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# Perception of People towards Transgenders and LGBTQ in Ahmedabad and Kanpur: A Comparative Analysis

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SHIVANG SHRIVASTAVA<sup>1</sup>

## ABSTRACT

*In recent years, there has been a noticeable shift in the societal acknowledgment of transgender individuals, a recognition that they have long sought. However, the path towards acceptance has been fraught with challenges. While certain segments of society, particularly those residing in tier 1 cities, have started to embrace them, there persists a prevailing issue concerning public perception. Conversely, individuals from lower socioeconomic backgrounds often dismiss or negate the existence of this community, viewing it solely through the prism of a mental health issue requiring treatment. These societal attitudes continue to present obstacles to their complete inclusion and acceptance. This paper aims to scrutinize the prevailing perceptions of transgender individuals in both tier 1 and tier 2 cities, utilizing Gandhinagar and Kanpur as case studies. The research initially delves into the attitudes and beliefs of younger demographics concerning the acceptance of transgenders. This involves comprehending their perceptions, viewpoints, and levels of support for gender diversity. The study investigates the role of education in shaping attitudes towards transgender individuals. Supporting data from various studies indicate that despite legal advancements, societal attitudes towards transgenders remain a significant challenge. For instance, a survey conducted by the Pew Research Centre in 2020 found that while acceptance of homosexuality has increased over the years in many countries, there still exists a significant portion of the population, particularly in regions with conservative social values, that oppose it. It endeavors to uncover whether individuals with higher educational attainment tend to exhibit greater acceptance and inclusivity towards gender-diverse communities. The research examines the potential impact of religion on attitudes towards transgender individuals. This entails exploring how religious beliefs and teachings may influence individuals' acceptance or rejection of gender diversity. Research published in the American Journal of Public Health in 2019 highlighted how socioeconomic factors can impact the health outcomes and experiences of transgender. Finally, the study investigates whether socioeconomic background plays a role in shaping people's attitudes.*

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**Keywords:** Transgender individuals, Societal attitudes, Tier 1 and tier 2 cities, Education, Religion, Socioeconomic background.

## I. INTRODUCTION

*"We are all people, regardless of race, gender, religion, or sexuality."*

*"We're all individuals. "We're all the same."*

These are the words of Conor Franta. You are still the person you are now, regardless of your gender, color, religion, or sexuality. Your sexual orientation does not define you; rather, your personality inspires you to be who you are in the environment in which you live. However, there are still others in the community that do not accept the third sex.

*"A propensity or a tendency to respond positively or adversely to a given concept, object, person, or situation"* is how attitude is defined.

A person's viewpoint towards others or their peers in society can be perceived positively or negatively. *"An attitude is defined as a relatively enduring organization of beliefs, feelings, and behavioral tendencies towards socially significant objects, groups, events, or symbols."* Our society is composed of individuals with diverse viewpoints. For instance, negative stereotypes often stem from the distance and social understanding of outgroups; through interactions, these can also serve to uphold group superiority.

The increasing visibility and acceptance of the LGBT community have transformed societal perspectives towards them. This research could benefit not only the scholars but the wider community as well. It has the capacity to alter their views, impressions, and convictions regarding the LGBT community. Recent observations by researchers have noted several shifts within the LGBT community, particularly in the ways individuals engage and present themselves in society for acceptance.

### (A) Hypothesis

**Null (H0)** – People of Ahmedabad are more accepting towards transgenders and LGBTQ people than Kanpur

**Alternative (H1)** – People of Ahmedabad are less accepting towards transgenders and LGBTQ people

### (B) Statement of problem

1. What approaches do individuals utilize when engaging with members of the third sex community within academic settings?

2. To what extent are individuals aware of the discrimination faced by the LGBTQ community?
3. What are the latest advancements concerning gender identity?
4. What potential solutions exist for these identified issues?

## **II. CONCEPTUAL FRAMEWORK**

This study aims to explore individual perceptions towards LGBTQ+ persons in educational contexts, grounded in the understanding that perceptions can vary significantly in terms of interaction, communication, and recognition of LGBTQ+ community members. The foundational theory guiding this hypothesis is Daniel Katz's Functionalist Theory, suggesting that societal context shapes personal perceptions. This theory underscores the premise that individuals' attitudes towards, and interactions with, the LGBTQ+ community are reflective of the broader societal attitudes and the personal engagements they experience within these social environments.

### **(A) Significance of the research**

The LGBT community is already well-known to people in the twenty-first century, and academics at Gandhinagar and Kanpur universities are interested in finding out what heterosexual perspectives are on this community as well as the transgender students who study there. This will cause others in the community to accept LGBTQ people and, if they were previously disgusted or incensed about their gender choice, to change their minds.

### **(B) Scope and limitation**

Although the current study offers some advantages, it also has several drawbacks. The goal of this study is to finish the research report on time. First, the tool employed to examine attitudes was a one-dimensional questionnaire that couldn't distinguish between views toward bisexual, homosexual (men), or lesbian male and female persons. People's sentiments about various groups can vary, as evidenced by the literature. This research is only confined to the designated area of Kanpur and Gandhinagar which it will be done. It solely focuses on interpreting the outcomes of viewpoints, interactions, heterosexuality therapy, and advancements in related research. In this research, there are no biases.

