

---

**Queer Lives at the Margins: Law, Society, and the Politics of Exclusion in Contemporary India**

---

**Illikkal.Gillie.K.Jayaprakashan**

Research Scholar, Department of Languages, Presidency University, Bengaluru

---

**Article Received:** 11/12/2025

**Article Accepted:** 12/01/2026

**Published Online:** 13/01/2026

**DOI:**10.47311/IJOES.2025.8.01.121

---

**Abstract**

The decriminalization of consensual same-sex relations in India through the Supreme Court's 2018 *Navtej Singh Johar* judgment marked a significant constitutional milestone for queer rights. However, legal recognition has not translated into substantive social equality for queer communities across the country. This paper critically examines the persistent structural, legal, and socio-cultural challenges faced by lesbian, gay, bisexual, transgender, and queer (LGBTQ+) individuals in contemporary India. Drawing upon legal frameworks, human rights reports, policy analyses, and existing scholarly literature, the study explores key areas of marginalization, including social stigma and violence, barriers to healthcare and education, economic exclusion, workplace discrimination, and the denial of family and relationship rights. Particular attention is paid to the limitations of existing legislation, especially in relation to transgender rights, and to the gap between constitutional ideals and lived realities. The paper further adopts an intersectional lens to highlight how caste, class, gender, and regional location intensify queer vulnerability. By situating queer marginalisation within broader systems of heteronormativity and structural inequality, this study argues that decriminalization alone is insufficient to ensure dignity, safety, and full citizenship. It concludes by emphasising the need for comprehensive legal reform, inclusive policy implementation, and community-led interventions to secure meaningful social justice for queer communities in India.

**Introduction**

Over the last decade India has witnessed significant legal and cultural shifts affecting lesbian, gay, bisexual, transgender, and queer (LGBTQ+) people. Landmark court decisions and greater visibility have created openings for social change. Yet many structural, legal, social, and economic barriers remain that prevent queer people from enjoying equal dignity, safety, and opportunity. This article examines the principal problems faced by the queer community in India today: legal ambiguity and gaps, social stigma and violence, barriers to health and mental-health care, economic exclusion and workplace discrimination, family and relationship rights, and shortcomings in policy implementation. For each area I summarize

---

key evidence and recommend steps toward meaningful reform.

### **1. Legal gains and continuing legal gaps**

The Supreme Court's 2018 decision in *Navtej Singh Johar v. Union of India* read down Section 377 of the Indian Penal Code, decriminalizing consensual same-sex sexual conduct between adults — an historic legal victory celebrated across the country. However, decriminalization has not produced immediate equality across legal regimes: recognition of same-sex relationships (marriage, civil unions, parental rights), inheritance and succession, adoption and next-of-kin status remain unresolved, and are often left to Parliament or further litigation. The Supreme Court itself, in later deliberations, has highlighted the need for legislative action on questions such as marriage equality.

For transgender people, the 2014 *NALSA* judgment recognized the right to self-identify and ordered affirmative measures, marking an important constitutional recognition of gender identity and dignity. Yet subsequent legislation — notably the Transgender Persons (Protection of Rights) Act, 2019 — has been criticized by activists and scholars for creating procedural hurdles (such as medicalized or bureaucratic certification in practice), failing to adequately protect against discrimination, and offering an incomplete definition of “transgender” that does not reflect community diversity or lived realities. In short, judicial wins have not been matched by fully protective statutory regimes and implementation.

### **2. Violence, safety, and social stigma**

Legal change has not eliminated social hostility. Queer people in India continue to experience harassment, family violence, “corrective” coercion, sexual assault, and hate crimes. Many incidents go unreported because of fear, stigma, or distrust of law enforcement. Surveys and NGO reports repeatedly show that queer people — particularly trans women, hijras, and gender nonconforming people — face higher levels of physical and sexual violence, and are frequently subjected to police abuse or extortion. A broad human-rights assessment finds that discrimination “pervades almost all facets” of life for LGBTQ+ people, including education, health, and employment.

Social stigma also produces everyday insecurity: public humiliation, forced exile from family homes, denial of housing, and verbal abuse. For many queer people, especially those from marginalized caste, class, or regional backgrounds, stigma compounds other disadvantages. The intersection of caste, religion, poverty and queer identity creates unique vulnerabilities that a one-size-fits-all policy approach does not address.

