

FREE

{free} **adjective**

1.enjoying personal rights or liberty, as a person who is not in slavery.

2.pertaining to or reserved for those who enjoy personal liberty.

3.existing under, characterized by, or possessing civil and political liberties that are, as a rule, constitutionally guaranteed by representative government.

+ EQUAL



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INTRODUCTION

Some stories disappear. They get lost in the din of mainstream narratives, oft-repeated tales with expected beginnings and unsurprising endings.

Some stories rarely get told.

These are those stories. The tales of transgressors: sex workers who refuse shame, disabled women who refuse silence, lesbians who refuse invisibility, gender migrants who refuse categorisation or opt to choose their own. These narratives have been shaped by a refusal to accept marginalisation as the status quo; they intentionally interrupt accepted wisdoms with their stories of beauty and survival.

These are our stories. The stories that are rarely heard, the narratives that are so thoroughly invisibilised because of the

complex ways in which they defy dominant societal and gender norms. In myriad ways, these narratives force us to question traditional wisdoms about right and wrong, possible and impossible. These images speak of opposition, of challenging dominant perceptions of who we can and cannot be, what we can and cannot do, and who we should and should not love.

These stories are a testament to the power of story telling, of speaking up, of speaking out. They ask that we question our complicity in unequal systems, that we refuse our support to normative societal norms. They encourage us to envision more inclusive communities, and to commit to building them anew. In times of oppression, marginalisation, and everyday inequality, these stories demand that we still hope. That we act. That we resist.



I have trained as a model, but every time I go to an audition for different fashion shows they say the same thing. I have been told that I have all the qualities that they require but **they don't select me just because I'm transgender.**

My dream is to be a catwalk model, but I don't think I will be able to do it in Nepal. So I'd like to model abroad. There are transgender women who are successful models in America, Brazil and Japan.

Anjali Lama
Lazimpat, Katmandu, Nepal

I'm a transgender man and a human rights activist.

I was suspended from the police because I was having a relationship with my boss' sister. I am fighting in court to be reinstated in my job. If I win my case, it will give me status. Also, I hope it will encourage other transgender people to open up in their jobs.

There are about 500 transgender men in Nepal who I know about. Often they work in the army or police; as they have short hair, they are not obvious.

I think it's important for the young community to have job security and be safe. I have faith and trust that this can happen.

Raaz Husen
Kathmandu, Nepal





I am the first transgender woman to be elected in a general convention in the Nepali Congress Party. I achieved that by working hard, being dedicated, and pressurising the political parties and the media, and I've got the support of my family and friends.

I'm encouraging all the youth to come forward and have a voice, be part of the political process to build a stronger nation.

Bhumika Shrestha
Kathmandu, Nepal

I'm a transgender man and an LGBT activist, doing documentation, reporting, and advocacy with the Blue Diamond Society. Since the Blue Diamond society started in 2001, we have seen a lot of change. Now, more people are starting to accept transgender men in society.

I believe, as with heterosexual people, we should be able to live with dignity and respect with the person we love, with freedom. I hope that it's achievable by working at the grassroots level and making people aware of these issues.

I ask that people give moral support to this goal, so that others can lead their life happily with freedom.

Bhakti Shah
Kathmandu, Nepal





I'm a transgender woman, and I've been an activist with the Blue Diamond Society since 2001. Since then, there have been so many changes, including acceptance from my family.

The most important thing is to break the silence.

The family pressure to change ourselves puts a lot of mental pressure on us. Blue Diamond Society has support and peer groups, so that we get the opportunity to share our feelings, which really helps with our mental health.

In Nepal, there is no service for gender reassignment surgery and hormone therapy. We are working towards this. At the moment, transgender women use contraceptives for their hormones.

Manisha Dhakal
Kathmandu, Nepal

I have a long working experience and have met hundreds of women from all walks of life in last 36 years. There were opportunities to have a close look at many of their lives – their internal feelings, **love, desires and dreams**. There have been women who love women mentally, physically, spiritually and in all senses. Some of them are married, with husbands and children; some are divorced; a few have grown older, but did not get married by choice; and some are being forced to get married. All these *shamopremee* (same-sex loving) women, irrespective of their marital status, live hard lives in Bangladesh, where same sex love is a stigma, is not discussed openly, and where strong negative attitudes towards sexualities other than heterosexuality prevail. They suffer from identity crisis, having no spaces for sharing and support.

