Project Dissertation Report

On

Workplace Discrimination Against Indian Queer employees

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Submitted by:

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CERTIFICATE

This is to certify that Mr. Bibek Dangi (2K20/DMBA/164) has submitted the project report titled **"WORKPLACE DISCRIMINATION AGAINST INDIAN QUEER EMPLOYEES"** in partial fulfilment of the requirements for the award of the degree of Master of Business Administration (MBA) from Delhi School of Management, Delhi Technological University, New Delhi during the academic year 2021-22.

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DECLARATION

I, Bibek Dangi, student of MBA 2020-22 of Delhi School of Management, Delhi Technological University, now declare that the Project Dissertation report on **"WORKPLACE DISCRIMINATION AGAINST INDIAN QUEEN EMPLOYEES"** submitted in partial fulfilment of the degree of Masters of Business Administration is the original work done by me.

The information and data given in this project are authentic to my knowledge.

This report is not being submitted to any other university for the award of any degree, diploma, or fellowship.

(Bibek Dangi)

Place: Delhi

Date:

ACKNOWLEDGEMENT

EXECUTIVE SUMMARY

After the Supreme Court struck down Section 377 and decriminalized the LGBTQ people, the situation of LGBTQ people in the workplace has improved to some extent. It has given LGBTQ individuals the ability to discuss their rights adequately. However, it will undoubtedly take time for society to evolve and for everyone to be open and tolerant.

I, as a queer person, often get to see the claims made by many organizations about how diverse and inclusive they are. Many MNCs in India support queer people and provide them with the kind of assistance they need. Despite the inclusive policies they have designed, many fellow queer people face discrimination to a certain level at their workplace.

There are many forms of discrimination faced by queer people in the workplace, like verbal harassment, sexual harassment, mental harassment, etc. Through this research, I want to understand the challenges faced by LGBTQ people in their workplace. I want to know whether the MNCs are doing the things they claim.

Through the questionnaire I designed, I am trying to find out whether the respondents are discriminated against at the workplace or not. If they are discriminated against, are there any rules and regulations in place or not.

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1. INTRODUCTION

In this article, I discuss the struggles that the LGBTQ community has had and continues to face as their freedom has grown. Many of them are scared to approach because they believe society will not accept them for who they are. However, as time has passed and global online media associations have grown, humanity is finally recognizing LGBTQ networks and treating them with the respect they deserve.

THE DECLARATIONS OF RIGHTS OF MAN AND CITIZENS opened at its fundamental point during the French Revolution, as Men were conceived and remained free, similar in rights. By and large, I am of a different opinion. During my understudy years, I could hardly agree with respected Lok Manya Tilak's excellent credo, "Opportunity is my inheritance, and I shall have it."

Each resident of the universe, in my opinion, is meant to live a life of complete freedom and, in most cases, must take use of that possibility. Individuals are denied their right to make every moment count if a boycott is imposed on them.

The living proof in such a manner is that when birds are kept in imprisonment, they don't recreate their young. Along these lines, opportunity or autonomy is a lifestyle wherein an individual is allowed to carry on with their life as they wish inside a social and legitimate system. They feel denied independence when this social and lawful construction upholds their way of life.

I've picked one of our general public's most dismissed gatherings, the LGBTQ people group. In this paper, I'm trying to grasp our illusions, assumptions, and liberties, which we wish to appreciate and engage for release. Unfortunately, our feelings have not been taken into account in the way they should have been during our extended periods of opportunity.

Using the term LGBTQIA, many organizations promise to explicitly consider intersexuality and trans-ways of life as part of their range of executive responsibilities. LGBTQIA refers to lesbian, gay, bisexual, transgender, queer, intersex, and allies. They are the goal section for hierarchical ventures that concentrate on the components of "sexual

direction/recognizable evidence" and "orientation character." However, a closer look at the easy steps taken by most organizations to address this issue reveals that the target group is often limited to lesbian, gay, and bisexual employees. Only a few high-level companies go to great lengths to communicate openly with transgender employees, and intersexuality is completely ignored in concrete authoritative methods and exercises.

1.1 SEXUALITY, SEX, AND GENDER

In sociologies, recognizing sex and sexuality has become routine. It distinguishes sex as a physiological component from exposure as a socially constructed, social aspect of running a business for a lady or a man and a woman (Gatens, 1983; Oakley, 1972).

These two terms should cover the entire range of possibilities for naming a person's sex or possible orientation in English. In everyday speech and numerous logical disciplines, the terms "sex" and "orientation" are frequently interchanged when alluding to the classes of taking care of business or a lady. For example, while marking this classification in a visa or on a structure posting individual data.

Several dialects, particularly Romance dialects, have acquired the concept of orientation by combining the words "social" and "sex" or by incorporating a similar Latin word "variety" into their language (for example, "genere" in Italian or "kind" in French). Regardless, the English expression "orientation" is now constantly used in numerous dialects in its "unique" English construction, rather than being deciphered (e.g., in German, Hungarian, and Polish). The expression is frequently misused, especially in languages where the English word "orientation" has become a technical term. This contributes significantly to the fragility of the thing being evaluated precisely; it causes chaos.

From here on out, the orientation and sex contrast was based on a twofold idea with only two genders, humans, for a continuous period. However, the concept of evolution of "orientation" encompasses a broader range of possible sex indicators; it frequently incorporates the tendency to expect only two sexual orientations: manliness and gentility, which are bipolar. Trans characters could, in some ways, align with this global demand. In any case, this is undoubtedly more problematic in the case of intersexuality.

1.2 CHARACTERIZING SEXUAL ORIENTATION AND GENDER IDENTITY

A discussion of what it means to be "lesbian, gay, bisexual, transgender, and queer" is believed to be a vital step in measuring the impact of prohibition and stigma on LGBTQ people and the Indian economy. Lesbian, gay, bisexual, transgender, and queer people and names fail to convey the diversity of sexual orientation and orientation types among India's families. Regardless, "LGBTQ" is used in this report as a concise umbrella term that encompasses somewhere around two essential characteristics that link the experiences of sexual and orientation minorities in India to the growing global research on LGBTQ people.

Disgrace and hostility towards those whose articulations and characteristics are nonconforming, and shame and oppression for those whose sexual preferences and activity include individuals of the same sex (concerning their appointed sex). These specific terms that portray sexual directions and orientation personalities are frequently used in everyday freedoms discussions to create a public image of people who encounter fundamental liberties violations due to their orientation character or sexual direction.

The term "disgrace" is used in this investigation to refer to separation and other worrisome attitudes against LGBTQ persons, such as mentalities concerning someone's orientation, personality, or articulation. Disgrace brings burdens and segregation, which is referred to as "avoidance." Shame and prohibition are utilized in this report's financial model in the opposite order because one, shame, is the source of the other, rejection. In some situations, like in the workplace, "separation" describes how LGBTQ people are treated differently than similarly qualified non-LGBTQ people.

Global academics active in the perceptive examination of sexuality and orientation characterize sexual direction and orientation personality in various ways, depending on the review's goal and hypothetical environment. In the HIV health and strategy field, a vital information hotspot for India, the abbreviation "MSM," which stands for "men who engage in sexual encounters with men," encompasses the behavior components of being LGBT: the sex of one's sex accomplices. While such a notion can be extended to include women who have

intercourse with women (WSW), WSW is a population that is often overlooked regarding the HIV epidemic, particularly in India; there has been minimal research on WSW in India.

In many studies investigating correlations across the three dimensions of sexual direction, appreciation for (or sexual longing for) persons of similar sex is more pervasive than actual sexual interactions with someone of similar sex or identifying as lesbian, gay, or bisexual. Nonetheless, sociologists have focused on behavior and personality rather than predicting or calculating direct links between interest and social or financial results.

Sexual orientation entails perceiving oneself as a socially constructed character — such as lesbian, homosexual, or bisexual — and frequently (but not always) involve same-sex sexual desire and infatuation with individuals of the same sex. These individuals are believed to have a variety of mental, psychological, social, and political characteristics that influence social and financial outcomes such as family structure, work performance, sexual direction disclosure, and the foundation of societal changes. Being LGBTQ can expose someone to cruelty, harassment, or discrimination. In any event, folks who are usually gay but fall short on LGBTQ differentiating evidence may be more hesitant to organize substantial elements of their lives around their sexual orientation.

The Orientation part addresses another human part by focusing on one's cognitive process of oneself as male or female. A transgender person is defined as someone whose birth sex differs from how they currently see themselves and live their lives. Inconsistencies in orientation articulation, such as features and behaviors that do not match what is socially expected of one's organic sex, can also be necessary for transgender (Sexual Minority Assessment Research Team 2009).

1.3 INDIGENOUS CONCEPTS OF SEXUAL ORIENTATION AND GENDER IDENTITY

Sexual orientation and gender identity are connected and not frequently particular thoughts in India. The exploration portrayed in this paper additionally depends on those native ideas. Orientation, geology, class, language, and religion have all affected the foundation of non-hetero characters in the local neighbourhood.

Nonetheless, the Indian ideas are also being planned into terms utilized in the worldwide examination of sexual orientation and gender identity. MSM is being used in Indian wellbeing overviews to depict transgender individuals conceived male, however, presently distinguished as female or ladylike. Varieties in the level of physical allure in people, their orientation articulation and personality, and whether they expect insertive or responsive jobs in oral and butt-centric sex have been distinguished throughout the exploration. Albeit these depictions are sensibly reliable across research it is critical to recollect that differences in these personality highlights, especially in sexual jobs, are conceivable. The terms that are commonly used are:

- *Hijras* (also known as *Ali* in some parts) are created men that transform into a third gender with a ladylike appearance and engage in sexual activity with various men. Their ties to Hindu teachings and traditions can be seen in their use as wedding or birth favors. Despite this ability, hijras' financial status is often poor, and they are often engaged in prostitution regularly.
- *Panthis* are males with macho characteristics who are primarily motivated by sex with women and frequently insert themselves into intercourse with men. They come from a variety of financial backgrounds.
- *Kothis* are feminine men who may dress in drag, engage in sexual encounters with panthis, and are typically from lower socioeconomic backgrounds.