### **3. Healthcare: barriers, discrimination, and gaps in services**

Queer communities face multiple health-system failures. First, stigma and discrimination by health-care staff deter many from seeking preventive and primary care. Transgender people may encounter refusal of care, humiliation during hospital visits, or denial of gender-affirming services except through costly private providers. HIV and sexual-health services, while available in some urban settings, are often inaccessible to rural or economically disadvantaged queer people. Mental-health needs are high due to minority

---

stress — the cumulative effect of social rejection, discrimination, and violence — but mental-health services are limited, unaffordable, or not culturally competent for queer identities.

Policy measures exist in principle — for example, some public health schemes mention transgender health — but implementation is patchy and underfunded. The result is poor access to gender-affirming treatment, inconsistent HIV prevention and treatment engagement, and unmet mental-health needs, all of which increase morbidity and lower quality of life.

#### **4. Economic exclusion and workplace discrimination**

Employment remains one of the biggest hurdles. Queer people are overrepresented in the informal economy (sex work, performance, small trades), a pattern driven not only by choice but by discrimination in hiring and hostile workplace cultures. Many employers refuse to hire openly queer candidates; others tolerate them but deny promotion, benefits, or equal pay. This exclusion produces long-term poverty risk: without stable employment, queer people — particularly trans people and queer people from rural areas — struggle to access housing, health care, and social security.

While corporate sectors in big cities have begun adopting diversity and inclusion policies, these initiatives are uneven and often limited to large metropolitan firms. Smaller firms and the public sector frequently lack clear anti-discrimination protections or diversity training. Legal remedies for workplace discrimination exist but are costly and lengthy, making them inaccessible to many.

#### **5. Family rights, relationships, and the denial of legal recognition**

Recognition of intimate relationships is central to social and economic security. Without legal recognition, same-sex couples in India lack a range of practical protections: spousal inheritance rights, access to partner health-care decision-making, adoption and guardianship rights, joint taxation, and social welfare entitlements. The Supreme Court has, in recent cases, declined to create marriage equality by judicial fiat, pointing instead to Parliament to legislate — a stance that leaves queer couples in legal limbo. This creates vulnerability in crises — hospitalizations, bereavements, and inheritance disputes — when partners are not recognized as legal next of kin.

Adoption and parental rights pose a particular challenge. Current government adoption frameworks and state practices often exclude or fail to accommodate queer parents — a problem that came into sharper relief as transgender and same-sex parenting petitions sought recognition in courts. Some recent legal actions and public interest litigation are trying to change this, but systemic change is not yet in place.

#### **6. Education, bullying, and youth vulnerability**

Queer youth face hostile school climates that produce absenteeism, academic underperformance, and early school exit. Bullying, ostracism by peers, lack of sex education inclusive of LGBTQ+ identities, and uninformed or prejudiced school staff create environments where young queer people hide their identities or suffer mental-health crises.

---

Dropout rates are higher among transgender and gender-diverse students; once out of education, prospects for secure employment and social mobility diminish sharply. Inclusive curricula, teacher training, and anti-bullying policies remain inconsistent across states and boards.

### **7. Criminal justice system weaknesses**

Despite decriminalization, interactions with the criminal justice system remain fraught. Police abuse, arbitrary detention, blackmail and extortion targeting queer people — particularly sex workers and trans women — persist, because of entrenched prejudice and lack of accountability. Reporting violence to police is often ineffective or risky; complainants may find their identities leaked, or their complaints met with disbelief. This undermines the protective role of law enforcement and discourages access to justice. NGOs and activists continue to document such practices and push for police sensitization, monitoring, and complaint redressal mechanisms.

### **8. Intersectionality: caste, class, religion, disability**

Queer experiences are not uniform. A Dalit trans woman in a small town faces different forms of exclusion than a gay man in an IT firm in a metro city. Caste discrimination, religious minority status, rural or urban location, disability, and socioeconomic standing intersect with queer identity to create layered disadvantage. Policies and programs that fail to recognize intersectionality risk leaving the most marginalized queer people unprotected. Comprehensive responses must therefore consider caste and class dynamics, local cultural contexts, and multiple axes of marginalization.

