



THE BRIEFCASE



ISSUE #6

PGCL
NEWSLETTER

29th June 2025



Here's what is coming your way!

Its June and The Briefcase is officially out, in every sense of the word. Following the rainbow trail of positive responses from our previous issue and after surviving another moth of legal chaos, we are happy to bring you the Pride Month edition of your favourite newsletter.

Inspired by Pride Month, we are stepping into the complex world of LGBTQ+ rights where we are going to explore events, law and landmark judgments that have shaped queer lives for decades. From heartwarming wins like marriage equality and gender identity recognition to flawed laws that have challenged queer existence, we are covering the full spectrum.

We will explore the evolution of LGBTQ+ rights, spotlight on how politics and public opinion influence the same and reflect on the importance of visibility, advocacy and chosen family. You will find our usual bite sized legal summaries, bold case commentaries, and spotlights on real stories that show how the law can be both a sword and a shield. And maybe a few colourful surprises.

Because this month is not just about Pride, its about community, recognition, power, policy and paving a path towards justice. So, whether you are flipping through in celebration or sheer curiosity, we have you covered. Get ready to stuff your briefcase with legal knowledge that is out and proud.

Let the queer fun begin!

The Editorial Board x

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- Your monthly dose of 'Did you know?'

THE BINDER



Your essential collection of the latest legal updates, neatly organised for a quick reference.

Transgender Rights: Self-Identification or State Certification?

The journey towards recognizing and safeguarding the rights of transgender persons in India has seen significant milestones, especially with the landmark judgment of the Supreme Court in *NALSA v. Union of India* (2014). This judgment was a watershed moment, as it unequivocally recognized transgender individuals as a third gender and affirmed their fundamental rights-, emphasizing the importance of dignity, equality, and non-discrimination. Most importantly, the Supreme Court stated that gender identity is a matter of personal self-determination, asserting that individuals have the right to self-identify their gender without having to resort to invasive medical procedures or government certification. This decision empowered transgender persons and aligned India's legal framework with international human rights standards, signalling a move towards genuine inclusion and respect for personal autonomy.

Following the *NALSA* judgment, the government introduced the Transgender Persons (Protection of Rights) Act, 2019, to protect transgender persons from discrimination, promote social inclusion, and establish specific safeguards. The Act mandated the creation of transgender welfare boards, prohibited discrimination in employment, education, and healthcare, and criminalized acts such as forced sterilization and harassment. However, despite these laudable intentions, the Act marked a significant departure from the principles of self-identification established in the *NALSA* judgment. Instead of recognizing an individual's right to define and declare their gender freely, the Act's provisions require a person seeking legal recognition to apply to a district magistrate and furnish a medical report certifying their gender. This process involves bureaucratic procedures, medical examinations, and state approval, effectively making gender recognition dependent on government validation rather than personal choice. Such an approach raises critical concerns about privacy, dignity, and autonomy, as it perpetuates the misconception that gender identity is a medical condition that requires validation by authorities.

It also risks reinforcing societal stigma, as individuals may face intrusive assessments and potential discrimination during bureaucratic procedures. Moreover, this process can lead to delays, denials, and harassment, especially in regions where administrative systems lack sensitivity or are influenced by prejudiced attitudes. Fundamentally, this dependence on state certification undermines the core principle of self-determination established by the Supreme Court, thereby reversing some of the progressive gains made in recognizing transgender rights.

The requirement of a mandatory medical certification can perpetuate stigma and discrimination. Such requirements also diminish the agency of transgender individuals, forcing them to undergo invasive procedures and bureaucratic hoops that many find humiliating or inaccessible. This dependence on official validation may lead to legal and social insecurity, as individuals may remain in limbo without.

While the establishment of the National Portal for Transgender Persons represents a step towards centralized access to welfare schemes, legal resources, and support services, its utility is significantly constrained by the certification framework mandated under the Transgender Persons (Protection of Rights) Act, 2019. Many of the services accessible through the portal require individuals to obtain a transgender certificate, a process that itself involves navigating complex bureaucratic hurdles and often reinforces gatekeeping by state authorities.