### **(C) Terms Defined**

The study paper defines the following terms that were used:

- **ATTITUDE:** An emotional state towards another person. People with a positive attitude are those that seek out positive things and avoid negativity.
- **NEGATIVE ATTITUDE:** These people are constantly enraged and hateful of other people.
- **NEUTRAL ATTITUDE:** These individuals continue to be self-sufficient and content.
- **SIKKEN ATTITUDE:** The most hazardous attitude since it can destroy other people's perceptions of you.
- **QUEER:** Individuals who do not identify as heterosexual or cisgender
- **PREJUDICE:** An unreasonable perspective on other people

#### **(D) Literature Review**

**New York: National Gay And Lesbian Task Force Policy Institute And The National Coalition For The Homeless:** Gender has become more diverse. More than four decades have elapsed since Bem's seminal study on psychological androgyny was published in 1974. Her work called for the abolition of gender as a fixed feature consisting of separate categories, challenging the binary view of gender in western academia

**Mehta And Keener, 2017:** In most industrialized nations, LGBTQ persons may now find safe locations to express their gender identity (see ILGA- Europe, 2017).<sup>2</sup>

Women's rights movements have also sparked reforms for women's liberation and inclusion at all levels of society, allowing them to achieve feats previously unimaginable. However, there is still more to be done to better the position of women and LGBTQ individuals (International Labor Office, 2016;6 ILGA-Europe, 2017)<sup>3</sup>

**Rianna Price, Lgbtq+ Conversion Therapy In India: How It Began And Why It Persists Today:** Many difficulties experienced by the LGBTQ arise inside frameworks that anti-discrimination policies encourage, and some initiatives to improve gender inclusiveness in organizations actually conceal injustice against women. Gender equality, gender management, and gender mainstreaming, for example, ignore the majority of difficulties experienced by

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<sup>2</sup> National Gay and Lesbian Task Force Policy Institute & National Coalition for the Homeless, *Homelessness in the LGBT Community* (2006).

<sup>3</sup> R. Price, LGBTQ+ Conversion Therapy in India: How It Began and Why It Persists Today, *The Conversation* (July 20, 2020), <https://theconversation.com/>.

LGBTQ people and women of color, characterizing its target stakeholders as white, cisgender, and heterosexual.<sup>4</sup>

**Queer Spaces And Places: The Importance Of Lgbtq+ Community Centers And Safe Spaces:** A study on the role of LGBTQ+ community centers, bars, cultural events, and other spaces in providing support, fostering community, and advancing LGBTQ+ rights.<sup>5</sup>

**Mental Health Outcomes Among Lgbtq+ Individuals: Understanding Risk And Resilience Factors:** This research could investigate mental health disparities within the LGBTQ+ community, identifying risk factors like discrimination and family rejection, as well as resilience factors and effective interventions<sup>6</sup>

**Transgender And Gender Non-Conforming Youth In Educational Systems:** Research focusing on the experiences of transgender and gender non-conforming students in schools, including issues related to bullying, access to appropriate facilities, and support from educators.<sup>7</sup>

### **(E) Methodology**

The objective of this research was to illuminate the current attitudes of the sampled group, thereby enriching the understanding within a wider student community on campus with similar characteristics. A cross-sectional study design was employed, capturing data and attitudes at a single point in time. The selection of participants was done through nonprobability sampling, targeting specific respondents for their insights. The survey included both open and closed-ended questions, with options in the former crafted by the researchers and in the latter predefined. Purposeful sampling was pivotal in identifying students willing and likely to share their information, having possibly done so before. Data collection was primarily conducted through self-administered questionnaires, incorporating closed-ended questions for their ease of administration and evaluation. These questions also allowed for a more efficient completion rate compared to open-ended questions. The research utilized a correlational study design and embraced a mixed-methods approach.

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4 S. Gentlewarrior, Culturally Competent Service Provision to Lesbian, Gay, Bisexual, and Transgender Survivors of Sexual Violence, (n.d.).

5 Gilly Hartal, Queer Spaces and Places: The Importance of LGBTQ+ Community Centers and Safe Spaces, 15 *J. Soc. Issues* 101, 101-120 (2022).

6 Stephen Russell, Mental Health Outcomes Among LGBTQ+ Individuals: Understanding Risk and Resilience Factors, 12 *Ann. Rev. Clin. Psychol.* 457, 457-78 (2016).

7 James Kelley, Transgender and Gender Non-Conforming Youth in Educational Systems, 8 *J. Educ. Pol'y Res.* 134, 134-56 (2022).

### **(F) Locale of the study**

The study focused on students across various universities located in Gandhinagar and Kanpur, aiming to delve into the insights of future leaders on topics such as gender diversity and their openness to change.

### **(G) Statistical Tools**

Descriptive statistics were chosen for data collection and analysis of the study variables. This approach made it straightforward to decipher the viewpoints of 100 participants, providing a clear understanding of their sentiments.

## **III. ANALYSIS AND INTERPRETATION OF DATA**

### **(A) LGBTQ+ rights around the globe**

Around the world, a powerful worldwide movement has enhanced respect for lesbian, gay, bisexual, and transgender (LGBT)<sup>8</sup> people's rights. However, at least 68 nations have national laws prohibiting consenting individuals from having same-sex relationships.<sup>9</sup> Furthermore, at least nine nations have national laws criminalizing transgender and gender nonconforming people's gender expression. For consenting same-sex behaviour, 13 criminal penalties can vary from fines and a few months in prison to life imprisonment and, in certain countries, the death penalty.<sup>10</sup>

Men “and women have different perspectives on the LGBT community. Men are more likely to be unfavorable towards people of different sexual orientation than women. Attitudes about gay persons, their sociodemographic correlates, and possible gender disparities, which implies attitudes are influenced by how people dealt with LGBT people, have a separate relationship. According to some data, women had more favorable opinions about homosexuality than men, while males had more favorable attitudes toward female homosexuality than male homosexuality, although women did not distinguish between the two.”<sup>11</sup>

When a heterosexual individual has greater interpersonal interaction, their attitudes improve to the point where they develop closer relationships and get direct disclosure of another's homosexuality. On the other side, according to research on homosexuality, gay encounters

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8 Christopher D. Bader, F. Carson Mencken & Paul Froese, American Piety: Content Methods and Selected Results from the Baylor Religion Survey, 46 *J. Sci. Study Relig.* 447, 447-63 (2005).

