LIST OF PUBLICATIONS


ARTICLES SENT FOR PUBLICATION:

7. “A Birds Eye View on ‘E-Tailing’ with special Reference to India.”
A BIRD’S EYE VIEW ON THE DIGNITY OF HOMOSEXUALS IN THE LIGHT OF SECTION 377 OF THE IPC, 1860

K.Chandrasekhara Rao
Research Scholar
PG Department of Legal Studies
Acharya Nagarjuna University, Guntur

Introduction:
Homosexuality is a romantic or sexual attraction or behavior among members of the same sex or gender. As a sexual orientation, homosexuality refers to “an enduring pattern of or disposition to experience, sexual, affection or romantic attractions primarily or exclusively to people of the same sex”. It also refers to an individual’s sense of personal and social identity based on those attractions, behaviors expressing by them and membership in a community of others who share them. Homosexuality is one of the three main categories of sexual orientation along with bisexuality and heterosexuality within the heterosexual homosexual continuum. In the modern west, according to major studies 2% to 13% of the population is homosexual.

A study conducted in 2006 suggested that 20% of the population anonymously reported some homosexual feelings, although relatively few participants in the study identified themselves as homosexuals. Since the end of the 19th century, there has been a movement towards increased visibility, recognition and legal rights for homosexual people including the rights to marriage and civil unions, adoption and parenting, employment, military service and equal access to health care.
Concept and Philosophy of Homosexuality:

The word 'homosexual' is a Greek and Latin hybrid with the first element derived from Greek 'homo', 'same', thus connoting sexual acts and affections between members of the same sex, including Lesbianism. 'Gay' generally refers to male homosexuality but may be used in a broader sense to refer to all LGBT people. In the context of sexuality, Lesbian refers only to female homosexuality. The word 'Lesbian' is derived from the name of the Greek Island 'Lesbos', where the poet Sappho wrote largely about her emotional relationships with young women. The adjective homosexual describes behavior, relationships and people orientation etc. Many modern style guides in USA recommended against using homosexual as a noun instead of using gay man or lesbian. Similarly, some other recommended completely avoiding usage of homosexual as it has a negative clinical history since the word only refers one's sexual behavior and thus it has a negative connotation. 'Gay' and 'Lesbian' are the most common alternatives. The first letters are frequently combined to create the initialism LGBT, where sometimes written as GLBT in which B and T refers to Bisexual and Transgender people. According to Rosario, Schrimshaw, Hunter, Braun (2006), "the development of a Lesbian, Gay or Bisexual (LGB) sexual identity is a complex and often difficult process. Unlike members of other minority groups, LGB individuals are not raised in a community of similar others from whom they learnt about their identity and who reinforce and support that identity".

Homosexuality in India:

Lord Macaulay drafted IPC, in 1860 and enacted in 1861. Haplessly we are still bearing the odds of Sec.377 of IPC, which was drafted 150 years ago. The Manusmriti, Hindu Law code prescribes punishments for certain instances of male and female homosexuality. If
an adult women was found having sexual relations with a Kanya, her head should be shaved instantly or two of her fingers should be cut off and she should be made to ride on a donkey. If two Kanyas have sex, each must be fined two hundred Panas, pay the double of her nuptial fee and receive ten lashes with a rod. The Sushruta Samhita dating back to 600BC, mentioned two different types of homosexual men-kumbhika, and Asekya as well as Sandha. LGBT is an initialism that collectively refers to the Lesbian, Gay, Bisexual and Transgender community and used since 1990 replacing LGB, which began in 1980’s. Since 1996, the letter ‘Q’ which represents ‘Queer’ was added to LGBT which become LGBTQ. On one hand, some intersex people who want to be included in LGBT groups suggest an extended initialism LGBTI (recorded since 1999). This initialism ‘LGBT’ is used in all parts of “The Activists Guide of the Yogyakarta Principles in Action”. Furthermore, the initialism “LGBTIH” has been used in India to encompass the ‘Hirja’, third gender identity and the related sub-culture.

