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# **LGBTQ+ RIGHTS IN INDIA AND BEYOND: A HISTORICAL CONTEXT, LEGAL VIOLATION AND EVALUATIVE PERSPECTIVE ON THE JOURNEY**

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## **ABSTRACT**

The struggle for LGBTQ+ rights in India has been historically marked by cultural acceptance, colonial disdain, and contemporary legal battles. This research delves into the genesis, judicial history, and present scenario of LGBTQ+ rights in India. It begins with the "Promotion of Proper Human Sexual Rights and Ghanaian Family Values Bill" in Ghana's Parliament and then narrows down to India's rich tapestry of historical acceptance, as evidenced by ancient works and Hinduism. The British colonial legacy introduced regressive laws like Section 377 of the Indian Penal Code, criminalizing "unnatural sexual acts." Post-independence, the judiciary's stance on these laws seesawed until the monumental decision of decriminalizing homosexuality in 2018. Furthermore, the paper addresses the challenges in evaluating LGBTQ+ human rights advocacy due to varied global perceptions of LGBTQ+ rights. With the intersection of colonial legacies, current legal frameworks, and cultural narratives, the trajectory of LGBTQ+ rights in India offers valuable insights into the evolution of human rights in post-colonial societies.

Keywords: Section 377, Human Rights Advocacy, Colonial legacy, Judicial history, Cultural acceptance.

## INTRODUCTION

Ghana's Parliament first heard the "Promotion of Proper Human Sexual Rights and Ghanaian Family Values Bill" in August 2021. With this proposed law, the already severe penalties against LGBTQ+ activity in the nation would be further tightened. The proposed law's support of the debunked practice of conversion therapy, a destructive and pseudoscientific technique intended to alter a person's sexual orientation or gender identity, is a major cause for worry. Additionally, the law suggests increasing the current three-year term for participating in same-sex activities to five years in prison. However, the effects of the measure go beyond individuals who participate in LGBTQ+ activities. Additionally, it raises the possibility of prison time for people and organizations that advocate LGBTQ+ rights in numerous ways. This includes academics that conduct in-depth research in the field, commentators and journalists who promote LGBTQ+ rights, and activists who openly support the cause. Surprisingly, if this law is passed, supporters and advocates might spend up to ten years in prison. The planned legislation continues to gather support despite strong international opposition, fueling anti-LGBTQ+ animosity and violence in Ghana. This highlights the murkiness surrounding LGBTQ+ rights on a more general, international scale. Although there is a progressive tide with growing acceptance and acknowledgement of the LGBTQ+ community in some countries. Others, including Senegal, Nigeria, and Uganda, are tightening their restrictions even more. The landscape of LGBTQ+ rights around the world is a patchwork of varying laws and public perceptions. Only a tiny minority of nations 11 now offer complete constitutional protections to LGBTQ+ persons. In contrast, 69 nations still punish same-sex relationships as crimes with everything from imprisonment to, in some cases, the death penalty. Furthermore, 16 nations have passed strict legislation that restricts the freedom of speech, expression, and association in relation to LGBTQ+ rights. These laws are referred to as "gay propaganda laws." The general well-being of LGBTQ+ people is profoundly impacted by this restrictive legislation and pervasive cultural prejudices. Their poor physical, mental, and emotional health highlights the need for international advocacy and interventions. There is a large gap in the assessment of LGBTQ+ rights advocacy efforts, particularly in settings where the minority

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Arensman,

B. (2020). Advocacy outcomes are not self-evident: The quest for outcome identification. *American Journal of Evaluation*, 41,216-233.

Arensman, B., & van Wessel, M. (2018). Negotiating effectiveness in transnational advocacy evaluation.

*Evaluation*, 24, 51-68. Campbell, R. (2002). Emotionally involved: The impact of researching rape. Routledge.

is openly persecuted. The people doing these evaluations must reevaluate their fundamental values and attitudes on LGBTQ+ rights considering the many difficulties they experience. For instance, certain authors' examination of Project ACT offers insightful information about the complexity of such evaluations. They stress that one must consider both the historical backdrop and the current situation to fully understand and assess the impact of worldwide LGBTQ+ campaigning. It is possible to advance LGBTQ+ human rights on a worldwide level by doing this.