Ladies drawn to or have sex with different ladies or who take on a male orientation don't seem to have a comparatively prosperous scientific classification (Mohan and Murthy 2013). One source proposed that rather than "lesbian," "single women" or "same-sex adoring ladies" be utilized; however, these terms are not commonly used. Besides, the test on lesbians in India is featured because there is no English-language overview information on ladies who distinguish as lesbians or engage in sexual relations with different ladies. Without a doubt, ongoing drives to

gather study information have neglected to enlist a large and adequate number of tests for quantitative examination.

1.4 ACKNOWLEDGMENT OF QUEER PEOPLE IN SOCIETY

Indeed, even in present India, which values being modern, queer community has not received adequate affirmation; no plebeians know about its presence, and just a tiny section of society with an area in scholarly pursuits knows about its existence.

Many individuals seem to dismiss the presence of a local area of individuals who aren't straight!

Particularly in India, where the principles administering the LGBTQ people group have as of late different, it seems, by all accounts, to be a contention among individuals instead of a step toward a superior future. In any case, we should similarly think about its positive sides. There can be no start of an excursion without the initial step. We can't surrender since there might be a negative response to our outing, regardless of its troublesome.

Overall, individuals are presented with viciousness and segregation, torment, and even execution due to who they love, the fantastic way they look, or their identity. It's fascinating to see how many people insist it's not regular, yet it's a component of nature with regular cycles. Anyone who understands that a man and a man can be drawn to each other and have a family that hasn't outgrown their little perspective can have a happy family.

They despise change and refuse to recognize it if it occurs. They forgot that the world's brightest minds agreed that the Earth was round long ago. We've all witnessed how that turned out.

If a cousin in India had a place with a third orientation, they would quickly declare they couldn't finish it or that it was a stage, as if none of these checked out. They feel compelled to marry their opposing orientation and live a heterosexual lifestyle. Is it even possible to do so? Consider the possibility that a heterosexual guy is forced to marry and live with someone who shares the same sexual orientation. Can that fantastic demonstration be done in a gay way? Never!

This entire circumstance is crazy to understand. However, the awful part is that it happens. Indeed, even with the entirety of the regulations, it is as yet broad in India. One of the primary purposes behind this is Indian regulation, which precludes same-orientation marriage.

Whether a family wishes to help an individual from the LGBTQ+ people group, they can't do so because marriage between individuals of same-sex sex isn't allowed.

India is a culturally distinct country where even serial connections are frowned upon. It appears unthinkable that an Indian family would accept their child's LGBT relationship.

1.5 SHOULD BUSINESSES CARE ABOUT QUEER PEOPLE?

Following a long period of communist government planning, India has emerged as one of the world's fastest-rising economies in the last two decades, making significant progress toward adopting an uncontrolled economy model. Global companies from various industries have established operations in India and have steadily increased the scope of their tasks. Throughout this period of economic growth, Indian businesses have tried to improve their general seriousness, particularly in the asset, banking, and administration sectors.

In today's interconnected world, Indian businesses should compete with MNCs and global companies that have gradually capitalized on the diversity of their workforce, including LGBTQ people. This entails competing in the business world and attracting the most outstanding talent to their firms. Furthermore, a few Indian companies are establishing themselves as multinationals on their initiative, recognizing the growing need to adhere to internationally approved standards for registration and incorporation.

In India, most firms follow a "don't ask, don't tell" policy regarding their representatives' sexual orientation or personality. These concerns have always been regarded as personal and best avoided in the workplace. Nonetheless, the Indian LGBTQ community has become more assertive in recent years, with many non-profit organizations advocating for greater equality for LGBTQ persons. We really can see some effects of their work.

There are legal reasons why businesses should handle LGBTQ concerns in the workplace. Given the evolving legal scene in India and worldwide, supervisors should be aware of the risk of the board issues.

Efficiency and Performance: The remarkable effect of giving a safe climate for all employees- and its effect on efficiency - is the most convincing driver for associations to address this subject. Albeit little examination has been done in India, proof from different nations uncovers that when LGBT individuals can't be forthright about their sexual direction or orientation personality in the working environment, efficiency drops decisively. This can prompt an absence of trust among associates, which can imperil the association's viability.

Attraction and Retention: An expected 5% to 10% of any functioning populace has a place with the LGBTQ people group.

"LGBTQ individuals are capable of being sought after, and they could do without working with organizations that segregate."

Organizations are increasingly required to demonstrate a strong reputation and a lengthy history of thorough procedures. This is critical to attract this growing workforce segment and appeal to the small number of representatives who may have LGBTQ relatives or companions and want to work for a company that supports and respects them.

Battle for Talent: In an environment of increased competition for ability and rising salary pressure, companies working in India risk missing out if they don't update their diversity plans and demonstrate more great inclusivity towards the LGBTQ population (particularly in the administrations and data area, where India has acquired worldwide intensity). Organizations not on the front edge of this transition risk losing top talent to those who openly embrace and create a space for all employees, regardless of their sexual orientation or personality.

Requests of Generation Z: When viewed via a generational lens, this argument becomes even more forceful, particularly when considering the traits of Generation Z. Many organizations believe that the mentalities and goals of this new generation of employees are very different from those of the earlier generations. Gen Z in India, having grown up during the country's most famous flurry of wide-ranging and rapid financial events, is eager to contribute to the country's development and progress.

The state of the industry: Several studies have shown the LGBTQ market's economic potential on a global scale. This possibility is beginning to be recognized in India.

"Pink money is valued in the billions of dollars around the world in various fields. It's about time India switched sides."

Many people consider the LGBTQ community a significant target market because they are typically depicted as wealthy and earning a lot of money. According to one expert,

"Gay men are the biggest spenders on lifestyle goods. They have the most disposable income and are willing to spend a little more if their basic needs are met."

As India's LGBTQ population gains confidence in their identifiable proof and becomes more open, this area will become an essential target for organizations.

"Many working-class gays will come out and tell the truth, and new initiatives will spring up. Nobody should miss out on the possibility of developing a unique revenue-generating strategy."

Lawful Compliance: Homosexuality has recently been decriminalized in India. Even though the Indian Constitution contains specific anti-segregation provisions, there is currently no swiftly applicable anti-segregation rule to safeguard LGBTQ employees in the workplace. As a result, following the law is far from a compelling motivation for Indian businesses to address the needs of LGBTQ employees. Regardless, the legal framework in this field continues to expand, and Indian ventures can no longer be immune to global impact, where guidelines on this topic are frequently more simply outlined and verbalized.

Global businesses, in particular, recognize the need to treat LGBTQ people with dignity and respect. These attributes, frequently mentioned in their agreements, are gradually extended to tasks outside of their home countries. This has sparked a debate in India, and local businesses

that fail to keep up with these developments risk losing market share to more moderate and liberal international competitors.

Recognition and Risk Management: While legal consistency may not be the primary motivation for Indian businesses to investigate this topic, notoriety and risk management should be considered. Companies in India fail to do all it takes to carry out their LGBTQ plans and train their employees to risk public humiliation, damage to their brand, and, as a result, possible client loss. A few companies that failed to qualify or polish their managers on LGBTQ matters have been exposed and are now facing the consequences.

Associations that do not have a culture of respect and equitable treatment for all representatives and defined strategies in this regard should be aware that if they work outside of India, they may face legitimate activities.

A percentage of the anticipated costs of not attending to LGBTQ workers' requests should be included in the business case to persuade corporate executives to take proactive steps to provide open and safe workplaces for LGBTQ representation.

Cost of Ignoring Needs of LGBTQ Employees
Bias has a human cost, but it also has a financial cost for organizations. Segregation, badgering, and tormenting in the workplace can lead to low confidence, low employee morale, increased absenteeism, decreased efficiency, and enlistment. Maintenance concerns are only a tiny part of the overall costs, impacting the organization's bottom line.

"Your sexuality is just another aspect of who you are. It's comparable to the colour of your skin or hair. It notifies you of your identification but does not give you any other options."

Mark Kaplan, CEO of The Dagoba Group, a turn of events and planning firm based in the United States that has provided LGBTQ equality advice to businesses with projects in India, says:

"LGBTQ consideration in the workplace isn't about people's personal lives. If all other factors are equal, it comes down to their personality and the extent to which they will be remembered, rather than whether they are open about themselves in the same way heteros are."

1.6 CHALLENGES FACED BY QUEER PEOPLE AT WORKPLACE

The working environment as a whole should be safe and functional. Segregation in the workplace directly impacts employee efficiency, which affects an organization's core issue. The majority of organizations have begun to implement non-biased LGBTQ-friendly tactics and arrangements. Thought having an LGBTQ-friendly workplace gives another dimension to the labor force, such as a more diverse workforce, more ideas, and advances. It also looks into the financial capabilities of the organization.

According to a survey conducted in 2013, middle-class LGBTQ specialists identified that they have generally faced various sorts of separation at work and in public. These findings reveal that mistreatment of sexual minorities can harm their financial obligations and cause underemployment, worse efficiency, and lower job satisfaction among LGBTQ persons, forcing them into poverty and destroying their economic and psychological situations.

