual minority persons.
- Barriers in documentations removed and procuring different cards like Aadhar, Voter cards must be more accessible.
- NGOs could be funded for helping in spreading awareness, opening shelter homes, education and skill training centers.
- The National Council and State welfare boards for the sexual minorities must be more approachable and effective.

11. Conclusion

The views, perspectives, and experiences of the sexual minority persons reflect that almost all have experienced a hostile, unfriendly, and discriminative environment at home and in society at large. There are a number of NGOs, Government organizations and social activists that are all working to the recognition and upliftment of the sexual minorities in Delhi and in other parts of the country and world. The world is moving towards bridging the gap between the different genders and rising to have a gender-neutral society. The sexual minority are stimulating social thinkers to build a 'gender-fluid' society. It is important to blend the population, the

categories of 'he', 'she', or 'it' can be changed to have a 'Ze' society, which is a gender-neutral community. Society has made so many rules for- do and don't to fit each gender type. As society is opening up to the sexual minority there are various important steps to be taken so that the sexual minority are able to live life freely like facilities as simple as restrooms to education and employment opportunities so that we have an egalitarian and all-inclusive society.

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