
THE RECOGNITION OF THE THIRD GENDER RIGHTS

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ABSTRACT

This paper focuses on the third gender rights. The third gender is the categorized gender outside the gender binary. They struggle from the social discrimination in the society. To fit in the society certain steps are taken to recognize their rights. History has the evidence that shows their treatment by other genders or their position in any stated hierarchy wise, the amount of shame they faced for not being either a “man” or a “woman”. Even after the constitutional provisions made their way to protect the rights and interests of the umbrella of third gender, it lacks scope to protect them.

In a way it is safe to say that the third gender rights in India are at a developing stage, with recognizing being on stage one, making and implementing of laws being the subsequent stages. I. Judicial judgments proved to be a significant way in order to change or make laws relating to third gender that paved a way as a right being given back to them to live in dignity. While there are countries that support to the dignified life of third gender, the others still try to identify and make provisions or totally deny of the existence. This paper intends to show that the constitutional provisions even though stated and changed with the judicial judgment in time still have a lot of possibility to include all inclusive laws and making the third gender umbrella a part of other genders without any discrimination and with normality.

1. INTRODUCTION

Rights. A word enough to describe what humans have been fighting for since the known existence. It eventually comes down to rights for citizens of a nation when thought of. Right to life, right to work, right to food and shelter can be taken as few of such examples for necessary rights.

Human beings are born with rights. Each and every human is born with such rights which cannot be taken away unless, stated by law, which is quite understandable. Because our rights come with limitations too in case the line is crossed too far.

The existence of human kind in the olden days never recognized the third gender. There have been mentions of third gender people as being helpers in the royal quarters of kings and queens in history. However, with the evolution of time the word third gender was known. In sociology the term 'third gender' is used to delineate any acknowledged gender role outside of the already known gender binary of female and male. They are individuals who are categorized either by their will or by social consensus as neither male nor female. Though biology determines genetically whether a human is a male or female, the state of being a third gender is sometimes considered in relation to the individual's role in society, gender identity, sexual orientation or any other characteristics. The LGBTQIA+ community are called and known by many names and one of them being 'Hijra' in India. In Native American cultures they are sometimes called the 'two-spirit', and in Samoa they are known as 'Fa'afafine'. Though these names sometimes sound offensive, the truth that this is continued and a proper name is not yet used is quite disturbing but not unusual.

Different cultures may recognize the idea of Gender differently. In some cultures, being third gender may be associated with the gift of being able to meditate between the world of the spirits and world of humans.¹ For cultures with spiritual beliefs, it is generally seen as a positive thing, though in some culture third gender people have also been accused of witchcraft and persecuted.² Transgender or the Third Gender struggles with their life as most of the society treated them as the downtrodden. They are discriminated and are denied of civil and human

¹Sell, Ingrid M, "Third gender: A qualitative study of the experience of individuals who identify as being neither man nor woman.", *The Psychotherapy Patient*, (13.1/2 (2004)).

²Stewart, Chuck, *Proud heritage: people, issues, and documents of the LGBT experience*. ABC-CLIO. p. 345, ed. (2014).

rights. However, steps are being taken in the passage of times for their rights to be heard and to fit in the society as a non-binary identity.

There are countries that legalize and recognized the Third Gender party which includes Nepal, India, Pakistan, Bangladesh, Germany, New Zealand, and Australia.³In the landmark judgment⁴, the Supreme Court created the “third gender” status for the Hijras or Transgender⁵. In recent times, the third gender is being legally recognized around the globe and for the newborns and there is an option vested upon the parents for the child to be genetically operated into male or female.⁶Transgender people, whose perception of their own sex is at odds with their birth gender, are able to pick whether they are male or female if their choice is supported by a doctor's statement. Australian passports as per the government have three gender options males, female and indeterminate under new guidelines to remove discrimination against transgender and intersex people.⁷

2. HISTORICAL EVIDENCES.

2.1. Ancient scriptures

References to the third gender, in the texts belonging to ancient India can be seen clearly as a few of them, the third gender was considered, known, and people also believed that their blessings were the most pious and the belief still continues.

In fact, the Vedas (c. 1500 BC–500 BC) describe individuals as belonging to one of three categories, according to one's nature or prakriti referring to the third gender as Tritiya prakriti. The two Holy books, the Ramayana and the Mahabharata indicate the existence of a third gender in ancient Indian society. The stories of Aravan and Shikhandi from Mahabharata are the most heard ones. Where in one, Lord Sri Krishna turns into Mohini to marry Aravan; the other narrates how Shikhandi was a female born into a male body.

