The effects of colonization on Indian society and culture have neither been uniform nor homogeneous. The British advent in India, while stripping many aristocrats of their power and sovereignty, also uplifted communities that had been downtrodden due to the system of caste. When we talk about the LGBTQ community, it must be remembered that the community has members from all layers of the socioeconomic spectrum. In terms of ideology, British colonialism distorted and maligned the image of queer people in India. The colonizers ostracized them and effectively cast them aside as criminals by virtue of the penal code they instigated. Being queer had not been considered criminal or abnormal in India before colonization. Homosexuality had neither been deemed criminal nor been seen as something that was taboo. The architectural depictions in Indian temples show that it was just another aspect of human nature. Sadly, Indian societies have accrued the pernicious Victorian mindset of the colonizers and are immensely reluctant in letting it go. Not only do queer people face homophobia that is strongly predicated on Victorian ideas of morality from society, but they also face internalized homophobia from their own minds. Queer Indians, especially ones who follow the religion brought by the colonizers, suffer from guilt and a fear that they might not be accepted by God.

 On another hand, this discussion cannot be complete without a proper look at intersections. Queer people with disabilities and queer people from marginalized castes would have a story that is significantly different from that of queer Indians who do not face any other form of marginalization. With the arrival of a Victorian Christianity, there also came a view that all men are equal in the eyes of God. People who are born with disabilities or in extreme poverty are neither cursed nor inferior to anyone else. This has had a healing effect in the morale of the oppressed. More importantly, British missionaries, in addition to imparting Christianity, also made sure that the people they chose to minister to attained good education. This raised whole communities from poverty and made sure that their succeeding generations realized upward social mobility. The economic and educational ascendance that such downtrodden communities experienced has made all the difference in their lives and in the lives of their succeeding generations. A queer individual from such a community today would have to toil under the socio-cultural and ideological burden of Victorian morality imposed by the colonizers. However, they would be in a position to educate themselves and attain a life of dignity through financial independence. They could also choose to move to a county that accommodates them better. This financial independence, buttressed by education, thereby lifts them up to the same level as queer Indians who do not undergo ostracism due to caste or other socioeconomic factors.

 Therefore, colonialism brought with it a psychological burden that India is yet to free herself from in terms of the narrow-minded perspective of Victorian morality through which Indian societies still continue to see LGBTQ people. At the same time, British education and the social activism of missionaries have uplifted generations of communities that had been systemically suppressed through the system of caste. If not for the intervention undertaken by British missionaries, the queer members in these communities would have faced multiple forms of ostracism and invalidation. The effect of colonization on the LGBTQ community in India is thus nuanced and complex.