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**CONCEALED RIGHTS: FUNDAMENTAL STRINGS IN HUSHED UNIONS**Janhvi Tripathi<sup>1</sup> & Katharin Priyadharcine<sup>2</sup>**ABSTRACT**

In the complicated fabric of Indian law, the exploration of Same-Sex Marriages and Constitutional Values appears as a dramatic entwinement of cultural transformation and legal principles. This detailed study attempts to create a balanced narrative around the many facets of this emotionally sensitive and nuanced issue. Venturing on this cerebral expedition, let's first understand the kaleidoscope of gender that stretches beyond the confined traditional classification. This fundamental knowledge will serve as a compass for further investigation of Same-Sex Unions. The core of this odyssey is scrutiny of the constitutional values that underlie India's judicial system. The Right to Life and Personal Liberty, as stipulated in Article 21, emerges as a bedrock concept, advocating the intrinsic worth of human autonomy and choice in intimate unions. Furthermore, a discerning eye is trained on the Right to Equality, as implied by Article 14, deconstructing its relevance and addressing actual discrepancies in the sphere of Same-Sex Marriages. The core component of this research is a critical examination of recent court declarations and the changing judicial viewpoints which serves as a prism through which we can discern the transformative effect on constitutional values. Beyond the hallowed halls of courtrooms, the paper lifts its discourse by embracing the evolving ideas of legal scholars and professionals who have an active role in the debate while also capturing the lived experiences and passionate voices of people involved in the unfolding story of Same-Sex Marriages in India.

As the voyage progresses into the future, this paper criticises legislative reforms. The emotional tempo increases as the authors passionately advocate for legislation revisions that recognize basic rights for all people, regardless of sexual orientation. This plea for justice underscores the necessity not only for reorganisation but also for the preservation of the rights of people suffering. The paper emerges as a symphony, balancing academic rigour and emotional depth while diving into the complex worlds of same-sex marriages and Indian

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constitutional values. Beyond this barren, it seeks to capture the essence of equality, liberty, and justice, observing the relentless movement of societal norms inside the vivid fabric of Indian legal discourse.

## INTRODUCTION

*“Same-sex marriage: Petitioners seek open court hearing of review pleas in Top Court”*

<sup>3</sup>*“Supreme Court’s same-sex marriage verdict acts as a formidable document upholding the Indianness of homosexuality and gender queerness”*<sup>4</sup> Similar headlines like these are in trend

in today's India. Everyone nowadays talks about reorganisation of gender or rights of the other non binary genders or same sex marriages but when it comes to taking action some hide into the covers of religion and law and some consider it a sin. In India, same-sex marriage and constitutional values are intricate and multidimensional subjects and the topic of same-sex marriage has generated debate in the media, court cases, and changing social perceptions. Even though same-sex marriage is not lawful in India in 2018, the Supreme Court decriminalised homosexuality giving some rights to the minority group of the Queer community. When it comes to people of India the society divides itself into the group of 53% of adults in favour of same-sex marriage legalisation and a group of 43% against it.<sup>5</sup> In the framework of India's constitutional principles, the legal, social, and cultural ramifications of accepting same-sex weddings are substantial and are still being discussed and litigated. This paper delves into the recent judgments and opinionated voices of the benches, the lawyers and the members of the community. It also touches on the take of religion and custom on the same. The authors believe that by shedding light on the lived experiences of persons in the LGBTQ+ community who are not part of the standard heterosexual reproductive marriage framework, one may find alternate, more compassionate solutions to their specific issues.

This paper contains not just observations but also a narrative about the author's quest for solutions to prevalent challenges in this obscure society. Furthermore, this Paper also delves into the recent case laws and discussions that have a very long history, providing a thorough perspective on the complicated dance between legislation and the changing dynamics of modern society. Join the authors on this intellectual journey through which they try to unveil

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<sup>3</sup> <https://www.indiatoday.in>

<sup>4</sup> <https://www.thehindu.com>

<sup>5</sup> 53% of Adults in India Support Legalisation of Same-Sex Marriages, Finds Pew Research Center <https://thewire.in/lgbtqia/53-of-adults-in-india-support-legalisation-of-same-sex-marriages-finds-pew-research-center>, (last visited June 14, 2023)

the struggle of hushed union through a perfect mix of laws, imagination, freedom, voices and rights.