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As a result, those who lack certification, either due to procedural delays, lack of awareness, or unwillingness to undergo intrusive verification, may find themselves excluded from the very benefits the portal aims to provide. Thus, while the portal is designed to be an inclusive, rights-based access point, in practice, it may replicate the systemic barriers it seeks to dismantle by making service access conditional on legal recognition rather than self-identification.

True progress requires that recognition of gender identity be rooted in the principle of self-identification, respecting individual autonomy and privacy. Amending laws to eliminate the need for medical certification and bureaucratic validation would mark a significant step forward, aligning legal frameworks with the constitutional rights affirmed in the NALSA judgment. Simplifying procedures, safeguarding data privacy, and ensuring that transgender persons can declare and have their gender recognized without invasive or discriminatory hurdles are essential to fostering genuine inclusion.

In conclusion, the progress achieved through the NALSA judgment laid a solid foundation for the recognition of transgender rights, grounded in dignity, autonomy, and self-determination. Unfortunately, the 2019 Act's emphasis on state verification signifies a step backward, risking further marginalization and reinforcing harmful stereotypes. While initiatives like the national portal are valuable tools for inclusion, they are insufficient on their own. The real path forward lies in legal reforms that uphold the principle of self-identification, respect individual privacy, and empower transgender persons to define their identities freely and confidently. Only through such comprehensive, inclusive, and rights-based approaches can India truly move towards a society that celebrates diversity, ensures equality, and upholds the dignity of all its citizens.

-Mr. Dhruva Brahmanian
Student, 5th Year

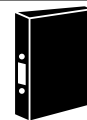
The Quiet Revolution of Anukathir Surya

The quiet rescript of history was that behind a dry, bureaucratic announcement issued by the Finance Ministry in July 2024. It was not a clerical revision here and there; it was a monument of human dignity. When M. Anusuya, an IRS officer became Anukathir Surya, the Indian bureaucracy, notorious by its reluctance to the change, made a loud and unusual sigh entering the 21st century. I recall reading in the media and stopping. Not because of the pomposity of the announcement, but just because of all that was never said. What number of sleepless nights, muted struggles and unseen obstacles must have unfolded into that single paragraph on the government gazette?



To Anukathir this was not about exchanges of names on official documents. It was regarding being able to see his real image in his employee ID, in his email signature, in all the documents he would personally sign. In your imagination, work years of a place in which every document, every memo, yells out a name or identity that was never yours. Then picture the courage it took to say: "No more," and be able to say it within the unweaving steel structure of Indian civil services. This was pretty radical at the time: in an institution where the years could pass before a procedural change took place, and where it was more prudent to be invisible than authentic, this was shocking.

THE BINDER



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The major landmarks of progress of Indian law India frequently hails, the 2014 NALSA ruling, the 2019 Transgender Persons (Protection of Rights) Act. Laws are necessary, but necessary only as means of beginning. Progress is actually gauged not by how things read on paper, but by how the words are translated into daily living. I know transgender graduates who had to carry their degrees in cardboard tubes to this day- they cannot present it, because it acquires a name and a gender that does no longer belong to them. I have also encountered skilled engineers who are today operating their autos because they are talented but the world of professions still thinks of them as a liability and not talent. It is what makes the transition of Anukathir Surya in the civil services so stealthy radical. It was more than a personal accomplishment it was a systemic stress test. Since the real problem did not consist in changing the name in the gazette. It came at the time of learning to work the day-to-day machinery of government service:

From getting his pension records verified to getting the Central Administrative Tribunal to grant him the rights as quickly as possible and finally, entering North Block and understanding that he could only enter this restroom which he was allowed to use without hesitation, without arguing.

Behind every Anukathir Surya there are thousands more waiting to break through the system-- fighting battles which seldom make news. There is the genius queer lawyer, whose bar council verification is sitting in the limbo or so they say, they have no explanation. The faithful schoolteacher who had to voluntarily retire when he/she made the transition, just because the place could not "adjust to the change." The college kid whose degree still contains a deadname, and who are now forced to take a court battle just to be perceived as what they really are. Although the 2019 Transgender Persons Act promised to end this practice, the need to obtain the opinion of a district magistrate concerning the transgender certificate remains a challenge to many people- one which has been characterized as being humiliating, invasive and arbitrary.