The significant difficulties faced by queer individuals in the working environment can be recorded underneath:

- Whether to "come out" working in front of directors and associates during meetings and other organizational capacities.
- Nervousness from attempting to "act straight" to acclimate/adjust to hetero standards (assimilated homophobia/incorporated persecution) if "still in the closet."
- Fear of being "outed" if a colleague accidentally discovers the LGBTQ's sexual orientation character while they are still "in the closet."
- Internal conflict about whether or not to associate with openly LGBTQ partners while "still in the closet" due to a neurotic fear of being "perceived."
- How would you respond if a manager, associate, client, or client assumes you're straight for a moment and engages in typical "hetero talk" (e.g., asking a gay male employee, "For what reason would you say you're still single?")? To a lesbian worker, "You should marry a nice lady!" or "Your significant other - how does he make ends meet?"

- The risk of being unfairly judged for inappropriate behavior if an LGBTQ worker's verbal and nonverbal communication is misread and interpreted with prejudice (i.e., sexual overtures) after "coming out" at work.
- Dealing with obnoxious LGBTQ (i.e., homophobic) statements made by managers, associates, or clients, whether made innocently, comically, or purposefully.
- Concerns about whether or not to report discrimination or harassment based on one's sexual orientation or orientation character to the executives/HR, and whether or not the incident will be thoroughly investigated and dealt with.
- Whether to accept or challenge the numerous evidence of heterosexual, cisgender privileges and preconceptions at work. For example:
    1. Inadequate signage or a lack of gender neutral restrooms in workplace.
    2. On work/human asset records, there are usually two options for gender: "male" or "female" (i.e., marital status, medical care, retirement program, and so forth.)
    3. If the LGBTQ representative is eligible for benefits, including medical care, enhanced security, disability compensation, and other work advantages.
    4. At employment, health care coverage for LGBTQ life partners and wards is limited or non-existent.
    5. There is insufficient of non-existent life insurance coverage plans for LGBTQ significant partners and dependents.
    6. Business failure to protect LGBTQ significant partners and dependents is inadequate or non-existent.

1.7 OBJECTIVES OF THE STUDY

Queer people feel depressed in a variety of employment context. Current anti-discrimination legislation does not fully protect the LGBTQ employees. The success of queer workers within the context of fundamental freedoms, the impact of special quirky company segregation situations, and the impact of notable administrative activity are all discussed in this useful piece. On the public level, current efforts to protect queer workers have failed.

I'm hoping to better understand the discrimination that Indian queer people face in the workplace through this study. The following are the questions I am seeking to find answers for the given questions:

- How much, if any, do Indian queer employees face bias in the workplace?
- Is there, if any, harassment faced by Indian queer employees?
- Do Indian queer people feel safe at work?
- Are managers treating queer employees fairly and equally?
- What factors cause queer workplace discrimination?
- Are organizations really inclusive?
- What initiatives should organizations take to be more inclusive?

2. LITERATURE REVIEW

It's impossible to estimate the number of LGBTQ people in a given population. This is especially apparent in India, where there is a lack of openness and high knowledge about the issue. According to the government and the Supreme High Court, gay men range from 2.5 million to 100 million. If the globally accepted proportion of 5-10% of the adult population is used, the number of LGBTQ people in India is estimated to be between 42 and 84 million.

Section 377 of the Indian Penal Code, a remnant of British supreme power, has long been associated with India's LGBTQ people group's legal status. It prohibited 'lewd intercourse against the nature request.

In July 2009, the Delhi High Court struck down this threshold in a landmark decision. Then, according to the legislation, same-sex behavior in private between consenting adults was decriminalized. The ISC elected to examine its previous judgment a few years following this substantial regulation: homosexuality was a crime in 2013.

On September 6, 2018, the Supreme Court of India decriminalized gay relationship that declared homosexuality legal. According to one authorized authority, the historic judgment will "prepare for a better future" by overturning a pioneering time restriction that rendered gay intercourse punishable by up to a decade in prison.

There has been a lot of talk about the legal recognition of same-sex couples between 2020 and 2022. Couples seeking recognition of their marriages under the Special Marriage Act of 1954, the Hindu Marriage Act of 1955, and the Foreign Marriage Act of 1956 have filed numerous cases.

Despite this critical development, sexual orientation and direction remain taboo topics in Indian culture and the workplace. Despite a large population of sexual minorities, most Indians swear that they do not know any LGBTQ people. As a result, prejudice and misinformation are unchecked, and LGBTQ people are frequently overlooked on political, economic, and social levels.

This includes being disturbed by law enforcement officials, and there have been numerous documented cases of such mistreatment. Furthermore, because of India's traditional solid family esteems (across rigid gatherings), LGBTQ people may be forced to adapt to conventional orientation rituals, such as hetero marriage.

Regardless, social attitudes toward LGBTQ people are changing, specifically in urban areas, with a small group of LGBTQ activists and non-legislative organizations (NGOs) becoming more active in advocating for their rights. The acceptance of the LGBTQ community in India has also been influenced by mainstream society. On a large scale, media, Bollywood, and other aspects of mainstream society influence social acceptance influencing individual and business outcomes.

2.1 THE CULTURAL CONTEXT

The fact that sexuality is rarely discussed without reservation in India has impeded public discussion of homosexuality. In many sectors of Indian culture, LGBTQ people are viewed as an unknown evil, with the widely held belief that LGBTQ people did not exist in Indian history or culture before Western influence. Although there are numerous strict, societal, and abstract references to same-sex love throughout Indian history, this is the reality. Certain people consider homosexuality to be "abnormal," a "corruption," or an "ailment." Due to a lack of sex education in Indian schools and a lack of adequate coverage in the media, biased convictions continue to exist and impact the discourse in modern India.

The transgender population in India, known as 'hijras' plays an essential role in Indian culture, despite being underappreciated and misunderstood. Even though they are occasionally asked to present gifts at happy family events such as weddings and births (in exchange for money), society largely ignores them in the remaining aspects of life.

"Hijras are traditionally used to bless labours, weddings, housewarmings, and other auspicious occasions in India. The eunuchs are known for their mysterious abilities, as well as their powerful blessings and curses."

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According to transgender and essential liberties organizations, discrimination has prevented most hijras from enrolling in school, finding work, or finding housing.

"They wind through Mumbai's traffic or board neighbourhood trains' ladies' lodges, clap fiercely, and acknowledge cash in return for a gift."

Role of Family

Despite recent legal changes in India regarding same-sex conduct in 2018, social acceptance of the LGBTQ community remains low. In general, India has had a firmly moderate and man-centred culture, marked by severe familial tension and alienation of people who change jobs or sexual orientation customs. Sexuality is taboo in Indian family conversations, and bringing it up in a typical Indian family setting will almost certainly result in excuses and quiet reproves.

The treatment of gays in India can be linked to traditional Indian family esteems, which are extremely universal and object to sex beyond marriage. Family is important in Indian culture, and marriage is seen as a way to reinforce family esteems. Indian families have traditionally been grouped together and divided into various levels. The joint family design (in which different generations of a family live together and the oldest is the home head) is still widely used. All of this prevents any discussion of homosexuality.

As a result, LGBTQ people in India are largely invisible in family and public life, and issues such as arranged marriage, segregation, cultural shame, and alienation from sexual minorities persist. There have been a few reports of LGBT people being persuaded or forced into straight relationships, suffering mental and physical abuse, and ending up in India.

Role of Religion

Many Indians consider religion and confidence to be essential aspects of their lives. Lessons on homosexuality in Indian religions such as Hinduism, Buddhism, Jainism, and Sikhism are less clear than in Abrahamic religions, and strict pioneers have differing viewpoints. In any case, most of these religions forbid sex outside of marriage, implying that marriage is

primarily for reproduction. Whether or not one accepts that gay couples can have children and raise them, gay sex will exist outside of marriage and will be viewed as undesirable from a strict perspective as long as same-sex marriage is legally and socially prohibited.

In Hindu legal works dating back to the first 100 years, non-hetero sex is polluted. The Vedas, the most ancient Hindu texts, also mention a third sexual orientation known as hijras (transgender), neither female nor male. Some researchers believe this third orientation is an out-of-date companion to today's LGBTQ and intersex characters. Regardless, this third sex is frequently portrayed as an outsider class in historical writing.

Before the British and Portuguese colonization of large swaths of India, Hindus were more open about sexuality in general, and sex discussion was not regarded as the cultural taboo it is now.

2.2 ONGOING DIALOGUE

As society accepts LGBTQ individuals, new regulations are being enacted to protect them. The LGBTQ community has faced numerous challenges in the public sphere, and it is now up to us to recognize, respect, and assist them in living with poise in the public sphere. In India, we can see how people's perspectives are shifting, and we now accept LGBTQ people for who they are, which is both natural and logical. However, certain privileges, which are listed below, protect LGBTQ people's rights.

Everyday freedoms are predicated on the assumption that all people are created equal. As a result, everyone has nobility and should be treated as such. Anything that reduces its sovereignty is an infringement, as it goes against the idea of uniformity and allows separation to flourish.

The rights of the LGBTQ people are gaining traction worldwide with significant progress being made in a few countries recently, including introducing new regulatory protections. The preamble to the Indian Constitution demands that all people be treated equally in social, monetary, and political situations. Articles 14 and 21 of the Constitution guarantee the right to equal protection under the law and fairness under the law.

In April 2014, the Supreme Court of India ruled in NALSA vs Union of India that the Constitution protected transgender people's rights and opportunities in India; in September 2018, the Supreme Court of India decriminalized grown-up consenting same-sex organizations in the Section 377 decision audit. These options are viewed as tourist attractions because of their broad understanding of sacred freedoms and engagement with LGBTQ people. The two rulings mark a watershed moment for LGBTQ rights in India, as they defied British supremacy and demanded that LGBTQ Indians be granted full sacred insurance.