## EVOLUTION OF LGBTQ+

Indian society is diverse and historically significant, showing both strict customs and forward-thinking beliefs. Ancient works like the Kama Sutra and Manuscript make references to homosexuality, which has a long history in India. Ancient Indian attitudes on homosexuality were open-minded and based on scientific knowledge, in contrast to those of many other nations at the time. Same-sex partnerships were not viewed as evil or forbidden in pre-colonial India. The predominant religion in India is Hinduism, which frequently portrays homosexuality favorably. Characters like Shikhandi from the classic epic The Mahabharata defy conventional gender roles. The third gender society in India known as the Hijras worships the fertility goddess Bahuchara Mata. Even men were divided into different categories in ancient literature according on their sexual interests and actions. Although some regulations, such as the Fatawa-e-Alamgiri, called for harsh punishments for "unlawful intercourse" under the Mughal Empire, the aristocracy often disregarded these prohibitions. The Mughal aristocracy had a history of homoeroticism, with luminaries like Emperor Babur and poet Sarmad Kashani recording same-sex chemistry. However, gay behaviour was frowned upon by the wider public. With the introduction of Section 377 of the Indian Penal Code in 1861, the colonial British Raj took a retrograde position on homosexuality. This rule declared both anal and oral intercourse to be "against the order of nature" and made them illegal. The colonial-era rule was a considerable departure from earlier, more acceptable attitudes toward homosexuality in India.

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Jain M.P. "Outlines of Indian legal history" 5th edition 1990, Page 61 C, 2nd Column.

Supreme Court refuses to overrule its Verdict on Section 377 and Homosexuality". IANS.

Biharprabha News. Retrieved 28 January 2014.

## JUDICIAL HISTORY OF LGBTQ+ RIGHTS

The Indian Judiciary's position on LGBT rights and the validity of Section 377 of the Indian Penal Code were widely contested. The Delhi High Court received a Public Interest Litigation in 2001 from the NGO NAZ FOUNDATION, which focuses on campaigning and HIV awareness among the LGBT community and MSM (males who have sex with males). Their goal was to overturn the clause that made consenting to sexual actions illegal if they were seen to be "against the order of nature." The Delhi High Court declared on July 2, 2009, in a historic decision, that Section 377 should not apply to consensual sex between adults in private settings, citing violations of the Constitution's Articles 21, 14, and 15. This decision was significant because it supported the natural law principles of sexuality and gave relief to the repressed LGBT minority. The right to privacy, dignity, health, equal treatment under the law, nondiscrimination, and freedom of expression were the main concerns of the court's interpretation of Section 377. This triumph, though, was fleeting. Right-wing and religious groups were the main opponents who swiftly appealed the ruling to the Supreme Court. The legitimacy of Section 377 was then reinstated by the supreme court after overturning the Delhi High Court's decision. Whether Section 377 complied with the Indian Constitution was the main point of contention. Despite being declared unlawful by the Delhi High Court, the Supreme Court upheld its legality. The burden to address the contentious portion and its repercussions on the rights of the LGBT community falls on the government as this Supreme Court decision will stand unless overturned by a larger bench.

## PRESENT SCENARIO OF LGBTQ+ RIGHTS

It was a historic day in India on April 15, 2014, when something extraordinary happened. It gave members of the country's sexual minority who were previously marginalised under the constitution fresh life. On that day, the Hon'ble Supreme Court of India issued a historic J decision in the matter of National Legal Services Authority vs. Union of India that recognized the "third gender," which benefited hijras (eunuchs and transgender people). Prior to this ruling, hijras had to choose between

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Venkatesan (11 December 2013). "Supreme Court sets aside Delhi HC verdict decriminalizing gay sex". The Hindu. Chennai, India. Retrieved 2013-12-12