9 J.E. Aguero, L. Bloch & D. Byrne, The Relationships Among Sexual Beliefs, Attitudes, Experience and Homophobia, 10 *J. Homosexuality* 95, 95-107 (1984).

10 Frank Newport, American Attitudes Towards Homosexuality Continue to Become More Tolerant, (2001).

11 India Today Web Desk, Not My Fault I Was Born Gay: 19-Year-Old Commits Suicide Over Homophobia, *India Today* (July 19, 2019), <https://www.indiatoday.in/>.

should neither be accepted nor legal. There have been changes in attitudes throughout time as a result of prior information to the research.<sup>12</sup> Some people have accepted the third sex community, but others are still uncomfortable with lesbians/gay men. Personal discomfort with lesbians/gay men, institutional homophobia toward lesbians/gay men, and deviance/changeability factors were all separate, highly correlated, and showed little evidence of divergent validity.

Being exposed to these stresses is connected to bad mental health outcomes such as depression, drug use, and attempted suicide. Because the well-being of gay and lesbian people is a major public health concern, many scholars in Western countries have focused on attitudes toward same-sex attraction and behavior in recent decades, and policymakers have sought to reduce discrimination and contribute to a generally positive social atmosphere. Nonetheless, heterosexual sentiments may differ among individuals throughout society.<sup>13</sup>

Another is attribution theory, which claims that causal attributions lead to bias and that shifts in attribution beliefs lead to shifts in attitudes. Internal or external attribution might lead to societal misinterpretation or judgement of homosexuals. It is immoral to make assumptions about them.”

#### **IV. DEVELOPMENTS IN INDIA**

The Indian Supreme Court decriminalized same-sex relationships in 2018 by striking down Section 377 of the Indian Penal Code. After the British adopted Section 377 in 1869, the Indian Constitution incorporated it. Section 377 made it illegal to engage in "carnal intercourse outside the order of nature," which included gay intercourse and, basically, all sexual activities other than penile-vaginal penetration. Section 377 of the Indian Penal Code, 1860, was used to restrict and penalize anybody who engaged in "against the order of nature" behavior. The portion in question was declared unconstitutional by a five-judge panel in *Navtej Singh Johar v. Union of India*, because it violated multiple basic rights guaranteed by Articles 14, 15, 16, 19, and 21 of the Indian Constitution of 1950. Hence in India, gay behavior is no longer illegal as of 2022.

In *NALSA v. Union of India & others* (2014), it was decided that under Art. 14, every individual's right is protected, whether they are women, males, or transgender. Separation based on sexual orientation is prohibited under Articles 15 and 16. So, if segregation is practiced on the basis of sexual orientation, it is a violation of Articles 15 and 16. Article 19; where security,

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12 Naz Foundation International, *Section 377: 150 Years On and Still Continuing* (2012).

13 Paul Froese, Christopher D. Bader & Benjamin Smith, Political Tolerance and God's Wrath in the United States, 69 *Sociol. Religion* 29, 29-44 (2008).



sexual orientation character, and uprightness are all guaranteed within the scope of Art. 19(1)(a)<sup>14</sup>. In this way, the claim embraced Sec. 377 I.P.C. in a roundabout fashion. SC went on to say that the freedom to live with pride also includes the option to choose a sex role. Because of this lawsuit, self-personality and sexual orientation characters received legal recognition, i.e., self-identification and gender identity<sup>15</sup>

Since 2014, India's Parliament has recognized THIRD GENDER and approved various legislation protecting Hijra, transgender, gender nonconforming, and intersex individuals from harassment.

However, the rules force trans persons to register with the government, putting them at risk of assault, stigmatization, and prejudice. It's worth noting that there are a variety of trans experiences in India. While the Hijra community in India has some exposure and support networks (despite their marginalization), female to male transgender persons do not have the same level of political mobilization and visibility. Furthermore, while the notion of a "third gender" is legally recognized in India, non-binary identification is generally unknown outside of select LGTBQIA+<sup>16</sup> communities and activist spaces.

In India, sexuality in any form is rarely addressed freely, making homosexuality an even more taboo topic with a lot of shame attached. Homophobia is rampant, and deciding whether and how to come out to your coworkers and other individuals you meet while in India can be difficult. However, there has been increasing debate about homosexuality in the mainstream media and among the general public, thanks in part to the repeal of Section 377 in 2018. In 2019, Bollywood released *Ek Ladki Ko Dekha Toh Aisa Laga*, a coming-of-age romantic comedy about a lesbian lady coming out to her traditional family, and in 2020, it released *Shubh Mangal Zyada Saavdhan*, a romantic comedy blockbuster starring a homosexual couple. Pride parades began in India in 1999, and today most large cities conduct a parade every year. There are hundreds of registered non-profit organizations that support the LGTBQIA+ community, from hosting social and educational events to providing health and other services. These and other advances and cultural landmarks reflect a positive shift in public acceptance of LBGQTQIA+ people.<sup>17</sup>

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14 Paul Froese, Christopher D. Bader & Benjamin Smith, Political Tolerance and God's Wrath in the United States, 69 *Sociol. Religion* 29, 29-44 (2008).

15 Paul Froese & Christopher D. Bader, Images of God: The Effects of Personal Theologies on Moral Attitudes, Political Affiliation, and Religious Behavior, *Interdisciplinary J. Relig.* (2005).

