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# Recognizing the Existence: Analyzing the Rights of LGBTQ Community in India

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## ABSTRACT

*The legal issue pertaining to criminalization of homosexuality has been eradicated by scrapping down section 377 of IPC through the consistent and sincere efforts of several NGOs, activists and organisations. What about the after-math repercussions? An issue concerning legal recognition of lesbians and Gays, along with de-criminalization, was never brought before the judicial authorities through a petition. Patently, this very move of de-criminalization of Section 377 is remarkable but at the same is not the only fallout. There is a necessity to look upon some emerging homologous issues like “Right to form a Family”, irrespective of any other gender specification. The challenge lies before the personal laws, that shepherds a way for two heterosexual people to enter into a legal matrimonial institution. Why do these laws still be at leisure within the vicinity of heterosexuals and discourteously prohibits the entry of homosexuals? If such is the conservativeness and standardized belief, shouldn't the genesis of these traditional norms and accepted culture or religion be looked into? On what norms were these laws framed? Considering this issue, there is a prima facie need to modify the term “legal family” by widening its scope. Before going towards that step, leniency, openness, empathy and sensitivity are the important aspects to be anticipated and then analyze the reason behind debarment of homosexuals in the traditional definitions. It is equally important to focus on the minuscule towards granting extravagant significance to heterosexuals and putting the weight of patriarchy on a higher end. Hence this paper looks into the aspects that demands for the amendment in the existing law system or swipe towards the formulation of separate laws and policies, granting them a legal right to marry.*

**Keywords:** LGBTQ, personal laws, right to marry, amendment, homosexual, recognition.

## I. INTRODUCTION

***“Love is void of any gender - compassion doesn't take note of a caste or a religion – and character defines an individual as a whole, without considering race or class”.***

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“Taboo” is such a pretended and exaggerated term to ply over something that goes against the accepted standards. Affixing this tag to an already prevailing reality is an indirect way to put restrictions over it since it goes against the societal value. This situation is quiet prevalent in India. The sexuality that an individual cling up to is not a plain concept holding a stagnant character, independent or irrespective of every other factor. Other psychological, biological, mental and emotional factors pay their shares in determining the “romantic feelings” that a person has towards the other individual. Taking birth as a gay or a transgender is regarded as a curse and poses a threat for survival against them. The abridgment on issues pertaining to “LGBTQ” or “homosexuality” as a whole has always raised questions as to why it is so significant to have a detailed conversation on this issue when some other compelling issues are still pending. These issues are in need of formalised discussion since they are the “lived realities” of innumerable people who are in grief for over a long period.

Domination of the heterosexuals over this marginalized group has left a black mark on the dignity and existence of this group. ? However, the fact that the 2018 judgement in “Navtej Singh Johar v. Union of India”<sup>2</sup>, has perceived a role in changing mind-sets of people cannot be ignored. Since the term LGBTQ itself has always been a taboo, the act of acceptance towards this Community has shown that people are shunning down the clichés that were prevalent in the society. But the ratio of people showing acceptance with flexibility or in a more cordial way stands in minority. They are still adamant on their opinion they had in 2018. To put forward some examples; “All India Muslim Personal Law Board”<sup>3</sup> and other Brahmin groups had voiced their grief towards the decision of de-criminalizing “cardinal intercourse” among homosexuals. Thus, this minority acceptance is not making any difference to them since there is no cut-back in the scuffle. The right of equality before law and equal protection under the law<sup>4</sup> and Right to live without restrictions, having personal liberty<sup>5</sup> are provided under the Constitution to “all the persons” without any discrimination but some-how when it comes to implementation of grail mentioned in the above Articles, LGBTQ community is always barred from enduring those rights.

“De-criminalization” and “Recognition “are two different concepts altogether. Merely scrapping down the section of Indian Penal Code is of no good if the Community is still in meagreness of respect, acceptance and recognition. De-criminalization shall however be

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<sup>2</sup>AIR 2018 SC 4321

<sup>3</sup> BINA FERNANDEZ, *Humjinsi: A resource book on Lesbian, Gay and Bisexual rights in India* (2d ed, Indian centre for hman rights and law) 29

<sup>4</sup> The Constitution of India 1950, Art 14

<sup>5</sup> The Constitution of India 1950, Art 21

regarded as a part of recognition or as mountaineering a step ahead towards the path of granting recognition. Hence, the potential objective of this doctrinal research work is to construct a mechanism where legal recognition with regard to matrimonial rights can be granted to individuals belonging to LGBTQ group. The paper will make efforts in providing some recommendations to the policy makers to either enact some personal laws for this community or to bring amendment in the personal laws that are already prevalent.

