



## Everything Concerning LGBT Ideas & Problems

Sonam Narayan

Assistant Professor, M.J.P.Rohilkhand University, Bareilly

### Article Info

Volume 4, Issue 6

Page Number : 175-187

### Publication Issue :

November-December-2021

### Article History

Received : 15 Nov 2021

Published : 30 Nov 2021

**ABSTRACT** - "Gay marriage won't be a problem in our lifetime, and anyone who opposed this civil right will appear as antiquated as George Wallace, who stood on the school steps and prevented James Hood from attending the University of Alabama since he was black."

– George Clooney

Lesbian, gay, bisexual, and transgender is referred to as LGBT and is an umbrella word. It is used to characterise people whose gender identification and/or sexual orientation conflict with the norms established by the vast majority of society. T refers for those who feel that their gender identification differs from the gender that was assigned to them at birth. L, G, and B relate to individuals whose sexual orientation differs from that of their heterosexual counterparts.

**Keywords:** Lesbian, Bisexual, LGBT, Gay, Transgender

---

**Homosexuality-** In 1869, the Hungarian journalist Károli Mária Kertbeny used the words "homosexual" and "homosexuality" for the first time in a political treatise against Prussia's Paragraph 143, which was later written down in Germany's Paragraph 175 and made it illegal for men to act in a homosexual way.

As a bulwark against the condemning moralising sentiments that contributed to the introduction of sodomy legislation, Kertbeny advanced his notion that homosexuality was inborn and immutable, arguing that it was a normal variant. The modern history of homosexuality began around the middle of the 19th century, when Karl Heinrich Ulrichs' treatise came out.

He was a master of law, theology, and history. Based on his theory, he is appropriately known as one of the first homosexual rights activists in contemporary history. He authored a number of socio-political essays opposing German legislation that criminalised male-to-male sexual interactions. He proposed the theory that some men have a woman's spirit that is born stuck in their bodies, and that these men make up a third sex, which he called urgings. He also used the term "lesbian" to refer to people who are "a man's spirit trapped in a woman's body." Why is it that some people find people of a different sex to

be sexually appealing while others find people of the same sex to be physically and sexually attractive? Is this as a result of culture, lifestyle, or birth?

Advocates for gay rights frequently use the analogy of race to describe homosexuality; they contend that a homosexual is born that way, just as a person is born black or white. There have been numerous attempts to identify a chromosome that could explain the difference between homosexuals and heterosexuals in a way that the difference between men and women or between whites and blacks is explained, but to the dismay of the proponents of this theory, nothing concrete that could validate their contention in scientific research could come out. Instead, people are black or white because of their genes; they inherit their colour from their parents.

Before delving deeper into the aforementioned issues, as well as the significance and associated ideas of LGBT rights, it would be wise to start by carefully defining who these people are. Since a conceptual understanding of the interconnected but distinct concepts of sexuality, sexual orientation, and gender identity is essential to any description of the LGBT community, the researcher will first briefly define these three terms so that the widely misunderstood term "LGBT" is understood without any ambiguity.

**Sexuality** - The word "sexuality" can mean many different things. This term's meaning can be interpreted differently by different people in their own special way. The definition of sexuality that is the most often accepted describes it as "a collection of practises or behaviours, a range of moods or affects, or as a way of categorising people on the basis of their sexual orientation, sexual identity, or political allegiances." For the same reasons, "the plural, sexualities, is utilised to acknowledge the multiple meanings of sexuality and to recognise that an understanding of contemporary sexuality needs to engage with a proliferation of identity categories, sexual practises, subjectivities, desires and relationship formations, including, for example, queer or transgender alongside more familiar categories such as heterosexual, lesbian, gay, and bisexual." Even though it is a general phrase without a clear definition, a quick glance at the two definitions shows that sexuality refers to a person's sexual interests and preferences.

Sex

A person's "sex" is his or her biological status as a man or a woman, which is based on things like "sex chromosomes, gonads, sex hormones, internal reproductive organs, and external genitalia."

**Gender**- Unlike sex, gender is determined by "the manner in which people act, interact, or feel about themselves," which is associated with boys/men and girls/women, according to the University of California, Berkeley.