## **BACKGROUND STUDY**

### Different genders

An in-depth comprehension of the various gender identities that are currently acknowledged is necessary to comprehend modern concerns. The traditional dichotomy of male and female has taken front stage in conversations about gender diversity. Questions about binary and non-binary gender identities have become more common as the LGBTQ+ population is becoming more widely recognised. Those whose gender identities go beyond the conventional binary categorization are included under this general phrase. Lesbians, who identify as homosexual women or girls; gays, who identify as homosexual men or boys; bisexuals, who indicate attraction to both genders; and transgender people, whose gender identity, expression, or behaviour deviates from the social norms associated with their assigned sex at birth, are notable categories within the LGBTQ+ spectrum. Comprehending the kaleidoscope of gender is essential to fostering a more tolerant and accepting community that values and embraces diversity.

### Global Outlook on Same-Sex Unions

During recent years, there has been a noticeable trend towards inclusiveness of LGBT+ community throughout Asia, as evidenced by key legal advancements. Taiwan paved the way in 2019 being the first Asian country to legalise same-sex unions on a national scale, Nepal closely followed in the footsteps by partially recognizing such partnerships in 2023. Thailand moving forward with the trend has passed 4 draft bills on same sex marriage which is awaiting royal assent, if passed it will become 3rd Asian country to legalize same sex marriages<sup>6</sup>. Furthermore, in India the concept of Family was broadened to include live-in partnerships between LGBT couples. Despite these recent developments, conflicting attitudes prevail in Asian society, with numerous nations which are still prohibiting same-sex unions.

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<sup>6</sup> Thailand edges closer to legalising same-sex marriage, <https://www.reuters.com/world/asia-pacific/thailand-edges-closer-legalising-same-sex-marriage-2023-12-21/>, (last visited December 21, 2023)

According to a Pew Research Centre research, a median of 49% of respondents in 12 Asian countries supported legalising same-sex marriage<sup>7</sup>. The picture of same-sex marriages is changing globally.

Western Europe is leading the path with over two dozen nations currently supporting marriage equality. However, roughly 68 nations continue to criminalise same-sex relationships<sup>8</sup> showing that strong resistance still exists in many areas of the world. In Europe, nations such as Sweden, the Netherlands, Spain, France, and Germany have particularly strong support for legal same-sex marriage, with at least eight out of ten individuals favouring it. In the United States, 63% of adults show support.<sup>9</sup> Though the world is changing its perspective towards Same-Sex marriages the ongoing worldwide battle for LGBTQ+ droit still prevails.

### History

The evolution of homosexuality and same-sex marriage in India is bewildering, having history of centuries and shaped by evolving cultural beliefs. Ancient India embraced same-sex love and gender flexibility, as evidenced by holy scriptures, literature, and art namely the *Kamasutra* and *Vatsyayana*. However, the British era shattered this reorganisation, with Section 377 of the Indian Penal Code criminalising any homosexual conduct in 1861. This statute was in effect until recently till 2018, when the Supreme Court abolished it. Pre-colonial India had no legislative limitations on homosexuality or transsexuality, historical and mythical texts show that the LGBTQ+ community existed and was recognised. In the modern era same-sex marriage remain legally un-reorganized and some consider it as sin the recent Supreme Court in 2022, gave LGBTQ+ community some rights which was a great impact on the ongoing struggle of the queer community.

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<sup>7</sup> Sneha Gubbala & William Miner, **Across Asia, views of same-sex marriage vary widely**, <https://pewrsr.ch/47Imz2y>, (last visited NOVEMBER 27, 2023)

<sup>8</sup> Statista Research Department, <https://www.statista.com/statistics/1227390/number-of-countries-that-criminalize-homosexuality/>, (last visited Apr 26, 2023)

<sup>9</sup> Sneha Gubbal, Jacob Poushter & Christine Huang, **How people around the world view same-sex marriage**, <https://pewrsr.ch/46yDSLx>, (last visited NOVEMBER 27, 2023)

## CONSTITUTIONAL VALUES AND SAME-SEX UNIONS

### Establishing the principle of “Right to Life and Personal Liberty (Article 21)” for human autonomy and choice in intimate unions

Article 21 states that “No person shall be deprived of his life or personal liberty except according to a procedure established by law.” Thus, article 21 secures two rights

- 1) Right to life, and 2) Right to personal liberty.<sup>10</sup>

The phrase "natural right" has historically been utilised with regard to the "right to life" and "personal liberty." The interpretation of application of Art. 21 under the Indian Constitution in the context of same sex has been debated in the social realm as well as legal framework . Additionally, one of the crucial elements of Article 21, which incorporates the principles of liberty, privacy, dignity, and liberty, is the freedom to marry the person of one's choosing. The acknowledgment of LGBTQ+ rights under Article 21 implies an evolving understanding of fundamental principles in the light of homosexual relationships, despite the fact the legality of legalizing same-sex marriage in India persists to be subjected to disagreement.