## II. LEGAL RECOGNITION OF MARRIAGE FOR LGBTQ: THE NEED OF AN HOUR

*“The three most significant rights that an individual is vested with are simultaneously deprived of justification, and they are birth, marriage and death”*

The preamble of the Constitution of India highlights the word “Secularism”<sup>6</sup>; which means that numerous religions, as per one’s own choice, can be professed by the citizens of India without any hesitation. There can never be any restriction over the choice of religion that an individual wishes to profess. Unfortunately such privilege is not granted to individuals over the choice of gender and sexual orientation. Even if such choice is made, religion disregards it blatantly.

Indian Family laws play a significant role in governing those connections that legalize the private choices. These relationships hold a stand over certain other factors like liabilities, benefits, obligations, rights and entitlements. The religion executed or adopted by people in majority involves Hinduism, Christianity and Islam<sup>7</sup>. The marital bonds are configured only between the two “heterosexual” individuals as per the cultural, religious rites, traditional requirements and through performance of considerate ceremonies, laid down in the personal laws of every religion. This privilege completely disregards any other relationship apart from opposite-sex relationships. These laws are not limited to entering into the matrimonial institution only; it involves within itself various other legal aspects like inheritance, separation from a partner, guardianship, maintenance etc that are granted to both the heterosexual partners without any sort of discrimination. This clearly means that those falling outside the set standards are void of all these rights. The above mentioned privileges are also granted with a hypothesis that these heterosexual couples entering into a matrimonial bond shall continue to live with the same gender as assigned on their birth certificate.

To bring more clarity, some personal laws are laid down below;

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<sup>6</sup> The Constitution of India 1950, Preamble (Sovereign, Socialist, Secular, Democratic and Republic).

<sup>7</sup> Robert Hefner, ‘Multiple Modernities: Christianity, Islam, and Hinduism in a Globalizing Age’ (1998) 27 ARA <[https://www.jstor.org/stable/223364?seq=1#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/223364?seq=1#metadata_info_tab_contents)>.

- For Hindus, there is a **Hindu Marriage Act, 1955**<sup>8</sup>
- For Christian the act followed is **Indian Christian Marriage Act 1872**<sup>9</sup>. The other act followed for the divorce procedures is **The Indian Divorce Act 1869**<sup>10</sup>.
- For Muslims, marriage ceremony shows its inclination towards forming a contractual relationship governed under their personal law named **Muslim Personal Law (Shariat) Application Act, 1937**<sup>11</sup>
- For Parsi, their marital obligations are performed under the **Parsi Marriage and Divorce Act, 1936**.<sup>12</sup>
- There is a separate act called the **Special Marriage Act, 1954**<sup>13</sup> which is applicable to all those who have their positions in diverse religions and wish to stay together irrespective of whatever religion they belong to. To simplify, it can be said that this act is specifically meant for the inter-religious ties as well as for two individuals belonging to diverse castes. The reason behind coming up with this act was; “Religion or caste should not act as a barrier for two people who wish to stay together in a union and under the same roof”<sup>14</sup>. Since the coming generation would be more advanced in making their preferences or decisions without anyone’s inference and comprehending more on their understanding level and compatibility with their partner, it became a necessity for the law-makers to come up with an act where religion would not be a constituent of considerate significance and shall also not act as an obstacle. People entering into a matrimonial union under this act where free from the burden of relinquishing their original caste or a religion.
- The above mentioned are the personal acts of every religion under which the solemnization of marriage is undertaken between a man and a woman as per the traditions and rituals laid down under each act. After these sacramental ceremonies, registration of marriage is also an important aspect for a “legal matrimonial union”

#### **(A) Legal rights and obligations in marriage**

Considering the above mentioned personal laws, it is also significant to have a glance at the benefits and obligations postulated by these personal laws and all that are vested in individuals

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<sup>8</sup> [Act no. 25 of 1955]

<sup>9</sup> [Act no.15 of 1872]

<sup>10</sup> [Act no. 04 of 1869]

