

2020

Submission of Shadow Report  
to  
the United Nations'  
Universal Periodic Review  
Regarding the Human Rights  
situations of  
**LGBTI** persons  
In the Republic of the Union of  
Myanmar

**37th session of the Universal Periodic Review**

This report is Prepared By



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*In collaboration with*

**17 OTHER LGBTIQA ORGANIZATIONS  
IN UPPER MYANMAR REGION**

## 1. Executive Summary

1.1 Civil Authorize Negotiate Organization (**C.A.N-Myanmar**) is a non-governmental organization that works with local activists and communities to protect and promote the rights of lesbian, gay, bisexual, transgender, queer and intersex (LGBTIQ) persons in Myanmar. It is also a lead member of the “Coalition of LGBTI organizations under Electoral Sector for the Democratic Transitioning of the Republic of the Union of Myanmar (CLOES-DTRUM)” which consists of 25 LGBTI organizations from different regions of Myanmar. This report is prepared for the United Nations Human Rights Council (UNHRC) in collaboration with 17 LGBTI organizations from Upper Myanmar region. This report highlights instances where discriminations based on sexual orientation and gender identity are affecting the lives of LGBTI persons, and where the legal framework of Myanmar is failing to adequately protect the human rights of LGBTI persons, failing to meet its obligations under international human rights law.

1.2 Myanmar law expressly discriminates against LGBTI persons. Consensual same-sex conduct has been criminalized in Myanmar since 1860 under Section 377 of the *Myanmar Penal Code of 1860 (India Act XLV) (Penal Code)*. UN Special Rapporteurs in the situation of human rights in Myanmar, as well as international community have recommended that section 377 be repealed because it violates the rights to privacy, equality and non-discriminations. However, this recommendation was not only entirely not implemented but also, according to the studies, the abuse of this law by the law enforcement officers and polices to perpetrate discriminatory acts against LGBTI people through other indirect laws such as Section 35 of *Myanmar’s Police Act 1945 (Police Act)* and Section 30 of the *Rangoon Police Act 1899* had been increasing in recent years. Abusive actions and behaviors include arbitrary accusations, arrests and detentions.

1.3 Regardless that the human rights protections being enshrined under the Myanmar 2008 Constitution (the **Constitution**), its Article 348 does not inclusively provision the protection based on “sexual orientation and gender identity”, with no other laws which prohibits discrimination against LGBTI persons.

1.4 Failure to ratify International Covenant on Civil and Political rights (ICCPR), coupled with the deficiencies under its domestic legislations to prevent discriminations, means LGBTI persons in Myanmar still face marginalization, stigmatization, discrimination and are subjected to phobia and violence on a large scale.

1.5 Myanmar Human Rights Commission (MNHRC) was first formed on September 5, 2011 and consisted of 11 retired bureaucrats and academics. It was reformed recently in January 2020, however, it still is consisting of the Commissioners with merely no human rights background or expertise, especially around the issues of sexual orientation and gender identity. For the past few years, it had been criticized for its disqualified performance both in promoting and protecting human rights; remaining in silence especially around the issues of sexual orientation, gender identity/expressions and sex characteristics.

In June 2019, in the case involving a former librarian of Myanmar Imperial University who committed suicide due to forced outing of his sexual orientation and workplace bullying<sup>1</sup>, the Commission released a report concluding that ‘the victim was mentally weak’ and that there

was no violation of his rights, despite the mobile phone screen-shots of messages from the victim's coworkers mocking him which were posted on online social media by the victim himself and went viral.<sup>2</sup> LGBTI rights organizations and activists were hugely disappointed by the Commission's stand on this case of LGBTI-related human rights violation.

1.6 COVID-19 pandemic exacerbates the existing barriers against justice and equality and poses detrimental impacts both directly and indirectly on the human rights situations of LGBTI persons. The pandemic largely undermines LGBTI persons' realizations of right to development, right to health, right to decent work, employment, right to equal treatment and right to freedom from violence or torture.

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## 2. Sexual Orientation and Gender identity related positive Steps Taken by Myanmar

2.1 Myanmar introduced National Youth Policy<sup>3</sup> on January 6, 2018<sup>4</sup> to serve as a guideline for the welfare and development of young people. The policy included non-discrimination of youths based on sexual orientation and gender identity. However, the actual implementation at the ground levels had been rather non-existent.