Because India is such a large and diverse country, people's perspectives and experiences with LGBTQ people vary greatly. The divide between urban and rural India and language, station, class, and orientation add to the difficulty of fully comprehending this subject. In any case, we recognize that India's LGBTQ population is far from insignificant. They have a powerful voice that will not be hushed in that state of mind for the time being.

Overall, what happens now that Section 377 has been repealed? Today, the International Day Against Homophobia and Transphobia is celebrated. The date was chosen to commemorate the World Health Organization's decision in 1990 to declassify homosexuality as a dysfunctional behavior. A few states have recognized this day, international organizations such as the European Parliament, and countless metropolitan legislatures. Most UN organizations also hold special events to commemorate the anniversary.

The Transgender Persons (Protection of Rights) Act, 2019

The Indian Parliament passed the law to protect transgender people's rights, government assistance, and other issues. On July 19, 2019, Thawar Chand Gehlot, the Minister of Social Justice and Empowerment, introduced the bill in the Lok Sabha, Parliament's lower house, in preparation for the repeal of the Transgender Persons Act.

A 2016 version appears before the 2019 rule and is quickly followed by the 2018 measure. In India, transgender people, lawyers, and activists spoke out against them and

condemned them. A standing council was mentioned in the 2016 bill, and its report was released in July 2017. In December 2018, the Lok Sabha introduced and passed a new bill variant.

The Transgender Persons (Protection of Rights) Bill was passed in 2019 to protect transsexual people's freedoms by prohibiting segregation in work and school and access to government and private establishments and medical services. Regardless, the bill exposes people to institutional oppression and dehumanizes their bodies and personalities in the name of local area strengthening. The following are some of Bill's blemishes:

The bill takes away transgender people's ability to choose their sexual orientation. According to the statement, changing one's orientation personality on official records is only possible after proof of a sex reassignment medical procedure, which a District Magistrate must confirm. This compromises transgender people's independence and security and exposes them to specialist harassment.

According to the Transgender Persons (Protection of Rights) Bill of 2019, sexual maltreatment of transgender people is punishable by only two years in prison. In contrast, similar wrongdoing committed against women is punishable by up to seven years of imprisonment under the Indian Penal Code.

There are no plans to provide grants, make reservations, change the school's educational program, make it LGBTQ inclusive, or ensure safe, comprehensive schools and working environments.

What role can social media play?

Despite the dangers of online bullying and disengagement, web-based entertainment may provide a safe space for LGBTQ young people to explore their sexual identities and work on their emotional well-being.

In 2007, Australian academics attempted the earliest focus on how web networks act as places of refuge for LGBTQ youth who face hostile environments at home. According to their reviews of 958 LGBTQ young people aged 14 to 21, the obscurity and absence of geographic cutoff points in computerized stages provide an ideal practice ground for coming out, cooperating with a collective gay culture, exploring different avenues regarding non-hetero connections, and interfacing with other LGBTQ young people.

The internet also has a wealth of information on LGBTQ issues. LGBTQ youth can use web resources to learn more about sexual orientation and character development and LGBTQ spaces in their networks. You can also use the internet to locate LGBTQ-friendly specialists, advisors, and other medical service providers.

While social media has its drawbacks, LGBTQ adolescents can use it to strengthen their ties to their local and virtual communities and discuss social issues that concern them.

Summary of Indian Legal Provisions Regarding LGBTQ Rights

Is gay sex legal in India?	Yes
In India, what is the legal age of consent?	18 years
Are there anti-discrimination laws in place for LGBTQ employees?	No
Are there laws prohibiting discrimination against LGBTQ people in the provision of goods and services?	No
Are there anti-discrimination laws in all other areas for LGBTQ people (including indirect discrimination and hate speech)?	No
Is same-gender marriage legal?	No
Is there legal recognition of same-sex couples' legal rights?	No
Is child adoption by same-sex couples legal in India?	No

TABLE 2.1: Summary of Indian Legal Provisions Regarding LGBTQ Rights

(source: communitybusiness.org)

3. CONTENT ANALYSIS

Figure: Frequently used keywords used in the literature (source: Voyant-tools.org)

India has blazed this trail, from addressing concerns about gender equality between binary genders to achieving equality for transgender people. Navtej Singh Johar's decision marks the beginning of a new era recognizing LGBTQ+ community rights. This credit, however, goes to the undemocratic branch of the judiciary, not the branch that genuinely reflects people's aspirations. However, various shades of bigotry have recently surfaced in society. Discrimination affects everyone's food choices, beliefs, pregnancy, and disability, among other things, and is not limited to sexual minorities. In the cases of Navtej Singh Johar and Naz Foundation, the Judiciary had to reconcile competing notions of public morality and constitutional morality. This exemplifies the plight of an individual. The Rights of Persons with Disabilities Act of 2016 and the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redress) Act of 2013, to name a few, are unquestionably progressive anti-discriminatory laws.

On the other hand, these laws exempt discrimination based on sexual identity, sexual orientation, marital status, food preferences, and other factors. The draughts of the Anti-discrimination and

Equality Bill from 2016 and 2019 are a step in the right direction, but finding a way to reconcile individuals' competing rights remains a challenge. (Surjuse, S.S., 2022)

Policies and best practices are recommended based on the perspectives of transgender employees, human resources managers responsible for diversity and inclusion, and transgender activists. Fifteen people were interviewed in-depth, and their responses were analyzed to gain insights into transgender employees' perceptions of well-being in the workplace, which will aid organizations in developing appropriate human resource policies to protect transgender employees' rights in the workplace. (Philip, J., Soumyaja, D. 2019)

Happiness is frequently associated with normative institutions such as marriage and is viewed as a result of living a good life. The pursuit of happiness has been scrutinized, particularly by queer theorists like Sara Ahmed, who proposes the concept of aliveness as a replacement for pleasure. This article looks at what it means to include liveability in discussions about joy. Using transnational empirical data from India and the UK on what makes lives liveable for lesbian, gay, bisexual, trans, and queer (LGBTQ) people, we argue that this dialogue not only expands on existing critiques of happiness but also rethinks liveability as a form of the struggle between 'living' and surviving.' (McGlynn, N., Browne, K., Banerjea, N., Sumita, S., Bakshi, L., 2020)

The most obvious and important inclusions are individuals and couples from the LGBTQ+ community. History owes the community an apology, according to Justice Indu Malhotra, for centuries of humiliation and exclusion. However, sexual and gender minorities owe a lot more to the present. In furtherance of their fundamental rights under Articles 14 and 21 of the Indian Constitution, they must be afforded every right enjoyed by the rest of the Indian citizens. This would include the ability to adopt without restriction. (Sriraam, S., 2020)

4. RESEARCH METHODOLOGY

The research approach is regarded as the project's lifeline. Without a well-organized research plan, it is impossible to complete the study and achieve any conclusion. My survey strategy was used to conduct the project research. The primary goal of the survey was to gather relevant data that could be used to develop conclusions and produce results. As a result, research methodology is solving a research topic in an organized manner. Research methodology discusses the methodologies and the thinking behind the methods utilized in the context of a research project, and it explains why one method was chosen over another.

Research Design

The purpose of research design is to handle the challenge of keeping various stages of the research under control. During any study activity, this control aspect is critical for the researcher. The preparation of a research design is a crucial stage in doing research or completing a research project.

The scheme of work to be done or performed by a researcher during the various stages of a research project is generally referred to as research design. According to Kerlinger, "research design is a plan, conceptual structure, and strategy of investigation conceived as to obtain answers to the research question and to control variance."

One may simply handle and operate research work with the help of the research design, which functions as a working plan created by a researcher even before he begins working on his research project. The researcher is greatly aided and guided in reaching his objectives and goals as a result of this. The following tasks were used to approach the research design task:

- Information is required.
- Data collecting that is appropriate
- Process of sampling and sample size
- Plan for data analysis

This is also an exploratory research as I want to find the truth that's prevailing through this research.

DATA SOURCE

The data collection was done through

1. Primary Data

2. Secondary Data

DATA COLLECTION METHOD

1. Primary Sources: This data is qualitative as well as quantitative. As a research tool, a questionnaire is used to collect data.

Survey Method: Questionnaire

Types:

- Structured non-disguised

Type of Questions:

- Open-ended
- Close-ended questions

2. Secondary Sources: Information was gathered from journals, the internet, reports, and industry publications.

SAMPLE UNIT

 Working queer people and queer students who have worked in the past

SAMPLE SIZE
Total Sample size: 40

DATA COLLECTION

Both primary and secondary data were used to complete the project.

The internet provided me with secondary data from different websites, yearly reports, and business periodicals. Primary data is precious since it allows for first-hand knowledge gathered through observation.

The primary source of information came from remarks I made during my observation and analysis.

DATA ANALYSIS

The most crucial aspect of any endeavor is the analysis. To make fair conclusions, it must be done in an unbiased manner and with the utmost care. The report that is created is subjective. Bar graphs and pie charts have been made to offer a more thorough picture.

The following tools were utilized to do the analysis:

(a)Microsoft Excel

- Tables are used to do logical data analysis, and frequencies and percentages have been calculated.
- The information gathered has been numbered and compiled for analysis. For all of the tables, percentages have been calculated, and various charts have been created.
- I've used a variety of charts to analyze data.

Pie chart: It's a great way to portray data that are broken down into several groups. This diagram is made up of a circle divided into a number of sectors, each of which represents a different value.

Bar chart: Another technique to portray data graphically is using a bar chart. It is made up of a number of whispering bars that all begin from the same baseline and are of identical width. The lengths of the bars correspond to the values that they indicate.