Courts have interpreted this fundamental right to incorporate the principles of liberty, privacy, dignity, and autonomy—all of which are vital for same-sex partnerships to be recognized as constitutional embodiments of one's own choice and individuality.

The Supreme Court of India pronounced a revolutionary ruling in the landmark lawsuit of **Navtej Singh Johar v. Union of India**,<sup>11</sup> decriminalising homosexuality and affirming the LGBTQIA+ community's broad spectrum of constitutional liberties. The decision rendered by the Court reinforced the magnitude of basic democratic values including equality, liberty, and the freedom to decide upon a life partner without additionally facing biases on justification of one's sexual orientation or gender. According to the ruling, “*Sexual orientation is an essential attribute of privacy. Discrimination against an individual on the basis of sexual orientation is deeply offensive to the dignity and self-worth of the individual.*” The case set a precedent for upcoming debates on matters comprising same-sex marriage and underlined how essential it is to recognize and uphold the privileges of LGBTQ people under Article 21. Although there is still controversy over whether same-sex marriage merits being

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<sup>10</sup> <https://static.mygov.in/indiancc/2021/08/mygov-9999999991694106170.pdf>

<sup>11</sup> Navtej Singh Johar & Ors. versus Union of India the. Secretary Ministry of Law and Justice

explicitly legalized, the Navtej Singh Johar case lay the legal basis for the mainstreaming of LGBTQ rights, which include freedom to tie the knot with the person of one's choice.

### **A detailed analysis of Art.21**

Article 21 of the Indian Constitution, which guarantees the right to life and personal liberty, is the bedrock that defends individual's freedom of choice when it comes to establishing intimate unions, notably same-sex relationships. Considering the inherent honour and flexibility of each individual to disclose their sexual orientation and engaged in respectful relationships without excessive interference from the state or society is necessary to uphold this basic privilege. Article 21 demonstrates the meaning of honouring and safeguarding the rights of everyone, irrespective of their sexual preference, to live their days realistically and seek contentment in the partnerships of which they desire. It accomplishes this by promoting the fundamental values of equality, non-discrimination, and individual autonomy. In the case of **R. Coelho vs. State of Tamil Nadu**<sup>12</sup> Transgender lady R. Coelho filed a lawsuit in 2018 after her marriage application was refused to another woman. The Madras High Court sustained the decision, noting that a "man" and a "woman" are the sole parties to a marriage within the Special Marriage Act (SMA). But this case serves as the base of numerous concepts as it upheld one of the key privileges, that is "Right to Live with Dignity," where by, it stated that *"The scope of personal liberty is not confined to mere physical liberty of a person but it encompasses... the right to live life according to one's choice with dignity."* It can be said that eliminating same-sex marriage hinders an individual's freedom to decide on a life partner and pursue a life of dignity. The "R. Coelho" case stresses the vitality of Article 21 in the battle for LGBTQ+ rights in India, even though it fails to specifically address same-sex marriage. When regarded more generally, one's right to life and personal liberty furnish a solid basis for advocating for same-sex unions to be given equal recognition and legal recourse. Legal structures ought to evolve in order to accommodate the broad spectrum of lifestyles and heartfelt arrangements individuals can elect. Such changes are compatible with the morphing principle of personal liberty.