**Sex Orientation**- According to the Yogyakarta Principles, sexual orientation is interpreted to relate to each person's capacity for intense emotional, loving, and sexual attraction to, and intimate and sexual encounters with, others of a different gender, the same gender, or more than one gender, according to the

Yogyakarta Principles. Additionally, it "refers to a persistent pattern of emotional, romantic, and/or sexual attraction to either men or women, or to both sexes. A person's sense of identity based on these attractions, associated behaviours, and membership in a group of people who share these inclinations is referred to as their sexual orientation. It is also"... defined with reference to erotic attraction, with heterosexuals attracted to people of the opposite sex and gays and lesbians attracted to those of the same sex. Therefore, anyone who has a sexual attraction to someone of their own sex has the potential to be a homosexual, gay, or lesbian. " As is clear from the definitions above, a person's sexual orientation is something that is fundamental or intrinsic to their nature and is therefore unchangeable. In other words, sexual orientation often relates to a person's physical or sexual attraction to another person and is natural and immutable. Based on their sexual orientation, individuals can be classified as either gay, heterosexual, or bisexual. Thus, a person is considered to be homosexual or gay if they have a physical or sexual attraction to a man or woman of the same sex.

**Heterosexual-** A heterosexual person is someone who finds attraction in someone of the opposite sex, which is the inverse of homosexuality.

**Lesbians-** A woman who is sexually and physically attracted to another woman is referred to as a lesbian. Although this definition appears to be sound on the surface, a closer examination reveals that it has a glaring flaw because it labels even bisexual women as lesbians. The phrase was first used in the 16th century to refer to the Greek island of Lesbos, and it was only in the nineteenth century that it came to be associated with "female homosexuality." No one can agree on what the word "lesbian" means. Each study uses a different popular standard to decide if a woman is a lesbian or not.

**Gay-**A person is referred to as homosexual or gay if they experience physical, emotional, or sexual attraction to another person who is of their own sex. While "gay" has replaced "homosexual" as the popular term for describing those with an alternate sexual orientation, "homosexual" was formerly the most often used term to describe people who were of the same sex orientation. This difference is important because the word "gay" overemphasises the sexual part of gender orientation and downplays other, more important traits.

The origin of the word "gay" is unclear, and it is debatable how it entered the English language today. The term was first used in eighteenth-century England, where it suggested the behaviour of a playboy. Later, in the nineteenth century, it was used to refer to women with "loose morals; a prostitute." When Noel Ersines produced the Dictionary of Underworld and Prison Slang in 1933, the term "gay" was published as "geycat," which helped the phrase gain popularity in the United States during the 20th century. Originally, the word "gay" was used to describe all homosexuals. Now, it is more often used to describe a male homosexual, while "lesbian" is used to describe a female homosexual.

**Bisexual-** A bisexual person is one who finds sexual attraction in both the male and female sex. If a person feels attracted to people of the same gender or people of the opposite gender on a physical, emotional, and other level, that person is said to be bisexual. Bisexuals are difficult to spot and mainly go unnoticed in our society since they are homophobic when they have sex with someone of the opposite sex to them and heterosexual when they do the same with someone of the same sex.

A number of preconceptions about bisexual people have persisted in society as a result of the fact that they can have sex with people of both sexes. People who are heterosexual are perplexed by this fact and stereotype bisexuals. This also implies that both the heterosexual and homosexual cultures view them as outcasts.

**Subject Identity-** Sexual orientation is distinct from gender identity. Gender identity is defined by Yogyakarta Principles as "each person's deeply felt internal as well as individual experience of gender, that might or might not correspond with the gender assigned at birth, including the specific sense of a body (which might also involve, if chosen, alteration of bodily appearance or function by medical, surgical, or other means) as well as other expressions of gender, including dress, speech, and mannerisms." So, to put it simply, gender identity is how a person feels about themselves. If a person's gender identity or gender expression "differs from expectations connected with the sex assigned to that individual at birth," they are said to be transgender, according to this definition of gender identity.

**Transgender-** The terms "transvestites" and "transsexuals" were first used by renowned German sexologist Magnus Hirschfeld at the turn of the 20th century. In Berlin, he founded the Institute for Sexual Science in 1919; the Nazis demolished it in 1933. (It is interesting to recall that he himself was a homosexual).

Virginia Prince coined the term "transgenderism," which refers to both transsexualism and transvestism. Along with writing books, he also wrote "Understanding Cross Dressing and Seventy Years in the Trenches of the Gender Wars." People who are transgender are those whose gender identity, gender expression, and/or behaviours differ from those that are typically associated with the sex to which they were biologically assigned. Gender identity is therefore, as the description given above suggests, how a person feels about his or her gender; it can either be the same as the gender assigned to a person at birth or it can be different. So, if a person who was born with a male identity believes they are feminine or a combination of both male and female, they are considered transgender. Consequently, a transgender person is one who wishes to change their gender by modern medical procedures like surgery and/or hormone therapy because they are unhappy with the gender they were born with or the gender to which they were assigned. So, to summarise, a transgender person is someone whose biological sex does not match their gender identification. Sexual orientation and gender identity should not be confused, as is frequently done, because they are fundamentally different. Transsexualism therefore has nothing to do with sexuality. As was already mentioned, the term "transgender" is an umbrella term for the LGBT community, and as such, it includes those who identify as neither feminine nor masculine. As a result, someone is classified as lesbian, gay, or bisexual based on their sexual orientation, but someone can be classified as transgender based on their gender identification.