Simple as one of the activists explained, they want us to submit our gender as a driving license application. And there are to be sure models of dignity and trust. Inclusion is going to be a real thing, not an occasional gesture or a feature television story about a first. It will arrive the day when the systems will realize them as they should, without insisting that people should prove that they deserve to be here. It appears as policies that permit the change of names and gender without undue criticism in the educational and employment records. It implies training the government officials and the HR staff to a level that is more than compliant with the law to a level of basic human respect. It demands the establishment of open complaint systems that give credence to transition related conflicts with no bureaucracy and procrastination.

Whatever journey Anukathir Surya makes is not, in fact, important because it is exceptional, but one day it should be. This will be a benchmark when such moving on will not be news any more- when we can be ourselves in our institutions with the same ease that our institutions accept pension papers.

Whatever journey Anukathir Surya makes is not, in fact, important because it is exceptional, but one day it should be. This will be a benchmark when such moving on will not be news any more- when we can be ourselves in our institutions with the same ease that our institutions accept pension papers.

-Ms. Yesha Parikh
Student, 4th Year



THE GAVEL



The strike of the mallet, in recent judgements, summarised for easy reading.

Devu G. Nair v. State of Kerala, MANU/SC/0232/2024

The Supreme Court has taken another step towards ensuring a safer environment for LGBTQ+ community. The judgement released by the Supreme Court has helped further evolve the jurisprudence surrounding individual autonomy and personal liberty of Queer individuals. The Court examined various questions that would affect the lives of those belonging to LGBTQ community such as rights of an individual in a consenting homosexual relationship, familial coercion in such relationships, legality conversion therapy and the role of Courts in such matters.

Background

The case arose from a Habeas Corpus petition filed by Devu G. Nair before the High Court of Kerala, which sought release of her partner, X from alleged unlawful detention by her parents due to her intimate relationship with the petitioner. The Appellant then approached the Supreme Court to challenge the interim order of the Kerala High Court after the High Court directed X to undergo counselling.

Issue

Whether Courts can direct counselling or impose parental care in cases involving adults belonging to LGBTQ+ community.



Ruling

The Court took the opportunity to issue a set of comprehensive guidelines for all future cases involving LGBTQ+ individuals under habeas corpus or protection petitions. Supreme Court held that no Court in India can enforce counselling that might enable altering of an individual's will, especially in matters involving sexual or gender orientation. Such directions pose danger of unintentionally enabling conversion therapy, which are impermissible in India.

The Court emphasized that societal principles cannot override constitutional values. The assumption that natal family is always a safe for an individual universally true. The concept of "chosen families" exists and matters greatly. The ruling significantly advanced understanding of Indian jurisprudence by recognizing non-traditional familial structures as deserving of equal importance.

The Court laid down a detailed thirteen-point protocol for all Courts in handling habeas corpus or protection petitions, especially protection from natal families for LGBTQ+ individuals. Key guidelines in this protocol include forbidding onto enquiring the nature of relationships the person may have, in-camera hearings with no presence of alleged detainers, gender-affirming language and use of preferred pronouns, granting of interim police protection when before proof of physical violence, if there is credible threat based on social context. The Court also mandated swift judicial action against any homophobic or transphobic remarks or behaviour by court staff, opposing counsel, or detainers. It was highlighted that gender identity and sexual orientation fall within the core zone of privacy, and courts must not pass moral judgements or commentary.

The Court reiterated that the role of the judiciary in upholding constitutional rights of queer individuals. By issuing framework, the Supreme Court affirmed that access to dignity, autonomy, and safety is not dependent on societal norms or familial approval, but is the constitutional rights for all, including LGBTQ+ community[AT1] . The Court's acceptance of 'chosen family' has reformed not only the jurisprudence of LGBTQ+ rights but also family law. It affirms that intimate partners may provide for support system that biological family fails to do. The judgement provides for strong progressive precedent but would only be effective with proper implementation.

- Ms. Mitali Tendulkar
Student, 4th Year

THE GAVEL



The strike of the mallet, in recent judgements, summarised for easy reading.