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identifying as male or female; however, this decision permitted them to formally identify as the "third gender." The Indian government was also ordered by the court to consider the "third gender" to be socially and economically disadvantageous. The Supreme Court highlighted that discrimination in educational and employment opportunities could not be justified by the absence of legal recognition of hijras as the third gender. The third gender is now considered to be a member of the Other Backward Class, qualifying them for government job quotas and educational institution quotas. This ruling was in line with the values established in the Indian constitution and marked a significant advancement in the recognition of the diversity of human sexuality. Shashi Tharoor put out a bill to abolish Section 377 in December 2015, but the House shot it down. In February 2016, the Supreme Court then made the decision to reevaluate the criminalization of gay behaviour. Hopes for the repeal of Section 377 were sparked when the Court unanimously declared in August 2017 that the right to individual privacy, including one's sexual orientation, is essential. The Supreme Court assigned the Section 377 case to a larger bench in January 2018, and proceedings took place in May 2018. The administration made the decision not to object to the petitions, letting the court determine how to proceed. The case was regarded as a pivotal one for LGBT rights in India and could have a significant impact on other Commonwealth countries that continue to prohibit homosexuality. In *Navtej Singh Johar v. Union of India*, the Supreme Court determined that discrimination based on sexual orientation falls under the definition of "sex," which is prohibited by the Indian Constitution. On September 6, 2018, the Supreme Court handed down its decision, finding Section 377 to be unconstitutional since it violated basic rights and legalising homosexuality in India.

## **VIOLATION OF HUMAN FOR LGBTQ+**

While many nations are making tremendous progress in LGBT rights in the modern era, other nations are enacting anti-gay legislation and policies. This community frequently struggles with both societal stigma and HIV concerns. Despite these barriers, there are effective programs that promote LGBT rights in difficult situations. The legal environment surrounding LGBT rights is changing in India.

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European Parliament resolution of 16 January 2014 on recent moves to criminalize lesbian, gay, bisexual, transgender and intersex (LGBTI) people (2014/2517(RSP))

Mahapatra, Dhananjay; Choudhary, Amit Anand (7 September 2018). "SC decriminalizes Section 377, calls 2013 ruling 'arbitrary and retrograde'"

Even though same-sex marriage is now legal in many countries, India still has civil rules that negatively affect the LGBT population. Initiatives for improving health services for LGBT people have been inspired by human rights, which are fundamental to everybody, regardless of societal attitudes. Many supporters work to incorporate these values into both domestic and foreign legislation. Historically, homosexuality was classified as a "unnatural sexual offence" under Section 377 of the Indian Penal Code, 1860. By the 1970s, same-sex orientation was no longer regarded as deviant by contemporary medicine and psychiatry, but cultural perceptions persisted. According to science, homosexuality is not associated with any psychiatric disorders and cannot be classified as a disorder. The historic Naz Foundation case resulted from petitions contesting the legitimacy of Section 377. The Delhi High Court determined on July 2, 2009, that Section 377's prohibitions against adults engaging in consensual same-sex acts were unconstitutional and in violation of international human rights norms. This ruling emphasised that "consensual sex between adults is legal," underscoring the idea of human dignity and supporting the widespread belief among doctors that homosexuality is not an illness. The decriminalisation of homosexuality in India was a significant milestone, as it allowed LGBT individuals to be free from potential legal repercussions and provided them a newfound dignity and self-assurance. However, this victory was short-lived, as the Supreme Court overturned the Delhi High Court's decision in 2013, upholding Section 377 of the Indian Penal Code.

The justification given was that the section was not unconstitutional based on its history. While some argued that LGBT rights conflicted with Indian culture, historical references, including temple sculptures at Khajuraho and Konark, as well as ancient literary works, suggest that same-sex love existed in ancient India. Particularly regarding the idea of constitutional morality, a moral framework derived from the aspirations of the Indian constitution, the Supreme Court's decision could either affirm or refute the principles established by the High Court. There is new hope because of the

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Daulaire, Nis. 2014. "The Importance of LGBT Health on a Global Scale." *LGBT Health* 1 (1): 8-9.

Durso, Laura E. 2018. "Progress and Challenges in Sexual Orientation and Gender Identity Measurement in the First Year of the Trump Administration." *American Journal of Public Health* 108 (7): 894\_95.

Flatt, Jason D., Julene K. Johnson, Stephen E. Karpiak, Liz Seidel, Britta Larson, and Mark Brennan-Ing. 2018. "Correlates of Subjective Cognitive Decline in Lesbian, Gay, Bisexual, and Transgender Older Adults." *Journal of Alzheimer's Disease: JAD*, May.

Supreme Court's ruling from 2013 being reviewed. Narendra Modi, the prime minister, has a chance to show leadership in this situation. The previous administration's decision to defend the Delhi High Court's ruling was made under Prime Minister Manmohan Singh. The High Court's stance should be upheld in its ideal form by Modi's administration, protecting all Indian citizens' rights and serving as a role model for other governments. There are vociferous voices supporting LGBT rights in business, such as Nisaba Godrej of the Godrej Group, who emphasises the value of diversity.