<sup>11</sup> [Act no. 26 of 1937]

<sup>12</sup> [Act no. 03 of 1936]

<sup>13</sup> [Act no. 43 of 1954]

<sup>14</sup> RANGANAYAKAMMA, For the solution of the ‘Caste’ question Budha is not enough Ambedkar is not enough either Marx is Must (1<sup>st</sup> sup, Sweet Home publications 2001)

who decide to enter into the institution of marriage:

- Offers a right to have a **conjugal relationship**. (residing together in a same abode)
- Remedies for the same i.e the restitution of conjugal rights are available in case one of the partners has isolated and forbidden another without giving appropriate reasons. The provision is impartial and irrespective of the two genders who are eligible to marry each-other under the respective acts.
- The recent decision disregarded Adultery as an offence under IPC blatantly but still it can turn out to be considerate ground for separation from your partner.
- **Right to adoption** is vested only in Hindu law under the Hindu Adoption and Maintenance Act, 1956<sup>15</sup>, to all the legally married couples residing together in a lawful marriage. Out of the two mandatory conditions required for adopting a child, the first precedent condition is that, there must be an approval from both the partners for the execution of an adoption process. And secondly it is essential for them to have completed atleast two years of a lawful and unwavering marriage. For rest of the personal laws, the option of guardianship is available, following the criteria laid down in the provisions of Guardians and Wards Act, 1890<sup>16</sup>
- A female spouse is vested with a basic right of entitlement in order to live a life with reasonable protocols required for living an ordinary comfortable life. In case of separation, she has a right to claim for **maintenance** and the male spouse shall be responsible for dispensing such basic conveniences to her and their children. Under the Hindu law, even a male spouse is entitled to receive maintenance if the situation demands.
- The maintenance provided shall be dependent over the standard of living, earnings and possessions or other belongings of her husband. It involves the basic necessities like habitation, requirements for nourishment, educational expenses and other health-care expenses. There is a provision under Crpc that provides maintenance irrespective of the personal law, i.e section 125 of the Crpc.
- As a part of **Alimony**, in the Indian law mechanism, 28-30% of her spouse's net earning shall be demanded after separation. Wife's legal right over her streedhan remains intact even after the gets separated from her spouse.

Considering all these benefits and then scrutinizing the current scenario, highly scrumptious

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<sup>15</sup> [Act no.78 of 1956]

<sup>16</sup> [Act no. 08 of 1890]

matter of discourse at the moment would be non-approval of a legit relationship of members belonging to LGBTQ community, specifically under the personal laws of marriage in India. It is absolutely incontrovertible that full coverage must be on the fact that in 2018 there was de-criminalization of section 377 by the Apex Court. Of course it was a big victory for LGBTQ community but this episode doesn't change the fact that their marital relationship is not legalized yet. The important fact here to observe is, there **is only "de-criminalization"**<sup>17</sup> **and not the allocation of status of "legal recognition" to them.** After de-criminalization, the only goal of this community would be to have a legalized relationship and a legalized family, which considering the current laws, still remains unfulfilled. There is an entire process of granting recognition to LGBTQ and de-criminalization is merely a part of that process. Mere de-criminalization fails to terminate the seclusion of homosexual people from the burden-some heaves of heterosexuals. We have simply engraved the floor and made them free from putting restrictions on exemplary and consensual sexual relationships but marriage still remains a far-away hallucination for them.

The laws for marriage in our Country refrain from explicitly permitting the same-gender marriage forums or unions. Egalitarian approach in marriage laws is one of the most rudimentary and fundamental right that every person deserves to have<sup>18</sup>. Sadly, in our country such is not a case with LGBTQ community. They are still void of these rights. There are no special laws for them or no such amendment in the existing laws is undertaken that urges for their recognition, even after Navtej Johar judgment. Dream of having a legalized relationship and forming a family, at the moment, seems as small as a miniature triangle in a prism to the LGBTQ community and it is difficult to anticipate for an absolute transformation in the eyes of society as well as the law-makers. The problem is, our Nation due to inherent traditional and cultural values<sup>19</sup> has always looked upon these relations shared by LGBTQ people as immoral and unethical. There is a belief that such relationships act in absolute incongruence to the traditional morals and ideals. And secondly, they also believe that it is a form of mental illness and India's culture cannot be ruptured by vouchsafing them through granting liberty or by conceding their relationship through legal recognition.

