THE HEAD WILL BE HELD HIGH

Where the mind is not clear, and you are wondering why?

Because they look at you strangely, and condition your life.

I am taught what love is; and what one should mind,

I learn what hurt is and lonely is my life.

The head grows heavy and the world is going round,

I look for someone and they are not all found.

Give us love and give us moments; Give us time not just tokens.

No symbols of care no symbols of air,

Baby! Baby! Baby! It is time for us to dare.

I take my little time the moments and many nights

I see I am human touch, pain and the sighs.

As the mind is now clear and I stand for my rights

It’s not just about lust or love or a cry.

There is no point listening to all their advice,

Let us take what we wanted; it is our feel for life.

So your mind is upheld and we are not too shy

Just give us some loving no reason to hide.

We seek little rainbows; not colour nor lies,

We don’t want the pot of gold; not the high life

We are just simply loving; making gay! Making life!

Don’t throw us the dice, until coloured with life.²

² “THE HEAD WILL BE HELD HIGH”, the first ever English song on homosexuality in India composed by Shariff Rangnekar (writer & lyricist), which was live performed by him with the band ‘Friends of linger’ on December 19, 2013 at Hard Rock café, DLF Place Saket. (after Supreme Court of India again penalized homosexuality). The song was written to promote the message that homosexuality is not crime & it refers to the sense of knowing, coming out, becoming confident, and later standing up for who you are.
Hindustan Times, New Delhi, April 15, 2011 (Friday) HT City reporter Aaron Rohan George reported that the fashion Mogul, 53 years old designer Rohit Bal has lost his partner Lalit Tehlan to a girl. Lalit (3 yrs. Back a newcomer struggler) stayed with Bal in a homosexual relationship for 3 years and used him as a stepping stone to climb up the ladder in modeling world. When he reached his desired destination, he broke his relationship with Bal, coming out as a straight man and marrying a girl.

Very soon on May31, 2011 Page 3, HT CITY, Hindustan Times featured a picture of Rohit Bal coming out to a party hand in hand with a new friend. The then new, unidentified friend of him looked like a newcomer, struggler & a desperate model aspirant. By showing dedication to Rohit and by pretending to be Bal’s new Gay Partner, he must have surely fetched some lucrative modeling assignments and may find a place for himself in the fashion world. This observation study shows that:

*Sometimes people misrepresent their sexual orientation and pretend to be Gay to take undue advantage of a particular person/ situation.*

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The arrest and detention of Desmond Hope is a case in point on the potential of abuse embedded in Section 377. On his last visit to Goa, Hope, a 32-year-old British national, met Anwar (a friend) in the evening of 18 February 2007. Desmond and Anwar were sitting and chatting on the steps of a church around midnight, when two police officers came by on a bike. The police officers asked Desmond whether he had a license to drive the scooter. As Desmond was not carrying his license with him at that very instance, the police officers asked him to pay a fine of Rs 1,800 and also accused him of breaking into the church. Desmond clearly saw this as police harassment and put up a brave protest. However, as soon as the police officers realised that Desmond was a British national, on a holiday to Goa, they raised the fine to Rs 10,000.

While Desmond was negotiating the fine with one of the police officers, the other officer was interrogating Anwar. It appears that Anwar told the police officers that Desmond and he were gay friends. This turned the entire episode around. Desmond noticed that while talking to the other policeman who was being very aggressive, Anwar had begun to cry, Anwar even told Desmond to leave, saying that he would be detained by the police. Both were unaware of what was coming next, but before they knew it a police van (that was called by the officers) came and both of them were taken to the Colva police station.

Desmond was heavily interrogated at the police station. The police had predetermined that Desmond and Anwar were having sex behind the church, even though all they were doing was talking. With that in mind the police officer began to humiliate Desmond, with gestures like putting his thumb in his mouth and asking whether he

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4 Desmond Hope was interviewed by Arvind Narain, Alok Gupta, Mayur Suresh and Vivek Diwan at Cafe Coffee Day, Panjim City, Goa on 23 March 2007.
was 'choking', indicating a derogatory reference to oral sex. This resulted in all the other police officers laughing derisively.

Several police officers came in and repeatedly humiliated him about being gay and slapped him. Desmond was very angry as he did not understand why he had been detained. The police inspector started making fun of him and calling him a 'homo'. The low point of the harassment that soon turned into torture was when at some point Desmond wanted to urinate, but he was not allowed to use the toilet, which resulted in him urinating in his pants leading to further ridicule from all the officers.