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<sup>12</sup> I.R. Coelho (Dead) By Lrs vs State Of Tamil Nadu & Ors on 11 January, 2007

## DECONSTRUCTING THE RELEVANCE OF ARTICLE 14

Art 14<sup>13</sup> of the Indian Constitution states that, the Right to Equality, stating that *"The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India."* By barring sex marriages, India differentiates into two cultures: one in which individuals can tie the knot and another wherein people cannot get married solely due to whom they love. The equality provided by Article 14 is clearly flouted by this. Why? Couples who classify as heterosexuals enjoy marriage rights along with associated privileges. It is unambiguously prejudiced to deny rights to same-sex couples based on their gender identity alone. More importantly, the right choice regarding your partner is adequately protected by Article 14. This right has been infringed by restrictions on matrimony that stem from gender identity, which confines individual freedom and choice. Allowing same-sex marriage upholds the principles of the Indian Constitution.

The literal interpretation of "person" in its current form in article 149 had been enlarged in the case of **"National Legal Service Authority Vs. Union of India"**<sup>14</sup>. The court of law stated that the expression "person" embraces both male and female individuals along with those who designate as neither.

Accordingly, every person in the nation has an entitlement to equal protection under the law and equality before the law.

## RECENT COURT DECLARATIONS AND CHANGING JUDICIAL VIEWPOINTS AND CRITICAL EXAMINATION OF COURT DECISIONS

There have been numerous noteworthy legal and sociological turning moments throughout India's lengthy and challenging journey for same-sex marriage around 20 years ago, the revolt against Section 377, an act from the colonial era that made homosexuality illegal, commenced. On September 6, 2018, the Supreme Court of India announced a major verdict decriminalizing gay sex between consenting adults, establishing an important moment in the legal battle for LGBTQ+ rights<sup>15</sup>. Overturning the law that had been employed for more than a century to perpetuate prejudice against and misconduct the LGBTQ+ community was an enormous leap forward in this judgement on them. The question of legalizing same-sex

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<sup>13</sup> <https://indiankanoon.org/doc/367586/>

<sup>14</sup> National Legal Ser.Auth vs Union Of India & Ors on 15 April, 2014

<sup>15</sup> <https://qz.com/india/1379620/section-377-a-timeline-of-indias-battle-for-gay-rights>



marriage following that became an explosive issue. Critics portrayed this dispute in terms of basic liberties and constitutional principles. They maintained that the Indian Constitution's tenets of non-discrimination and equal treatment had been infringed by depriving same-sex couples the possibility to get wedded. They said that barring same-sex couples their chance to marry equated to a disrespect for their constitutional rights and contended that this right is an essential one. Notwithstanding the advancements in decriminalising homosexuality, obstacles remained in the way of achieving marital equality.

October 2023 <sup>16</sup>saw a landmark decision when the Supreme Court decided against legalising same-sex unions, sending the case to Parliament. In its court arguments, the government stressed the value of legal continuity, stability, and historic and cultural standards. Concerns were also voiced over how legalizing same-sex marriage would affect young people's comprehension of traditional relationships. This ruling noted the intricate nature of the problem and the precarious equilibrium between custom and constitutional principles. It reflected the constant conflict between maintaining customs and guaranteeing the defence of fundamental rights. The subject was addressed by Parliament, which sparked conversations on the relationship between custom, constitutional values, and LGBTQ+ rights. This led to a wider public dialogue. Advocates seeking same-sex marriage in India are not giving up on gaining both public acceptability and legal acknowledgment of the union. The path has been marked by both successes and failures, illustrating how the nation's struggle for LGBTQ+ rights has changed over time. The recent ruling has sparked a nationwide dialogue about the rights and dignity of the LGBTQ+ community, even if it has deferred the matter to Parliament. In India, campaigners of same-sex marriage aren't giving up on persuading the public and judiciary to concede their relationship. The path towards equality has been marked with both accomplishments and obstacles, revealing how the nation's struggle for LGBTQ+ rights has transformed over time. Even if the new the decision has sent the issue to Parliament, it has nevertheless ignited a national conversation about the rights and dignity of the LGBTQ+ community.

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<sup>16</sup> [Same-sex marriage: What Government of India argued before Supreme Court bench - India Today](#)

## THE PRISM OF TRANSFORMATIVE EFFECTS: COURT DECISIONS SHAPING CONSTITUTIONAL VALUES

Court rulings act as a prism through which constitutional principles are reflected, influencing and transforming legal discourse as well as society perspectives. The piece examines how court rulings impact constitutional ideals and the larger social fabric in addition to providing legal interpretations. This essay explores the significant influence of court decisions on legal discourse and society attitudes by looking at recent case rulings, including one from the Indian Supreme Court. Because courts interpret and apply the ideas stated in the constitution to real-world situations, they play a crucial role in developing constitutional values. As the custodian of the constitution, the judiciary makes sure that policies and decisions are consistent with its tenets. In the process, courts frequently clarify and uphold core principles like justice, equality, and liberty. Court rulings set precedents that function as guidelines for subsequent cases, impacting the development of constitutional jurisprudence.