### **(B) Important highlights of UCC draft**

Considering gender inequality that persisted under all the personal laws in India, in 2017, a

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<sup>17</sup> Navtej Singh Johar and ors v. Union of India, (2018) S.C 4321 (India).

<sup>18</sup> DR, PARAS DIWAN, *Family Law* (10 ssup, 13<sup>th</sup> edn, Allahabad Law Agency, 2018)

<sup>19</sup> DR, PARAS DIWAN, *Family Law* (13<sup>th</sup> edn, Allahabad Law Agency, 2018)

rough draft of UCC<sup>20</sup> was suggested and laid before the Law Commission of India. This draft also took a note of legalizing the matrimonial relationships of people belonging to LGBTQ community to comprehend upon the issue of gender injustice. The definition of marriage scaled down in a draft read that it would be a lawful unification of;

***“A male and a female, a male with some other male, a female with some other female, two individuals from “Hijara community” together and one individual from Hijara community with either a male or a female, all, willing to settle down under the same roof”.***

- Every component in the definition remains similar to that mentioned in all the personal laws under Indian Family law; except for the additional component that is gratifying relationships between people belonging to LGBTQ community. The meaning and connotation of the word “Partnership”<sup>21</sup> remains the same.

- There was also a suggestion in the draft that if two people mentioned above, sharing either a homosexual or a heterosexual relationship, are living under the same roof with consent and if their relationship lasts for at least two years or more than that; it shall be contemplated analogous to that of a legally married relationship and be conceded with all the legal liabilities and rights that are otherwise available in a valid marriage under personal laws. They also stressed over compulsory registration of all the marital unions.

- Apart from this, it was also laid down that; other than married couples, those living under the same roof in partnership shall be granted permission for “adopting a child”<sup>22</sup> irrespective of their gender or their sexual identities and orientation. The right of all the couples were regarded equal, thereby up-lifting all the bars and eradicating the dilemma concerning on-going equality debates. It can be viewed that a lot more stress was laid over recognizing the relationships of LGBTQ community which the personal laws otherwise failed to consider.

- The UCC draft mentioned above was also of the opinion that since execution of numerous personal laws for marriage leads to more complications and snagging; they must be struck down in order to avoid any sort of conflict and discrimination among various religious groups. The issue of conversion shall also be mitigated.

This draft was received by the Law commission on time and unfortunately till two years no

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<sup>20</sup> Draft of Uniform Civil Code, [October 11, 2017]

<sup>21</sup> Manan Vatsyanana, ‘Allow gay marriages, give police protection if needed, suggests UCC draft’ (Oct, 12, 2017) <<https://scroll.in/latest/853850/allow-gay-marriages-give-couples-police-protection-if-needed-suggests-draft-uniform-civil-code>>

<sup>22</sup> Debasis Poddar, Uniform Civil codification : Reading the regional Context for prospective text ahead (2017) 1(1) ILILR <<http://ili.ac.in/pdf/paper417.pdf>>

further progression was carried out. The debates among political parties started taking remand and obstructed a way for its implementation. After a proper examination and collecting opinions from various religious assemblages, it was comprehended by the Law Commission that people from Islamic community were against the implementation of UCC. The reason behind its negation was, it barred this community, especially the men from having benefits of “Patriarchal power of Triple Talak and liberty to marry multiple women”<sup>23</sup> which were otherwise provided in the personal laws of Islam community till that time. Apart from this, some other findings were also laid down by the Law Commission in their report. Considering all the major reasoning, the Commission was of the opinion that it is not possible to strike down or do away with the personal laws since UCC is void of any *constitutional security or such other safeguards* which otherwise are provided by the personal laws. It also violated the fundamental rights including “Article 13, 14 15 and 25 of the Indian Constitution”<sup>24</sup> as the provisions in draft headed towards resonating immoral, arbitrary and discriminatory laws.

Along with their decision, some recommendations were also laid down by the Law commission that focused more on the constitutional securities, social safekeeping, ethical guarantees and other religious issues. Considering all the factors, the Law commission was against the implementation of draft. However, nothing was mentioned concerning the rights of LGBTQ community. The definition of “partnership or marriage”<sup>25</sup> in the UCC draft, specifically focused on the couples from LGBTQ community along with heterosexual couples but this point was not carried forward by the 21<sup>st</sup> Law Commission. It caressed like there was no recognition of that point. Though UCC was not implemented, the Law Commission could have at least made amendment in the existing personal laws by changing the definitions and by making a room for third gender and same-sex couples; thereby awarding legal rights and other liabilities that are made available to the heterosexuals.