**Historical Background of Sec.377 of IPC:**

The most controversial law on homosexuality goes back when Lord Macaulay, Chairman of the First Law Commission introduced this section while drafting IPC. This section deals with unnatural offences and says that "Whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to 10 years and shall be liable to fine". Explanation: penetrations is sufficient to constitute the carnal intercourse necessary to the offence described in this section. Though IPC introduced in 1860, it was amended in 1935 and included the Oral Sex. It has earlier been restricted to anal sex in 1884. It continuous to be applicable to non-consensual and non-vaginal sex. In the Case of Khanu Vs Emperor (1925), It was held that "the natural object of sexual intercourse is that there should be the possibility of
conception of human beings”. Since inception, homosexuality has been a matter of debate across the world. In Britain, King Edward VI went on to repeal the Buggery Act, an anti-sodomy law, a number of times in 1548 only it is to be reintroduced 15 years later. Denmark became the first country in 1989 to grant the same rights to same-sex partners as to married partners with Norway, Sweedan and Iceland. However it is illegal in most of Africa, post-apartheid Africa enshrined gay rights in its constitution.

‘Sodomy’ in a nut shell:

Sodomy is nothing but “touching another with unnatural lust to carnal intercourse”. There are two simultaneous trends in this regard. One is being broadened to include sexual activities apart from anal sex to oral sex, thigh sex, mutual masturbation etc. The use of euphemisms continues from “Sin of Sodom” to the “sin of Gomorrah” and from “carnal intercourse” to gross indecency and “sexual perversity”. Simultaneously, the target of 377 and the criminal law is not “grossly indecent act” any more, but the person himself, the sodomite, the sexually depraved and perverse the consenting homosexual.

Dignity of Homosexuals – Some Important case Laws :

1. Queen-Express Vs.Khairatit (1884) : In this case an ‘eunuch’ was kept under constant supervision by the police and arrested upon being “found singing dressed as women”. The only incriminating evidence was the distortion of the orifice of the anus in to the shape of a trumpet- a mark of a habitual sodomite. It was held that this offence meant to criminalize the act of sodomy or people who appear to be likely to commit this offence.

2. Noshicwan Vs. Emperor: In this case a neighbor peeped ‘through a chink in the door panels’ and noticed that two adults were attempting to commit sodomy. In the end, they were released and their conviction set aside as the act of sodomy was never completed
and the association of the act with the person does not cease with khairati.

3. **D.P.Minwalla Vs Emperor** : In this Case, Minwalla was caught in the act of oral sex with another men. However Minwalla try to convince the court that his anal orifice was not shaped like a ‘funnel’. Albeit, the court confirmed the conviction.

4. **Bapoji Butt Case** : In this case the appellant was charged with Sec.377 on the allegations of oral sex with a minor. The court found that the definition of ”carnal intercourse against the order of nature” could not be extended to include acts of oral sex and therefore dismissed the case as “the act must be in that part where sodomy is usually committed”.

5. **Lohana Vsanthalai Vs The State** : In this case, though it was distinguished sex for procreation as an outdated theory, but still considered oral sex to be a criminal offence because of the sheer in appropriateness of the act.

6. **State of Kerala Vs. K. Govindan** : In this case, thigh sex was also added to the laundry list of unnatural offences within the meaning of ”carnal intercourse against the order of nature”.

7. **Fazal Rab Chowdhary Vs State of Bihar** : The Supreme Court held that an offence Under Sec.377 implies ‘sexual perversity’.

8. **Pooran Ram Vs State of Rajasthan** : In this case, a homosexual was equated with a rapist. It was held that ‘perversity’ leads to sexual offences may result either in ‘homosexuality or in the Commission of rape’.

9. **Lingala Vijaykumar Vs Public Prosecutor, AP** : In this case, the loquacious Justice Krishna Iyer stated that “these adolescents, when ushered into Jail with sex starved ‘Lepers’ sprinkled about, become homosexual offering with nocturnal dog-fights”.

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10. **Mihir Vs State of Orissa**: In this case, Justice Pasayet unabashedly equates consensual homosexuality with rape.