The Buddhist Vinaya, which is believed to be given by himself mentions four main sex/gender categories: males, females, ubhatobyañjanaka (people of a dual sexual nature)

³ *Ibid.*

⁴NALSA v. Union of India writ petition (civil) No. 400 of 2012.

⁵ Dhananjay Mahapatra, ‘Supreme Court recognizes transgender as ‘Third Gender’, The Times of India, April 15, 2014.

⁶Sunit Kumar Mondal, GNLU, “Third Gender Rights and Legislations across the world” available at <https://www.lawctopus.com>, (last visited at 29 April, 2022).

⁷“Australian passports to have third gender option” The Guardian, sept. 15, 2011.

and Pandaka⁸ (people of non-normative sexual natures, perhaps originally denoting a deficiency in male sexual capacity) As the Vinaya tradition developed, the term paṇḍaka came to refer to a broad third sex category which encompassed intersex, male and female bodied people with physical or behavioral attributes that were viewed unnatural in conflict with the already known typical behaviour in respect to male and female qualities as such.⁹

The holy Quran in this aspect strictly prohibits any and every act of homosexuality as it is considered wrong. During this time, the third gender people were given the jobs of household workers and were considered for the same with a good image in the society. However, the principles of moral and ethical behaviour were applied to them. The holy prophet (pbuh) disapproved of immoral behaviour of Mukhannatun.¹⁰

While coming to the Holy Bible, The Bible knows no other gender categories besides male and female. Likewise, the eunuchs in Matthew verse 19 do not refer to sexless persons, but to men who were born without the ability to procreate.¹¹

Which means checking back in history or the religious literatures, the mentioning of third gender was as much as today yet with implicit texts and interpretations one can conclude to any extent to the existence of the third gender.

While in some places we see the mere existence, in other we see were given the place of a holy being. we can safely conclude to the point of their existence in history, just like the other genders, the male and female, the third gender also had a role. While evidence from the creation of mankind cannot be traced, based on the ancient texts and religious literatures, we can say that the world had all genders in it.

2.2. British era (India)

Section 377 of IPC was first drafted and introduced by Thomas Macaulay around 1838 only to later come into effect in 1860. This law in British India was modelled on the “Buggery act

⁸ Third gender available at en.wikipedia.org/wiki/Third_gender. (last visited on 28th April,2022).

⁹ Gyatso, J. (2003). “*One Plus One Makes Three: Buddhist Gender, Monasticism, and the Law of the Non-excluded middle*”. History of religions.

¹⁰ S, Arshad, “What Islam says about Transgender Community” Available at <https://www.newageislam.com> (last visited on 28th April,2022).

¹¹ Kevin deyoung, “*What does the bible say about transgenderism?*” The gospel coalition, September 8th, 2016.

1533” which was enacted under the rule of King Henry the 8th. This law defined “buggery” as an unnatural sexual act against the will of God and man.¹²

It was then after several changes to the same existing nature of the act came the Naz foundation case in the year 2001 that had definitely changed the course of the very same act.

It is very unnatural to see that the very Britishers who introduced the act have decriminalized it decades after India got its independence, and have also legalized gay marriage, going on the way of inclusivity and yet, India is still struggling from the grip this act has put upon. Certain to say we have come a long way from decriminalizing section 377 but, there’s yet to add more of legalities for their recognition.

Even in today’s time if we see, in parts of our country, third gender people are given utmost importance. People especially consider the third gender people’s “blessings” as auspicious and call them for any good gathering for the same as such. Yet this community faces hatred for absolutely no reason other than the fact that they do not fit in the pre conceived notion of gender and are at times deprived of their basic needs.

3. LEGAL PROVISIONS REGARDING THE THIRD GENDER RIGHTS.

Part III of the Constitution provides the Fundamental Rights for all its citizen. The fundamental Rights are the rights that guaranteed protection to its citizen so that they can live in peace and harmony. All citizens are given a position to claim the Fundamental Rights laid down by the Constitution. The Preamble of our Indian Constitution mandates Justice – social, economic, and political equality of status. Article 14 provides the basic rights to equality before the law and that the state shall not deny to any person the equal protection of the law. Article 15 specifically prohibits discrimination on the grounds of religion, caste, race, sex or place of birth. Article 16 provides equal opportunity in the matters of public employment. Article 19 provides for the right to freedom of the individual and article 21 provides with the right to personal liberty.