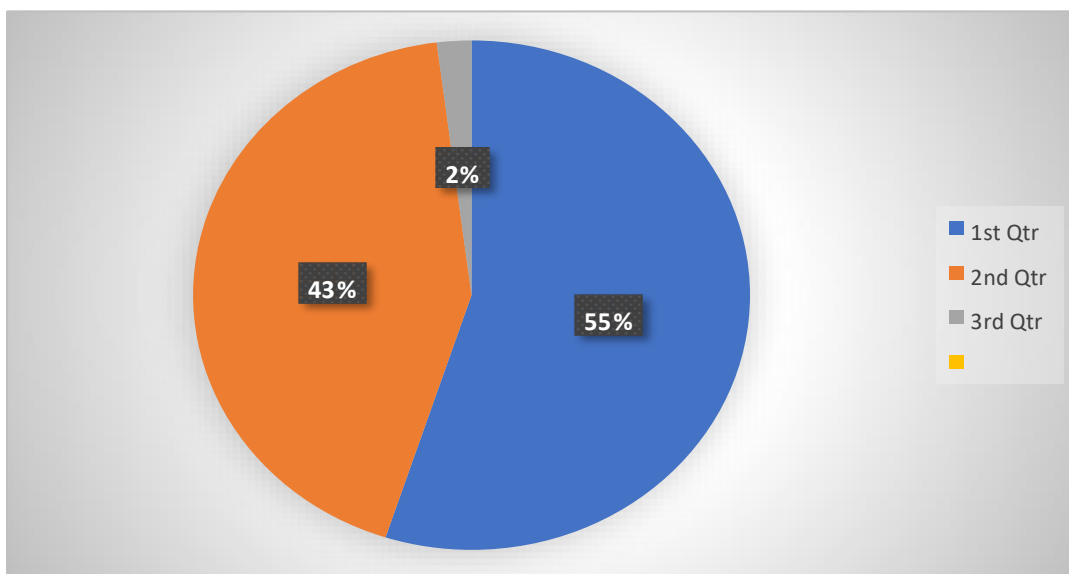
16 M. Ahmad, *Comprehensive Dictionary of Education* (New Delhi: Atlantic Publishers & Distributors, 2008).

17 M.C. Steffens & C. Wagner, Attitudes Toward Lesbians, Gay Men, Bisexual Women, and Bisexual Men in Germany, 41 *J. Sex Res.* 137, 137-49 (2004).

## V. ANALYSIS

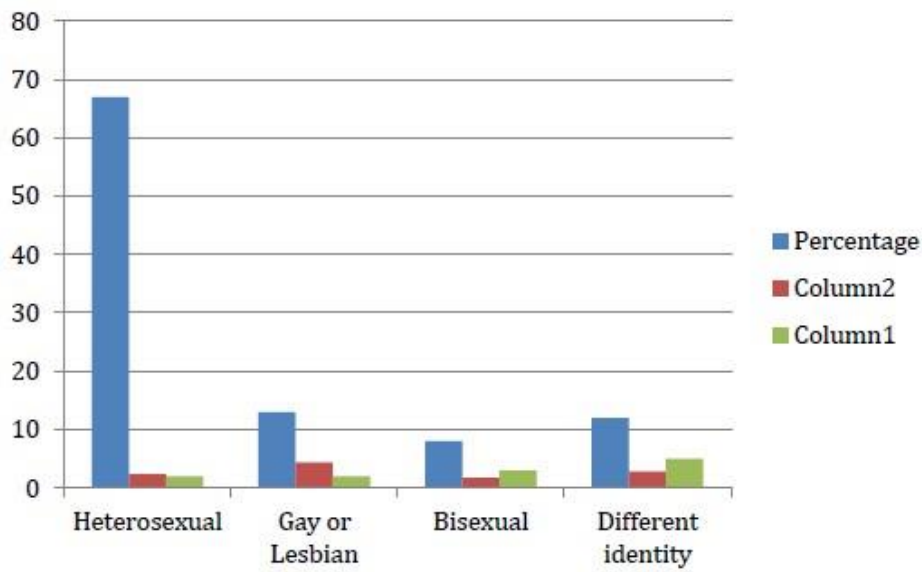
The technique used to analyse the data will be described first, followed by a presentation of the results. The researchers used an inductive approach to the data, exploring it from a specific to a broad perspective.

1. Where do you live?
  - a. Gandhinagar
  - b. Kanpur
  - c. Other

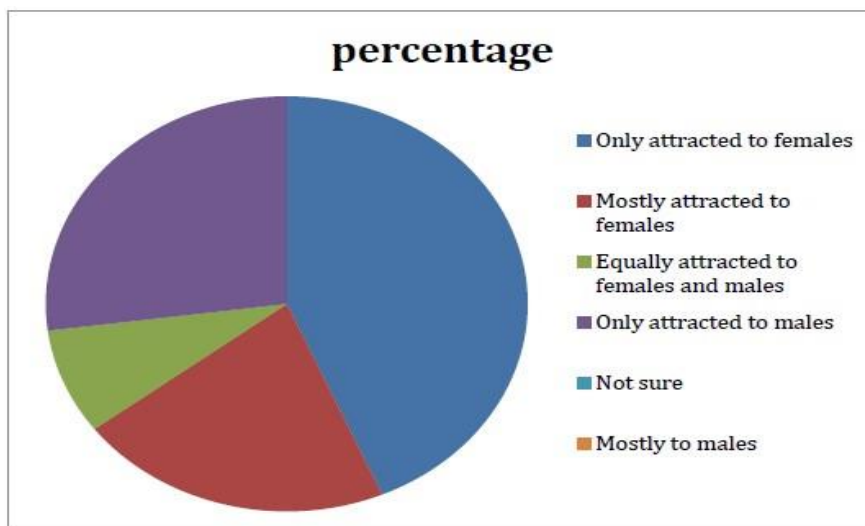


In the sample collected of 100 people about their perspective towards the transgenders and LGBTQ people in their respective education institutions. 55 of the people were from Kanpur and 43 were from Gandhinagar and 2 people were from other places.