## INDIAN PENAL CODE ON LGBTQ+

Section 377 of the Indian Penal Code, which dates to 1862 during colonial rule, has long been a controversial piece of legislation that criminalized what it referred to as "unnatural sexual acts." This included homosexuality and carried the threat of severe punishment. This provision categorised "carnal intercourse against the order of nature" without providing a clear definition. Over the years, Indian courts interpreted it to encompass acts like anal and oral sex, as well as non-procreative sexual activities such as mutual masturbation. Section 377 made this offense non-bailable and cognizable, effectively equating sodomy and homosexuality. It reduced complex human relationships and desires to a narrow view of anal intercourse. In essence, it aimed to criminalize and stigmatize homosexuality. *Fazal Rab v. State of Bihar*, a major 1983 case, provided evidence of Section 377's flaws. In this instance, the Supreme Court acknowledged that the legislation suggested sexual perversity, however the court still imposed imprisonment even if the gay conduct was consenting. Fundamental rights, such as the freedom of speech and the right to a dignified existence, were obviously violated.

Notably, Section 377 punished heterosexual couples who indulged in sodomy as well as homosexuals. This implied that if anal intercourse took place even within a marriage, both spouses might be held accountable. This method did not discriminate between sexual assault and consensual way Indian law dealt with marital rape was troubling. Marriage was thought to indicate permission for "normal" sexual activity but not for "anal" activity. Due to this unsettling legal disparity, it was possible for consensual same-sex acts to be prosecuted yet marital rape was not. When a medical team discovered a high rate of sodomy at Delhi's Tihar Jail in 1994, it sparked controversy and worries about HIV

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Gupta A. Section 377 and the dignity of Indian homosexuals. *Economic and Political Weekly*.

Siddharth Narrain, *The Queer Case of Section*

transmission. For fear of condoning a crime in violation of Section 377, the authorities, however, declined to give condoms. This prompted the AIDS Bhedbhav Virodhi Andolan to file a lawsuit challenging the constitutionality of Section 377.

## CONSTITUTIONAL RIGHTS ON LGBTQ+

Without regard to caste, creed, religion, or sex, the Indian Constitution places a strong emphasis on fairness, equality of position, and equal protection under the law for all people. This includes transgender people, who in India are accorded the same rights and protections as anyone who is cisgender. It is prohibited to discriminate against the transgender population because of their distinctive identity or any other arbitrary designation. To understand the rights of the transgender population, the concept of "sex" is essential. Gender identity is included, in addition to biological categories of male and female. In a crucial judgement, the Supreme Court of India observed that although gender qualities refer to one's self-perception and fundamental sense of identity biological features refer to bodily aspects like genitalia and chromosomes.

As a result, gender identification is covered by the prohibition on discrimination "on the basis of sex" in Articles 15 and 16. It has been established that the term "sex" refers to both males and females as well as people who don't precisely identify as either gender. Additionally, the Directive Principles of State Policy, many international accords to which India is a signatory, and Articles 15(2) and 16(4) of the Constitution guarantee social equality for the transgender population. This involves making sure they have access to opportunities and resources for a dignified lifestyle and equality with other genders. As it adheres to the essential ideal of living with dignity, a right guaranteed by Article 21 of the Indian Constitution, the fundamental freedom to select one's own identity is of the utmost importance. This right must be protected by the State from infringement because it is fundamental to human existence. Article 21's core principle of the right to a life in dignity extends to transgender populations as well. Recognizing their gender identification is essential to maintaining their dignity, and refusing to do so is a breach. They have the right to live freely and express themselves without

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Supreme Court refuses to overrule its Verdict on Section 377 and Homosexuality". IANS.

Biharprabha News. Retrieved 28 January 2014.

Seay, Julia, Darryl Mitteldorf, Alena Yankie, William F. Pirl, Erin Kobetz, and Matthew Schlumbrecht. 2018. "Survivorship Care Needs among LGBT Cancer Survivors." *Journal of Psychosocial Oncology*, May 1-13.

fear. Furthermore, it is important to protect their right to a good reputation (Warren, Bryant Smalley, and Nikki Barefoot 2016). Sadly, transgender people frequently experience discrimination and abuse in our society, as well as violence and humiliation at the hands of those in positions of authority. Their standing in society has declined, and their reputation has been soiled. Begging and human trafficking are both wrongdoings that are criminalised by the law. The Indian Constitution's Article 23 prohibits all illegal types of discrimination within its broad definition. This covers practices that are normally vilified in society, such as prostitution. Every person has the right to pursue their own personal growth, which is only possible in settings free from exploitation. Due to their low economic status and frequent coercion into prostitution, transgender people are especially susceptible to exploitation. Sadly, they must deal with social taboos as result. The purpose of Article 23 is to safeguard a person's independence of identity by avoiding exploitation, particularly exploitation by others.