Finally, Frank, his boyfriend, arrived on the scene the next day around noon. By this time the police had brutally abused Anwar and retracted a false statement from him. Frank was shown the statement and told that Desmond could be booked under Section 377. What is peculiar is that up until now no police complaint had actually been registered. Frank immediately informed the British Consulate in Goa, who called the police station and spoke to the notorious Inspector Uday Parab, in charge of the case. This made Parab angrier. Within two hours of the phone call from the British consulate, a false and fabricated case against Desmond under Section 377 was registered. The debate about decriminalization of consensual homosexual sex suddenly became irrelevant. Desmond was charged with non-consensual sodomy, performing oral sex on Anwar, regularly, under a false promise of a job abroad.

In a remand application made to the Judicial Magistrate on 19 February 2007, Inspector Parab stated that `...the offence committed by the foreigner accused is of a serious nature and against the society. In order to verify the involvement of the accused in sexual abuse cases against children the presence of the accused is necessary for custodial interrogation. Also to find out his associates who are involved in these type of sexual abuse cases'. The fact that Anwar was admittedly 20 years old was overlooked. Desmond as a gay man also became a suspect paedophile. Different versions of what happened to Desmond, or why he was arrested were floated in the news. CNN-IBN carried a news report, going with the information provided by the police, that a 32-year-old British national had been arrested for sexually abusing a 20
year old. On the day that the first reports appeared, Frank was called by Inspector Parab, who offered to close the entire case upon payment of Rs 10 lakhs. Frank wrote:

He told us that this happens a lot with other nationals, in particular Russians, he said when Russians have a criminal matter they phone their Embassy and the Embassy says pay up and finish the matter. He said if we were willing he would take care of this. He told us firstly that if we gave him Rs 50,000 he would fix the Doctor's report to show no signs of oral sex. He then went on to say that he would need to pay the Judge, Public Prosecutor, provide his own Advocate for us, pay off the police that arrested Desmond and also pay off Anwar to change his statement. He then told us that it would take a minimum of 2 months to clean up, possibly up to 6 months.

A shocked Frank had to refuse as he really did not have the money or even the means to arrange it. On 22 February, the application for bail in the magistrate court was rejected as offences like those under Section 377, punishable up to 10 years, are beyond their jurisdiction. What this effectively means is that, even while a prima facie determination of Desmond's guilt or innocence is pending, he continues to be detained in custody. It was also learnt later that the police justified the initial period of Desmond's unlawful detention under Section 41 of the Code of Criminal Procedure, which gives them wide powers to arrest anyone suspected of a serious offence, without obtaining a prior warrant. This clearly establishes that Desmond was not caught indulging in any sexual act with Anwar and had, even in the official record of the police, been arrested on suspicion.

While Hope's application for bail in the Sessions Court was pending, Parab and his men called Frank and his friend Arun repeatedly to check if the money was ready and on all occasions, they expressed their inability to pay. The police filed a remand application before the Sessions Judge opposing bail, once again citing fear of pedophilia being encouraged. On 26 February 2007 the Additional Sessions Judge also rejected the bail application. The mindset of the judge became evident from the manner in which he repeatedly identified Anwar as the victim. Anwar was necessarily

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5 CNN-IBN and Press Trust of India reports on 20 February 2007.
rendered a minor. Without giving any cogent reasons, and by relying merely on the police's suspicion and the foreign nationality of Hope, the judge found prima facie evidence to link the applicant/accused to the crime. The fact that Anwar might have consented to any sexual act, if it indeed it had taken place, was left unconsidered. The next day *O Heraldo*, a local newspaper, carried a large news report expressing worry about sex tourism and abuse in Goa, and stated that the Sessions Court had denied bail to Desmond Hope, a pedophile, who had molested an underage boy.⁶

Determined to fight and not give up, Hope appealed against this decision in the High Court. By this time queer groups had become involved and Hope had found good legal counsel. On 15 March 2007, Justice N. A. Britt granted him bail. Recognising the incontrovertible element of consent, he stated:

4. Basically, it appears that both the parties were adults and were consenting parties to the offence under Section 377 IPC, and if that is so, the punishment provided for the said offence could not be severe. On behalf of the respondent, it is stated that the applicant being a foreigner, will abscond or conceal himself, in case if he is released on bail. This aspect can be taken care of by imposing suitable condition.