2. Do you consider yourself to be:
  - a. Heterosexual
  - b. Gay or Lesbian
  - c. Bisexual
  - d. Different identity



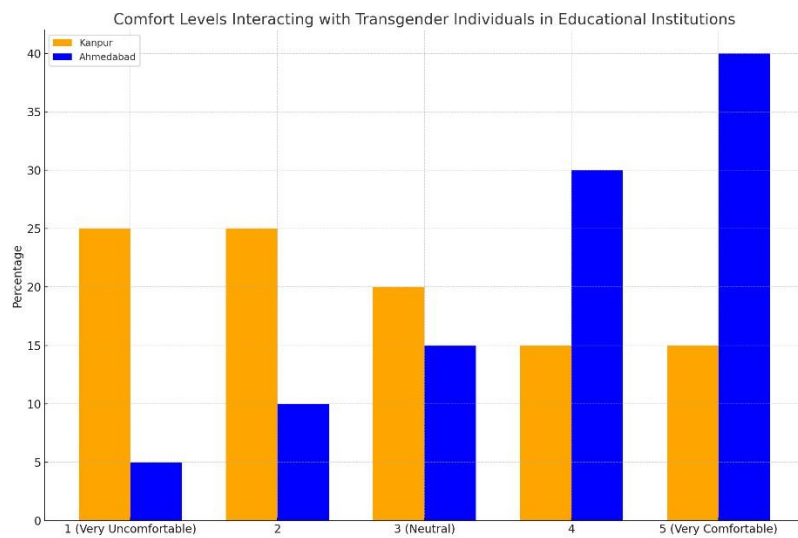
3. People are different in their sexual attraction to other people. Which best describes you?
- a. Only attracted to females
  - b. Mostly attracted to females
  - c. Equally attracted to females and males
  - d. Mostly attracted to males
  - e. Only attracted to males
  - f. Not sure



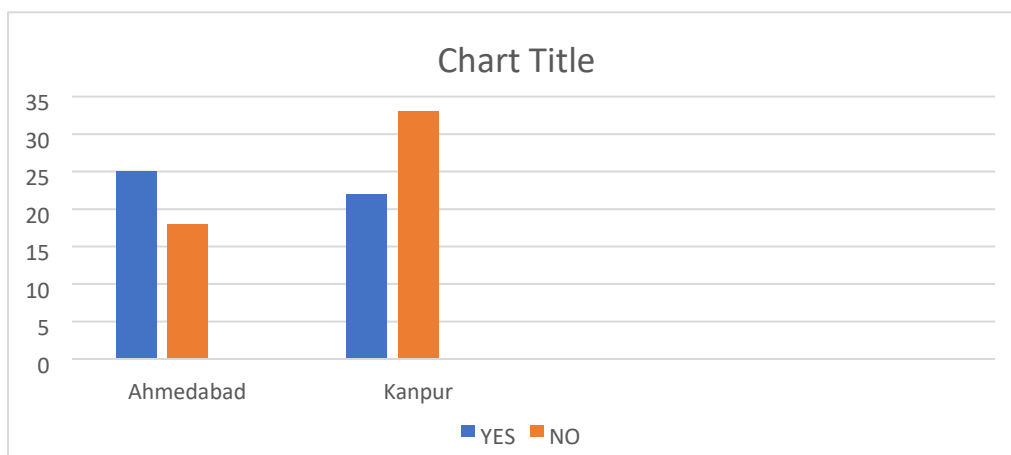
4. On a scale of 1 to 5, how comfortable are you interacting with transgender individuals in your educational institution? (1 being Very Uncomfortable and 5 being Very Comfortable) a. 1

- b. 2
- c. 3
- d. 4
- e. 5

In Kanpur, about 50% people rate their comfort either 1 or 2 which shows a lot of discomfort towards accepting or embracing the change and only 15% people showing full comfort on the other hand only 15% people in Gandhinagar rate 1 or 2 and a significant 40% rank their comfort at point 5 so it shows Gandhinagar is moving towards embracing the change in the society.



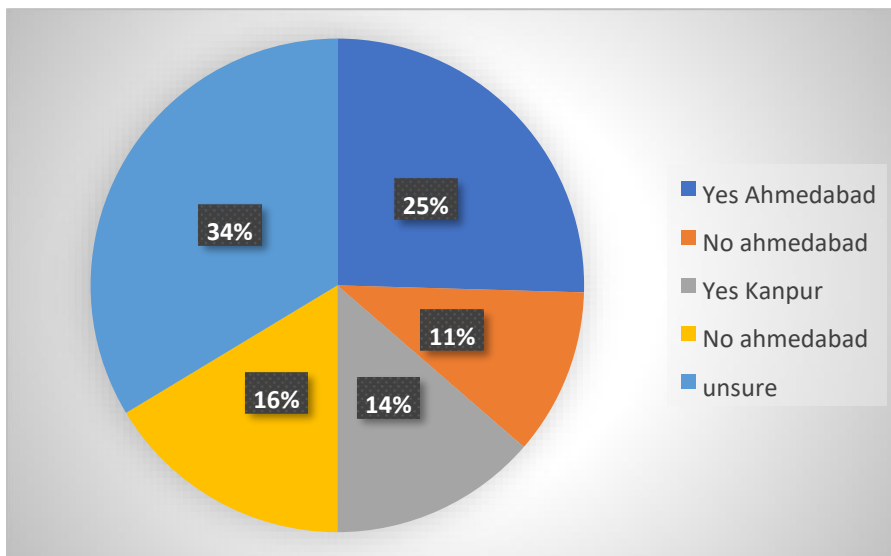
5. Have you ever attended an educational program or session on LGBTQ+ awareness? a) Yes, Gandhinagar
- a. No., Gandhinagar
  - b. Yes, Kanpur
  - c. No, Kanpur