2.2 Myanmar enacted Child Rights Law to implement Convention on the Rights of Child (CRC) on 24 July 2019<sup>5</sup>. It prohibits all forms of violence and discrimination against children based on citizenship, race, ethnicity, origin, color, sex, language, religion or belief, position, standard, rich or poor, disability including "sexual orientation"<sup>6</sup>.

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## 3. Obligations under international law to protect LGBTI persons from discrimination

3.1 Although Myanmar has not ratified most of the core human rights treaties, it has ratified both the Convention on Elimination of All Forms of Discrimination Against Women (**CEDAW**), the Convention on the Rights of the Child (**CRC**), the Convention on the Rights of People with Disability (**CRPD**) and International Covenant on the Economic, Social and Cultural Rights (**ICESCR**).

3.2 Article 2 of ICESCR clearly states non-discrimination of ESC rights on the basis of 'race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status'<sup>7</sup>. Article 3 of ICESCR<sup>8</sup> also states to grant equal rights, with article 12<sup>9</sup> highlighting right of everyone to the enjoyment of the highest attainable standard of physical and mental health. Article 2 of CEDAW requires State parties to condemn discrimination against women in all forms.<sup>10</sup> Additionally, Article 2 of the CRC requires that State Parties take all appropriate measures to ensure that children are protected against all forms of discrimination, including on the ground of sex.<sup>11</sup> Furthermore, the terms 'other opinions' and 'other status' used in all non-discrimination provisions of the following treaties encompasses discrimination based on sexual orientation and gender identity.<sup>12</sup>

3.3 Accordingly, Myanmar is obliged under its existing international law commitments to prevent and prohibit discrimination of women and children – based on sexual orientation and gender identity.

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## **4. Emerging Issues on Sexual orientation, Gender identity and Gender expression and LGBTI rights in Myanmar**

### **4.1 Domestic and Family Violence**

LGBTI persons and youths of diverse sexual orientation, gender identity and/or expression and sex characteristics (SOGIESC) face stigmatization and discrimination among their conservative and traditionalist families. SOGIESC is often reckoned as ‘abnormal’ or ‘deficit’ or ‘disorder’ while many parents, brothers and sisters and relatives of LGBTI persons perceive only heteronormativity and cis-genderism. Homophobia and transphobia are deeply rooted and are often followed by perpetration of a range of physical, emotional, sexual violence and economic abuses against LGBTI youths<sup>13</sup>. Young LGBTI persons with gender non-conformity experience various forms of tortures – beating, caning, belting, punching, slapping etc – done by their parents or family members<sup>14</sup>. Some lesbians, transgender men and transgender women were put into a forced marriage by their parents under the intention to convert their sexual orientation and gender identity<sup>15</sup>. In some severe cases, these domestic and family violence cases led to the suicidal actions of the victims<sup>16</sup>. Transgender persons face intimate partner violence, sometimes, tortures, physical and sexual abuse by their partners.

An online survey conducted by CAN shows that the rate of domestic violence and family violence exponentially escalates during these unprecedented times of COVID-19 pandemic.

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### **4.2 Discrimination in Social sector, services and public functions**

4.2.1 LGBTIs, especially transgender persons, are often regarded as “mentally disordered”, “immoral beings”, “spreader of sexually transmitted diseases”. These stigma and prejudices prevent them from playing leading roles in the socio-economic sectors or becoming role models for the society.<sup>17</sup>LGBTIs are being discriminated in the sector of social services and public functions and types of discriminations include verbal abuse, physical violence, psychological violence and sexual violence.<sup>18</sup>

4.2.2 The civic space is shrinking in Myanmar than ever before. Many LGBTI organizations cannot engage in national level advocacy with the government officials due to complicated administrative requirements. LGBTI organizations are required to be legally registered in order to engage in national level advocacy and lobby activities and are difficult to obtain their registrations because in the process, LGBTI organization applicants require to obtain a recommendation from the relevant Ministry and currently in Myanmar, there is no Ministry working specially on LGBTI or gender issues.<sup>19</sup>

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### **4.3 Discrimination in Education sector**

4.3.1 A report by Lashio Tomboy and Lesbian Group (LTLG) on the “Situation Analysis Report of Human Rights Violations against LGBTI in Education sector in Lashio township”<sup>21</sup> shows that every 82 LGBTI students among 100 LGBTI students experience discrimination at schools or in learning places.<sup>20</sup>