11. **Brother John Antony Vs. State**: In this case, it was complained by the students against a boarding school teacher, who forced them to perform oral sex and masturbated them. In this case, once again the "unnaturalness" of the act becomes prime important and "an assault has taken place is of secondary importance". With deep discussion on the sexual practices like 'tribadism', 'bestiality', 'masochism', 'fetishism', 'exhibitionism' and 'sadism' which falls under Sec.377.

12. **Grace Jeyaramani Vs.E.P.Peter**: It was held that "the husband could be guilty of sodomy if the wife was not a consenting party".

13. **Leug TC William Roy Vs Secy of Justice**: In this recent case, the High Court of First instance at Hong Kong struck down the equal age of consent for homosexuals as unconstitutional on a case brought by a 16 year old gay man.


15. **Norris Vs. Republic of Ireland (1922)**: In these two cases, it was held that decriminalized sodomy on the basis of cases brought by gay men on the fear and apprehension of arrests.

**Suggestions and Conclusion:**

Thus owing to the pervasive meaning of Sec.377 both in the courts and through its enforcement, the benefits of decriminalization will contribute directly to the very dignity of the homosexual person, as a full human being and not just allow him a peaceful night with his lover alone in the confines of his bedroom. The effect of decriminalization by resoring the dignity of gays and lesbians opens the pandora’s Box of other associated rights for equal recognition of
same sex couples. *Raison d’être, Wintemute* rightly and aptly calls this move from ‘*sex rights*’ to ‘*love rights*’. The decriminalization of sodomy in democratic societies creates an opportunity and stronger platform to argue for love rights in terms of partnership benefits. South Africa has been a great example for this paradigm shift. It is not an out of place to mention here that justice Kennedy while referring to the impact of anti-sodomy on the lives of LGBT in Lawrence rightly said that “the state cannot demean their existence or control their destiny by making their private sexual conduct a crime”. By reckoning this, the Indian courts need to recognize that they cannot permit the state to continue to demean the existence of people with same sex desires in this country. Section 377 with its broader shadow of criminality is the biggest affront to the dignity and humanity of a substantial minority of Indian citizens. Therefore the courts need to acknowledge that by decriminalizing sodomy they will not permit a mere sexual activity, but decriminalize the lives of actual citizens who are connected to that sexual act. The public benefits of this decriminalization would start with a sense of self-acceptance, comfort, confidence and evolving pride among LGBTs—all of whom are in some way or the other caught with in the broader meaning of Sec.377. Decriminalization will prevent another khairati and lucknows and allow for the opportunities and space for the gay movement to emerge from the shadows out into the open and create a space for itself to interact with rest of the civil society in a relatively more equal position. Thus before going to epilogue to this topic, it is an apt to quote here the buzz words: “*The law should continue to support a minimum morality. However, in my opinion, the problem would always be as to how far laws should uphold morality and it depends upon the facts and circumstances of the case. A Judge is to keep his finger on the pulse of the society. The law cannot undertake not to interfere*” – Justice Lord Devlin in Anil Kumar koushell Vs. The principal, Madanmohan Malvia Engg. College.” *Extreme limits of logic sometime expose the perversity of a doctrine and fail to promote public*
good. The practice of adopting English Laws is not always conducive to our own society and therefore we must rely on our own laws best suitable to our society and needs” – Justice Lord Devlin in Kailash Vs. State of Haryana.

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AN APPRAISAL ON LGBT RIGHTS AND HUMAN RIGHTS
WITH SPECIAL REFERENCE TO INDIA

K. Chandrasekhara Rao
Research Scholar
P.G. Dept of Legal Studies
Acharya Nagarjuna University, Guntur

"The State shall not deny to any person equality before the law or the equal protection of the laws with in the territory of India. Prohibition of discrimination on the grounds of religion, race, caste, sex or place of birth" - Article 14 and 15 of the Constitution of India. Likewise "No person shall be deprived of his life or personal liberty except according to the procedure established by law" - Article 21 of the Constitution of India.