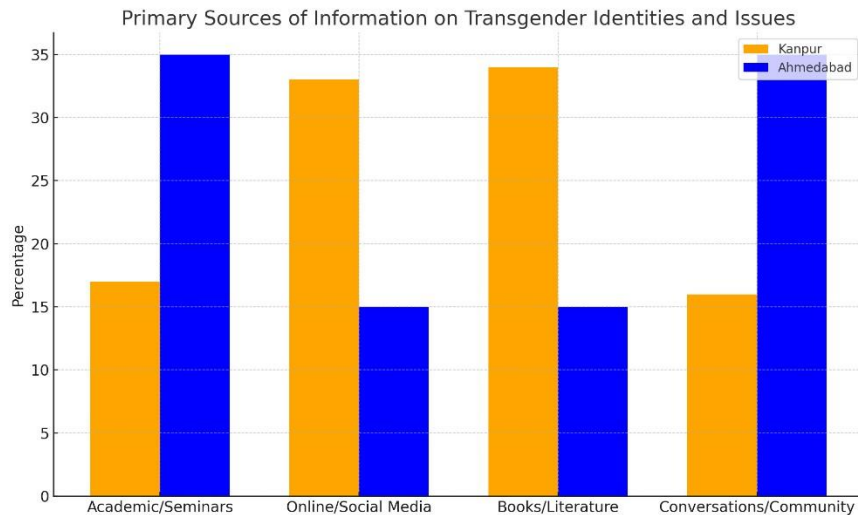
Out of the total people only around 47 people have ever attended any seminar or educational program regarding gender sensitization and majority 51 have never been to any of them, out of those attended 25 were from Gandhinagar and 22 from Kanpur which shows that small towns have still not accepted gender socialization.

The data shows a nearly even split between those who have attended gender sensitization programs and those who have not, with a slight majority (52%) having never attended. This highlights a significant gap in participation or access to such programs.

6. Are you aware of any institutional policies designed to support transgender students and staff?
- a. Yes, Gandhinagar
  - b. No, Gandhinagar
  - c. No, Kanpur
  - d. Yes, Kanpur
  - e. Unsure

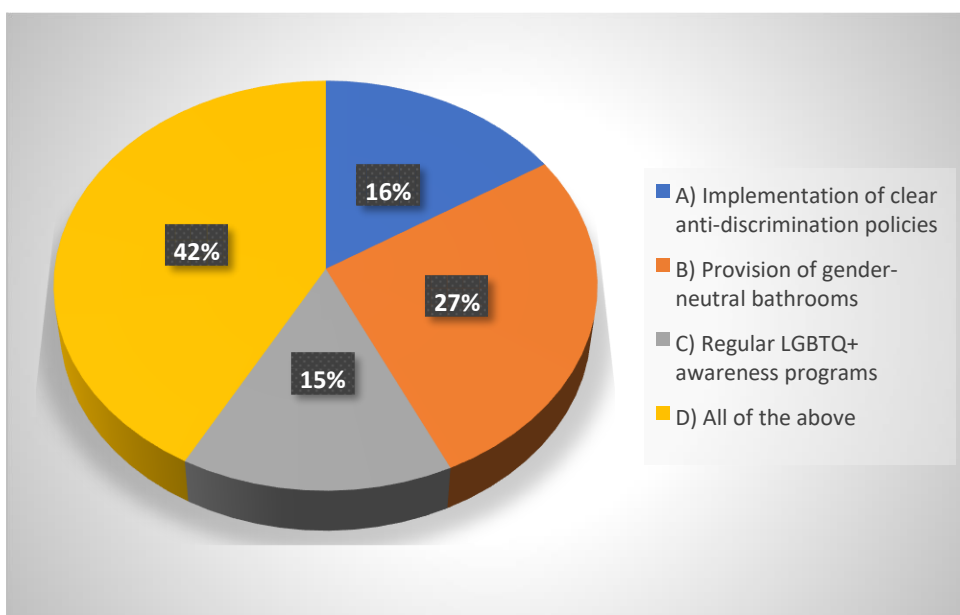


7. What is your primary source of information regarding transgender identities and issues?
- a. Academic courses or seminars
  - b. Online resources or social media
  - c. Books and literature
  - d. Conversations with friends or community members



In Kanpur around 67% knowledge comes from books and literature or online sources which shows lack of practical knowledge about the subject while 70% of Gandhinagar receive information from friends and family or seminars which shows a much more practical approach to the subject.

8. Which of the following measures do you think would most improve the educational experience for transgender individuals?
  - a. Implementation of clear anti-discrimination policies
  - b. Provision of gender-neutral bathrooms
  - c. Regular LGBTQ+ awareness programs
  - d. All of the above