## **LGBTQ+ RIGHTS IN INDIA**

The first states in India to implement transgender welfare laws were Tamil Nadu and Kerala. In accordance with these laws, transgender people have access to free sex reassignment surgery in public hospitals (restricted to male-to-female transitions), can take advantage of a free housing program, can obtain various citizenship documents, can be admitted to public colleges with full scholarships for higher education, can join self-help groups for savings, and can participate in income-generating initiatives. By creating a transgender welfare board with participation from the transgender community, Tamil Nadu moved one step further. In 2016, Kerala began offering free surgery in public hospitals. In July 2016, Odisha enacted welfare benefits for transgender people, granting them the same advantages as those below the poverty line to improve their overall social and economic status. Additionally, the Ministry of Drinking Water and Sanitation instructed states in April 2017 to allow transgender people to use public toilets of their choice. In October 2017, the Karnataka Government issued the "State Policy for Transgender, 2017," aimed at increasing awareness of transgender issues within educational institutions, addressing violence, abuse, and discrimination, and establishing a

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Smith, Ronald W., Jennifer K. Altman, Suzanne Meeks, and Kate Lm Hinrichs. 2018. "Mental Health Care for LGBT Older Adults in Long-Term Care Settings: Competency, Training, and Barriers for Mental Health Providers." *Clinical Gerontologist*, June.

Warren, Jacob C., K. Bryant Smalley, and K. Nikki Barefoot. 2016. "Differences in Psychosocial Predictors of Obesity Among LGBT Subgroups." *LGBT Health* 3 (4): 283-91.

monitoring committee to investigate reports of discrimination. N. Chandrababu Naidu, the chief minister of Andhra Pradesh, announced pension plans for transgender people on November 28, 2017, and they became effective on December 16 of that same year. According to this policy, the State Government pays transgender people over the age of 18 a monthly sum of \$31,500 in the form of social security pensions. The ordinance also calls for the development of transgender-specific restrooms in public areas. A law to provide transgender individuals with free life and medical insurance as well as a monthly sustenance stipend for those 60 and older who are registered with the Social Welfare Department was suggested by the Kashmiri Finance Minister in January 2018. The conditions of this bill, such as the creation of medical boards to issue "transgender certificates," however, drew condemnation from transgender advocates. In late September 2018, the Uttarakhand High Court gave the state government a directive to create social welfare programs and reserve spaces in educational institutions for transgender individuals. A "Transgender Welfare Board" was established by the Maharashtra government in February 2019 to plan health initiatives, offer formal education, and provide job possibilities for transgender people. The adjacent state of Gujarat similarly established a board in the same month, focused on welfare initiatives, career opportunities, and education while working with state agencies to guarantee that the transgender population could take advantage of government services.

## **EVALUATION FOR THE VIOLATED RIGHTS AND SPECIAL CHALLENGES**

Since Human Rights advocacy focuses on attacking deeply ingrained structures of power over extended periods of time, evaluating it can be difficult. By advocating for fairness, equity, and safety, different societal levels will be held responsible. Because of its complexity, it is challenging for evaluators to predict change, its scope, and how to gauge its worth. Given the many cultural interpretations of human rights, it is challenging to assess how citizens exercise their rights. While indigenous and African viewpoints perceive human rights as relational, western perspectives consider

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"First transgender mayor elected in central India: media". Reuters. 5 January 2015.

France-Presse, Agence (2015-01-05). "Transgender woman is elected district mayor in Indian state of Chhattisgarh". The Guardian

Ravishankar, Sandhya (10 June 2015). "The First Transgender Principal".