“The State shall not deny any person the equality before the law or the equal protection of the laws within the territory of India”¹³ this explains that the rights lie to every citizen and is not gender specific. Anything which is not ‘reasonable, just and fair’ is not treated to be equal

¹² Chaitanya kediyal, “Tracing the history of section 377 of ipc”, Factly, July 11th, 2018,.

¹³ The constitution of India, art. 14.

and is, therefore, violative of Article 14.¹⁴ The self determination of gender to which one belong is protected by Article 21.¹⁵ Article 19(1)(a) allows the freedom of gender expression of one's chosen identity.

The right to equality Is recognised under the International Covenant on Civil and Political Rights (ICCPR) in Section 2 stating that, "the law shall prohibit any discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social region, property, birth or other status".

The Rights of Transgender Persons Bill, 2014 was introduced in Rajya Sabha and was passed on 24th April, 2015. The purpose for the introduction of this Bill was to protect the group of Transgender from discrimination. It aims in the reservation in education, jobs, financial aids and social inclusion. It lays down for their prevention of abuse and exploitation. Then Government the introduced The Transgender Persons (Protection of Rights) Bill, 2016 in Lok Sabha on 2nd August 2016. Its main objective was to prevent the discrimination of the Transgender person and to recognized the right to self-perceived gender identity. This bill also defines Transgender. It gives a penal provision if offences are made against the Bill.¹⁶ However, this bill is terminated. Another Act was introduced and was passed by the Parliament in 2019 and became The Transgender Persons (Protection of Rights) Act, 2019. Its main objective is also for the protection of the transgender. However, when this Bill was introduced, it was highly criticised as a group of trans activist said that the rules violate the provision of the act.¹⁷ It was criticised for the punishment of the offence against transgender less compared to the offence made against women. It was criticised as there was no punishment for discrimination.

State Policy for Transgender in Kerala, 2015 was approved by the Government of Kerela to enforce the rights of the transgender that is given under Nalsa v. Union of India. their main objective is that the transgenders treated equally and that they got opportunities like every citizen. So, they may live their life in dignity guaranteed by Article 21 of Indian Constitution. State Policy on Transgender was also framed in Karnataka in the year 2018 to enforce the right to life and dignity and the non-discrimination of the Transgender.

¹⁴ Nalsa v Union of India.

¹⁵ *Ibid.*

¹⁶ Available at Prsindia.org. (last visited on 1st May, 2022).

¹⁷ G. Ram Mohan Roy, "Halt implementation of the trans act 2019", The Wire, 05th June, 2020.

Tamil Nadu Transgender Welfare Board was established in the year 2008 to implement welfare programs and to provide social security to the Transgender. Following the lead of Tamil Nadu Maharashtra implement Transgender Welfare Board in the year 2013 where Gujarat in 2019 formed its Transgender Welfare Board.

4. JUDICIAL JUDGEMENTS.

There have been judgements in India that paved ways for the LGBTQ+ rights. One of the most prominent judgements for the LGBTQ+ community is the review of Section 377 of the Indian Penal Code in *Navtej Singh Johar v. Union of India*¹⁸ where Supreme Court decriminalised the said section. Section 377 has been first challenged in *Naz Foundation v. Government of NCT Delhi*¹⁹ in 2001 where Section 377 was declared unconstitutional by the bench and then later came the *Suresh Kumar Kaushal v. Naz Foundation* where the judgement got reversed and Section 377 was re-criminalised again; this is basically the challenges made regarding section 377 of IPC. The following cases are the judgements made regarding the LGBTQ rights.

4.1. NAZ FOUNDATION V. GOVERNMENT OF NCT DELHI.

A writ petition was filed by the Naz Foundation, a Non-Governmental Organization (NGO) working in the field of HIV/AIDS Intervention and prevention and challenges the constitutional validity of Section 377 of the Indian Penal Code, 1860 before the Delhi High Court in 2001. The High Court dismissed the petition on the ground that there is no cause of action in favour of the petitioner and cannot be entertained to examine the academic challenge to the constitutionality of the legislation²⁰. It was then appealed before the Supreme court where the Supreme Court directed the High Court to hear the matter again. In 2009 the Delhi High Court heard the case with the bench comprising of Chief Justice Ajit Prakash Shah and Justice Muralidhar. It challenges on the account of section 377 IPC covering the consenting sexual act between adults as it infringes the fundamental rights guaranteed under Article 14, 15, 19 and 21 of the Constitution of India. it held that Section 377 is unfair and unreasonable and it breach Article 14 and Article 15.²¹ The High Court stated in its decision that for legislative classification to be constitutional it must be founded on an intelligible differentia and must include rational or logical relation to the objective sought. It held unconstitutional on the

¹⁸ AIR 2018 SC 4321.