M.A. v. Superintendent of Police, Vellore HCP 990 of 2025

The clash of individualism, gender identity and sexual orientation with deep-rooted conservatism and traditional values of Indian society is palpable, and the courts of justice are the first bastions of change. The Hon'ble Madras High Court, in the case of M.A. v. Superintendent of Police, Vellore has charted a new path to navigate these crossroads.

Background

A writ petition of Habeas Corpus was filed in the Madras High Court by the petitioner "M.A" under the Article 226 of the Constitution of India, in order to direct the Superintendent of Police, Vellore to produce the body of "Ms. D", aged 25 years, from the alleged unlawful restraint by her father, and set her at liberty.

Accompanied by her mother, the detainee was produced before the Court. According to the detainee's mother, the petitioner had led the detainee astray, which caused her to reportedly become a drug-addict. Blaming the petitioner for the condition of Ms. D, the mother claimed that her daughter, the detainee, needed counselling and rehabilitation.

Ms. D, during her interaction with the Court disclosed that she identified herself as a lesbian, and that she was in a relationship with the petitioner. She confirmed the allegations of her illegal detention by her family, who subjected her to beatings, and forced her to undergo certain rituals in order to become "normal", as well. The Court particularly noted the apprehension of Ms. D for the safety of her life.

The Court found that the "SOS" messages sent by the petitioner to the police, were not reverted to. The police were said to have behaved in an insensitive manner, forcing the detainee to go with her parents despite her fears for her life.

Issue

The facts of the case draw attention to issues of individual liberty, the role of family and the State in a marginalized community such as the LGBTQIA+ community in a traditional, and often conservative Indian society.

The Madras High Court upheld the decision by the Hon'ble Supreme Court in the case of Devu G Nair, and the guidelines set in the same. The rationale of the judgement was based significantly on the Yogyakarta Principles, adopted in 2006, were held by the Hon'ble Supreme Court to be recognized by the judiciary in the case of NALSA vs. Union of India which outlining principles relating to sexual orientation and gender identity, make provisions for the right of privacy and safety of persons, irrespective of their gender identity or sexual orientation.



Ruling

The Madras High Court upheld the decision by the Hon'ble Supreme Court in the case of Devu G Nair, and the guidelines set in the same, and put emphasize primarily on the ascertainment of Ms. D's account of events and wishes, free from any coercion.

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The High Court endeavoured to understand the term "family" in a broader sense, as held by the Supreme Court in the case of Deepika Singh vs. Central Administrative Tribunal[AT1] . Familial relationships are understood, thus, to take the form of "domestic, unmarried partnerships or queer relationships, and that families which are different from traditional ones cannot be put in a disadvantageous position".

THE GAVEL



The strike of the mallet, in recent judgements, summarised for easy reading.

The case of Supriyo @ Supriya Chakraborty vs. Union of India[AT2] was relied upon by the High Court to establish that while marriage between same-sex couples might not have been legalised, yet, they cannot be prohibited from forming a family. The concept of “chosen family” in the LGBTQIA+ jurisprudence was, thus, held to be important. Therefore, it was held by the Madras High Court that the petitioner and the detinue can constitute a family.

The principle of sexual orientation being a matter of individual choice, and one of the core aspects of “self-determination, dignity and freedom” established by the Hon’ble Supreme Court in the cases of NALSA and Navtej Singh Johar vs. Union of India was reiterated in this case. The aforementioned principles are also elementary to the notions of personal autonomy and self-expression, therefore, coming within the ambit of Article 21 of the Constitution of India which constitutes the essence of the concept of personal liberty.

In Shakti Vahini v. Union of India the Hon’ble Supreme Court held that “assertion of choice is an inalienable facet of liberty and dignity”. This principle was underscored with the help of the judgements in the cases of Asha Ranjan v. State of Bihar and Shafin Jahan v. Asokan KM. Even though the judgements dealt with issues in the context of inter-caste and inter-religious marriages, the High Court held that the legal doctrines in these cases can be applied to same-sex relationships, as well. The Madras High Court expressed a certain discomfort in using the expression “queer” while giving out the judgement in the case, raising concerns of the implication of the individual being understood as “strange or odd”, when their sexual orientation must be “perfectly natural and normal”. After a thorough analysis of the precedents and principles related to the issue, the Hon’ble Madras High Court held that the detinue, Ms. D, is entitled to go with the petitioner, and that she cannot be held captive by her family against her will. The High Court also condemned the police for their negligence and apathy in carrying out their official duties.