5. DATA ANALYSIS AND FINDINGS

Gender

Particulars	No of respondents
Male	31
Female	4
Transgender	1
Non-binary	3
Non- conforming	1
Total	**40**

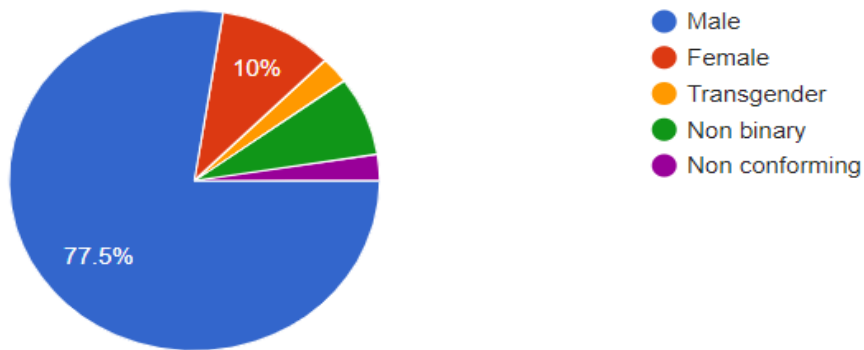**TABLE 4.1: Gender of the participants** (source: primary data)

CHART 4.1: Gender of the participants (source: primary data)

INTERPRETATION: Majority of the respondents were male (31 out of 40). Only 4 female and 1 transgender respondents participated in the survey.

How do respondents identify themselves?

Particulars	No of respondents
Lesbian	1
Gay	25
Bisexual	11
Transgender	1
Others	2
Total	**40**

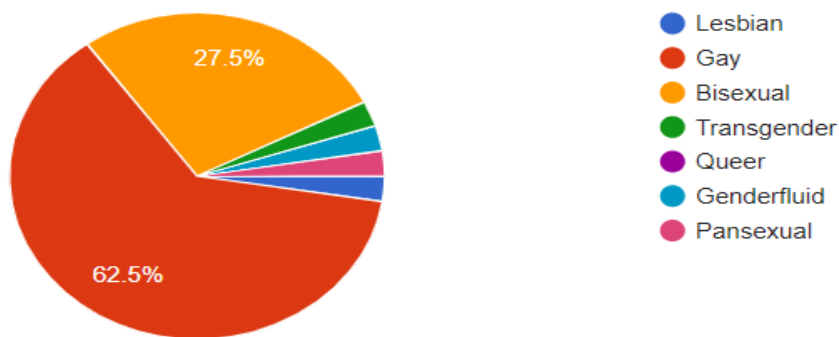**TABLE 4.2: How participants identify themselves** (source: primary data)

CHART 4.2: showing the result (source: primary data)

INTERPRETATION: 62.5 % of the respondents were gay and 27.5% were bisexuals. We got very few lesbian (1) and transgender(1) respondents.

Age Group of respondents

Age Group	No of respondents
Below 18	0
18-25	27
26-35	12
36-45	1
Above 45	0
Total	**40**

TABLE 4.3: Age group of respondents (source: primary data)
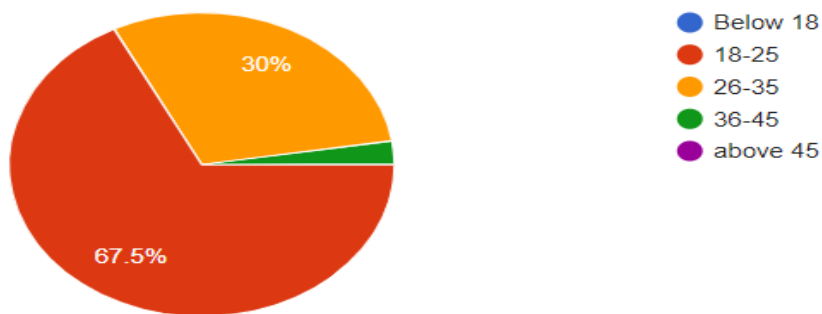
CHART 4.3: Age group of respondents (source: primary data)

INTERPRETATION: 27 respondents are of the age group 18-25 whereas 12 respondents are of the age group 26-35. I can say that there is a majority of millennials in the age group.

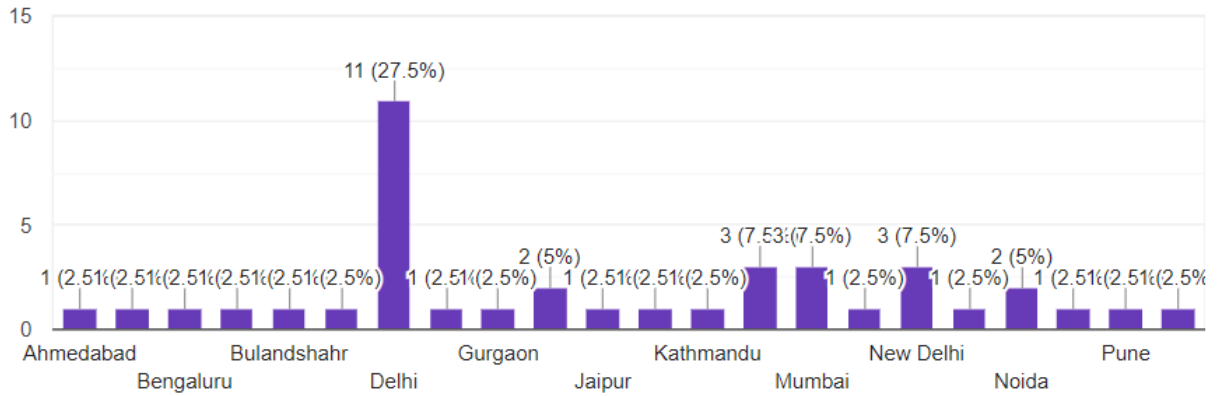**Cities in which the respondents reside**

CHART 4.4: showing the cities in which respondents live (source: primary data)

INTERPRETATION: Majority of the respondents were from metro cities like Delhi, Mumbai, Bengaluru etc. Hence, I can say that the research got limited to respondents from metro cities where most of the people are aware about the queer community.

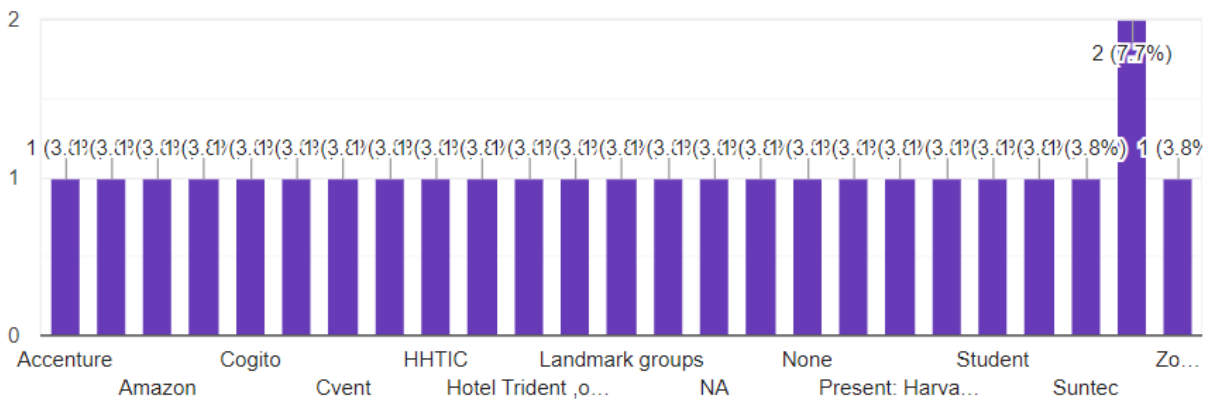**Name of the organization where the respondents are currently working/ worked in the past.**

CHART 4.5: showing the organizations respondents are working/ worked in the past (source: primary data)

INTERPRETATION: Most of the participants were working in MNCs like TCS, Accenture, Amazon and others. Some participants skipped to name the organization they were working.

The type of organization the respondents are working.

Particulars	No of respondents
MNC	18
Startup	6
Family-owned Business	3
Personal	2
Others	11
Total	**40**

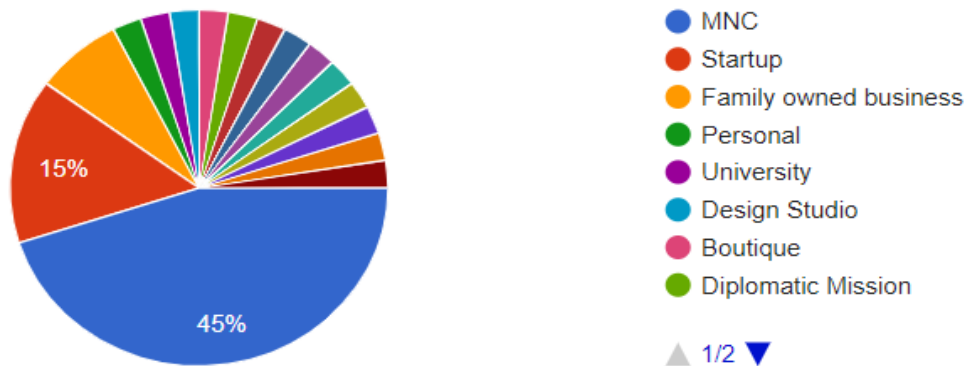**TABLE 4.4: The type of organization the respondents are working** (source: primary data)

CHART 4.6: Showing the result (source: primary data)

INTERPRETATION: 18 respondents were working in MNCs and only 6 were working in startups. Similarly, 11 respondents were working in other sectors like university, fashion design etc.