One of my friends who lives independently by herself, started, in July 2007, the first ever woman loving woman group in Bangladesh, named '*Shawprova*' which means self lighting. Since then, the group has been meeting at her place, where they can express themselves freely, share their life situations and extend support to each other.

It has been observed and experienced that it is extremely difficult to overcome the social barriers, norms, values and attitudes, where no recognition or support – neither from the family/society nor from the state exists. Most of the group members fear to be visible and break the silence.

We need to strengthen ourselves, to **raise our voice**, and to be in public for our cause.

Fatima Khanam
Barisal, Bangladesh





I consider myself lesbian, but it is a paradox for me, because I have alter egos and they have different needs, play different roles and are different genders. If you go to the root of the human psyche, **the soul has no sex.** If a person reaches the understanding of who their soul is, then that's when the balance comes in. Balance means different things for different people.

I'm a voluntary peer counselor for the LGBT community in Pune. It's a small city, so we don't have a big activist movement. We believe in bringing the straight people with us. I think that if you start excluding people who aren't in your community, you create your own discrimination.

What works for us is that we're the younger generation, so we're not seen as a threat. But, we are doing it really slowly, because it's difficult. **We are just human,** like everybody else.

Reshma Valliappan
Pune, Maharashtra, India

Being from Pakistan, as a woman with a disability, I receive **four times the discrimination**.

I don't think disability is a challenge. I think it's just a different lifestyle. We need to advocate for ourselves and be involved at every level. We need identify the women who are our potential leaders and grow their capacity, so that they can become agents of change to raise their voices and be heard.

It is very helpful to network so we can know each other, see what others are doing, and learn from each other.

Abia Akram
Islamabad, Pakistan





I'm a woman with a disability and great courage, a disability activist and advocate. I became visually impaired in 2000, before which I was a sighted person. I've been discriminated against by my family. I was confined to four walls. With the greatest difficulty I came out of the house. I started all over again – I learned Braille, a special computer system, and I got an employment opportunity.

When you're a woman with a disability, you must come out and empower yourself, become independent, not be confined to four walls. You must educate others and create awareness, so that other women with disabilities can do the same.

To change the world, you must change yourself. We must change our attitude from sympathy to empathy, from dependant to independent, and from closed to open. Just give us a chance – it will do a world of good for us, so we can be loud, proud and passionate.

Manique Gunaratne
Rajagiriya, Sri Jayawardenapura Kotte, Sri Lanka

I'm a woman with a disability and a disability rights activist.
We are at the margins of the margins.

I have a vision to make the disability movement join with the women's and LGBT movements. We have different issues, but we are all marginalised, and in that way, we are all the same. Disability is a cross-cutting issue.

Jeeja Ghosh
Kolkata India





I'm schizophrenic, the marginalised amongst the marginalised. I've been part of the mental health system in India since 2002. **Women with mental illnesses** are not seen as human beings.

Living with a mental illness allows me to deal with pain now and then. That's where art comes in. Art does not limit you. It acts on your psyche and on your soul level. You don't need words to explain.

In the workshops I run people paint their pain. We are all so different, but art is one thing that had made us all stop and silently look at each other and understand – that we are sharing everything, just the same as each other. Our pain is just the same, immaterial of what our experiences have been. Art will trigger experiences for you, and it may be difficult to deal with. But, it's getting it out and that's the first step of recovery.

Reshma Valliappan
Pune, India

A few years ago I went to a police inspector to report an incident, and he would not take my complaint. I said “am I not human?” He said that because I’m a sex worker, I’m not a citizen of this country. I’m not even a woman.

Shabana Dastagir Gavandi
Nippani, Karnataka, India






I am the coordinator of a collective for sex workers called VAMP. I have been working there for 20 years. We do a lot of work with women, men and transgender people.

The collective has been a great support for me over the years helping me through many challenges.

We have suffered so much, we work hard, so that the young ones don't have to go through what we had to.