- Ms. Ishwari Salunke
Student, 4th Year

“What makes a family
isn’t who you are or
how you look—it’s
how you love.”

- Justice Anthony
Kennedy, U.S. Supreme
Court, *Obergefell v.*
Hodges (2015)





THE COMMENTARY

Straight from the commentary box of our editorial board, curated reads & finds to expand your legal mind.

Rights in Reverse

Judicial trends often evolve in accordance with the political landscape. In the last few years, the Judiciary has been observed narrowing the scope of previously established rights and liberal interpretations. But, what does that entail for the LGBTQ+ community with their already limited scope of rights? The same is discussed in the latest episode of the IACL-AIDC Constitutional Studies podcast by Co-Editor Elisabeth Perham and Rehan Abeyratne about new book, 'Courts and LGBTQ+ Rights in an Age of Judicial Retrenchment'.

Rehan's work investigates how Courts across liberal democracies are beginning to pull back protections once won by LGBTQ+ communities. He highlights examples from various jurisdictions where legal protection for LGBTQ+ inclusion like marriage equality, gender identity recognition, are now being limited or outright reversed by the Courts to align with the ever-growing conservative shift. The conversation further delves into the political shift, that is rise of conservative governments, populist governments

and shift in public opinion and how this has led to a narrower interpretation of rights by the Court conservative shift. The conversation further delves into the political shift, that is rise of conservative governments, populist governments and shift in public opinion and how this has led to a narrower interpretation of rights by the Court. Responses to retrenchment include public legal education campaigns, embedding LGBTQ+ protections firmly in constitutional law, and targeting strategic litigation in jurisdictions where courts remain more progressive.

Understanding these shifting dynamics is essential for the next generation of legal professionals. By tuning into this discussion, you will gain deeper insight into the way politics influences judiciary and what that means for equality, justice, and role of law in protecting the minorities.

After all, awareness in first step to advocacy.

If interested, you may,

[Click here to read the Article](#)



This Article is recommended by,
Dr. Apurva Thakur,
Assistant Professor, PGCL

A Plague of Silence

This modern world we carefully curated is based on principles of justice and equality established by the UN Charter of 1948. Yet, the belief that the world's greatest democracies have always upheld these ideals is—ultimately—just an illusion. Underneath the assurances of equal treatments, minorities have often faced discriminations and deprivations, leading in many cases to devastating losses of human life.

One such tragedy unfolded during the early years of HIV/AIDS epidemic, a plague that disproportionately impacted the LGBTQ+ community and revealed the deep apathy and prejudice held by our society. This painful chapter of history is captured in the NPR article "A Modern Plague — And The Heroes Who Tamed It", which serves as both a historical reflection and a compelling introduction to the documentary How to Survive a Plague (2012).

HIV/AIDS were originally referred as GRID (Gay-Related Immune Deficiency) as the early cases predominantly appeared in gay men. This fueled the false narrative that the disease was a punishment to only gay men for their "lifestyle." The press ignored the epidemic or reduced to a punchline. Hospitals refused to treat patients. Government stood by, silent and inactive. The epidemic was far more than just a medical crisis. It revealed that healthcare is never just about medicine, it exposed a brutal truth about who society values, who gets care, and who gets left behind.

For future legal professionals, this is reminder, advocacy often begins outside courtroom. Understanding this equips us to build a world based on values of dignity, equality and justice.

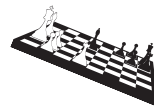
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This Article is recommended by,
Ms. Mitali Tendulkar
Student, 4th Year

THE BLACK & THE WHITE



A legal chessboard of diverse opinions, which shade of justice are you going to checkmate?

The Curriculum Closet: Why LGBTQ+ Curriculum inclusion matters

We all fear what we do not understand. What we choose to teach- and more importantly what we choose to omit- reflects our values as it does our fears. This rings especially true when it comes to the inclusion of LGBTQ+ topics in school curriculum.