**LGBT-** This abbreviation "combines two letters (L and G) that specify the terms through which male & female identical desire had long been understood, while adding two other letters (the "B" and the "T" that assigns forms of sexual embodiment as well as expression that are not necessarily grounded in a fixed or containable identity." The term LGBT is relatively new and rose to prominence during the 1960s sexual revolution, becoming an integral component of modern slang. The sexual revolution was an American movement that began in the 1960s and peaked throughout that decade. It was a backlash against the social conventions that compelled people to repress their own inner desires and preferences in favour of fitting in and adhering to the accepted standards. It is thought that before this sexual revolution, for a very long time, homosexuality was viewed as a sin, a mental disorder, and a transgression of both nature and religion. It was clear that there was no one appropriate term to refer to people who had alternate and distinct sexual orientation and gender identity in mainstream English due to preconceived beliefs about it. The term "homosexual" is also relatively new, having first appeared in print in 1868 when journalist and human rights activist Karl Maria Kertbeny used it to criticise Prussia's anti-sodomy laws. He also argued that any sexual act carried out with the consent of those involved should not be punishable by the sodomy laws that were in effect at the time. Even the term "homosexual" had derogatory overtones and ambiguities, and it was frequently used as slang to denigrate others. When C.G. Chaddock translated Richard von Krafft-groundbreaking Ebing's study on sexuality from German to English, the terms homosexual and bisexual entered the English language. Sexual psychopathy.

Thus, as was previously indicated, there was no respectable and non-derogatory way to refer to homosexuals before to the sexual revolution of the 1960s, and the term homosexuality had negative connotations. By granting homosexuals the respect and acceptance they deserved, the sexual revolution brought legitimacy to alternative types of sexuality. As a result, the hitherto unnatural practise of homosexuality was accepted by the rebellious youth who were leading this uprising. At this period, a number of new names were introduced into common usage to describe homosexuals. They included homophile and gay, the latter of which the homosexual community adopted throughout the turbulent 1960s and 1970s. More people stepped out of the closet to openly announce their alternative sexual orientations as a direct result of the sexual revolution and society's increased acceptance and tolerance of homosexuals. As a result, not just men but also homosexual women began to express their sexual preferences, which led to the term "lesbian" — a woman who is sexually, physically, and/or romantically attracted to another woman — becoming more widely used. Since women had never before in the history of the human race had the opportunity to openly express their sexual inclinations, this shift in lesbians' attitudes was revolutionary.

A new word, "lesbian and homosexual," was created as a result of lesbians coming out in public (LG). Initially, gay males were in charge of the entire advocacy for homosexual rights. Gay males were a point of contention for lesbian activists in politics. As a result, the acronym LG (Lesbian and Gay) was created. Similarly, when bisexuals became more aware of their exclusion from the homosexuality-related movement, they raised their voice, which led to the creation of the term LGB. When transgender people became aware of their discrimination and exclusion in the ongoing fight for sexual recognition, the final T

was added to the term. However, it wasn't until the late 1980s that organisations and groups established to advance the rights of the LGBT community began to use this abbreviation and the name gained more acceptability.

According to Hindu Shruti the ultimate destination of any soul is liberation from the cycle of life and death i.e. attaining Moksha and even an LGBT person who has mastered his impulses is really close to Moksha. Thus it can be seen that Hindus have taken a very liberal approach towards LGBT from the very beginning. There are religious texts like Ramayana, Mahabharata, Vedas etc which describe characters in folk tales who can be considered as belonging to the LGBT community.

Similarly, homosexuals were praised among the Greeks too. For example, eminent philosophers like Plato considered homosexuality to be a pure form of love. Sexual relations between adult males and adolescent males in Greeks in general ancient societies were common occurrences.

Homosexuality was considered wrong in Muslim society and most Muslims were opposed to homosexuality. After this, homosexuality was considered a crime in India for a long time. Later in 2019, the Supreme Court made a law giving legal rights to homosexuality.