5. The learned Additional Sessions Judge has concluded that in case the applicant is released on bail, there is every possibility that the applicant will continue to commit such offences. The learned Additional Sessions Judge has also observed that the said Anwar was being called by the applicant on several occasions on his brother's mobile. Here it may be stated that the said Anwar, in case he is not willing, he is always free not to attend the calls of the applicant and oblige him by going to places where he is called and therefore, the observation that the Applicant, if released on bail will continue to commit such offences rind pose a threat to Society, appears to be unfounded. No doubt Section 377 WC is under challenge, but it is still on the Statute

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⁶ *O Herald* wrongly reported that ‘with the Margao police catching a British national Desmond Hope last week of attempting to molest an underage boy, once again reinforces the reputation Goa is gaining’, under ‘LEK pedophile denied bail’, Goa, 20 February 2007.
Book. However, it cannot be said that the offence committed is grave and punishment provided for it would be severe, so as to deprive bail to the applicant.7

Desmond's innocence was finally acknowledged. He had spent an entire month in jail before he reached that point. However, his blackmailer still remains unpunished.

NAME: MANVENDRA SINGH GOHIL 8.

BORN: SEPTEMBER 28, 1965, AJMER, RAJASTHAN (INDIA)

OCCUPATION: SOCIAL ACTIVIST.

FOUNDER: NGO ‘LAKSHYA’

Manvendra Singh Gohil belongs to the former princely state of rajpipla in Gujarat. His parents attempted, but failed to disinherit him, after he revealed his homosexuality, & since then his relations with his family have been in question. He is the only known person of royal lineage in modern India to have publicly declared that he is a Gay.

EARLY LIFE

He was born on 28th September, 1965 as the son of the Maharana Shri Raghubir Singhji Rajendra Singhji Sahib, who inherited the title of Maharaja in 1963. He was educated in Bombay Scottish School, and graduated from Amruthben Jivanlal college of commerce & economics, Vile Parle, Bombay.

In January 1991, he married Chandrika Kumari from Jhabua, Madhya Pradesh. He claims, “I thought after marriage I will be all right because I never knew and nobody

told me that I was a Gay and (that) it is normal. Homosexuality is not a disease. I tremendously regret for ruining his life (xlviilhandrika's life). I feel Guilty.’”

The marriage ended in divorce when Manvendra revealed his homosexuality to his wife. The marriage was never consummated. Manvendra even took up yoga to pacify his agony, as he read in a book that homosexuality is a mental disorder. A few years later after his divorce, he came across a column by Gay activist Ashok Row Kavi. He got in touch with the likeminded people through kavi’s magazine, ‘Bombay Dost’. Slowly he got deeply involved in a social network to help gays in Gujarat.

“I belong to a very traditional and conservative family. It was difficult to be gay in my family. The villagers worshipped us and we were the role models for them. My family didn’t allow us to mix up with ordinary or low caste people. Our exposure to the liberal world was minimal. Only when I was hospitalized after my nervous breakdown in2002, doctors informed my parents. I never liked it, but all these years I was hiding my sexuality from my family & my people. I always wanted to face the reality, only when I came out in open & gave interview to a friendly journalist, my life was transformed. Now people know my reality and they have accepted me the way I am.”

Manvendra’s mother, Rukumani Devi has still not come to terms with her son’s sexual preference. Mother and son hardly talk. Further Raghbir Singh his father, has reconciled after seeing his son’s work in the field of HIV/AIDS awareness. His NGO, LAKSHYA, reached 17,000 gays in Gujarat and won a 2006 UNAIDS Award.

Manvendra Singh Gohil has plans to adopt a child to continue his family and traditions of his people. If the adoption proceeds, it will be the first case of a single gay man adopting a child in India.
Ashok Row Kavi is an Indian journalist and India’s one of the prominent LGBT rights activist. 

Born in Bombay, he graduated with chemistry honors from university of Bombay. Then he joined engineering course, but very soon dropped out. Due to his early difficulty in dealing with his homosexuality, he enrolled himself as a Hindu monk in the Ramakrishna mission and studied theology. Encouraged by a senior monk, he left the monastery to freely explore and express his homosexuality. He took further education from international school of journalism, Berlin Germany.