Introduction:

Though the world has accepted the Fundamental and Universal Declaration of Human Rights, but the rights of the LGBT have not gained recognition in several countries and India is one among them and still hesitating to provide legal recognition to the Section 377 of IPC Act, 1860 which violates and is impediment in providing the rights and recognition to the marriages of the LGBT Community. To our surprise, in its verdict 2013, even the Supreme Court of India verdicted that Section 377 of the Indian Penal Code, which outlaws sex "against the order of nature" is constitutionally valid. Further the conviction carries a fine and maximum 10 years imprisonment. Aggrieved against this verdict, the progressive citizen of India society has vehemently criticized the Supreme Court’s Judgment and demanded for the amendments to Sec.377 of the IPC. Navi Pillay, Commissioner of UNO criticized the Supreme Court order in legalizing the ban on LGBT and appealed to the Indian Parliament to initiate bold steps for the protection of the LGBT Rights. In the New York Human Rights Watch Film Festival held in June 2012, UNO Secy. General, Ban Ki Moon said
that "in all regions of the world, LGBT people suffer discrimination at work, at home, at school, in all aspects of daily life... no custom or tradition, no cultural values or religious beliefs can justify depriving a human being of his or her rights". Further on 26.06.2015, the Supreme Court of USA delivered a landmark judgment in the case law of Obergefell V.Hodges that prohibition of same sex marriages in the country as unconstitutional. Raison de’tre on 24.04.2015 the Rajya Sabha (RS) of India passed the Rights of Transgender Persons Bill, 2014 – a first in 45 years which create a National Commission for transgender was just 15th Private Members Bill to have been passed by the Parliament and the first since 1970. The Government of India has also assured the House that "it would bring in Lok Sabha (LS) by accepting the spirit and the sentiment of the Bill, which has certain infirmities that needed to be removed".

LGBT Rights and Human Rights - International Scenario:

A landmark judgment was delivered by the Supreme Court of USA in the light of Obergefell V.Hodges case law, which will go down in the annals as a culmination of decades of struggle for the existence by Gay Rights activists for equal treatment prevention of abuse, violence and exploitation. Like-wise in the Case law of Bowers Vs. Hardwick held in 1986, wherein their lordship had found nothing is unconstitutional about laws penalizing consensual sex between homosexuals. It took 17 years for Bowers to be formerly overruled in the case law of Lawrence Vs. Texas, but today the court deserved credit for moving in less than 3 decades from viewing arguments in support of autonomy of Gay individuals as frivolous to recognizing their rights to be treated as equal beings. In the case law of Obergefell Vs. Hodges, Justice Kennedy opined that "in denying people a right to marry individuals of the same sex, the states also violated the right to equal protection of the laws which can help to identify and correct in equalities in the institution of marriage, Vindicating precepts of liberty
and equality under the constitution". Following the USA’s Supreme Court ruling, Gay couples are being make a beeline for USA and other countries to benefit from the verdict. Further one more historical event has been occurred on 23.05.2015, the Republic of Ireland became the first country to legalize the same-sex marriage through a referendum with a reverberating majority of 62.1% ‘yes’.