Furthermore, by influencing public debate and attitudes toward legal and social concerns, court decisions have a substantial effect on cultural perspectives. Changes in society norms and values can result from landmark decisions that challenge deeply ingrained biases and prejudices. For example, the landmark 2018 <sup>17</sup>ruling by the Supreme Court of India to decriminalize gay sex between consenting adults was a turning point in the struggle for LGBTQ+ rights. In addition to upholding LGBTQ+ people's constitutional rights, the court's decision to overturn Section 377 of the Indian Penal Code sparked a larger national dialogue about equality and decency. In a similar vein, recent court decisions have persisted in shaping India's legal culture and public opinion.

One such decision is the one rendered by the Supreme Court in October 2023<sup>18</sup>, which postponed the issue until Parliament instead of legalising same-sex unions. Although this ruling disappointed many proponents of marriage equality, it spurred discussion and introspection about the relationship between custom, constitutional principles, and LGBTQ+ rights. It emphasised the intricate relationships that exist between social attitudes, cultural norms, and legal principles, highlighting the difficulties that come with implementing progressive changes in a pluralistic and diverse society. The Supreme Court of India's ruling in the October 2023 case in India not only resolved the particular legal matter at hand, but it

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<sup>17</sup> Navtej Singh Johar vs Union Of India Ministry Of Law And ... on 6 September, 2018

<sup>18</sup> Supriyo a.k.a Supriya Chakraborty & Abhay Dang v. Union of India thr., 17 October 2023

also sparked broader debates on the extent and bounds of constitutional rights. The court reaffirmed its commitment to safeguarding constitutional ideals while acknowledging the role of democratic institutions in policy making by postponing the subject to Parliament. The rulings shape legal discourse and societal assumptions by serving as a prism through which democratic ideals are refracted. Judgement has the ability to spur social change and further the cause of justice, whether it is by upholding fundamental rights or contesting laws that discriminate against certain groups of people. Courts, as the protectors of the constitution, are essential in interpreting and defending its ideals, which helps society continue to move toward justice and equity.

### **CRITIQUE OF LEGISLATIVE REFORMS**

The existing legal environment in India for same-sex marriage is marked by significant flaws and gaps that impede the protection and acceptance of LGBTQ+ rights. Despite the judgement of 2018, the legal system still does not recognise marital equality, recent 2023 judgement, depriving LGBTQ+ couples access to important legal and social benefits such as shared property ownership, inheritance rights, and adoption rights. The lack of crystal clear reference of sexual orientation in the Indian Constitution, as well as the influence of religious and cultural practices on the legal system, have all led to the oppression of LGBTQ+ community people and their relationships. Traditional Indian society is highly conservative, and same-sex relationships are not frequently recognised, resulting in discrimination and shame against LGBTQ+ people. Furthermore, many major religious norms and society in India believe homosexuality to be a sin, which contributes to the lack of legitimacy for same-sex marriage. In 2023, the Supreme Court of India rejected to legalise same-sex marriages, delegating the task to Parliament, and the governing administration has said that same-sex marriage is a "Western" idea with "no basis" in the Constitution.

These loopholes in the present legislation emphasise the critical need for legal recognition and protection of same-sex marriages in India to achieve equality and nondiscrimination for the LGBTQ+ community. . The absence of legal recognition and protection for same-sex marriages puts LGBTQ+ people at risk of discrimination , which can have serious effects on their social, emotional , and economic well-being. As a result, the Indian government must take conclusive action to legalise same-sex marriage and defend LGBTQ+ basic rights and give rest to their long struggle.