There was a need to bring more clarity in the personal laws instead of denying the draft straightway. It is still reasonable that implementation of UCC might result into alteration of the entire mechanism and it might get difficult for all the citizens to get adapted to it. But citizens are not at all affected by bringing alterations or modifications in their personal laws that favours the rights and obligations of LGBTQ community. Heterosexuals shall no-where be suppressed or harmed through such amendment or by drafting some special laws for the vulnerable community. The need of this community with regard to receiving such rights has remained

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<sup>23</sup> Saksham Solanki, ‘Uniform civil code and conflict of personal laws’ (2017) 3(4) IJL <<http://www.lawjournals.org/download/145/3-3-52-448.pdf>

<sup>24</sup> State of Bombay v. Narasu Appa Mali, 1952 Bom 84, (1951) 53 BOMLR 779 (India)

<sup>25</sup> Law commission of India, *Draft for Uniform Civil Code : Some Suggestions*, Report No. 2, 11 (October 2017)

invisible even today.

### **(C) The idea of matrimonial union in India**

In India, the problem with marriages is, even today, patriarchal structure is followed and it is believed that it is this patriarchal structure that completes and fabricates an ideal society. The traditional values and norms are already set in the society and this matrimonial institution is functioning in a similar fashion since generations. It is believed that if any modifications are made in this system, there will be a stoppage in functioning of system that is working for ages. What is patriarchy? Who decided that a society has to be a “male dominant society”? The problem is, instead of asking such questions; the society considers that it is the most natural and obvious ritual to vest power and authority in males solely. It is not only limited to one particular power, there are other social components as well that are affiliated with patriarchy.

This patriarchal system and gender-specific roles has specially made it difficult for the homosexuals and Transgenders to accommodate themselves within the institution of marriage. From the above mentioned provisions; it can be visualized that, even if the couples have acknowledged each other as married partners by performing certain social rituals and ceremonies, they lack legal recognition (on-paper registration). This is how the community has come across various disturbances of discrimination in terms of marriage laws, maintenance laws, in the matters of Adoption/guardianship. Factor like bigamy, cruelty, violence etc. when take a huge leap into their relationship, remains absolutely hidden from law and Government. To take an example:

A is practising Domestic violence on B. B decides to break a bond with A and makes a decision to leave that house. Even if A blackmails B and compels him or her to stay in the same house, B is void of all legal rights under family law to make a claim in Court. This is how the laws in our Country fail to provide equal opportunities, rights and recognition to the LGBTQ community when compared with the advances provided to heterosexuals.

Analyzing all the personal laws, it seems that the ultimate vision of two people marrying is to form a union. This vision automatically demands for a need to legalize same-gender marital unions. So, how can there be an achievement of the most prodigious goal of approving same-sex marriage under the personal laws? In the opinion of researcher, by applying certain methodologies like;

1. Postulating certain amendments in the present law.
2. Decoding that the members of this community altogether constitutes a diverse group, a separate law must be formulated for them.

From the current area of research, the most convenient way towards providing recognition to the LGBTQ community in the personal laws would be by bringing an amendment in the present laws, considering the essence of oneness, brotherhood and constitutional morality. The entire theory of family is based upon the concept of collective, everlasting and inescapable matrimonial partnership that is usually defined by culturally and socially acknowledged sexual relationship and the process of reproduction, conjoint dwelling, and co-ordination between the two.