Hijras- It would be wise to concentrate our emphasis at this point in the research on dispelling common misconceptions about the hijra community. An institutionalised third gender role in India that combines features of both genders, the hijra, is neither male nor female. They "are phenotypic men who wear female clothing, ideally renounce sexual desire, and practise by having a sacrificial emasculation, which is an excision of the penis and testicles dedicated to the goddess Bedhraj Mata. As a result of these "sacrifices," it is believed that they are endowed with the power to bestow fertility on newlyweds and newly born children. 86 Thus, according to the hijras, a true hijra is someone who has entirely abandoned all sexual desire and adopted an austere or sanyasi lifestyle. As previously indicated, many of them choose to live as celibate ascetics by having their penis and testicles surgically removed and undergoing emasculation. As was previously mentioned, "it is believed that they are endowed with the power to endow fertility on newly-wed and newly-born children," and this ritual role of bestowing blessings has become a primary source of occupation for hijras. They make a living by accepting payment in exchange for their "services," which they perform. Hijras perform dances, songs, and blessings at specific auspicious events in order to support themselves. Aside from the deity "Bedhraj Mata," hijras frequently display their allegiance to Hindu deities like Shiva in his ardhnanarisvara form and the Hindu mythological figure Arjuna as Brhannala, as described in the epic Mahabharata. Hijras are described as "a social group that is both a religious cult and part caste." This is a common misconception due to the false notion that hijras primarily reside in northern Indian cities like Varanasi, Lucknow, Delhi, and Mumbai, among others. In reality, however, certain southern cities, like Hyderabad in Telangana and Bengaluru in Karnataka, have historically been "centres of hijra culture" and currently have sizable hijra populations. They aren't seen as "men or women" or as guys who change

their gender by dressing and acting like women. Therefore, hijras are seen as belonging to the third sex and are neither considered masculine nor feminine. They have been in India's culture for ages, and writings from antiquity and the middle ages, including the Ramayana, Mahabharata, and Kamasutra, reference them. For instance, in the Ramayana, Lord Rama commanded all of his devotees—both men and women—to return to the city after he was banished. Hijras made the decision to stick with Lord Rama because they saw themselves as distinct from the two genders. Lord Rama was moved by their constancy and granted them the ability to offer blessings on auspicious occasions. In accordance with Hindu legend, Lord Rama ordained that during the Kaliyuga, the hijras would rule over the entire planet. Although Lord Rama's decree that the hijras would dominate the world has not come to pass, it is also true that their acceptance and prominence in society are growing every day. They were granted the ability to cast a ballot in 1936, the right to compete for local political office in 1977, and the momentous victory of the right to vote in general elections in 1994.

Eunuch- An individual who is born a man but is castrated at a young age is referred to as an eunuch. Early castration has a significant hormonal impact on a eunuch. To take care of the royal harems, the Eunuchs were assigned as attendants and guards. Some of them had ties to the Sultan as well. Due to their proximity to the centre of power, a number of eunuchs began to have an impact on the choices made by their masters. 91 Numerous historical instances demonstrate that Indian kings of the Middle Ages did not object to the appointment of many to positions of power and authority. One such instance is Malik Kafur, a dependable slave and general under the mighty Sultan Alauddin Khalji. A mediaeval chronicler spoke about the strong emotional connection between the Sultan and his eunuch slave. Barani claims that throughout the four or five years that Alauddin was losing his memory and his senses due to his illness, "the Sultan had fallen profoundly and madly in love with the Malik Naib. He had given this useless, ungrateful, ingratiating sodomite control over the administration and the management of the servants. Even though this fact has been questioned by other historians, it has been decided that both of them were in a gay relationship. The Great Mughal dynasty's founder, Babar, wrote in his autobiography, "Babur Nama" or "Tujik-e-Baburi," that he developed feelings for a young boy named Baburi. He said that he even wrote the couplet, "Nor power to stay was mine, and neither strength to part; I became what you made of me, oh thief of my heart," for himself. According to the accounts above, homosexuality was widespread until the 15th century, even among the wealthiest members of society. Even though there may have been shame at the time, homosexuals were still able to gain the trust of the ruler and move up to positions of power.

Kothi - In our society, Kothis are a homogeneous group of guys who are from the lower socioeconomic echelons and who exhibit ambiguous masculinity and "situational feminine" features. Some kothis who are married to women are bisexual. Many Kothis engage in sexual activity as well.

Shiv-Shaktis - Shiv-Shaktis are a community of Andhra Pradesh-based transgender people who specialise in astrology. They are thought to be biological males who are wedded to the god Shiva. In many ceremonies and rituals, they act and dress like women.