**LGBT Rights and Human Rights – Indian Scenario:**

The Tamil Nadu state in India was the first state to introduce a Transgender Welfare Policy. According to the Transgender Welfare Policy, transgender people can access free Sex Reassignment Surgery (SRS) in the Government Hospital, free housing program; various citizenship documents; admission in government colleges with full scholarship for higher studies; alternative sources of livelihood through formation of Self-Help Groups and initiating income-generation programmes. Tamil Nadu was also the first state to form a Transgender Welfare Board with representatives from the transgender community. In India one group of transgender people are called Hijras. They were legally granted voting rights as a third sex in 1994. Due to alleged legal ambiguity of the procedure, Indian transgender individuals do not have access to safe medical facilities for SRS. However, On 15 April 2014, Supreme Court of India declared transgender people as a socially and economically backward class entitled to reservations in Education and Job, and also directed union and state governments to frame welfare schemes for them. On 24 April 2015, the Rajya Sabha passed *The Rights of Transgender Persons Bill, 2014* guaranteeing rights and entitlements, reservations in education and jobs (2% reservation in government jobs), legal aid, pensions, unemployment allowances and skill development for transgender people. It also contains provisions to prohibit discrimination in employment, prevent abuse, violence and exploitation of transgender people. The Bill also provides for the establishment of welfare boards at
the Centre and State level, and for Transgender Rights Courts. The Bill was introduced by DMK MP, Tiruchi Siva and marked the first time the House had passed a Private Member’s Bill in 45 years. The Bill was passed unanimously by the House. However, the Bill contains several anomalies and lack of clarity on how various ministries will co-ordinate to implement its provisions. Social Justice and Empowerment Minister, Thaawar Chand Gehlot stated on 11 June 2015 that “the Government would introduce a comprehensive Bill for transgender rights in the Monsoon session of Parliament”. The Bill will be based on the study on transgender issues conducted by a committee appointed on 27 January 2014. According to Gehlot, “the Government intends to provide transgender people with all rights and entitlements currently enjoyed by Scheduled Castes and Scheduled Tribes”.

**Remarkable events of LGBT Rights Occurred in the recent Past: LGBT in the Political Scenario:**

The All India Hijra Kalyan Sabha fought for over a decade to get voting rights, which they finally got in 1994. In 1996 Kali stood for elections in Patna under the then Judicial Reform Party and gave the Janata Dal and the BJP a bit of a fight. Munni ran for the elections as well from South Bombay that year. Thus, more than 13 years, Hijras are participating in the politics in India. Thereafter, Kamla Jaan run and win the position of the mayor of Katni in MP. Like-wise Shabnam Mausi, who was elected to the Legislative Assembly in 2002. In the huge political machinery, Heera won a seat at the city council of Jabalpur. Meera won a similar position in Sehora, and so did Gulshan in Bina. In December 2000,Asha Devi became the Mayor of Gorakhpur, and Kallu Kinnar was elected to the city council in Varanasi. This brings us to the current elections, which has Mangesh Bharat Khandye running for the Thane Lok Sabha seat. Shabnam Mausi is the first transgender Indian *hijra* to be elected to public office. She was an elected member of the Madhya Pradesh State Legislative Assembly.
from 1998 to 2003. In 2000 Shabnam Mausi became India’s first eunuch MP. (Hijras were granted voting rights in 1994 in India.) In 2003, Hijras in Madhya Pradesh have announced establishing their own political party called “Jeeti Jitayi Politics” (JJP). The party has also released an eight-page election manifesto which it claims outlines why it is different from mainstream political parties. Hira Bai became the first TG MLA of India from Jabalpur vidhanshaha seat. On 4 January 2015, an independent candidate Madhu Bai Kinnar was elected as the Mayor of Raigarh, Chhattisgarh, becoming India’s first openly transgender Mayor. Manabi Bandopadhyay became the India’s first transgender college principal, on 9 June 2015, when she assumed the role of Principal of the Krishnagar Women’s College in Nadia district, West Bengal.

Consequences of Certain Protests made by the LGBT against TNPSC and UPSC:

Transgender Swapna and gender activist Gopi Shankar from Srishti Madurai staged the protest in Madurai collectorate on 7th October 2013 demanding reservation and to permit alternate genders to appear for the examinations conducted by TNPSC, UPSC, SSC and Bank Exams. Swapna, incidentally, had successfully moved the Madras High Court in 2013 seeking permission to write the TNPSC Group II exam as a ‘woman’ candidate. Swapna is the first trans person to clear TNPSC Group IV exams.

Role of LGBT in literature and studies:

“Vaadamalli” by novelist Su, Samuthiram is the first Tamil novel about Aravaani community in Tamil Nadu published in the year 1994. Later Transgender activist A. Revathi is the first Hijra to write about Transgender issues and Gender politics in Tamil, her works have been translated in more than 8 languages and acting as a primary resources on Gender Studies in Asia. Her book is part of research project for more
than 100 universities. She is the author of Unarvum Uruvum is the first of its kind in English from a member of the hijra community. She also acted and directed several stage plays on Gender and Sexuality issues in Tamil and Kannada."The Truth about Me: A Hijra Life Story" by Transgender A. Revathi is part of the syllabus for Final Year students of The American College in Madurai. The American College is the first college in India to introduce Third Gender literature and studies with research oriented seminar and the Tamil terms for Gender queer people was coined in this college by gender activist Gopi Shankar. Later Naan Saravanan Alla” (2007) and Vidya’s “I am Vidya” (2008) became first transwoman autobiography.