## THE SYMPHONY OF RELIGION, EMOTION, AND JUSTICE

Even when the legislation has tried to protect the rights of the queer community, notably in decriminalising homosexuality and the transgender protection act 2019, they are not given the basic right to choose their life partner which is given on a silver platter to the cis-gender citizens. Religion is one of the core influential factors in Indian societal norms and laws, best example the laws which govern marriages of each religion are based on their own customs and rituals. Religion has played a major role in criminalizing Same-Sex marriage perpetuating it as a grave sin. While the traditional marriage rituals and customs have no specific mention that it should be performed only between man and a woman, their interpretation implies that it is to be solely between men and women. In the case **Navtej Singh Johar**<sup>19</sup> It was held that heterosexual partnerships precede law and heterosexual unions have existed in India for centuries. Hinduism, with its rich literary and historical grounding, takes a complex view on homosexuality and same-sex partnerships. Ancient literature such as the Rig-Veda (approximately 1500 BC) and sculptures like those at Khajuraho demonstrate a more welcoming attitude towards varied sexualities. However, the rise of Vedic Brahmanism and British Colonialism caused a drop in the recognition of such links. In contrast, Islamic Shari'ah law, based on the Qur'an and Muhammad's Sunnah, defines homosexuality as both a sin and a punished offence against God. The four major schools of Sunni jurisprudence all agree on harsh punishments for homosexuality, citing holy texts and Prophet Muhammad's acts. In contrast, Christianity is embroiled in a discussion about homosexuality. While some strongly condemn it, others argue for acceptance, arguing that individuals can find redemption via a greater calling in God. The legalisation of homosexuality in modern Western nations has sparked an internal Christian debate, questioning old condemnations. To summarise, once accepted, Hinduism underwent a transition due to Vedic Brahmanism and colonial influences. Islamic Shari'ah law fiercely prohibits homosexuality, citing Qur'anic teachings, but Christianity is embroiled in an internal dispute impacted by shifting cultural standards.

### Different opinions of different people:-

According to the Christian Bible, "*Homosexuality is an abomination*". **Manoj V. George** said that "*it is the most contemptuous and sinful act.*"

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<sup>19</sup> Supreme Court of India, Navtej Singh Johar & Ors. versus Union of India thr. Secretary Ministry of Law and Justice, 6 September 2018, INSC 790

The member of the AIMPLB, **Sayyed Qasim Rasool Ilyas**, said that “*Homosexuality is against the all-religions faith. Not just for all the other religions also. If it is legalised, it will create problems in society*”.

International Secretary General of VHP **Champat Rai** said “*homosexual acts are influenced by the western culture and are against the Indian culture. The people who are discussing it let them discuss, but Bharat will not accept this and cannot go against the thousand-year old tradition and a glorious past*”

RSS leader **Mr. Arun Kumar** stated: “*Gay marriage and relationship are not compatible with nature and are not natural, so we do not support this kind of relationship. Traditionally, India’s society also does not recognise such relations.*”

“*Nobody is dying because they don’t have a marriage certificate.*” -**Mr. Tushar Mehta**, Solicitor General of India

“*The court has failed its duty to uphold the constitutional rights of the people of India not to be discriminated against on the basis of their sexuality,*” **Pyoli Swatija**, a lawyer at the Supreme Court, told Al Jazeera.

“*There cannot be any doubt that there is a choice to have a life partner,*” said **Justice Ravindra Bhat**.

### **Plea for Justice**

“*I am what I am, so take me as I am*” – Johann Wolfgang von Goethe

They should be given justice according to natural justice to live their life. They should be given a chance to be accepted as they are and they also want to become a member of the existing society. They should not feel humiliated in the present society and they should not be compelled to start a parallel society that will accept them as they are human beings and should not be treated as an alien entity; they are just as normal as a cis-gender would like to live. Everyone is talking about Hamas's inhuman treatment while treating the queer citizens of their country as an entity that is worse than untouchable. They are deprived of their basic right to marry the person of their choice, we are compelling them to change their sexual orientation or to forcefully marry them, or in a few places, Lesbians women are raped in the name of solving their “illness” of liking the same sex. Then how are we different from Hamas? How can we blame him when we are treating our fellow members inhumanely? India is a modern country going on the path of development and has reached a 5 trillion economy and is soon going to be the third largest economy but still our citizens are living life in fear,

and in oppression just because of some religious opinions of some people who consider it a sin just for their gains. How can we celebrate being a developed country if our people are suffering? The queer community is also an important part of our society and they have the right to marry the person they are, to live a life full of dignity. The authors thus plead that Same-sex marriages should be legalised for the benefit and development of our society and to create our society a modern society working hand in hand with the nations to make a place which is equal for everyone.