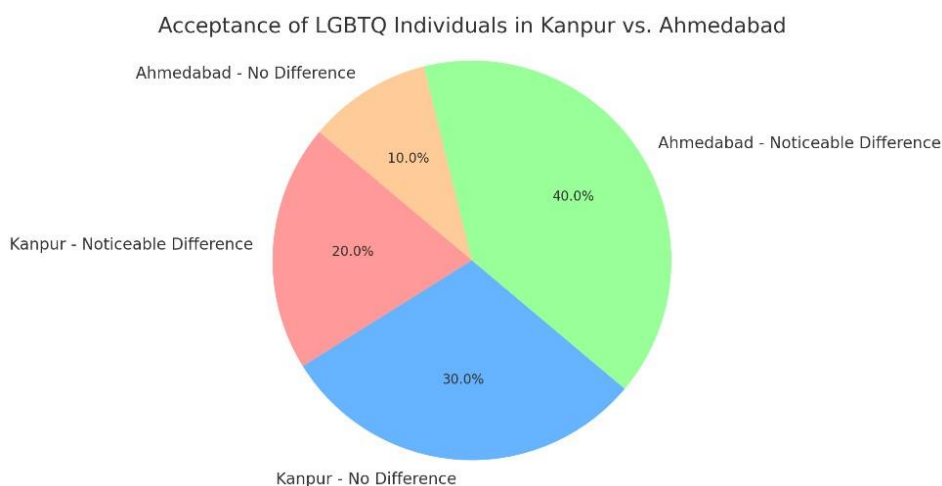


All the people who were surveyed believed that there should at least be some measures taken

by the educational institutes to improve the condition and experience of LGBTQ and Transgenders and majority believed that all the three steps should be taken to make them feel comfortable and make the environment more inclusive.

9. Have you experienced or noticed a difference in the treatment or acceptance of transgender and LGBTQ individuals?

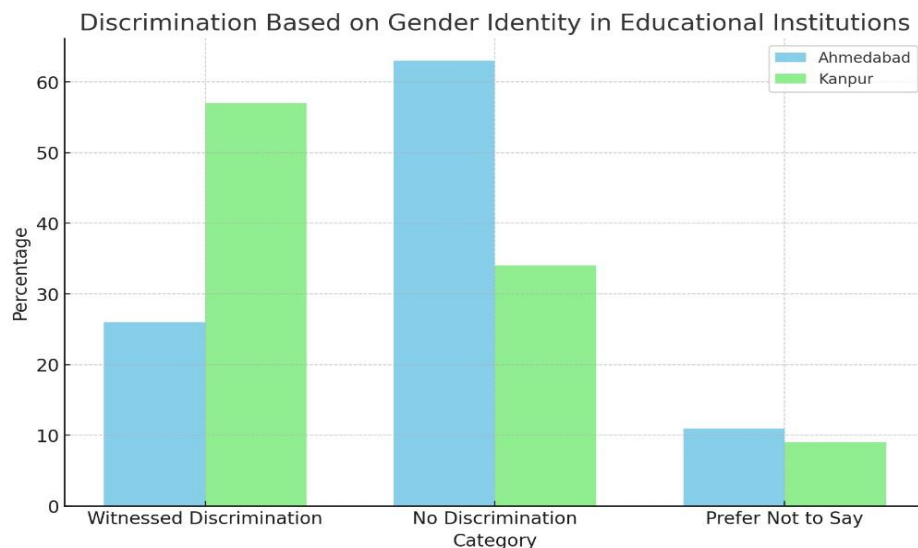
- a. Yes, there's a noticeable difference, Kanpur
- b. No, they're about the same, Kanpur
- c. Yes, there's a noticeable difference, Gandhinagar
- d. No, they're about the same, Gandhinagar



The data indicates a higher level of acceptance for transgender and LGBTQ individuals in Gandhinagar, with 40% of responses observing a significant change in their treatment or acceptance. Conversely, Kanpur demonstrates lower acceptance levels, with only 20% of responses acknowledging a noticeable difference in treatment or acceptance, and 30% perceiving no change, reflecting a hesitancy towards embracing this shift.

10. Have you or someone you know ever witnessed or experienced discrimination based on gender identity within an educational institution?

- a. Yes
- b. No
- c. Prefer not to say



Gandhinagar, 26% people said yes they have seen some kind of discrimination while 63% negated any discrimination and 11% preferred to remain silent on the issue. This indicates that a majority in Gandhinagar did not witness or experience discrimination, reflecting a higher level of acceptance and inclusivity. On the other hand, Kanpur, 57% have witness discrimination while 34% have not and 9% preferred to remain silent. Thus, in Kanpur, a larger percentage of individuals have witnessed or experienced discrimination, suggesting a lower level of acceptance compared to Gandhinagar.

## VI. OBSERVATION

The examination of the survey data provides important new information about people's perceptions and experiences of LGBTQ+ and transgender individuals in their educational institutions, especially the divergent answers from Gandhinagar and Kanpur. An inductive methodology was used in the survey, working from detailed observations to more generalized conclusions. The bulk of responders were from Kanpur and Gandhinagar, which provides a strong basis for comparison in terms of regional distribution. Notably, Gandhinagar seems to be taking a more progressive stand when it comes to inclusivity and gender diversity. This is demonstrated by the higher degrees of comfort expressed in interactions with transgender people: compared to only 15% from Kanpur, 40% of respondents from Gandhinagar reported a high level of comfort (rating 5). These results point to a greater awareness and acceptance of LGBTQ+ and transgender issues in Gandhinagar.

The survey uncovered that knowledge acquisition methods differ significantly between the cities, with Gandhinagar leaning towards more practical sources like conversations and seminars, indicative of a more engaged and inclusive community approach. Conversely, Kanpur's reliance on books and online resources suggests a theoretical understanding,



potentially lacking in personal engagement or real-world applicability.

Attendance at educational programs on LGBTQ+ awareness was nearly split, yet a slightly higher participation rate from Gandhinagar underscores a proactive approach towards gender sensitization. Additionally, a stark contrast in witnessed discrimination based on gender identity within educational institutions underscores a pressing issue in Kanpur, where a majority reported experiencing or witnessing discrimination, unlike in Gandhinagar, where a significant majority negated such experiences. The survey concludes that, in contrast to Kanpur, where conventional beliefs appear to be prevalent, Gandhinagar is moving towards greater tolerance and acceptance of transgender and LGBTQ+ individuals, indicating the need for increased awareness and educational initiatives.