For decades queer identities have been erased from historical records. The society has denied LGBTQ+ community visibility and branded them as abnormal, immoral or simply irrelevant. Even today, the push for an inclusive curriculum faces an incredible resistance. The backlash against NCERT's 2021 teacher training manual on transgender inclusion led to its eventual withdrawal. The opposers of LGBTQ+ content often argue that such content is inappropriate or confusing to young minds. However, such claims lack evidence and often display the discomfort of acknowledging the divergence from the heterosexual values coveted by our society. When education reflects the complexities of gender and sexual identities, it threatens the system that depends on their invisibility.

This is exactly why LGBTQ+ curriculum is essential in the movement of making safe spaces for queer individuals. By educating people on these matters, we are giving them a choice to form their own opinions; free of society's ignorance, biases and most of all- their fears.



What an LGBTQ+ curriculum would look like and how it could help students?

An LGBTQ+ curriculum does not limit itself to the identity definitions, but envisions itself to include various aspects of lives of queer individuals into education. Such lessons would be carefully woven in various subjects scattered across various grades. In Literature classes it would mean analyzing queer characters and studying contributions of queer authors.

In History it would be studying the slow battle against LGBTQ+ discrimination- from Stonewall Riots, MSM ban, AIDS pandemic and the subsequent disastrous Reagan presidency, to India's own queer movement- decriminalization of gay sex and granting of right to express sexual orientation. In health education, it should cover inclusive sex education, covering safe sex practices, consent, and relationships of all sexual orientations and gender identities..

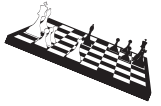
Teacher training would also be essential. Educators would be provided with the tools to handle these topics effectively, including use of appropriate language, building student confidence and creating safe spaces.



Schools play an immensely important role in the formative years of a child's life. They provide not only an academic, but also a social structure to a child. An early introduction of LGBTQ+ topics in curriculum would help the student adjust with these concepts. For LGBTQ+ students who frequently face bullying and social stigma, an education that affirms their identity can be life changing. Multiple studies suggest that LGBTQ+ youth are at a higher risk of succumbing to mental health issues due to lack of supportive structures.

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THE BLACK & THE WHITE



A legal chessboard of diverse opinions, which shade of justice are you going to checkmate?

An inclusive curriculum will provide a supportive structure that would align their needs and affirm their identities. Moreover, all students regardless of their sexual or gender identity, benefit from such curriculum. Such early exposure would help develop empathy, reduce prejudice, and prepare students to be more accepting to the diverse world they live in. It will encourage critical thinking and develop among them a will to view the world beyond prejudice.

The Road Ahead

Creating and implementing LGBTQ+ curriculum is a long process, that will require countless evaluations, discussions and dialogues. Educational institutions have a moral and a social responsibility to make every student feel safe and to prepare them for the world. Including LGBTQ+ topics in school curricula is a step toward achieving that goal.

Including LGBTQ+ content is not about political agenda, it is about acknowledging truths. Queer people have always existed, in history, literature and every corner of the world. As long as education remains entangled with politics, the fight for inclusive learning will continue. But every lesson taught to students in truth would chip away at decades old prejudice. Every student who learns to respect differences becomes a future citizen more capable of empathy and compassion. And every such future citizen becomes a microcosm of the inclusive society we strive to build.

In the end it comes back to the first idea: fear fades with understanding, and understanding begins with education. If we want to create a world free of senseless fear we must start by teaching the full story- to every child, in every classroom.

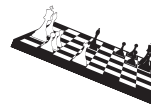
-Ms. Mitali Tendulkar
Student, 4th Year



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THE BLACK & THE WHITE



A legal chessboard of diverse opinions, which shade of justice are you going to checkmate?

Was the Rainbow Always Ours?