Jogti Hijras- Jogtas and jogtis are terms used to describe male and female servants who give (or are forced to give) their lives to gods at various temples in Maharashtra and Karnataka. jogti hijras are male-to-female transgender people who give their lives to serving a certain god. In the famous case of National Legal Services Authority v. Union of India, the Indian Supreme Court surprised the hijra, or transgender community, by declaring that transgender people belong to the third gender. The judgement stated, "Our culture rarely recognises or cares to recognise the anguish, suffering, and pain experienced by members of the transgender community, nor does it recognise the innate feelings of these people, particularly those whose mind and body reject their natal sex."

LGBTs' Social Perception- Unfortunately, by associating shame and disgust with the LGBT community in their broadcasts, the media is unknowingly playing a fairly dubious role in the spread of homophobia. For instance, "Stonewall, the lesbian, gay, and bisexual advocacy group, conducted a study of primetime BBC as well as found out that there are five times more chances of portraying gays in negative terms rather than positive terms" and that more than 70% of depictions of LGBT people were found not in documentaries or news broadcasts but in entertainment shows. They also found that offensive jokes were often made using gay stereotypes. Similar circumstances occurred in the case of Sousa Goucha, a well-known TV host in Portugal who came out as gay in 2008. In that case, contestants were asked, "Who is the finest Portuguese female TV host?" during a quiz show that was broadcast on state-run television. Surprisingly, Sousa Goucha was one of the four choices, and it was the right choice. The International Lesbian, Gay, Bisexual, Trans, and Intersex Association (ILGA), which conducted the 2016 Global Attitudes Survey on LGBT people, found a number of fascinating aspects of how society views LGBT people.

The survey participants were asked the following questions, with the following results: a) "Should being LGBT constitute a crime?" -53% of respondents replied "no," whereas 25% of respondents said "yes"; b) is "same-sex attraction" a Western phenomenon? -32 percent responded "yes," while 37 percent said "no" to the question "How would you feel if your neighbour was homosexual or lesbian?" -Sixty-five percent of respondents indicated they would have no issues, 19 percent said they would feel slightly uncomfortable, and 16 percent said they would feel extremely uncomfortable; d) "Would you find it appropriate if a male youngster always dressed and expressed himself as a girl?" (- Sixty-eight percent of those who answered said they wouldn't like it, while 20% said they wouldn't mind it.

Since practically all major faiths' theologians view homosexuality as immoral, unreligious, and a crime against nature, it is only natural for devout theists to grow disgust towards homosexuals. Thus, it is no coincidence that countries whose state laws are supplemented with religious rules like Sharia find the most harsh penalties for homosexuality in their penal codes. The two Abrahamic religions, Islam and Christianity, both contain passages in their sacred writings that theologians have labelled anti-homosexual and which are subsequently misapplied to incite anti-gay prejudice among the general public. For example, the term "sodomy," which refers to anal intercourse, is derived from the story of the twin cities of Sodom and Gomorrah, which is mentioned in a number of religious books, including the Hebrew Bible,



the Old Testament, and even the Hadis. According to mythology and tradition, the twin cities were supposedly destroyed due to divine vengeance brought on by the vice of homosexuality. Because of these prejudices, the LGBT community is openly characterised as "sinful," "the work of Satan," etc. in several religious writings. Since this is the case, it seems likely that almost all major religious groups and their more conservative followers have been against the LGBT community.

Many people have the misguided assumption that homosexuality is an illness and a mental problem that can be treated with medication. Even the aversion theory was used to treat this "illness" in the 1950s and 1960s. This frequently comprised showing patients photographs of naked males while administering electric shocks or medications to make them throw up, and after they could no longer take it, either showing them pictures of naked women or sending them on a date with a young nurse. It may come as a surprise that the American Psychiatric Association classified homosexuality as a mental disorder as recently as 1973, but the truth is that a sizable portion of our society still does so today. Unexpectedly, the Indian Health Minister said the same thing in 2011, calling homosexuality a "disease" and being gay "unnatural." Even doctors are not immune to the widespread homophobic ailment. A controversy started in 2014 when the former president of the Indian Psychiatric Society, a group that represents Indian Psychiatry, called homosexuality "unnatural." The Indian Psychiatric Society later clarified its position on homosexuality by stating that there is "no evidence to justify the view that homosexuality is a mental illness or a disease" based on "existing scientific evidence and good practise guidelines from the area of psychiatry."

All of these examples show that homophobia affects not just simple-minded men, but also smart people who know what causes gay people to be gay.