¹⁹ WP (C) No. 7455/2001.

²⁰ Naz foundation judgement para 1.

²¹ *Id* at para 98.

ground of Article 15 as the it denies discrimination on the basis of sexual orientation. It viewed that Article 15(2) also prohibits discrimination of one citizen by another in matter of accessing to public spaces e.g., Shops, public restaurant etc and that Section 377 discriminates the sexual orientation as well. It was declared that section 377 is unconstitutional as it criminalises consensual sexual acts of adults and it is violative of Article 21, 14 and 15.²² however, the provisions of Section 377 IPC still govern non-consensual sexual acts and involving minors. The decision was made on 2nd July, 2009.

4.2. SURESH KUMAR KAUSHAL V. NAZ FOUNDATION²³

The decision of the Naz Foundation was appealed against in the Supreme Court. The bench consists of two judges viz, G.S. Sinhvi and S.J. Mukhopadhaya. The issued that was raised was whether section377 IPC is constitutionally valid or not and whether it really is violating Article 21 of the Indian Constitution as decided in the Naz Foundation. The Appellants argued that Section 377 IPC includes all voluntary carnal intercourse and is not gender based but neutral. It added that it does not violate Article 14, 15 and 21 of the Indian Constitution as held in the previous case as section 377 IPC is not gender specific. It also said that the High Court in the previous judgement extensively relied on the judgement of other jurisdiction and that deciding the constitutionality of the law enacted in Indian Legislation based of it for the sexual minorities is absurd. That the community is a “miniscule fraction of the country’s population” and that it erroneously relied upon the international precedent for their protection. Then the Court reversed the judgement on the constitutionality of Section 377 of the Indian Penal Code as it was found to have no suffering from any constitutional infirmity. This decision was held on December 11, 2013 which led to the setting aside of Naz Foundation v. Government of NCT Delhi.

A review petition was filed and was dismissed and a curative petition²⁴ was filed again. A three-judge bench in February 2016 referred the matter to the constitution bench of five judge. It came a problem as the jurisdiction of the court is highly limited and that curative petition to be granted need an extreme magnitude to correct the error. Also, there was no member of the LGBTQ community that filed the petition.

²² *Id.* at para 132.

²³ Civil appeal no. 10972 of 2013.

²⁴ Wp (CrI.) No.76 of 2016.

4.3. NATIONAL LEGAL SERVICE AUTHORITY v. UNION OF INDIA²⁵

A remarkable judgement for the LGBTQ community was made by Supreme Court of India. The bench consisted of K.S. Radhakrishnan and A.K. Sikri. In this case the National Legal Service Authority established under the Legal Service Authorities Act, 1987 petitioned the court to grant equal rights and protection to the Transgender persons. They argued that the Indian Law recognises only the binary genders which leads the LGBTQ community to face hardships and abuse. They argued that it takes away their fundamental rights given by the Constitution of India. That as Article 14, 15, 16, 19 and 21 are constituted for 'person' and not only for the binary gender. It raised that the Transgender should be categorised and identified as "Third Gender." The court held that as Article 14 guarantees the right to equality to every person, transgender have the rights to enjoy this right as they are the citizens. It declared that the Hijras, Eunuchs, that does not fall under the gender binary are to be categorised as "Third Gender" to safeguard their Fundamental Rights given by the Constitution.²⁶ It added that the Government are to grant Transgender person as third gender giving them their legal recognition. This means that the transgender persons have the rights to self-identify themselves as male, female or as third gender. It directed the State and the Central Government to take measures to treat the third gender as social and educationally backward class and to grant them the reservations in matters concerning of admission in educational institutions and public appointments. It also held that the Government must take measures to provide their medical care and to provide them with a separate public toilet.²⁷ The decision was made on 15th April, 2014.

However, though the third gender was given a constitutional recognition criminalization of Section 377 IPC still prevails. It is in contrast with Suresh Kaushal's case as it criminalises the act of Section 377.