Swarajya With a little help from Madras HC, Tamil Nadu gets its first transgender police officer"

them as individual. People will fight for their rights even if they do not refer to them as "human rights," according to Chidi Anselm Odinkalu, but they will only focus their battle on this idea if it appeals to their wants and aspirations. Evaluating human rights activism is made more difficult by its mobility. The advocates' tenacity and capacity for flexibility in the face of shifting circumstances are crucial to the success of such initiatives. It becomes more difficult to pinpoint the precise reasons for changes as lobbying networks grow and alter. Evaluation of LGBTQ+ human rights are even more complicated because of laws that make some actions illegal and cultural rejection of LGBTQ+ rights. Even though certain Western countries support the idea of universal human rights, many other nations do not view LGBTQ+ rights as universally acceptable. Some see LGBTQ+ rights as a symbol of Western moral superiority, evoking old colonial ideas while others see them as a counter to perceived Western domination. Despite historical evidence demonstrating otherwise, LGBTQ+ identities are mistakenly perceived as Western constructions in several countries. The legacy of colonialism destroyed the long-standing acceptance of various sexual and gender manifestations in many colonized regions. Advocacy for LGBTQ+ rights in these regions are seen as a challenge to Western imperialism, which is mired in laws that colonial rulers left behind, but which paradoxically promote "decency" while criminalizing LGBTQ+ identities. The pursuit of LGBTQ+ rights may be seen as a rebellious act, which raises questions regarding the safety and security of people engaged in this activity and those who are evaluating it. In places where traditional views on human sexuality and gender diversity have been replaced by a hostile perception of these as foreign, satanic influences threatening cultural and moral foundations, it can be especially difficult for evaluators to uphold values like respecting national sovereignty and indigenous perspectives.

Evaluation of international initiatives to advance LGBTQ+ human rights and offer necessary services to LGBTQ+ people is urgently needed. We can better understand community-driven programs for social change and supportive services by evaluating them. It can make it easier to compare different human rights promotion methods and tactics while providing empirical advice on how to increase their efficacy on a global scale. A road map for achieving human rights can be created using the knowledge gathered from analyzing the complexities of enacting and maintaining change in the international LGBTQ+ community. Evaluation can also enable local movements to grow and provide

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Chilisa, B., & Mertens, D. (2021). Indigenous Made in Africa evaluation frameworks: Addressing epistemic violence and contributing to social transformation. *American journal of Evaluation*, 42, 241-253.

invaluable information to small LGBTQ+ civil society organisations around the world. Due to the inherent challenges in evaluating human rights advocacy, the lack of assessment in this subject, and the disregard for LGBTQ+ evaluation and the predominance of funding for HIV-related projects from major international donors, who frequently have a limited understanding of what evaluation of HIV programming comprises, what metrics are important, and who should benefit from the review.

## CONCLUSION

The complex worldwide trajectory of LGBTQ+ rights is poignantly reflected by the diverse journey of those rights, particularly in India. The colonial interventions that have tainted India's historical acceptance of various sexual orientations and gender identities serve as a testament to society's resiliency and its developing knowledge of human rights. The Indian Penal Code's Section 377 represented a long-standing injustice and echoed a larger worldwide problem in which many countries continue to criminalise LGBTQ+ identities and relationships. However, India's recent decision to decriminalise homosexuality marks a positive development. But the overall picture is still ambiguous. While some countries have embraced LGBTQ+ rights, other others have gotten even more repressive. Only a small number of nations globally offer complete constitutional protection to LGBTQ+ people, and many still view same-sex partnerships as crimes. Such positions undermine fundamental human rights, aggravate societal prejudices, and jeopardize the health of LGBTQ+ people. Evaluation of LGBTQ+ rights advocacy, especially in hostile environments, is still difficult. These analyses deal with the complex interactions between regional culture narratives, historical subtexts, and international human rights discourses. These evaluations are made more difficult by the effects of colonialism and the notion that LGBTQ+ rights are "Western" constructions. Finding a balance between honoring indigenous viewpoints and maintaining universal human rights becomes a challenging task for evaluators. The growing story of LGBTQ+ rights, especially in India, highlights the transforming potential of persistent campaigning, legal changes, and societal reflection. The voyage, which has been fraught with successes and failures, serves as a metaphor for the larger worldwide search for equity, acceptance, and the universal recognition of human rights for all, regardless of gender or sexual orientation.

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Dasmariñas, J., & Schlangen, R. (2021). Pushing boundaries: Advocacy evaluation and real-time learning in an HIV prevention research advocacy coalition in sub-Saharan Africa. *New Directions for Evaluation*, 2021(171), 31-43.