Durga Pujari
Nippani, Karnataka, India



We have worked at VAMP for 20 years.
The **strength of the collective**
is huge, and it has meant we get to know
what is going on and we can do really
good work.

We work hard to make sure girls under
18 are not doing sex work.

Shabana and Durga
Nippani, Karnataka, India



I think my strength is that I can see both sides of the gender spectrum. I want to live in a world where my two spirits, my androgyny can be celebrated. I've gone from drag queen, to sex worker, to activist, and now I'm more a program implimenter. I've faced violence in the street, **I've faced torture**, and all I can do is share my journey.

Agniva Lahari
Kolkata, India

Anjali, Sophie and Manisha
Katmandu, Nepal



Speak Up, Speak Out!

This booklet represents part of CREA's ongoing commitment to challenge social exclusion and to end violence against women and trans persons. Women are often excluded and marginalised, and denied participation, leadership, and services because of their race, class, gender, sexuality, marital status, religion, ability, and other such reasons. We understand social exclusion to be laws, policies, and practices that discriminate against people who transgress the societal norms of gender, sexuality, ability, profession, and so on, by excluding them from accessing the full extent of their sexual and human rights.

Ending violence against marginalised communities necessitates naming the experiences of exclusion; speaking out about the various forms of violence and about the ways in which such violence is complicated by and interacts with marginalisation.

The stories of these individuals alter and resist mainstream narratives, and ask that we do the same. What, then, should our resistance look like? As individuals and communities, how can we begin the process of dismantling the structures of oppression? Where can we start?

Read your daily newspaper and look at the ways in which narratives around sex

work, disability, same-sex love, and trans persons are framed.

Question ideas of 'normality.' Are disabled people less 'normal' than others? Is heterosexuality more 'normal' than homosexuality? What defines 'normal'—your experiences, science, culture, politics, social discourse, standards of morality, or human nature? Who decides?

Go to your university and think about accessibility, about pejorative expressions used to describe same-sex love, about forms of violence that had never crossed your mind.

Go to your office and look at policies and benefits for married heterosexual couples, about the forms and boxes that need to know your gender, about the elevator that does not exist, and the staircase that is the only bridge between the ground and the top floor.

Pause the next time you hear the word "whore"; every time someone says "poor thing" in reference to a trans person, a sex worker, a lesbian, or a disabled woman; when someone you know says, "That is so gay!"

Speak up the next time you hear a joke about disabled people – you can change the way your friends and family think about ability.

Engage your organisation in discussions about sex work – you can expand support for sex workers' rights.

Send your children to schools that affirm multiple genders and multiple sexualities; go to hospitals that do not discriminate against trans people or sex workers.

Give that 10, 50, or 100 rupee/dollar note to an organisation or movement that is working towards your vision of social change.

Protest violence against all people.

Reject local, state, and national governments that propagate unequal policies.

Vote for representatives who stand up for what you believe in.

Start speaking, start acting, start here. Register your resistance.

About CREA

Founded in 2000, CREA is a feminist human rights organisation, based in New Delhi, India. It is one of the few international women's rights organisations based in the global South, led by Southern feminists, which works at the grassroots, national, regional, and international levels. Together with partners from a diverse range of human rights movements and networks, CREA works in India, South Asia, Middle East, and East Africa to advance the rights of women and girls, and the sexual and reproductive freedoms of all people. CREA advocates for positive social change through national and international fora, including the United Nations Human Rights Council, and provides training and learning opportunities to global activists and leaders through its Institutes.

Vision

A more just and peaceful world, where everyone lives with dignity, respect, and equality.

Mission

CREA builds feminist leadership, advances women's human rights, and expands sexual and reproductive freedoms.

About Count Me In!

The movements, feminist spaces, programmes, and policies that we create should include all women. But, they do not! At CREA, we envision a world in which all women are included, counted in, and given equal recognition and respect. This means many things to many people. It means living lives free of violence in communities that are inclusive. It means having equal access to all services, including medical, legal, and educational. It means being able to exercise control over one's body and life, and have the freedom, the power, and the support to demand sexual and human rights. It means being able to exercise these rights to their full extent and not be discriminated against in law, practice, or policymaking.