In a journalism career spanning 18 years, he worked in various newspapers & Magazines such as Sunday mail, the daily, etc. for 6 years, he worked as a reporter covering science & technology in ‘the Indian express’ group of newspaper. His career as journalist began in 1974 with ‘the Indian Express’.

In 1971, he started India’s first play boy clone, Debanoir, with friend Anthony van & later in 1990, he launched ‘Bombay Dost’ a gay magazine.

He also represented India at the international AIDS conference in Amsterdam. Although he retired from journalism in 1990, he worked hard for providing formal platform for homosexuals to become actively involved in public life institutions through media advocacy, cooperation and community building.

Row Kavi was the first person in India to openly talk about homosexuality and gay rights in India. His first interview appeared in gay magazine in 1986, where he publicly revealed his homosexuality. At present he is the founder/ chairperson of ‘humsafar trust’, a male sexual health NGO, which also agitates for the legal emancipation of homosexuality in India.

The trust work comprises community work, outreaching into gay and MSM group, advocacy on gender and sexuality, issues concerning sexual minorities and research into sexuality and gender issues.

Ashok and his trust have been lobbying with policy making bodies as well as supporting similar upcoming groups across the country. Also, he is a regular contributor to the newspaper, magazines and journals around the world on homosexuality, gay rights & AIDS issues, He still continues to do credible work for the cause and upliftment of LGBT in India.
CASE STUDY-IV

SRIDHAR RANGAYAN

NAME: SRIDHAR RANGAYAN

BORN: 2 APRIL, 1962. (KARNATAKA)

OCCUPATION: FILM MAKER/ DIRECTOR/ PRODUCER/ SCRIPT WRITER.

USP: HE HAS MADE SEVERAL AWARD WINNING FILMS MADE ON QUEER SUBJECTS.

Sridhar rangayan, is an Indian film maker who has made films with special focus on queer subjects. His queer films like “yours emotionally” & “the pink mirror” have been considered groundbreaking because of their realistic and sympathetic portray of the largely closed gay community in India. His films like pink mirror remained banned in India by the Indian censor board because of the homosexual content. Rangayan, being a gay right Activist, has been one of the front rank leaders in the LGBT Movement in India and has contributed immensely towards the growth of awareness about sexual minorities in India.

Rangayan is a founder member and trustee of the humsafar trust, the first gay NGO of India, along with Ashok Row Kavi. He also designed and edited India’s first gay magazine ‘Bombay dost’ between 1999 & 2003. Also, Sridhar was the festival director of ‘KASHISH’ that was held in Mumbai in April 2010, showcasing 110 queer films from 25 countries at two venues. It was interesting to see a queer film festival on a main stream multiplex venue PVR cinemas.

He has also been elected as regional director of ‘Inter pride’ which is a network of more than 160 gay pride organization for more than 160 gay pride organization for more than 35 countries, dedicated to LGBT issues. He is also a recipient of South Asian achievers award in 2006, for his contribution to global mainstream media by triangle group, UK.

He was also the director of flash points human rights film festival that was held in Mumbai in Dec, 2010 at Mumbai, in which many documentary films were screened on human rights issues along with panel discussions on several topics, like “Human trafficking & the law, violence against women and religious tolerance.”

In 2001, he founded his production company ‘SOLARIS PICTURES’ along with his partner Sagar Gupta, a writer and an art director. The company is perhaps the only production of gay themed films. For his company, rangayan has scripted, produced and directed film named ‘Gulabi Aaina- the pink mirror’, which was screened at more than 70 international film festival inning several awards. This film, which is a sensitive portrait of the marginalized trans-sexual community in India, has become the part of libraries & academic coursework in US Universities.

Rangayan’s another film ‘ 68 pages’ was another critically acclaimed movie, which has highlighted the stigma and discrimination faced by HIV AIDS people, this movie was a co-production of ‘Solaris pictures’ and his NGO ‘Humsafar trust’. The movie was premiered at the international film festival of Kerala (IFFK) in December 2007 and centered on the story of a counselor and how she instills hope and will to live among 5 HIV positive people from marginalized communities.

Apart from film making, rangayan is actively involved in human rights issues, including rights if disabled people. He has also made short films on rehabilitation of cancer & Drugs patients & people with hearing impediments.