4.3.2 LGBTI students are discriminated by the responsible staffs – school (subject and class) teachers, principals, other members of staff and their fellow students. LGBTI students are suppressed, bullied, excluded or neglected by their fellow students and learners. Such discriminations are mainly based on the grounds of their sexual orientations, gender identities/expressions and can include physical and psychological violence, verbal abuse and sometimes, sexual harassment and exploitations; and are imposing negative impacts on their physical and psychological well-being and social lives.<sup>21</sup> Discriminations and violence that LGBTI students face in schools have detrimental impacts on their learning – decreased motivation to go to school, declined progress in learning or dropping out of schools eventually.<sup>22</sup>

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### **4.4 Discrimination in Health care sector**

4.4.1 LGBTIs are discriminated in health care sector based on their sexual orientation and gender identity. They are mistreated especially by the responsible persons – doctors, nurses and aids and other staffs working at different levels of Ministry of Health and Sports Myanmar – in health care service providing facilities such as private, public or governmental hospitals and clinics. Discriminations are often associated with verbal abuse, physical or psychological abuse and sexual harassments.<sup>23</sup>

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### **4.5 Discrimination in employment sector and workplace**

4.5.1 LGBTIs are being discriminated in workplaces on the grounds of their sexual orientations and gender identity/ gender expressions. LGBTI are forced to wear gender-conforming uniforms only. They are not allowed to dress up as transgenders. Those who refuse to follow the rules are scolded, blamed, called into human resources, and are even fired at times.<sup>24</sup>

4.5.2 Many LGBTIs are not being granted with equal rights or opportunities or payments like any other employees. LGBTIs are verbally, physically and sexually assaulted by their supervisors and fellow colleagues; and their employment institutions fail to defend their rights.<sup>25</sup>

4.5.3 In June 2019, a former gay librarian of Myanmar Imperial University committed suicide following the workplace bullying, forced outing of his sexual orientation by his supervisor.<sup>26</sup> This case went viral and caused a national debate on the human rights situations of LGBTIs in workplace and employment sector.<sup>27</sup>

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#### **4.6 Discrimination in Religion and Belief sector**

4.6.1 Homosexuality is often taught as a 'sin' in the religious doctrines in Myanmar – Buddhism, Christianity or Islam. According to the teachings of Buddhism, people become LGBTI in this life because they had committed adultery in their past lives. All forms of deviated sexual orientations apart from heterosexuality are condemned in all those religious cultures. These condemnations are followed by the discriminations committed against LGBTI believers or non-believers by the religious actors or organizations.<sup>28</sup>

4.6.2 Types of discriminations include direct discriminations against LGBTIs through verbal, physical or psychological abuse or indirect discriminations such as – spreading misinformation about sexual orientation or gender identity or expressions and/or spreading hate speech against LGBTIs among general public.<sup>29</sup>

4.6.3 One prominent example is the case that happened in **2019 in which the Nationally recognized 9 Sangharaja Titles Awardee Buddhist Monk 'Ashin Arsara' caused a commotion among Burmese Dhamma hearing audiences in one factory compound in Thailand by saying – “if I ever became the President, I would beat Gay people to death. Are there any Gay audiences in this crowd, if yes, beat them fellows!”**. Some of the LGBTI audiences in the crowd had to start running away.<sup>30</sup>

4.6.4 In some other cases, discriminations in religion or belief sector are associated with **“conversion therapy”** that aims to cure homosexuality or bisexuality to return to the state of heterosexuality. Carrying out such therapies is in direct violation of LGBTI people’s Right to basic human dignity, right to freedom of expression and right to conscience. **In August 2018, a facebook page named “Media for Christ Shwe ရွှေခေါင်းလောင်းဆရာ တော် ရွှေအလင်းပေးသူ” uploaded a controversial video with the title saying “Homosexuality demon is gone. Free from homosexuality sin.”**<sup>43</sup> The video showcases a young man who appears to be gay and was cured from homosexuality by the pure power of priest via god’s blessing. The video was first uploaded on 2018 but went viral in late 2019 and attracted over 1.5 million viewers. As a consequence of misinformed propaganda of this video, PFLAG-Myanmar psycho-social support SOS-hotline services implemented by CAN-Myanmar received around 12 young LGBTI clients in 2019 who told the team of having conservative Christian parents who saw that video and had forced them to undergo a therapy session at the following priest.