Basically in India, marriages fall under two facets. Firstly there is a social ritual where the adults after mutual concurrence take a decision of entering into a sacrament where all the relatives and friends are also present and as per the required ritual and rites the solemnization of marriage is terminated. Of Course, after the 2018 judgement, people from this community can perform the entire ceremony, mentioned above, by themselves in a similar fashion. But the social ritual alone is not enough. The importance lies in the legal facet. The term “legally married” is something that confers various obligations and rights on both the parties involved in this sacrament. As the Researcher has mentioned above, in this 21<sup>st</sup> century marriage is now more of a Legal contract that involves several beneficiary ad obligatory provisions

It takes account of adoption rights, maintenance, property rights, divorce and various other important rights. So normal people (hetero-sexuals) carry this bag-pack of various rights and obligations right from the time they enter into the institution of marriage. They don't have to urge for these rights. While on the other hand, for the people belonging to LGBTQ community, it becomes difficult for them to dissert their problems under their own steam. It is disgraceful to not have provisions or separate law in our Country for these people. It is important for a Country to provide the most fundamental civil rights to every citizen equally without any discrimination. Marriage is a basic right and every individual must have a choice to marry a person, irrespective of gender, of his/her own choice.

### **III. CONCLUSION**

From the Research conducted above, it can be concluded that the society in India is still phobic, holding biasness and prejudice towards homosexuality. Similar is the situation with the present laws, statutes and law-makers who inherently fail to grant recognition to people belonging to LGBTQ community. Considering the historic movements, the transition period and the prevailing era, inclusive of de-criminalization of “Homosexual relations”, majority of Indian society still visualize non-heterosexual acts as a criminal offence as they fall outside the purview of “normalcy”. The legal recognition to marital relationship between homosexuals is

not only foreseeable to the members of this community but equally significant for attaining the progressive mentality of heterosexual society towards LGBTQ. It is the legislation itself that has always come up with discriminatory laws, debarring all the members of LGBTQ from having equal rights, thereby violating their fundamental rights under Article 14, 15, 19 and 21. In synchronization with such motive of law-makers and legislation, society has also followed discriminatory and biased practices for years and has continued doing it till now.

When it comes to marriage it is not just limited to a sacrament or a union of two consenting individuals. The institution stores within its racket, multiple other rights that are beneficial to both the parties and for attaining the benefit of such rights, legal recognition is very significant. The Indian Constitution highlights the essence of freedom and liberty that every individual must experience without any sort of discrimination. But somehow from the research conducted above, it can be comprehended that in context of LGBTQ community, those rights are snatched away by the law-makers themselves and other dominant heterosexual groups. Equal rights are clearly not vested over this community. There is no inclusiveness or oneness. In fact putting this section under an umbrella and giving it a separate nomenclature, itself symbolizes discrimination and biasness. Freedom and liberty is inclusive of having a liberty to choose one's own life partner. As per the Researcher it is the most private matter and an individual's personal choice that cannot be interrupted by any individual, Government system or a statute.

Somehow in Indian society, laws framed by law-makers tend to have major influence on the minds of people and it can be comprehended from the current situation that, the Legislation, by not granting equal status to the LGBTQ community or by not making special laws for them has failed to garnish the thought process, the opinions and the mentality of societal members. There is a failure of implied accountability that heterosexuals hold towards LGBTQ. With fundamental rights, comes fundamental duty which the citizens inherently fail to observe and implement.

In this 21<sup>st</sup> century, Countries across the globe are relying majorly upon moral and ethical standards, values of freedom and equality, significant human rights, fundamental principles of humanity and they also weigh greater reliance over making countries democratic by guaranteeing "Freedom of expression" to the citizens. But the propositions on paper are not enough; it is for law-makers to implement and contemplate such ideals in their own Nation. "The law in action" is a significant step towards achieving the vision. There is a stringent need in India; holding a democratic feature, for law to justify the characteristic by amending the prevailing laws that can grant legal recognition to people belonging to LGBTQ community. The major reason behind the prevailing condition in the society is "inadequate information and

lack of transparency” among people. The easiest mode of communication has always been the stereotypical thinking and orthodox or superstitious beliefs. Apart from this, even the other societal problems like lack of financial assistance, patriarchal dominance, gender-specific roles and lack of moral values add value towards disregarding this community at large.

This society falls to adapt the concept of oneness and is not inclusive of LGBTQ community. If the marital rights are granted to them, they will be in a position to legally marry a person they wish to settle down with and attain all the legal rights and obligations that a heterosexual perceives through law. Granting equal rights will also bestow them with a benefit of not getting excluded from the society”. This community is fighting a concrete battle, especially after 2018 judgement because this decision has reinvigorated and encouraged people to come out and speak about their sexuality but somehow becoming vocal about their orientation has also made many of them homeless due to non-acceptance from their families. This situation demands for legalizing the marital rights for LGBTQ on urgent basis.

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