QUESTION: Are you out at your workplace?

Particulars	No of respondents
Out to colleagues	16
Out to managers/HR	1
Out to all	12
Not out	11
Total	**40**

TABLE 4.5: showing if the respondents were out at workplace (source: primary data)
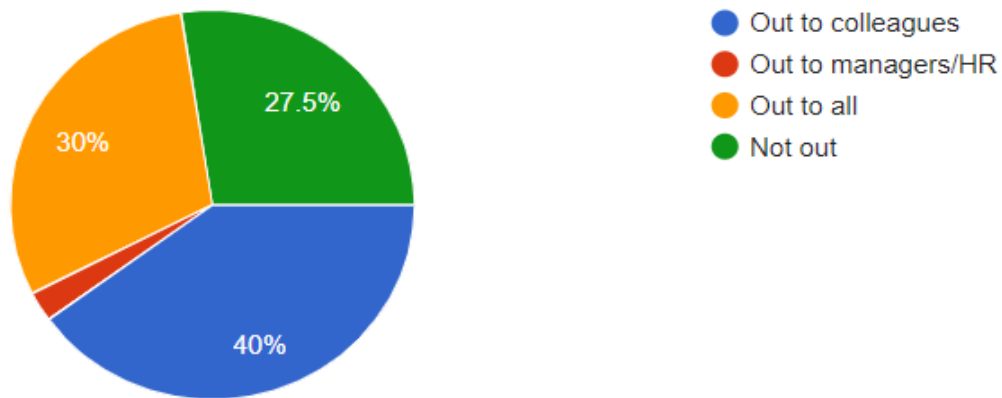

CHART 4.7: showing the result (source: primary data)

INTERPRETATION: 16 respondents were only out to their colleagues whereas 12 respondents were out to all in their workplace. Besides, 11 participants were not out at the workplace.

QUESTION: Do you feel safe being "out" at your present or previous workplaces?

Particulars	No of respondents
Yes	22
No	5
Unsure	13
Total	**40**

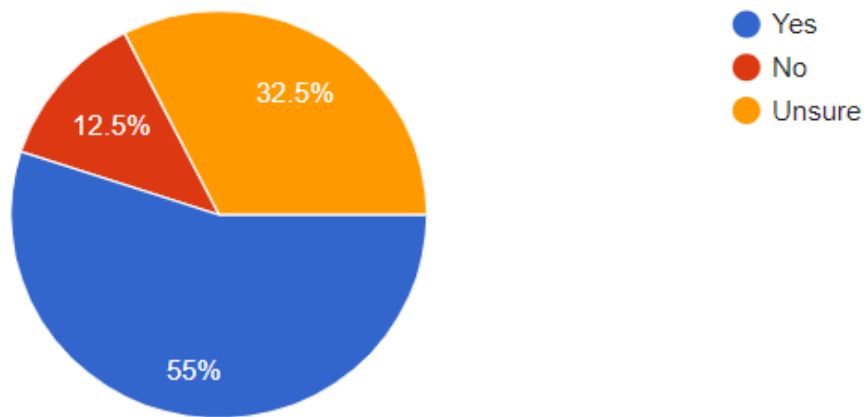**TABLE 4.6: showing if they feel safe being "out" at workplace** (source: primary data)

CHART 4.8: showing the result (source: primary data)

INTERPRETATION: 22 respondents feel safe about being out at the workplace whereas 5 respondents don't feel safe. Besides, 13 respondents are still unsure about the matter.

QUESTION: What kind of discrimination in the job have you faced because of your sexual orientation or gender identity?

Particulars	No of respondents
Fired	0
Passed Up for Promotion	3
Sexual Harassment	2
Verbal Harassment	13
None	16
Others	6
Total	**40**

TABLE 4.7: showing what kind of discrimination respondents have faced in the job because of their sexual identity (source: primary data)
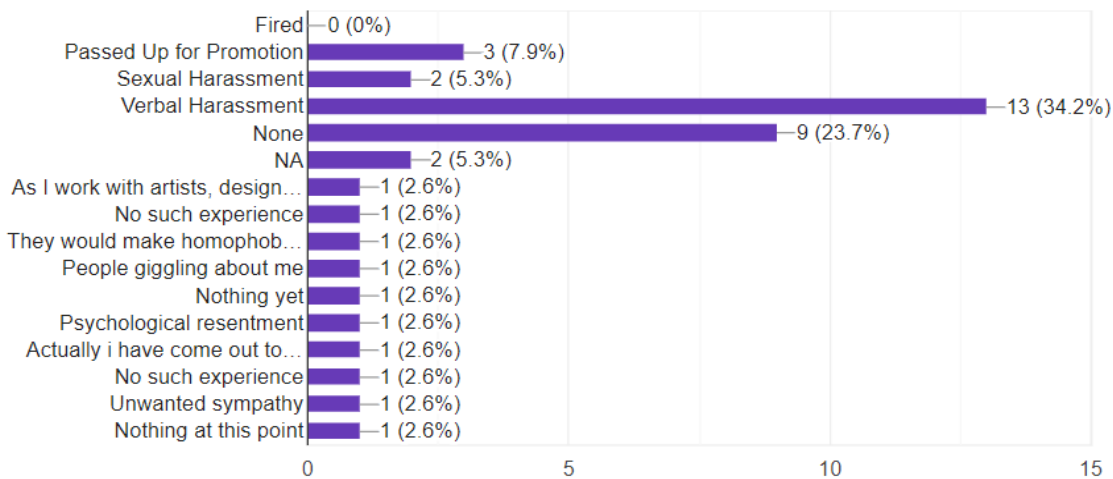

CHART 4.9: showing the result (source: primary data)

INTERPRETATION: 13 respondents were verbally harassed and 3 were passed up for promotion. Besides, 2 respondents were sexually harassed at their workplace. On the contrary, 12 people said they never experienced any descrimination at their workplace.

QUESTION: Have you ever felt stereotyped at work because of your sexual orientation or gender identity?

Particulars	No of respondents
Yes	20
No	9
Unsure	11
Total	**40**

TABLE 4.8: showing if the respondents ever felt stereotyped at work because of your sexual orientation or gender identity (source: primary data)
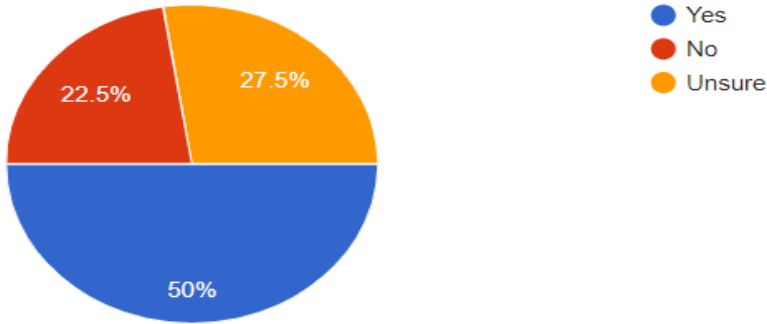

CHART 4.10: showing the result (source: primary data)

INTERPRETATION: 20 respondents (50%) said they felt being stereotyped at the workplace whereas 9 respondents said they weren't being stereotyped. The remaining 11 respondents were unsure about the matter.

QUESTION: When you were discriminated against at work, did you ever receive any help?

Particulars	No of respondents
Yes	17
No	5
Never discriminated	18
Total	**40**

TABLE 4.9: showing if the respondents received any help when they were discriminated at workplace. (source: primary data)
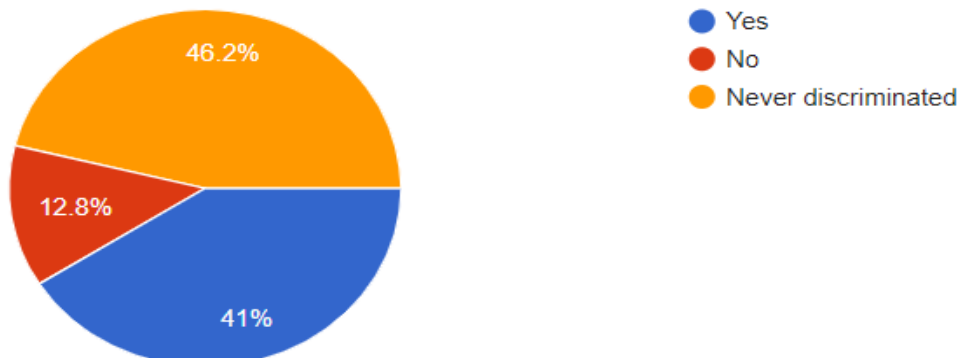

CHART 4.11: showing the result (source: primary data)

INTERPRETATION: 17 respondents said that they received support when they were discriminated against at the workplace whereas 5 people responded that they didn't receive any support. Similarly, 18 people were never discriminated at the workplace.

The respondents were asked to rate the given statements on a scale of 1 to 5.

STATEMENT: I am comfortable interacting with my managers.