In India, the LGBTQIA+ community has been told or better snubbed on the fact that, “This is not Indian!”, “These are all Western cultural activities!”; Little did they know that India is a land where fluid gender and same-sex love was not only apparent but holy as well. The Khajuraho sandstones, the verses of the ancient books, where during the ocean churn Lord Vishnu transformed into Mohini, another form of gender, the stories of these gods, all this tells us that queerness is nothing new to the current land. It was always here, just forgotten. Or rather silenced. More than a decade ago, when the word ‘Pride’ was hardly a subject of popular knowledge, amidst the prejudices in people, something remarkable and bold happened involving the genius mathematician Shakuntala Devi — she authored The World of Homosexuals, the first published work on homosexuality in India.

Through her work, she did not seek either sympathy or tolerance. She required acceptance. Nearly thirty years ago, the short story Lihaaf by Ismat Chughtai created a tremor in 1942. In this same sex desire of mail-maid women, Chughtai spoke very quietly in a few words between the lines of a story, called “Begum and her maid”, but the same voice became a literary revolt of women. With all this history of inclusion, the British colonizers came along with a law in 1861-Section 377 of the Indian Penal Code. Anything out of what they considered natural was criminalized. As a matter of fact, it criminalized love. This law haunted the LGBTQ+ Indians and made them criminals in the eyes of the law because of their love to be together for more than 150 years.

But the story didn’t end there.

Post-independence India carried forward this colonial relic. But the 1990s and early 2000s saw a slow but steady wave of change.

In 1994, the government allowed transgender persons to vote, which formally identified the person. In 2014, through a historic judgment, the Supreme Court acknowledged the existence of transgenders as the third gender and validated inherent rights and dignity of transgendered persons. And then there was the year 2017 when a different verdict so pronounced, shook the nation: the Right to Privacy judgment.

It held that issues relating to sexual orientation were highly personal and constitutional safeguards of the same existed. It proved to be a paradigm shift. Soon enough, in a hope-filled court on 6th September 2018, the Supreme Court decriminalized Section 377 and not just as a provision or act, but the embodiment of all that is oppressive. In the words of Justice Indu Malhotra: “*The members of this community and their families should have been apologized by the history. Step one was merely obtaining legal recognition*”. The Transgender Persons (Protection of Rights) Act was enacted in the year 2019 by Parliament. Although it had several flaws, it represented some effort in moving the discussion out of courtrooms into politics and policies. Language even changed in Tamil Nadu. In 2022, the state published an inclusive list of terms that allow referring to LGBTQIA+ people with respect. It may sound symbolic, however, the first step

**-Ms. Nirvi Mistry
Student, 4th Year**



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THE WIG & THE WIT



Simple and fun puzzles to judge your wit!



Globally Queer: Fill in the Blanks!

1. The first country to legalize same-sex marriage in 2001 was _____.
2. Homosexuality was decriminalized in 1967 in _____, paving the way for modern queer rights.
3. _____ became the first South Asian country to legally recognize a third gender in 2007.
4. In 2014, _____ passed one of the most progressive transgender rights laws in the world.
5. Same-sex couples were granted the right to adopt children in 2002 in _____.
6. _____ introduced mandatory LGBTQ+ inclusive education in public schools in 2020.
7. _____ banned conversion therapy nationwide in 2012.
8. The Supreme Court of _____ ruled in 2018 that consensual same-sex relations were no longer criminal.



THE CAUSELIST



The Newsletter's schedule for all things high and happening at the Pravin Gandhi College of Law.

July through the windows!

July 30
Friendship
Day's coming!
Celebrate
chosen fam.

Mid-Late July
Berlin Pride –
One of Europe's
loudest,
proudest!

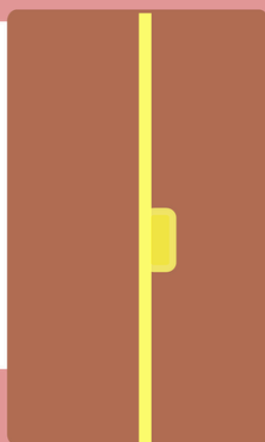
July 11
Let's talk
population,
equality &
growth.

July 7
College
again??!
Alarm clocks-
activated.
Brain- Not yet.

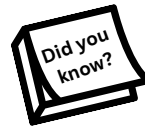
Wig & Wit answers
for May Edition:
Round 1: C
Round 2: C
Round 3: C

July 29
Save the
stripes.
Protect the
wild.