Not only his work has been appreciated but also awarded in various film festivals such as South Asian Achievers award 2006 by Triangle Media Group, U.K & many other awards for making telefilms & documentaries.
On the whole, Sridhar Rangayan is a sensitive & intelligent film maker who has worked on sensitive & marginalized issues, including homosexuality in a country where sexuality itself is a hush affair.
JENNA TALALCKOVA
BORN ON: OCTOBER 15, 1988
WORLD’S FIRST TRANSGENDER MODEL

Jenna Talackova, world’s first transgender model who had won a legal battle against organizers of miss universe contest. She has participated as Canadian entry to miss universe contest 2012. Jenna Talackova was born and raised in Vancouver British Columbia on October 15, 1988. She experienced gender dysphoria beginning in early childhood and began her gender transition at age 14. She underwent sex reassignment surgery at 19, & begins modeling. In 2012, she stood to contest for miss universe pageant, but was disallowed entry by organizers of miss universe contest on the ground that each contestant must be a naturally born female. The incident has lead to an uproar worldwide by LGBT & Human rights community. The organizers had to tweak the rules after consultation with the gay and lesbian alliance defamation (GLAAD), an organization that promotes the image of LGBT. Now transgender women will be allowed to contest for the title.

IMAGES DISPLAYING VARIOUS SLOGANS AT QUEER PRIDE PARADES IN INDIA DURING 2010-2013

Woman displaying the poster has been a regular participant at Delhi queer pride parades, supporting and accepting her grandson’s homosexuality. (Image-2010 Delhi queer pride parade)

Children displaying anguish against Homophobic attitude of people, especially against then Health minister Ghulam Nabi Azad who gave a public statement that homosexuality is a disease. (Image 2011- Queer pride parade at Delhi)

(Image 2011- Delhi queer pride parade from Barakhamba road to Jantar mantar, dated 26 November, 2011)

A gay man coming out of closet displaying his homosexuality & showcasing his intention, in Delhi Queer pride parade of November, 2013.)

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IMAGES SHOWING UNACCEPTANCE OF HOMOSEXUALITY IN INDIA

Sikh community showing their protest before Supreme court’s verdict in December, 2013.

‘Pink city press Club’ organized an all religious seminar on December, 2013 at jaipur(Rajasthan), deliberating that ‘homosexuality is a terror to society’.

Christian community organized a rally on January 05, 2011 at Marina Beach inviting all Christians to have a united stand stating that “we don’t hate homosexuals, but we want them to come to Jesus, and be corrected”.

View by a Dr. (sociologist), expressing her opinion on acceptance quotient of homosexuality, which appeared in newspaper column, dated 22 March, 2012.

The manner in which homosexuals have brought the talk of sex to the roads makes people uncomfortable. It’s unnatural. Our society doesn’t talk about sex. Heterosexuals don’t talk about sex. It is a private matter.

—Dr Indira Sharma
Views Expressed By Indian Political Leaders After The Supreme Court Of India, Declared Its Verdict Re-Criminalizing Homosexuality

"I hope Parliament will address this issue and uphold the constitutional guarantee of life and liberty to all citizens..."
SONIA GANDHI

"I believe that these are matters of personal freedom. I think, I would agree more with the High Court verdict..."
RAHUL GANDHI

"Government can call an all-party meeting and we will tell our view there on the issue after seeing the government proposal..."
SUSHMA SWARAJ

"Government should file a review or curative petition and that the matter should be heard by a larger five-judge bench..."
P. CHIDAMBARAM
My name is Leila Seth. I am 83 years old. I have been in a long and happy marriage of more than sixty years with my husband Premo, and am the mother of three children. The eldest, Vikram, is a writer. The second, Shantum, is a Buddhist teacher. The third, Aradhana, is an artist and film-maker. I love them all. My husband and I have brought them up with the values we were brought up with - honesty, courage and sympathy for others. We know that they are hardworking and affectionate people, who are trying to do some good in the world.

But our eldest, Vikram, is now a criminal, an unapprehended felon. This is because, like many millions of other Indians, he is gay; and last month, two judges of the Supreme Court overturned the judgment of two judges of the Delhi High Court that, four years ago, decriminalized homosexuality. Now, once again, if Vikram falls in love with another man, he will be committing a crime punishable by imprisonment for life if he expresses his love physically. The Supreme Court judgment means that he would have to be celibate for the rest of his life - or else leave the country where he was born, to which he belongs, and which he loves more than any other.