**LGBT People Struggle-** In the past century, society's perception of LGBT people has undergone significant change. There was a period when sexual behaviour that conflicted with the norms of society was considered sin in the eyes of religion and illegal under the law. When homosexuality was removed from the Diagnostic and Statistical Manual of Mental Disorders by the American Psychiatric Association in 1973, it marked a significant step forward in the LGB community's integration into society (DSMs). The World Health Organization (WHO) similarly acknowledged in 1992 that the idea that homosexuality was a mental condition was patently false by removing it from the International Classification of Diseases. However, these shifts in the positions of organisations like the APA and WHO have not been able to impact how society views LGBT people. They made the decision to primarily remain unnoticed by society out of fear of reaction. The community's inhabitants are unable to freely express themselves because of the surroundings. The physical violence that frequently results from people's right to express and celebrate their sexuality feeds the already pervasive homophobic sentiments in society. Because homosexuality was until recently absent from popular art, literature, and film, it is not surprising that any attempt to portray homosexuality positively frequently drew the ire and disgust of socially conservative forces.- Even in the case of something as fundamental as health care, they frequently face discrimination. For instance, transgender people don't have their own hospital wards, and they are occasionally required

to use restrooms that are designated for people of the same gender as their birth. Given that LGBT people are at a higher risk for numerous physical and mental disorders, it is crucial to make sure that health services are inexpensive and available to them. There are a number of reasons why gays should immediately be given the same rights as heterosexuals. The "principle of equality," "the right to self-determination," and "the principle of equal dignity" are some of these. However, the truth is very different. Despite the fact that the Universal Declaration of Human Rights states that "all human beings are born free and equal in dignity and rights," it is also true that LGBT people are denied even the most fundamental rights because they do not share the dominant culture's views on sexuality and gender identity. As a result, homosexual individuals do not have access to a number of privileges that are generally provided to heterosexual spouses. For instance, heterosexual couples typically enjoy the following universal rights: the right to sexual relations; the right to cohabit; the right to marry; the right to adopt; the ability to serve openly in the military; and the right against discrimination based on race, sex, creed, etc. However, LGBT people are denied these fundamental rights in one way or another.

Conclusion- The time has come for the legislative, executive, and judicial branches of government to collaborate in order to guarantee that the community members who have been denied access to basic human rights because of their sexual orientation and gender identity receive those rights. It is important to make sure that the society's changing attitude toward LGBT people doesn't hit a snag.

## References

1. Katherine Thomson, "George Clooney Slams Prop 8", HUFFPOST, Dec. 13, 2008, available at <[http://www.huffingtonpost.in/entry/george-clooney-slams-prop\\_n\\_143390](http://www.huffingtonpost.in/entry/george-clooney-slams-prop_n_143390)> (last visited on Jan. 31, 2019).
2. J.Katz , *The Invention of Heterosexuality* (Dutton, New York, USA, 1995)
3. Karl Heinrich Ulrichs, *The riddle of "man-manly" love: The Pioneering Work on Male Homosexuality* (Prometheus Books, Buffalo, NY, USA 1994)
4. Timothy Samuel Shah, Thomas F. Farr, et. al. (eds.), *Religious Freedom and Gay Rights: Emerging Conflicts in the United States and Europe 29*(Oxford University Press, New York, 2016).
5. Katherine Johnson, *Sexuality: A Psychological Manifesto 2*(Polity, Cambridge, 1st. edn., 2015).
6. *Ganga Kumari v. State of Rajasthan*, WP No. 14006/2016
7. Laura Palazanni, *Gender in Philosophy and Law 62* (Springer, New York City, 2013).
8. Edwin Cameron "Sexual Orientation and the Constitution: A Test Case for Human Rights" 110 SALJ 450 (1993).
9. *Lesbianism* available at <https://www.britannica.com/topic/lesbianism> (last visited on Feb 15, 2019).
10. Chuck Stewart, *Homosexuality and the Law A Dictionary* (ABC-CLIO, Santa Barbara 2001).
11. Laura Palazanni, *Gender in Philosophy and Law 62* (Springer, New York City, 2013).
12. Craig J Forsyth and Heith Copes (eds.), *Encyclopaedia of Social Deviance 740* (Sage, Newbury Park, 2014).