4.4. JUSTICE K.S. PUTTASWAMY (Retd.) V. UNION OF INDIA²⁸

Justice K.S. Puttaswamy filed before the Supreme Court challenging the constitutionality of Aadhar Card since it is violating the Right to Privacy. The issue lies whether the Right to Privacy is guaranteed under the Fundamental Rights of the Constitution of Indian though it is not expressly provided. The issues also lie in whether in the decision made in M.P. Sharma &

²⁵ writ petition (civil) No. 400 of 2012.

²⁶ *Id.* at para 129 .

²⁷ *Ibid.*

²⁸ Writ petition civil no. 494 of 2012.

Ors. and in *Kharak Singh v. The State of Uttar Pradesh* declaring the right to privacy is not under the ambit of the fundamental rights was the correct constitutional position. The nine-bench passed the judgement that Right to privacy is protected under article 21 of the Constitution of India and is an important part of Part III which guaranteed fundamental rights. It also over-ruled the said issues regarding the cases of right to privacy not being a part of the constitution and fundamental rights. It added that right to privacy, however, is not an absolute right and in cases of invasion of privacy by state or non-state actor it must fulfil and pass the triple test i.e., Legitimate Aim, Proportionality and Legality. The judgement on 24th August, 2017.

Justice Chandrachud and Justice Kaul in this judgement find the judgement in *Suresh Kaushal* case to be a bad law. The majority of five of the nine judges held the judgement to be wrong. Justice Chandrachud also noted that sexual orientation is a part of right to privacy. However, *Kaushal* case though it was found to be a bad law it was not over ruled since the curative petitions were pending before the Court. This landmark judgement is related with Section 377 IPC as it was held that Right to privacy is an integral part of Article 21 of the Constitution of India. Section 377 IPC as was overturned in *Kaushal's* Case to be criminalised; it became in contrary as the Section mentions the voluntary act of the adult which is a private matter. So, the recognition of the right to privacy became a light for the LGBTQ community to take a step for the decriminalisation of Section 377 IPC which makes their private sexual intercourse a crime.

4.5. NAVTEJ SINGH JOHAR V. UNION OF INDIA.²⁹

A writ petition was filed by Navtej Johar and other 5 individual before the Supreme Court by challenging the constitutional validity of Section 377 IPC as it has an impact in their lives. They submit that the validity of Section 377 IPC takes away their fundamental rights guaranteed by the constitution of India and that it infringes their right to privacy. Their contentions were that Article 14, 15, 21 were violated by Section 377 IPC and that Article 19(1)(a) is abused as it prohibiting gender expression of the LGBTQ Community. They argued that Section 377 IPC violated Article 14 as it denies equality and that there are no differences between a natural and unnatural sex if it is both consensual. That Article 15 is violated as it discriminates the individual as it discriminates the sexual identity and preference. Where the

²⁹WRIT PETITION (CRIMINAL) NO. 76 OF 2016.

Respondent contended that Section 377 does not violate as Article 15 does not mention sexual orientation. The judgement was given by a five-bench overruling the Koushal's case. It held that Section 377 is unconstitutional as it criminalises the consensual sexual act and that the LGBT community are entitled the constitutional rights as every citizen.³⁰ it declared that it violates their right to privacy under Article 21 and that their sexual intercourse if consensual is private interest. Adding that article 15 is also violated as Section 377 criminalise person based on their sexual orientation which is discriminatory in nature. The court stated that history owes an apology to the community for the delay in providing redressal for ignominy and ostracism that they suffered through years.³¹ The decision was made on 6th September, 2018. The community celebrated the decriminalisation and celebrated that they are no longer labelled a criminal.

4.6. ARUN KUMAR v. INSPECTOR GENERAL OF REGISTRATION³²

The petitioner filed a writ petition of certified mandamus before the Madras High Court. The Petitioner married a transwoman, Sreeja on October 2018 in Tuticorin, following the Hindu rites and customs. They were refused to submit their memorandum³³ for their marriage registration by the Joint Registrar of Tuticorin and were refused to register their marriage. The issue of this case is whether Transwoman are under the category of 'bride' defined in section 5 of the Hindu Marriage Act, 1955. The Petitioner contended that the gender expression is protected under Article 19(1)(a) of the Indian Constitution which lays down freedom of speech and expression of every citizen. It also contended that gender identity is protected under Article 21 which protects the life and liberty of a person. it added that the refusal for the registration is against Article 14. The Respondent argued that they have the power to refuse any registration of marriage³⁴ and that the term bride under the HMA,1955 doesn't include Transgender. The court stated that marriage is a human right under Article 16 of the Universal Declaration of Human Rights and that the right to marry a person is the choice of oneself.³⁵ The court decided in favour of the petitioner stating that their marriage is valid. It held that to refused a marriage registration would amount to the violation of the Fundamental Rights of the Indian

³⁰ *Id.* at para 156.