I myself have been a judge for more than fourteen years - first, as a judge of the Delhi High Court, then as Chief Justice of the Himachal Pradesh High Court. Later, I served as a member of the Law Commission, as well as the Justice J.S. Verma Committee, which resulted in the Criminal Law Amendment Act 2013 being passed. I have great respect for legal proprieties in general, and would not normally comment on a judgment, but I am making an exception in this case.

I read the judgment of the Delhi High Court when it came out four years ago. It was a model of learning, humanity and application of Indian Constitutional principles. It

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12 Article written by a former judge and a mother (Justice Leila Seth) whose son is a Gay, published in Times of India, dated 26 January, 2014.
was well crafted, and its reasoning clearly set out. It decided that Section 377 of the
Indian Penal Code infringed Article 14 of the Constitution, which deals with the
fundamental right to equality. It infringed Article 15, which deals with the
fundamental right to non-discrimination. And it infringed Article 21, which covers the
fundamental right to life and liberty, including privacy and dignity. The judgment of
the High Court 'read down' Section 377 in order to decriminalize private, adult,
consensual sexual acts.

The government found no fault with the judgment and did not appeal. However, a
number of people who had no real standing in the matter did challenge it. Two judges
of the Supreme Court heard the appeal in early 2012. Then, 21 months later, and on
the very morning of the retirement of one of them, the judgment was finally
pronounced. The Delhi High Court judgment was set aside, Section 377 was reinstated
in full, and even private, adult, consensual sexual acts other than the one considered
'natural' were criminalized again.

As the mother of my elder son, I was extremely upset. But as a lawyer and a former
judge, I decided to reserve my views till I had read the judgment. When I read it, it
would be true to say that I found it difficult to follow its logic.

A host of academics and lawyers have critiqued the judgment in great detail, including
the non-addressal of the Article 15 argument, and have found it wanting in many
respects. I do not intend to repeat those criticisms. However, I should point out that
both learning and science get rather short shrift. Instead of welcoming cogent
arguments from jurisprudence outside India, which is accepted practice in cases of
fundamental rights, the judgment specifically dismisses them as being irrelevant.
Further, rather than following medical, biological and psychological evidence, which
show that homosexuality is a completely natural condition, part of a range not only of
human sexuality but of the sexuality of almost every animal species we know, the
judgment continues to talk in terms of 'unnatural' acts, even as it says that it would be
difficult to list them.
But what has pained me and is more harmful is the spirit of the judgment. The interpretation of law is untempered by any sympathy for the suffering of others.

The voluminous accounts of rape, torture, extortion and harassment suffered by gay and transgender people as a result of this law do not appear to have moved the court. Nor does the court appear concerned about the parents of such people, who stated before the court that the law induced in their children deep fear, profound self-doubt and the inability to peacefully enjoy family life. I know this to be true from personal experience. The judgment fails to appreciate the stigma that is attached to persons and families because of this criminalization.

The judgment claimed that the fact that a minuscule fraction of the country's population was gay or transgender could not be considered a sound basis for reading down Section 377. In fact, the numbers are not small. If only 5% of India's more than a billion people are gay, which is probably an underestimate, it would be more than 50 million people, a population as large as that of Rajasthan or Karnataka or France or England. But even if only a very few people were in fact at threat, the Supreme Court could not abdicate its responsibilities to protect their fundamental rights, or shuffle them off to Parliament. It would be like saying that the Parsi community could be legitimately imprisoned or deported at Parliament's will because they number only a few tens of thousands. The reasoning in the judgment that justice based on fundamental rights can only be granted if a large number of people are affected is constitutionally immoral and inhumane.

The judgment has treated people with a different sexual orientation as if they are people of a lesser value.

What makes life meaningful is love. The right that makes us human is the right to love. To criminalize the expression of that right is profoundly cruel and inhumane. To acquiesce in such criminalization or, worse, to recriminalize it, is to display the very opposite of compassion. To show exaggerated deference to a majoritarian Parliament when the matter is one of fundamental rights is to display judicial pusillanimity, for
there is no doubt, that in the constitutional scheme, it is the judiciary that is the ultimate interpreter.

A review petition is now up for hearing before one of the two original judges plus another, who will replace the now-retired Justice Singhvi. It will be heard in chambers. No lawyers will be present.

I began by saying that Premo and I had brought up our children to believe in certain values. I did not mention some others which we have also sought to inculcate in them: to open their hearts and minds; to admit their errors frankly, however hard this may be; to abjure cruelty; and to repair in a willing spirit any unjust damage they have done to others.