See you next edition!



THE POST-ITS



Sticky Notes to tack up some fun legal facts.

LIVE WITH
pride



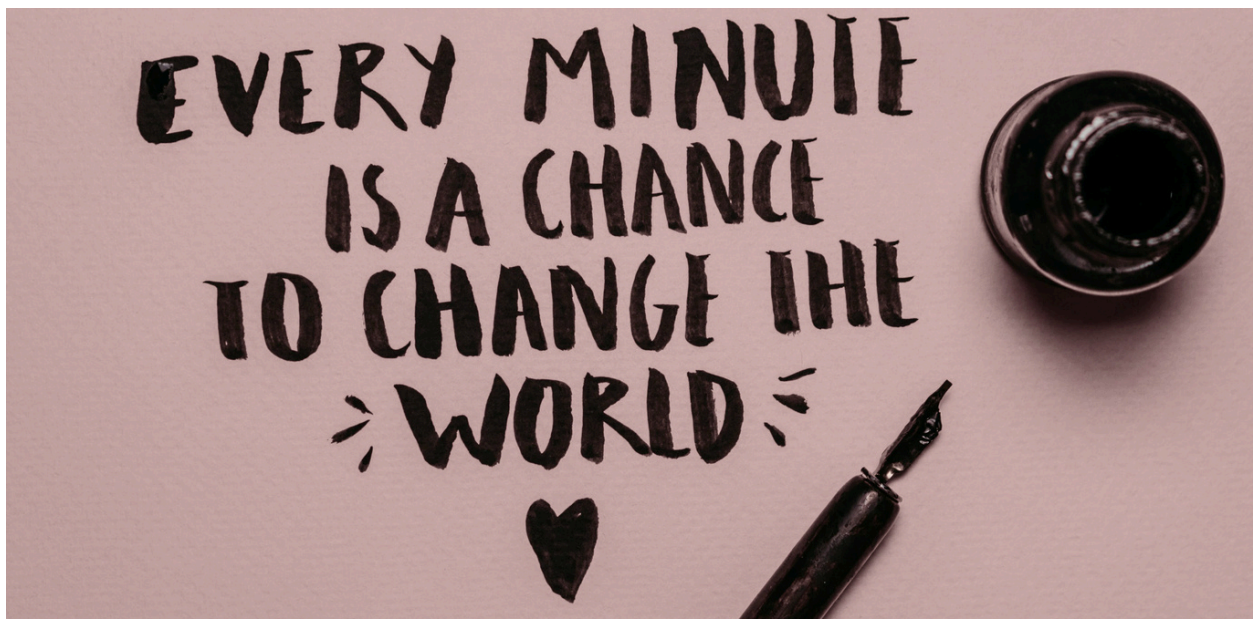
In 1987, Delta Airlines apologized for arguing that a gay plane crash victim deserved less compensation than a heterosexual ones due to the risk of AIDS.

Two policewomen from Madhya Pradesh, Leela and Urmila, made history in 1987 by marrying each other, but were soon dismissed from the service.

NALSAR introduced gender-neutral washrooms and rooms to foster diversity and inclusion on campus in 2022.



Designed by Gilbert Baker in 1987, the rainbow flag symbolizes LGBTQ unity and diversity, with each colour carrying a meaning- like red for life and orange for healing.



Until Next Time...

As we close this issue of 'The Briefcase', we want to thank you for flipping through these pages and joining us on this exciting journey. We hope this edition added a spark of curiosity, a pinch of knowledge, and maybe even a smile to your day.

But don't worry, this is just another chapter. Next month, we'll be back with more legal insights, fresh opinions, exciting games, and surprises to keep you coming back for more. We're just getting started, and there's so much more we can't wait to share with you!

So, until we meet again, stay curious, stay inspired, and keep questioning the world around you. Remember, *The Briefcase* is always here to pack your mind with the essentials. See you in next month's issue—trust us, you won't want to miss it!

With gratitude,
The Editorial Board

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to you by: -

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Thank you for reading!

We'd love to hear from you!
Share your thoughts, ideas, or
suggestions to help us make this
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what you loved or what you'd like
to see in our next edition!

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