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#### **4.7 Discrimination in media and entertainment sector**

4.7.1 Popular media and entertainment culture contributes to the negative stereotyping of LGBT people in Myanmar, and the portrayal of gay characters in films is particularly harmful. The characters tend to exhibit clownish behaviour, in which their gender nonconformity is made comically grotesque. It is common at the end of the movie for them to change their mind and become straight, reinforcing the notion that being LGBT is ultimately a choice.<sup>32</sup>

4.7.2 In late 2017, Myanmar Motion Picture organization started banning movies and films with negative representations of LGBTI people. However, the ban has been softened in the recent years and more and more movies and films with negative stereotyping and representation of LGBTIs are being released.

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#### **4.8 Discrimination in government sector**

4.8.1 Discriminations LGBTIs in the government sector are based on the grounds of sexual orientations and gender identity/expressions. One of the main places of discriminations is the government departments such as Department of immigration, different level offices (regional or state, ward, village tract) of General Administration Departments, police stations etc in which the respondents obtain documents such as National registration cards, or permission or recommendation letters.<sup>33</sup>

4.8.2 LGBTIs are verbally, physically and sexually harassed at the government service providing facilities. Sometimes, they are being targeted by the government staffs and officers to commit corruptions and frauds by asking them money to provide them with the services they need.<sup>34</sup>

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#### **4.9 Human Rights violations in Legal and justice sector**

4.9.1 Myanmar law expressly discriminates against LGBTI persons. Consensual same-sex conduct has been a crime in Myanmar since 1860 under section 377<sup>35</sup> of its Penal Code, which states:

*“Whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal shall be punished with transportation for life, or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to a fine.”*

A report by International Commission of Jurists, “In the shadows” – provides insightful examples of cases where law enforcement officers violates human rights by abusing this law. Police officers have invoked Section 377 to enter LGBTI people’s homes; accuse them of ‘unnatural sex’, take them into police custody; and to subject them to abuse; and to blackmail, threaten and extort money from LGBTI persons. Up to 2018, there has been 17 cases of arrests under this law alone in Mandalay region.<sup>36</sup>

4.9.2 Section 30 of the Rangoon Police Act 1899 and Section 35 of the police Act 1945<sup>37</sup> are both colloquially referred to as the “Shadow Laws” or “Darkness Laws.” – and its provisions prohibits donning of a disguise or wandering around outdoor places after dark hours. The provisions similarly state : **(a)** Any person found armed with any dangerous or offensive instrument whatsoever, who is unable to give a satisfactory account of his reasons for being so armed; **(b)** any reputed thief found between sunset and sunrise remaining or loitering in any bazaar, street, road, yard, thoroughfare or other place, who is unable to give a satisfactory account of himself; **(c)** any person found between sunset and sunrise having his face covered or otherwise disguised, who is unable to give a satisfactory account himself; **(d)**

*any person found within the precincts of any dwelling-house other building whatsoever, or in any back-drainage space, on board any vessel, without being able satisfactorily to account for his presence therein; and (e) any person having in his possession, without lawful excuse, any implement of housebreaking, may be taken into custody by any police-officer without a warrant, and shall be punishable on conviction with imprisonment for a term which may extend to three months.*

These provisions provide Myanmar police force and General Administration Department officers with a wide ambit of powers to arrest and detain suspects, especially targeting transgender individuals. These laws are used to harass, intimidate, and arbitrarily arrest LGBTI people in violation of their rights to freedom of movement, freedom of expression and other privacy rights.<sup>38</sup> The majority of cases of arrests include being arrested for cross-dressing, for strolling on a date as a gay couple, visiting a park in the evening, traveling at night carrying professional tools etc.

4.9.3 Article 66(D) of The 2013 Telecommunication Act<sup>39</sup> – which is stated as “anyone found guilty of extorting, coercing, restraining wrongfully, defaming, disturbing, causing undue influence or threatening any person by using any telecommunications network shall be punished with a maximum three years in prison, a fine or both.” – is also used to arrest people under defamation lawsuits and LGBTI persons are unnecessarily and indirectly being targeted. A well-known Myanmar transgender woman was arrested under that law under false allegations that she was pretending to be someone she was not and defaming another famous Burmese actress.<sup>40</sup>

4.9.4 Article 3(A) and (B) of 1949 Suppression of Prostitution Act is also being used to threaten and arrest LGBTI sex workers. Under the act, sex workers or anyone who is suspected of engaging in the act of prostitution can face up to three years imprisonment or be detained in a “prescribed center” and individuals responsible for owning or managing sex work premises can receive up to five years imprisonment. An HIV prevention NGO transgender woman worker in Mandalay was captured, threatened to be arrested under this law and asked for money by the local police.<sup>41</sup>

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## **5. Lack of anti-discrimination laws protecting LGBTI persons**

5.1 Myanmar LGBTI persons currently have no express right to any remedies or legal protection from discrimination on the basis of sexual orientation, gender identity or expression.