Certain LGBT Rights Activists and their remarkable achievements:

Swapna Madurai - 1st Transwoman to clear Tamil Nadu Public Service Commission Exam & 1st Transgender I.A.S aspirant; A.Revathi - Actor, Artist, Writer, Theater Activist; Anjali Gopalan- Human Rights Activist; Leena Manimekalai- Poet, Writer, Film maker; Rituparno Ghosh- Popular Film maker, Winner of 11 Indian National Film Awards; Celina Jaitley-Miss India 2001; Nolan Lewis-Mr India Gay 2013; Shabnam Mausi-1st Trans to contest in the Indian election; Sushant Divgikar-Mr India Gay 2014; Ismail Merchant- Film producer and director; Freddie Mercury- Popular Pop singer; Onir- Award winning Film Director; Manabi Bandyopadhyay- India’s first openly transgender college Principal & 1st Transgender PhD holder; Kalki Subramaniam- Founder of Sahodari Foundation; Nakshatra Bagwe-Actor, Film maker and First ever openly Indian LGBT person to be signed up as a brand ambassador. (for Moovz); Sridhar Rangayan-Founder and Festival Director of Kasish Mumbai International Queer Film Festival, Film Maker; Manil Suri- Indian-American mathematician and writer; Rose Venkatesan-1st Trans TV host in India.
Suggestions:

Quite a good number of analytical studies and researches also divulged that there is a dire need for a National Commission for Transgender persons with statutory powers on the lines of other such National Commissions. While the Governments of Tamil Nadu and West Bengal formed Welfare Boards for Transgenders, why not the rest of the states? Transgenders face total discrimination even by their own families. Therefore the Bill should be guaranteed reservations in education and jobs, financial aid and social inclusion besides skill development for prevention of abuse, violence, exploitation and discrimination. Both the Central and State Governments shall be formed Transgender Rights Courts. At least 2% reservations shall be provided in Government Jobs and prohibits discrimination in employment. After the Nalsara Ruling, the centre sent out notices to the states to implement 5 steps such as a Central grant of Rs.1,000/- per month to the parents of transgender children; a class 7th to 10th Scholarship for higher studies; skills training schemes; and finally a monthly pensions scheme with the centre-state contribution set at 75:25. Alas! Most of the states are not implemented even one. Therefore the Government of India shall reckon the Principles of Natural Justice and all are equal before law, place the Bill passed by the RS before the LS with resounding majority as had done at Ireland for the wellbeing of the third Gender community since they are also born like us as human beings who entitled to get all the fundamental rights. Born with infirmities are neither their sin nor error but for certain harmonic defective problems for which they are no way concerned. It is therefore sincerely and positively extrapolates with a beacon of hope that the Hon’ble LS will certainly consider all these facts and circumstances while voting and the Bill might be passed with a thumping majority which will be stood as a landmark event in the annals of the
enactments with the milk of human kindness which will be pioneered the rest of the world for the wellbeing of the LGBT community.

Conclusion:

Thus beyond any skepticism we can say that the U.S. Supreme Court’s, momentous verdict allowing same-sex marriages across that country sparked celebrations among the LGBT community and expressions of support from others. Implicit in every such celebration or voice of support is the expectation that other societies too would follow suit, if not in recognizing the same-sex marriages, at least in ending open discrimination based on the medieval prejudice. The community’s long battle for equal rights has reached its logical conclusion there. The court ruled that the bond of marriage cannot be limited to the opposite-sex couples. Supreme court has made considerable progress in recognizing the liberty of the individuals with alternative sexual orientation and their right to equal treatment before the law. Instead of hiding behind traditional arguments to the effect that legal questions concerning personal relations such as marriage be best decided by elected bodies, the court has said that the ‘due process’ and ‘equal protection’ clauses in the 14th amendment to the U.S. constitution are as available to the gay community as anyone else when it comes to marrying a person of his or her choice, including of the same gender. It is inevitable that such a ruling occasions an evaluation of where India stands. Indian law on homosexuality continues to be retrograde. The restraint that the Court has shown in not striking down Section 377 in the light of Suresh Kumar Koushal Vs. Naz Foundation and the reasoning that it should be left to the legislature to decide whether or not to decriminalize homosexuality, fell short of Indian judicial standards. There are several cogent arguments – including some that figure in the U.S. Supreme Court’s majority opinion- in favour of judicial intervention to uphold the individual liberties. Now that the judicial opportunity has been lost, the
legislature cannot shirk its responsibility any longer. It may seem unlikely that parties embroiled in electoral politics will risk antagonizing conservative sections of society. However, progressive parties and liberal parliamentarians should come forward with amendments to delete or at least dilute Section 377 of the IPC. An outdated provision cannot be allowed to violate fundamental rights and offend human dignity by remaining on the statue book. Before epilogue to this topic, it is an apt to quote here the buzz words: “In all regions of the world, LGBT people suffer discrimination at work, at home, at school, in all aspects of daily life … no custom or tradition, no cultural values or religious beliefs can justify depriving a human being of his or her rights”. – Ban Ki Moon, Secretary General of UNO.

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PROFILE OF THE RESEARCHER:

K Chandrasekhara Rao is a research scholar in the P.G. Department of Legal Studies and Research, Acharya Nagarjuna University, Guntur. He hailed from Rentachintala Village of Guntur District, A.P. From 1st to 10th Class, he has studied at Rentachintala. He was awarded with National Merit Scholarship in 10th Class and enjoyed the same up to Degree level. He achieved first class in B.Com from Andhra University and M.Com from ANU. He was awarded with Incentive Scheme Scholarship by the Government of A.P for attaining 8th rank in M.Com. Subsequently, he studied in various disciplines and possessed MBA, MHRM, LLM, M.Phil, B.Ed, and PGDPM with distinctions. He was declared as Gold Medallist in MHRM. He is Vidwan in Hindi. He is having good academic track record. He has participated in many National and International seminars sponsored by the UGC and submitted valuable papers on contemporary issues related to the law. So far 29 papers were published in various National and International Journals and participated in various seminars sponsored by the UGC and submitted papers and the details of the same are as cited. In addition to that, seven papers have been sent for publication. Besides this, he is having an eulogisable poetic talents. He has written quite a good number of poems and essays in Telugu which were published in Markandeya Monthly Magazine, PIWA, Vijayawada. He has delivered many lectures on personality development in various Schools, Colleges and Platforms. Presently he is working as Assistant Commissioner in Commercial Taxes Department of Andhra Pradesh. He has been accolade in a befitting manner many times as Best Officer Certifications on the eve of Independence Day and other occasions besides Cash Awards.
PROFILE OF THE RESEARCH GUIDE

Dr.Ch.Sudhakara Babu, B.Com., M.L., Ph.D., joined the college as Principal in the year 1998. Earlier to that he has worked as Lecturer in Law for 11 years. He did his Master of Law in International Law and Constitutional Law from University of Madras. He did his LL.B., in Sri C.R.Reddy Law College, Eluru. He Secured First Class in Law Degree and Bachelor Degree in Commerce. As a student itself he published 20 articles on International Disputes - Border, Territorial and Political. Later, he published several articles on subjects like Succession, Criminal Law, Environment, Human Rights etc. He did his Ph.D. on Emerging International Criminal Law - The Indian Perspective. He has been the Research Guide, Member, Board of Studies of Acharya Nagarjuna University, Member, Editorial Board of ANU Law Journal, Member, Admission Committee of LAWCET, Regional Co-ordinator, LAWCET, Member, Board of Studies, JKC College (Autonomus), Member, Management Committee, KLP Public School.