³¹ *Id.* at para 20.

³² (2019) WP(MD) NO. 4125.

³³ Tamil Nadu Registration of Marriage Rules, Rule 5(1)(a).

³⁴ Tamil Nadu Registration of Marriage Act, 2009, s. 7.

³⁵ Shafin Jahan v. Ashokan K.M & ors AIR 2018 SC 1933.

Constitution. The court refers to the judgement of *Nalsa v. Union of India*, Justice K. Puttaswamy v. Union of India and *Navtej Singh Johar v. Union of India*.

4.7. CHINMAYEE JENA V. STATE OF ODISHA & ORS.³⁶

The petitioner who is a transman had a live-in relationship with his partner. But his partner had been taken away by her family as they were against their relationship. The petitioner prays for the issuance of writ of habeas corpus so that the respondent who are his partner's family to bring his partner before the court. The issue of this case is whether the petitioner can have a live-in relationship with the same gender and whether the petitioner has the right to self-determine his gender. The court held that one has the right to self-determine his or her gender as it guaranteed in Article 19(1)(a) the right to freedom of expression and referred to the judgement of *Nalsa v UOI*. As the same sex live-in relation was consensual the court directed that the petitioner's partner has the right to choose her sexual preference: it refers to the judgement of *Navtej Singh Johar's* case. The court therefore, made the judgement in favour of the petitioner. The judgement was given on 24th August, 2020.

5. SUGGESTIONS

Change cannot be expected overnight. Yet, we can try to understand the concept in detail as this is something we all in the end must realize that it does, in fact makes a lot of sense.

The following points can be understood as the basic points in the proper recognition of third gender rights:

5.1. Welfare schemes:

It is no surprise to know that welfare schemes help a lot of people, that being the whole purpose. Welfare schemes for the third gender; LGBTQIA+ people help them to overcome their affliction thereby creating an environment for their development by providing help for various opportunities. Schemes such as for housing, food and job, the three main necessities for basic survival will help the community to stay in dignity and in a healthy environment.

5.2. Job offers:

³⁶ Writ petition(crl.) No. 57 of 2020.

In order to live with dignity, one of the main components of life is to work and earn money to survive. And having a job does make a huge change for a person, living in society as that creates a place of respect and mutual understanding and livelihood. It is only when people work together, they grow together. Equal opportunity in providing job and making it a usual habit is one way to include the community with open arms because regardless the gender, it all depends on the skill a person could provide with.

5.3. Considering them equal:

It is as simply as it says. Considering them equals. This simple act maintains self-esteem thereby increase in respect and empathy towards another person, regardless of the gender. Because gender is fluid and understanding and accepting this notion is a step towards third gender rights. It is when we recognize, that rights apply to all genders, including the LGBTQIA+, then the actual conversation of this topic becomes useful.

6. CONCLUSION

With an open mind one must accept this fact and realize that the basic human rights are the driving factor towards one's dignified life with security. Courts and law-makers of our nation must change with the time and developments just like how Madras High Court has correctly done because Inclusion and acceptance are two main components in the process of recognition of third gender rights.

The Third Gender community is still struggling in every aspect when it comes to acceptance in the society. The best thing about recognizing the "third gender" is it gives an option for those who would like to opt for saying the truth. The feeling of freedom of expression is priceless in its own way for every human being.

Recognition of third gender rights is an important step towards equality for all genders. A step-by-step recognition leads to promising and a better way of treating people regardless of gender with respect and dignity. Legality as of protection and encouragement helps the third gender community to strive and flourish, achieving a greater success.

The life journeys of LGBTQIA+ people such as Gauri Sawant, Laxmi Narayan Tripathi, Sathyasri Sharmila, Dr. Manabi Bandopadhyay etc who are successful in their respective fields of good will Ambassador, Bharatanatyam dancer, an advocate and college principle are the torches of hope for many such like people who strive to be as successful as them if not more.

Their impressive success stories, as well as their hardships made them the people who they are today; being hope for the present generation of the community as such.