## **VII. CONCLUSION**

It was evidently visible from the recent perception study made that the society differences are found between Gandhinagar and Kanpur societies at a very significant level while making a comparison of attitude towards the LGBTQ+ community and the transgender community. Gandhinagar stood out with a very progressive attitude, to the point that people were more at ease to come forward and be counted among the members of LGBTQ+ and Transgender community. This was further used to portray their progressive outlook in terms of depending on empirical knowledge and human interactions, suggesting an evolving societal framework that champions inclusivity and recognition of gender diversity. This certainly reflects that though Gandhinagar is slowly moving towards an inclusive mode of acceptance, the same is not uniformly reflected across all societal segments. While that trend has been taking place, there is some positive change taking place due to active push efforts. They are by far unrealized at the level that exists for other genders. On the contrary, the conservative outlook of Kanpur shows that traditional conservative views play a marked role in interaction and acceptance of society towards LGBTQ+ and transgender people. This, along with a conservative outlook and limited interactions, keeps the level of discrimination against these communities very high. Results from Kanpur show the necessity of such educational and awareness programs as an intensification of efforts that aim to break down prejudices and promote a more tolerant approach toward LGBTQ+ and transgender.

The contrast in the relative progressiveness versus the conservative stand of Gandhinagar and Kanpur brings out very effectively the aspect of uneven pace with which change is taking place in the two different locations. The survey results, in fact, point out that there is still a long way to go in both the cities to make society more sensitive to gender diversity, albeit with some

progress in Gandhinagar. To fill this lacuna, broad-based targeted programs of awareness and educational campaigns are urgently called for, which would reach the people and ensure that the message of inclusiveness and equality is well understood. It reflects further that the dignity and rights of LGBTQ+ and transgender communities equally require anti-discriminatory policies to protect them and get a rightful place in justice and social inclusion.

These findings could, therefore, clearly show that, even though progress is being made in the acceptance of gender diversity, the track to both inclusion and equality still stretches out very far. While Gandhinagar and Kanpur may have set out from different points, they are both expected to do further mobilization for sensitization, understanding, and acceptance of the LGBTQ+ and transgender communities. It can be hoped that this society will emerge only through concerted, widespread initiatives.

In other words, the failure to reject the null hypothesis simply underscores the persistent challenges and keeps pressing for an action and intervention need to continue to change societal attitudes and norms.

### **Suggestion**

In recent years, attitudes about LGBT persons have significantly evolved. LGBT individuals still frequently experience prejudice, harassment, and hate crimes, nevertheless. Particularly older LGBT people have experienced severe discrimination throughout their lives (see the timeline below for some examples of the difficulties they have encountered). Because of this, a large number of elderly LGBT people—including professionals—fear or anticipate discrimination from others around them. This makes it harder for them to acquire services; also, they are less likely to get preventative care and are more likely to wait until a crisis arises before seeking assistance, which can occasionally result in irreversible harm that could have been averted.

Discrimination, and the fear of it, also contributes to social isolation, creating a barrier to mainstream social opportunities – especially as their peers are more likely to have negative views about LGBT people than the general population. Even where there is not outright prejudice, LGBT people are often invisible, or seen as a deviation from the norm. As a society it is of utmost necessity to be inclusive which entails setting apart one's personal unconscious or conscious biasness. Therefore, viewing them as those deserving respect as humans is a necessity which involves respecting their identity, pronouns etc. Avoid assumptions and labelling of individuals with derogatory terminologies especially since correcting people's misconceptions can be challenging and exhausting, especially if you are in a vulnerable

situation or require assistance with anything unrelated to your gender or sexual orientation.

LGBT persons frequently worry about being "outed" without their permission. Making it obvious that LGBT status will be handled with confidentiality, making it simpler to come out to employees. LGBT individuals will feel more assured that their discrimination will not go uncontested if the procedures for handling it are made explicit. Such as gender-neutral washrooms for their identity to be preserved within their choice.

Comprehensive anti-discrimination laws based on gender identity and sexual orientation are absent from India. LGBTQ+ persons are therefore more susceptible to prejudice in the housing, job, and healthcare sectors. Passing such legislation would offer essential legal defense.<sup>18</sup> India currently does not recognize civil partnerships or same-sex weddings. This restricts LGBTQ+ couples the same legal rights as heterosexual couples, including joint adoption, hospital visits, and inheritance. Legal recognition and security for same-sex couples will be provided by legislation. The Transgender Persons (Protection of Rights) Act of 2019 marked a significant advancement by acknowledging the entitlement of transgender persons to self-identification. Concerns about its application and the requirement for additional reforms, however, still exist.

<sup>19</sup> This entails expediting the legal gender recognition procedure and guaranteeing transgender individuals' access to social welfare and medical services. Curriculums for education should encourage tolerance and respect for a range of gender identities and sexual orientations. In a similar vein, sensitivity training is required for medical professionals to meet the unique needs of LGBTQ+ patients. These actions would improve the conditions in which LGBTQ+ people are supported (UNESCO, 2016).<sup>20</sup> "Safe space" is deserved by every individual irrespective of their orientation. Ultimately "The wish is that everyone was allowed to be who they are, however 'different' that may be."

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18 Human Rights Watch, *India*, <https://www.hrw.org/asia/india>.

19 . *The Transgender Persons (Protection of Rights) Act, 2019*, No. 40, Acts of Parliament, 2019, <https://www.indiacode.nic.in/bitstream/123456789/13091/1/a2019-40.pdf>.

20 UNESCO, *Global Education Monitoring Report 2020: Inclusion and Education* (2020), <https://unesdoc.unesco.org/ark:/48223/pf0000373718>.

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