Ratings	No of respondents
1 (Not at all)	1
2	5
3	7
4	11
5 (Extremely)	16
Total	**40**

TABLE 4.10: showing how comfortable were respondents in interacting with their managers (source: primary data)
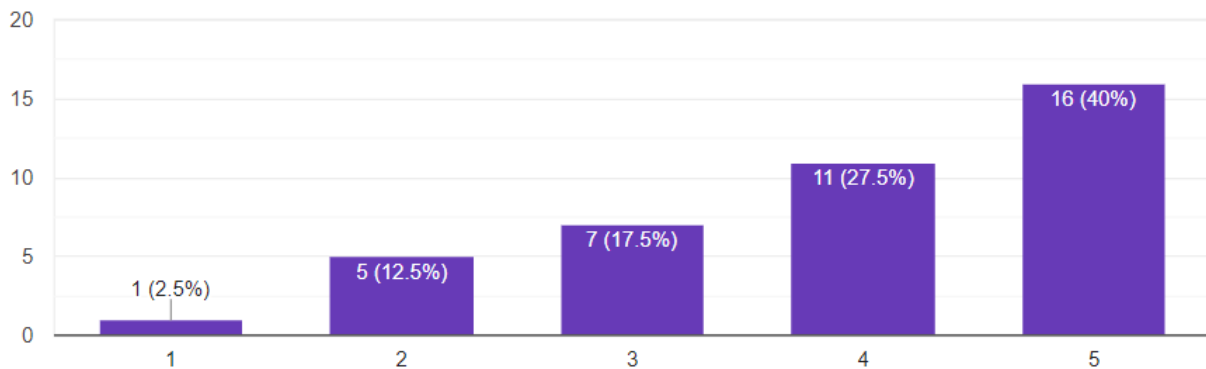

CHART 4.12: showing the result (source: primary data)

INTERPRETATION: 16 respondents (40%) are extremely comfortable interacting with their managers. Likewise, 11 participants gave 4 regarding their interactions with their managers. Very few (6 respondents who gave 1 and 2) respondents are not comfortable interacting with their managers.

STATEMENT: I am comfortable interacting with my colleagues.

Ratings	No of respondents
1 (Not at all)	1
2	4
3	7
4	12
5 (Extremely)	16
Total	**40**

TABLE 4.11: showing how comfortable were respondents in interacting with their colleagues (source: primary data)
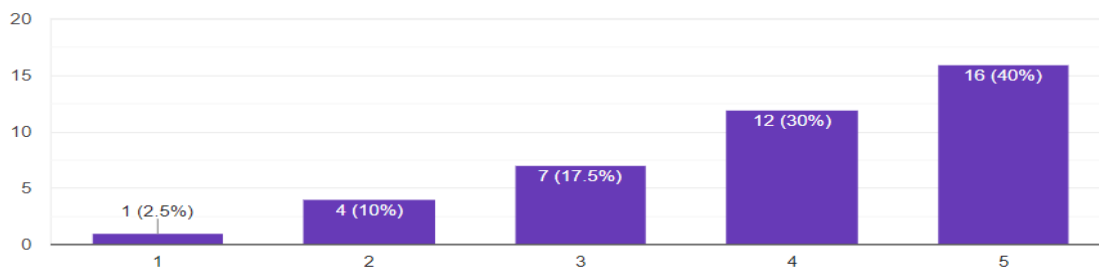

CHART 4.13: showing the result (source: primary data)

INTERPRETATION: 16 respondents are extremely comfortable interacting with their colleagues. Only one participant is not comfortable interacting with their colleagues.

STATEMENT: My manager evaluates my performance fairly.

Ratings	No of respondents
1 (Not at all)	2
2	1
3	8
4	13
5 (Extremely)	16
Total	**40**

TABLE 4.12: showing how fairly respondents' managers evaluated their performance
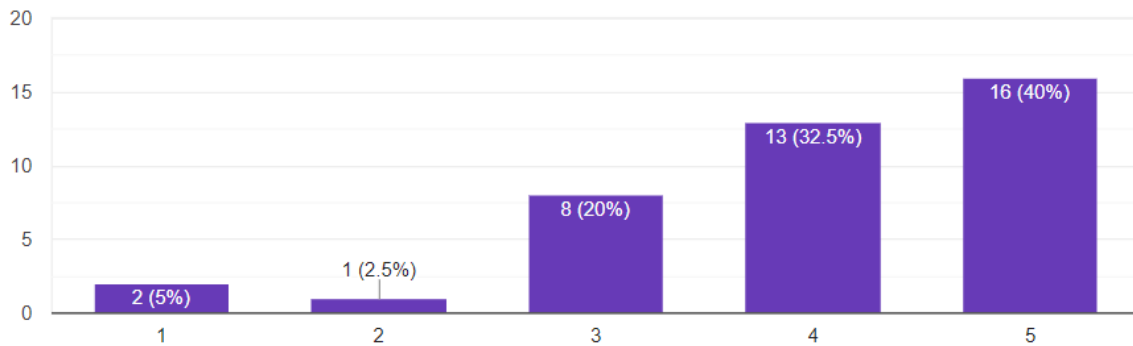(source: primary data)

CHART 4.14: showing the result (source: primary data)

INTERPRETATION: As 37 respondents have chosen 3, 4 and 5, I can say that majority of the queer people think that their managers evaluate them fairly and equally.

STATEMENT: I am stressed/ depressed in this organization.

Ratings	No of respondents
1 (Not at all)	23
2	7
3	7
4	0
5 (Extremely)	3
Total	**40**

TABLE 4.13: showing how much the respondent is stressed/depressed in the organization
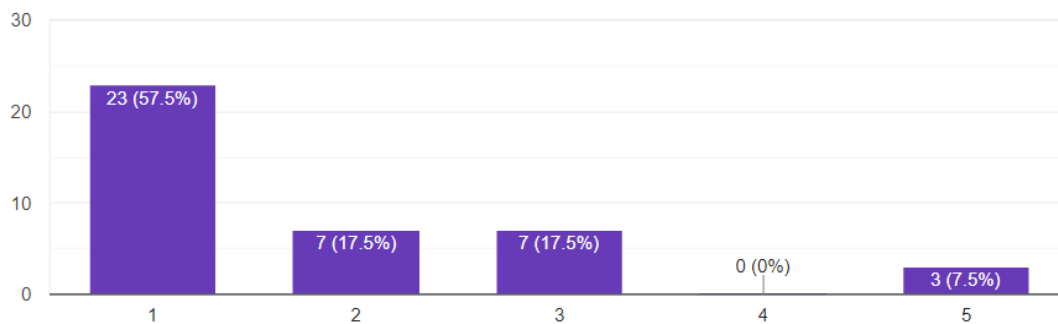
(source: primary data)

CHART 4.15: showing the result (source: primary data)

INTERPRETATION: 27 respondents are not at all depressed in the organization they are working whereas 3 respondents are extremely depressed.

STATEMENT: I am comfortable with the level of knowledge my colleagues have about the LGBTQ community.

Ratings	No of respondents
1 (Not at all)	9
2	7
3	11
4	8
5 (Extremely)	5
Total	**40**

TABLE 4.14: showing how much were the respondents comfortable with the level of knowledge their colleagues had about the LGBTQ community (source: primary data)
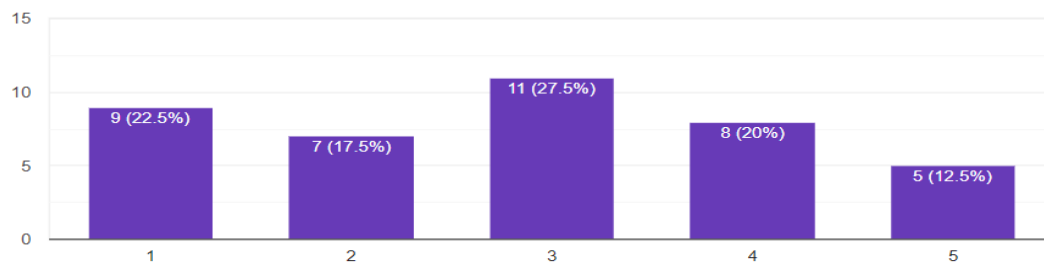

CHART 4.16: showing the result (source: primary data)

INTERPRETATION: As 27 out of 40 participants chose 1, 2 and 3, I can say that queer people are still not that comfortable with the level of knowledge my colleagues have about the LGBTQ community.

STATEMENT: The presence of LGBTQ policies will be a determining factor for me while joining another organization/ continuing the same organization.

Ratings	No of respondents
1 (Not at all)	0
2	1
3	13
4	13
5 (Extremely)	13
Total	**40**

TABLE 4.15: showing how much will be the presence of LGBT policies will be a determining factor for me while joining another organization/ continuing the same organization. (source: primary data)
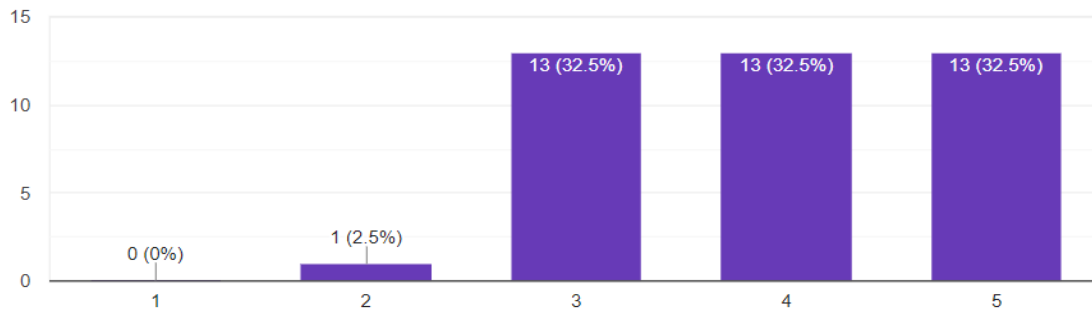

CHART 4.17: showing the result (source: primary data)

INTERPRETATION: As 39 out of 40 respondents chose 3, 4 and 5, I can say that the presence of LGBT policies will be a determining factor for me while joining another organization/ continuing the same organization for almost all queer people.

QUESTION: Is there a set of rules or regulations in place at your current or previous job for those who have been discriminated against at work because of their sexual orientation or gender identity?