13. Somasundaram O, "Transgenderism: Facts and Fictions" 51(1) *Indian Journal of Psychiatry* 73–75 (2009).
14. Virginia Prince, *Seventy years in the trenches of the gender wars* (Prometheus Books, New York, 1997).
15. Richard Ekins and Dave King, "Virginia Prince: Transgender Pioneer" 8(4) *International Journal of Transgenderism* 5-15 (2005).
16. Joseph Bristow, *Sexuality the NEW CRITICAL IDIOM* 198 (Routledge, Oxfordshire, 2nd edn, 2010).
17. Devdutt Pattnaik, *Jaya An Illustrated Retelling of the Mahabharata* 12(Penguin, New Delhi, 2010).
18. Neha Srivastava, "S. 377 Has Nothing to Do With Indian Culture", *SWARAJYA*, Mar.31, 2015, available at <<https://swarajyamag.com/culture/s.-377-has-nothing-to-do-with-indian-culture>> (last visited on Sept. 21, 2018).
19. Brinda Bose (ed.), *Translating Desire: The Politics of Gender and Culture in India* 172 (Katha, Delhi, 2002).
20. James Neil, *The Origins And Role of Same-Sex Relations in Human Societies* 130(McFarland & Company, North Carolina, US, 2009).
21. Jaydeep Rishi, "Book Review: Ruth Vanita and Saleem Kidwai ed. *Same-Sex Love in India: A Literary History*" *Rupkatha Journal on Interdisciplinary Studies in Humanities* 203(2009).
22. Momin Rahman, *Homosexualities Muslim Cultures and Modernity* 76 (Palgrave Macmillan, UK,
23. Michael Brautigam and Gillian Asquith (eds.), *Engaging Ethically in a Strange New World: A View from Down Under* 116(Wipf & Stock Pub, Eugene, 2019).
24. *Indian Penal Code 1861(Act 45 of 1860), s.377* (Held unconstitutional by Supreme Court of India in 2018).
25. 'Sodomy' Laws Show Survival of Colonial Injustice, available at: <https://www.hrw.org/news/2008/12/17/sodomy-laws-show-survival-colonial-injustice> (last visited on Feb. 12, 2019).
26. *Naz Foundation v. Government of NCT of Delhi* WP (C) No. 7455/2001.
27. Heather Kerrigan (ed.), *Historic Documents of 2018* 499(Sage, California, 2019).
28. *Justice K. S. Puttaswamy (Retd.) and Anr. v. Union Of India And Ors*, (2017) 10 SCC 1
29. Richard Parker and Peter Aggleton (eds.), *Culture, Society and Sexuality* 226(UCL Press, London, 2003).
30. Gayatri Reddy, *With Respect to Sex Negotiating Hijra Identity in South India* 2 (Yoda Press, New Delhi, 2006).
31. Serena Nanda, *Encyclopedia of World Cultures*, Encyclopedia.com, available at <http://www.encyclopedia.com/philosophy-and-religion/islam/islam/hijra> (last visited on Feb. 13, 2019)
32. Eunuch available at: <https://www.britannica.com/topic/eunuch> (last visited on Feb. 11, 2019).
33. Shanti Sadiq Ali, *The African Dispersal in the Deccan: From Medieval Time to Modern Times* 35(Orient BlackSwan, Hyderabad, 2018).

34. Stephen F Dale, "The Poetry and Autobiography of the Babur-Nama." 55(3) *The Journal of Asian Studies*, 635–664 (1996) available at: [www.jstor.org/stable/2646449](http://www.jstor.org/stable/2646449) last visited on July 30, 2020).
35. Ziya Us Salam, "An emperor with foibles", *HINDU*, Feb. 15, 2014, available at <http://www.thehindu.com/books/books-columns/an-emperor-with-foibles/art.5692770.ece> (last visited on June 20, 2019).
36. Alf Hildebeitel, "Dying Before the Mahabharata War: Martial and Transsexual Body Building for Aravan." 54(2) *The Journal of Asian Studies* 447-73 (1995).
37. Aarefa Johari, "Hijra, kothi, aravani: a quick guide to transgender terminology", *Scroll*, Apr. 17, 2014, available at <https://scroll.in/art./662023/hijra-kothi-aravani-a-quick-guide-to-transgender-terminology> (last visited on June 20, 2019).
38. BN Raveesh. "Ardhanareeshwara Concept: Brain and Psychiatry" 55(2) *Indian Journal of Psychiatry* 263-267 (2013)
39. Jatin Gandhi and Smriti Kak Ramachandran, "RS passes Bill on transgender rights", *THEHINDU*, Apr. 24, 2015, available at <https://www.thehindu.com/news/national/rajya-sabha-passes-private-bill-on-transgenders/art.7138056.ece> (last visited on Feb. 11, 2019)
40. Katherine Johnson, *Sexuality: A Psychosocial Manifesto* (Polity Press, Cambridge, UK, 2015) 118; Joseph Bristow, *Sexuality the NEW CRITICAL IDIOM* 127 (Routledge, Oxfordshire, 2nd edn. 2010). 119; *Sousa Goucha v. Portugal* (2016) 284 ECHR.
41. Mona Chalabi, "Anti-LGBT views still prevail, global survey finds", *The Guardian*, May 17, 2016 available at <https://www.theguardian.com/world/2016/may/17/global-lgbt-rights-new-survey-ilga> (last visited on Sept 16, 2019).
42. Meladze & J. Brown, "Religion, Sexuality, and Internalized Homonegativity: Confronting Cognitive Dissonance in the Abrahamic Religions" 54(5) *Journal of Religion and Health* 1950–1962 (2015).
43. Jessica Haynes and Michael Collett, "Why is sodomy an offensive word to the gay community?" *ABC News*, Sep 16, 2016, available at <https://www.abc.net.au/news/2016-09-16/why-is-the-word-sodomy-offensive/7852736> (last visited on Sept 16, 2019)
44. Neel Burton, "When Homosexuality Stopped Being a Mental Disorder", *Psychology Today*, available at: <https://www.psychologytoday.com/blog/hidden-and-seeking/201509/when-homosexuality-stopped-being-mental-disorder> (last visited on Feb. 12, 2019).
45. Sanjeev Kumar, *LGBT Community in India: A Study* 146 (Education Publishing, New Delhi, 2019).
46. Malathy Iyer, "Homosexuality is not a disease, psychiatrists say", *The Times of India*, Feb. 7, 2014, available at <https://timesofindia.indiatimes.com/india/Homosexuality-is-not-a-disease-psychiatrists-say/art.show/29965430.cms> (last visited on Jan. 20, 2018).
47. Laura Weiss Roberts (ed.), *The American Psychiatric Association Publishing textbook of Psychiatry* 1187 (American Psychiatric Association Publishing, Washington, 7th edn., 2019)
48. Veronique Mottier, *Sexuality: A Very Short Introduction* 40 (Oxford, Hampshire, 2008).