### **9. Cultural narratives and media representation**

Media representation shapes social attitudes; while representation of queer lives in Indian cinema, television, and digital media has improved, it often remains stereotyped or tokenistic. When portrayals exist, they may sensationalize trauma or reduce queer lives to a few tropes (the tragic trans woman, the comic gay sidekick). Accurate, nuanced storytelling that centers queer agency and ordinary lives is still limited. Better representation can shift public opinion, reduce stigma, and create empathy — but representation must be accompanied by legal and structural reforms to produce substantive change.

### **10. Policy and implementation failures**

Even when progressive policies exist on paper, implementation gaps are frequent. Government schemes that nominally include queer people may not be accessible in practice: identification requirements, poor awareness among officials, lack of inclusive data collection, and inadequate budgetary allocations blunt their effect. The 2019 Transgender Persons Act, for instance, was criticized for being poorly aligned with the *NALSA* judgment and for implementation gaps that left many community needs unaddressed. To translate policy into impact, states require clear operational guidelines, capacity building, dedicated budgets, and community-led monitoring.

### **Recommendations**

- 1. Legislative clarity on relationship and family rights.** Parliament should consider clear statutes to recognize same-sex partnerships (marriage or civil unions), parental

---

rights, and inheritance protections so that courts and families do not have to piecemeal these rights through litigation.

2. **Strengthen anti-discrimination law and its enforcement.** National and state laws should explicitly prohibit discrimination on the grounds of sexual orientation and gender identity in employment, housing, health care, education, and public services, with accessible, affordable redressal mechanisms.
3. **Health-system reforms with cultural competence.** Public health programs must include gender-affirming care pathways, sensitize health personnel, provide subsidized access for low-income queer people, and integrate mental-health services tailored to minority-stress factors.
4. **Police reform, accountability, and sensitivity training.** Law enforcement must be trained, monitored, and held accountable for rights violations; there should be community-accessible complaint mechanisms and partnerships with LGBTQ+ organizations.
5. **Education reforms for safety and inclusion.** Boards and institutions should mandate anti-bullying policies, inclusive sex education, and teacher training so queer students can learn without fear.
6. **Economic inclusion programs.** Targeted skilling, microfinance, reservation or affirmative hiring in public programs, and incentives for private-sector inclusion will help reduce queer poverty — especially for trans and rural queer communities.
7. **Community-led implementation.** Work with queer community organizations at every stage: policy design, service delivery, monitoring, and evaluation. Community expertise is essential to ensure programs meet real needs.

### **Conclusion**

India's queer movement has achieved remarkable milestones: constitutional recognition for transgender people and decriminalization for consensual same-sex relations are transformative legal landmarks. Yet the lived reality for many queer Indians remains constrained by violence, stigma, economic exclusion, health-care barriers, and legal lacunae around family rights. The path forward requires a combination of legislative clarity, robust implementation, institutional reform, and cultural change. Policies must be intersectional, community-led, and adequately resourced. Only then will legal victories translate into everyday dignity, safety, and equality for all queer people across India.

### **References:**

Navtej Singh Johar v. Union of India. Centre for Law & Policy Research summaries; Supreme Court of India, 6 Sept. 2018.

National Legal Services Authority v. Union of India (NALSA), Supreme Court of India, 15

Apr. 2014.

Bhattacharya, S. "Transgender Persons (Protection of Rights) Act: A Critical Review." PMC (National Library of Medicine), 2022.

"India." World Report 2023, Human Rights Watch.

"Republic of India's Compliance with the International Covenant on Civil and Political Rights: Shadow Report" (Advocates for Human Rights), recent submission summarizing discrimination across health, education and employment.

Sharma, Ashish. "A Neglected LGBTQ Community in India: Problems and Solutions."

Research Trend, 2023 (on workplace discrimination and economic exclusion).

"India's Supreme Court declines to legally recognise same-sex marriage." The Guardian, 17 Oct. 2023 (coverage of the marriage recognition judgment and calls for legislative action).

Times of India reporting on adoption guidelines and transgender inclusion, Madras High Court questioning CARA guidelines (recent coverage on adoption access).