5.2 However, Section 347 of the Constitution states that each person is guaranteed equal rights before the law and equal legal protection. Further, under section 353 of the Constitution, “[n]othing shall, except in accordance with existing laws, be detrimental to the life and personal freedom of any person”. However, the Penal Code and the Police Act would arguably qualify as being “existing law”, the laws that undermine the international human rights standards.

5.3 A framework of legal reform needs to be implemented that will actively prevent and prohibit discrimination of LGBTI people based on sexual orientation, gender identity and

expression in all facets of life and society including but not limited to employment, health, education, housing, access to private, public and government services in Myanmar.

5.4 As of September 2019, LGBTI organizations in Myanmar are coming together at a National level to draft “Equal Treatment Act” in consultation with the activists, legal experts, legislators and government actors. The leading group reported that lack of knowledge and awareness on sexual orientation and gender identity among parliamentary committee members was an inevitable barrier in the currently on-going process.

5.5 The official draft of “Prevention and Protection of Violence against Women Bill” was published by the government on January 25, 2020<sup>42</sup>. However, the term “women” in the Bill is defined as “a human female being of all ages” and is not inclusive of women with diverse sexual orientation or gender identity/expressions. Enactment of this law would be in direct violation of the rights of LGBTQ women.

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## **6. A need to amend the Constitution**

6.1 The most fundamental protections and freedoms of citizens of Myanmar are enshrined in its 2008 Constitution<sup>43</sup>. Chapter VIII of the Constitution lists the "Fundamental Rights" of Myanmar citizens. In addition to sections 347 and 353 of the Constitution, section 348 provides that citizens shall not be discriminated against based on "race, birth, religion, official position, status, culture, sex and wealth." Notably absent from this list is discrimination based on the sexual orientation and gender identity of Myanmar citizens.

6.2 The ruling government of Myanmar promised constitutional amendments during its succession of election in 2015, and is now making efforts to amend the Constitution. Myanmar’s Union Parliament approved the Charter Amendment Committee’s report which included nearly 4,000 recommendations for various changes to provisions of the nation’s Constitution.<sup>44</sup> However, it did not include amendments of Article 348 addressing non-discrimination based on “sexual orientation and gender identity”.

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## **7. Ratification of key human rights treaties**

7.1 Myanmar has not ratified the majority of key human rights treaties, including the ICCPR. The ratification of these Covenants would assist in strengthening Myanmar's obligations under international law, particularly the anti-discrimination provisions, in respect of the protection of the human rights of LGBTI persons.

7.2 Myanmar was last reviewed as part of the Universal Periodic Review (UPR) in 2015. Two recommendations in regards to the issue of “sexual orientation and gender identity” were made by Australia and Spain – mainly highlighting to repeal or amend the Penal Code 377 and to enact anti-discrimination legislation to protect LGBTI, and the government noted those recommendations. However, none of these recommendations have been implemented on a practical ground.

## 8. Conclusion and Recommendations

- 8.1 Given the abovementioned situations, we urge UNHRC to recommend that Myanmar:
- (a) Repeal or amend section 377 of the Penal Code, the provision for “unnatural offences” so that it only applies to non-consensual sexual relationships;
  - (b) Reform vague and discriminatory laws, including but not limited to, Section 30 of the Rangoon Police Act and Section 35 of the Police Act.
  - (c) Establish legal gender recognition for transgender persons;
  - (d) Amend the definition of the Constitution Article 348 by including “sexual orientation, gender identity or expression” to ensure non-discriminations against LGBTI citizens;
  - (e) Draft, develop and enact comprehensive anti-discrimination laws that prohibit discrimination on the grounds of sexual orientation, gender identity and gender expression;
  - (f) Commit necessary resources and effectively implement the National Youth Policy at all levels to promote the role of LGBTI youths.
  - (g) Facilitate SOGIE sensitization programs to all staff and officer members of the government institutions, law enforcement authorities and service providers in various sectors; and build their capacities related to human rights and LGBTI rights.
  - (h) Establish inclusive and comprehensive remedies for LGBTI victims of human rights violation including psycho-social support centers that are accessible by LGBTI.
  - (i) Ensure that its National Human Rights institution actively address violence and discrimination based on sexual orientation, gender identity/expression and sex characteristics in its policy, public statements, reports and investigations that are transparent, timely and accessible by the public.
  - (j) Ensure that accurate policies on non-discriminations on the basis of sexual orientation, gender identity or expression in all forms of public, private or government services and facilities are established and remedies are guaranteed for the victims of violations.