49. Suresh Bada Math and Shekhar P Seshadri, "The Invisible Ones: Sexual minorities", 137 *Indian J Med Res* 4-6 (2013).
50. Kurina Baksh, "Workplace Discrimination: The LGBT Workforce", HUFFPOST, June 22, 2016, available at <[https://www.huffingtonpost.com/kurina-baksh/workplace-discrimination\\_b\\_10606030.html](https://www.huffingtonpost.com/kurina-baksh/workplace-discrimination_b_10606030.html)> (last visited on Feb. 14, 2019).
51. International Commission of Jurists (ICJ), *Yogyakarta Principles - Principles on the application of international human rights law in relation to sexual orientation and gender identity*, March 2007, available at: <https://www.refworld.org/docid48244e602.html> (last visited on July 30, 2020).
52. Michael Goodhart (ed.), *Human Rights Politics and Practice* 188 (Oxford University Press, New York, 3rd edn., 2013).
53. Saul Kessein, Hazel Rose Markus, et.al., *Social Psychology* 198 (Cengage Learning Australia, South Melbourne, 2nd edn., 2020).
54. Murray Lipp, "Myths and Stereotypes That Dehumanize Gay Man Must Be Challenged: Start With These 10", HUFFPOST, Dec.06, 2017, available at <[https://www.huffingtonpost.com/murray-lipp/gay-men-myths-stereotypes\\_b\\_3463172.html](https://www.huffingtonpost.com/murray-lipp/gay-men-myths-stereotypes_b_3463172.html)> (last visited on Apr. 26, 2020).
55. Bruce Bawer, "Just What Is 'Gay Culture' in 2013?", FORBES, Mar. 19, 2013, available at <<https://www.forbes.com/sites/realspin/2013/03/19/what-exactly-is-gay-culture-in-2013/#2f2a8f22635a>> (last visited on Apr. 25, 2020).
56. Elvia R. Arriola, "Faeries, Marimachas, Queens, and Lezzies: The Construction of Homosexuality before the 1969 Stonewall Riots" 5 *Colum. J. Gender & L.* 33 (1995-1996)
57. Gay Pride available at: <https://www.britannica.com/topic/Gay-Pride> (last visited on Mar. 21, 2018).
58. Jonathan Alexander, "Bisexuality in the Media: A Digital Roundtable" 7 *Journal of Bisexuality* 113- 124 (2007) available at: < [https://doi.org/10.1300/J159v07n01\\_07](https://doi.org/10.1300/J159v07n01_07)> (last visited on April 23, 2019).
59. Siddhaant Verma, "The Progressive Disillusionment of Pink Capitalism" 4(2) *IJLMH* 1851-1856 (2021) available at: <http://doi.one/10.1732/IJLMH.26422> (last visited on July 10, 2021).
60. Raymond A Atuguba, "Homosexuality in Ghana: Morality, Law, Human Rights", 12 *Journal of Politics and Law* 117(2019).