Particulars	No of respondents
Yes	15
No	10
Unsure	15
Total	**40**

TABLE 4.16: showing if there were a set of rules or regulations in place at their current or previous job for those who had been discriminated against at work because of their sexual orientation or gender identity (source: primary data)
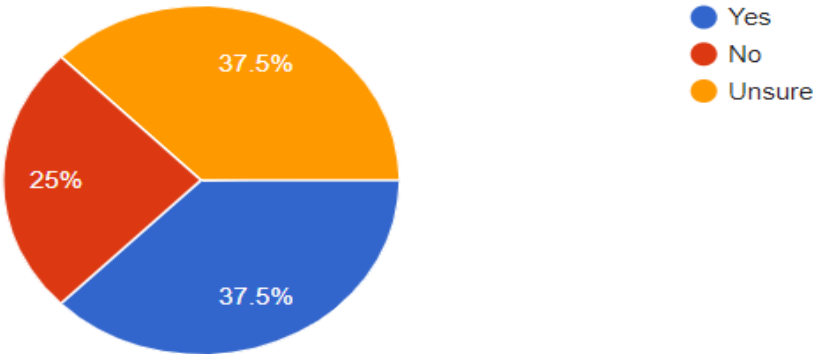

CHART 4.18: showing the result (source: primary data)

INTERPRETATION: 37.5% of the respondents said their employment have rules/regulations in place for those who have experienced workplace discrimination based on their sexual orientation or gender identity, whereas 25% said that their employment don't have any rules/ regulations in place. Another 37.5% of respondents were unsure.

QUESTION: Do you believe that identifying as straight or cis gender would help you advance more in your career?

Particulars	No of respondents
Yes	8
No	22
Unsure	10
Total	**40**

TABLE 4.17: showing if the respondents believed that identifying as straight or cis gender would help them advance more in their career (source: primary data)
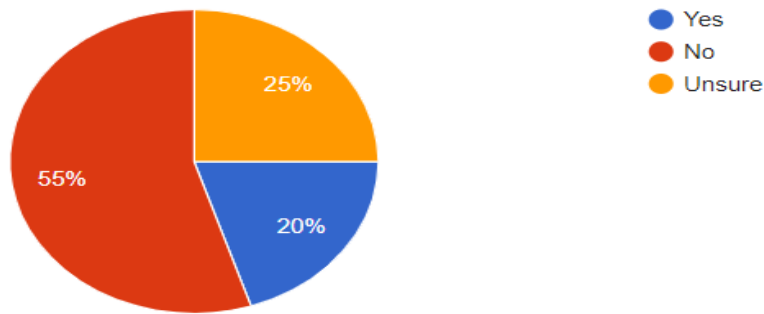
CHART 4.19: showing the result (source: primary data)

INTERPRETATION: 8 respondents (20%) still believe that they would be more successful if they identified themselves as straight or cis gender. On the contrary, 22 respondents (55%) didn't believe that they would be more successful if they were straight. 10 participants were unsure.

6. STATISTICAL ANALYSIS

Null Hypothesis 1(H0): Queer people feel safe being 'out' in the workplace.

One-Sample Statistics

One-Sample Test

One-Sample Effect Sizes

INTERPRETATION: Since the t-value is 12.209, which is smaller than 2.0227 (as per the t-table), the null hypothesis is rejected. It means queer people don't feel safe being 'out' in the workplace.

Null Hypothesis 2(H0): Queer people face stereotyping in the workplace because of their sexual orientation or gender identity.

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
develop-d	42	3.74	.862	.133

One-Sample Test

Test Value = 0

	t	df	Significance One-Sided p	Significance Two-Sided p	Mean Difference	95% Confidence Interval of the Difference Lower	95% Confidence Interval of the Difference Upper
develop-d	13.024	36	<.001	<.001	1.774	1.50	2.04

One-Sample Effect Sizes

		Standardizer[a]	Point Estimate	95% Confidence Interval Lower	95% Confidence Interval Upper
develop-d	Cohen's d	.862	2.053	1.584	2.690
	Hedges' correction	.879	2.016	1.475	2.585

a. The denominator used in estimating the effect sizes.
Cohen's d uses the sample standard deviation.
Hedges' correction uses the sample standard deviation, plus a correction factor.

INTERPRETATION: Since the t-value is 13.024, which is greater than 2.0227 (as per the t-table), the null hypothesis is rejected in this case. It means queer people don't face stereotyping in the workplace because of their sexual orientation or gender identity.

Null Hypothesis 3(H0): Queer people are evaluated fairly by their managers at work.

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
Evaluation fairly	40	4.03	1.098	.173

One-Sample Test

			Test Value = 0				
			Significance		Mean	95% Confidence Interval of the Difference	
	t	df	One-Sided p	Two-Sided p	Difference	Lower	Upper
Evaluation fairly	23.294	39	<.001	<.001	4.025	3.68	4.38

One-Sample Effect Sizes

		Standardizer[a]	Point Estimate	95% Confidence Interval	
				Lower	Upper
Evaluation fairly	Cohen's d	1.098	3.683	2.680	4.558
	Hedges' correction	1.109	3.612	2.734	4.462

a. The denominator used in estimating the effect sizes.
Cohen's d uses the sample standard deviation.
Hedges' correction uses the sample standard deviation, plus a correction factor.

INTERPRETATION: Since the t-value is 23.294, which is less than -2.0227 (as per the t-table), the null hypothesis is rejected. Hence, we can say that queer people aren't evaluated fairly by their managers at work.

7. CONCLUSION

From the research, I can say that queer people still face discrimination in their workplace, verbally or non-verbally. Besides, many people are still not out at their workplace. As many stigmas are attached to it, people still prefer not to talk about their sexuality openly. Discrimination against queer people in the workplace can disturb their mental or physical health, further reducing the organization's overall productivity. Organizations need to eliminate discrimination based on sexual orientation or gender identity in the workplace.

These days, many companies make vast claims of diversity and inclusion being practiced in their organizations, but only a few of them care about queer rights. Some organizations have been doing rainbow washing for the last few years. They put the rainbow flags and make false claims about how they support LGBTQ people only during pride month. In reality, once the pride month is over, they bring their new marketing campaigns and forget totally about queer rights and inclusivity.

If we talk about small towns and small startups in India, the situation of queer people there is very depressing. People there face a lot of challenges just because of their sexuality.

Whenever we talk about queer rights, we talk about the rights of lesbian, gay, bisexual, transgender, and other queer people equally. However, a deeper look at the actual activities taken by most organizations to address this issue reveals that the target group is usually reduced to lesbian, gay, and bisexual employees. Only a small percentage of firms take steps to address transgender personnel clearly, and intersexuality is wholly ignored when it comes to concrete organizational policies and activities. Transgender people are still deprived of their fundamental rights. Even the Transgender Protection Act 2019 fails to address the real issues transgender people face. Their presence needs to be acknowledged, and they should be given chances fairly and equally.

After the Supreme Court decriminalized Section 377, the situation of LGBTQ people in the workplace has improved over time. It has given LGBTQ individuals the ability to discuss their rights adequately. It will undoubtedly take time for society to evolve and for everyone to be open and tolerant. We can do this through proper awareness and education and with time.

8. LIMITATIONS OF THE STUDY

1. The sample size of the survey is very small.
2. The respondents were mainly from big MNCs, so I could know the discrimination only in those MNCs. The state of queer people in small startups couldn't be adequately covered.
3. Most of the respondents were from metro cities, where their colleagues and managers are somewhat aware of the LGBTQ people.
4. Most of the respondents were gay males, and there were a negligible number of lesbian, transgender, and other queer people.
5. I couldn't study the state of trans and intersex people because of the lack of respondents from the same.
6. The respondents were mainly of the 18-25 age group, so I couldn't study the state of elderly queer people properly.
7. This report made every effort to ensure respondents would submit valid information when answering the questions. At no time was it identifying data used for any participant.
8. In addition, respondents were made fully aware of their ability to 'skip' questions if they felt they did not wish to answer them.
9. The data collected can be subjected to personal bias.
10. The respondents were often reluctant to share the information due to confidentiality.
11. While preparing the report, time was a limiting factor because of the vastness and sensitivity of the topic.

9. RECOMMENDATIONS

- Employers are liable for any harassment incurred by their employees and are responsible for preventing bullying and harassment. Discrimination in the workplace can be avoided by ensuring that the company has a strong ethos regarding diversity and inclusion. By establishing and enforcing clear policies and explicitly proclaiming support for diversity among employees, a corporation can help to decrease homophobic, biphobic, and transphobic bullying.

- To eliminate bullying and discrimination, employers must have clear policies and staff handbooks covering grievances, disciplinary action, and intolerance to eradicate bullying and discrimination.

- Senior workers should also model the company's acceptance ethos by providing a positive example and swiftly addressing any harmful or discriminatory behavior.

- LGBTQ staff networks and prominent LGBTQ role models and allies in leadership roles will assist organizations in demonstrating their commitment to a diverse workforce.

- There is a need for more and more trans-inclusive organizations that can help the most neglected trans people get acceptance in society. These organizations should be able to provide all the benefits to trans people as they do to all heterosexual/cisgender people.

- There is a need to conduct LGBTQ sensitivity training in workplaces that can help heterosexual people understand the sentiments of queer people. This will also help them in understanding the usage of proper pronouns or gender terms as they are only used to using the binary gender terms.

- Last but not least, as there is a saying, "Action speaks louder than the word," the organizations should act sensitively whenever addressing the LGBTQ issues rather than just limiting the inclusion in talks and policy formulation. This eventually helps organizations gain access to the pink economy.

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