## **Annex – 1**

### **List of Endorsing Organizations**

1. A Linn Mee Eain (Lashio township)
2. Bright Pride Myanmar Lesbian Organization (Mandalay)
3. Brilliance Bisexuals (Mandalay)
4. Diversity For Love (Kalay township)
5. Evergreen Lovers (Mogaung township)
6. GOAL (Mandalay)
7. Khaing Hnin Si (Monywa township)
8. Lashio Tomboy and Lesbian Group – LTLG (Lashio township)
9. Meikhtila LGBT Network (Meikhtila township)
10. Pyin Oo Lwin LGBT Group (Pyin Oo Lwin township)
11. Same Hands from Cherry Land (Taunggyi township)
12. Same Hands from Tamar Land (Pakokku township)
13. SPACE (Mandalay township)
14. Sunflower SHG (Mandalay township)
15. Thapyaynyo Shwebo Pan (Shwebo township)
16. Thunder Ma Hlaing (Ma Hlaing township)
17. TRY Organization (Mandalay)



## Annex – 2

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- <sup>11</sup> Article 2, Convention on the Rights of the Child, United Nations, Treaty Series, vol. 1577, p. 3.
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- <sup>30</sup> Buddhist Monk ridicules Myanmar Gay librarian who died by suicide. <https://coconuts.co/yangon/news/buddhist-monk-plays-suicide-of-lgbtq-librarian-for-laughs-video/>
- <sup>31</sup> Controversial “Christian Conversion Therapy” to cure homosexuality published on facebook <https://www.facebook.com/mediaforchrist.saiaye/videos/323368161739452/>
- <sup>32</sup> <https://frontiermyanmar.net/en/myanmars-lgbt-community-between-old-laws-and-enduring-stigma>
- <sup>33</sup> “Voices Unheard – Human Rights Situations of LGBTI in Upper Myanmar region” : Analysis report published by C.A.N-Myanmar, p 97. Available at <https://can-myanmar.org/wp-content/uploads/2020/07/Report.pdf>
- <sup>34</sup> Interview with respondent code MDY5003 – extracted from “Voices Unheard – Human Rights Situations of LGBTI in Upper Myanmar region” : Analysis report published by C.A.N-Myanmar, p 97.
- <sup>35</sup> Section 377, Indian Penal Code: Unnatural offences—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 ten years, and shall also be liable to fine. Explanation—Penetration is sufficient to constitute the carnal intercourse necessary to the offence described in this section
- <sup>36</sup> “In the Shadows” report published by ICJ <https://www.icj.org/wp-content/uploads/2019/11/Myanmar-In-The-Shadows-Advocacy-Report-2019-ENG.pdf> : p 26.
- <sup>37</sup> Rangoon Police Act 1899 and Police Act 1945 of Myanmar
- <sup>38</sup> “In the Shadows” report published by ICJ <https://www.icj.org/wp-content/uploads/2019/11/Myanmar-In-The-Shadows-Advocacy-Report-2019-ENG.pdf> : p 63.
- <sup>39</sup> Telecommunication Law Article 66(D) of Myanmar : <https://burmacampaign.org.uk/take-action/free-political-prisoners/section-66-d-of-the-telecommunications-law/>
- <sup>40</sup> LGBT Beauty queen behind bars after actress files defamation suit <https://frontiermyanmar.net/en/lgbt-beauty-queen-behind-bars-after-actress-files-defamation-suit>
- <sup>41</sup> Interview with respondent MDY5001 - “Voices Unheard – Human Rights Situations of LGBTI in Upper Myanmar region” : Analysis report published by C.A.N-Myanmar, p 71.
- <sup>42</sup> Myanmar introduces draft of “Prevention and Protection of Violence against Women Bill” for public review. For more info, <https://www.moi.gov.mm/npe/km/?q=content/25-jan-2020>
- <sup>43</sup> 2008 Constitution of Myanmar
- <sup>44</sup> Myanmar parliament approves Constitutional Amendment Committee Report <https://www.irrawaddy.com/news/burma/myanmar-parliament-approves-constitutional-amendment-committee-report.html>