Count Me In! is a multidimensional programme that works with girls and women in communities and with civil society organisations to increase their access to power, knowledge, and pleasure, and to decrease their experiences of violence and discrimination. Count Me In! began in 2008, as a three-year South Asia and Central Asia project, supported by the Dutch Government's MDG3 Fund. The project focused on the ways gender inequality is manifested, such as violence

against women; huge gender gaps in education, health, and employment; practice of son preference; and marginalisation and exclusion of women, particularly young and unmarried girls, female sex workers, disabled women, lesbian women, and trans people. The project addressed these issues through interrelated components, including the creation and production of *Free and Equal*.

On Marginalisation in South Asia

Women who are outside the 'mainstream' of the South Asian society on account of, for example, their sexuality (women who have sex with other women), their means of employment (women who sell sex), their age (young and never married), or their physical or mental ability to assert themselves (women with physical or mental disabilities) suffer high rates of violence. These marginalised women are often unable to seek and receive protection from State agencies. Within some of the more conservative social structures of South Asia, there exist strong links between women's subordination and the continued prevalence of son preference. Women's death due to factors ranging from increasing maternal mortality and deteriorating labour rights to the gendered incidence of HIV/AIDS and domestic violence has reached endemic proportions. Alarming, a recent Oxfam International study concluded that one in two women in South Asia faces violence within her home. In India, for example, a 2004 survey conducted in the state of Odisha (formerly, Orissa) revealed that virtually all women and girls with disabilities were beaten at home, 25% of the women with intellectual disabilities had been raped, and 6% of the women with disabilities had been

forcibly sterilised. These sub-categories of marginalised women and the specific forms of violence that they face get shadowed by the overarching category of bodily violence, which is understood purely through the lens of conservative morality.

Count Me In! Learn About Me

CREA's *Count Me In! Learn About Me* is the first ever multi-country research study on violence against lesbian women, female sex workers, and disabled women in three countries in South Asia – Bangladesh, India, and Nepal. The fundamental rationale behind this research study was to foreground the voices of these three groups of marginalised women. It also aimed to make their concerns, experiences, and struggles central to the ways in which VAW is understood, and laws and policies are shaped. The study included both qualitative and quantitative research studies in the three countries. Over 1600 lesbian women, female sex workers, and disabled women participated in the quantitative surveys, while 157 participated in the qualitative study. Known survivors of violence were purposively recruited to the qualitative studies. The research findings were supplemented with interviews with service providers, policy analysis, and a detailed review of the existing literature on the subject. Based on this, policy recommendations specific to the situation and the context in each of the three countries were formulated.

Some of the key findings across the three countries are as follows.

Lesbian women reported violence at a number of specific periods in their lives, particularly when they “came out” (openly acknowledged their sexual orientation).

In addition to these event-associated periods of violence and stigma, the women reported instances of ongoing trauma. These include the trauma associated with continuously having to hide their sexual orientation or having to live “two lives” – one as lesbian women and another as outwardly conformist heterosexual women. They also reported high levels of social exclusion and outright discrimination from employers, landlords, and others. Despite these levels of violence and discrimination, the women had low levels of care-seeking, mainly due to the fear of more stigma. A majority of them reported that they had been forced to change their place of residence or had been unable to rent accommodation within the past one year.

- Over 70% of the women in Nepal reported violence, of which over half was in the past year. Psychological problems, including tension, fear, and suicidal thoughts, as well as physical problems also commonly arose as a result of the violence that the women suffered.

Sex-working women reported high levels of ongoing and past violence from a wide range of perpetrators – sexual partners, clients, pimps, employers, brothel managers, police, family members, and the wider community (neighbours and others). A large number of women reported violence as starting in childhood

(particularly sexual violence perpetrated by male family members and neighbours). On occasion, these experiences of abuse acted as a ‘trigger’ for young girls to run away from home, which, in turn, increased their levels of vulnerability and risk of exploitation. Most of the women reported being denied health services at some point in the past. The children of most of these women had been expelled from school.

- 82% of the female sex workers interviewed in Bangladesh reported extremely high levels of violence and from a variety of perpetrators. Over 70% of the women reported psychological problems and suicidal feelings.

Women with disability experienced regular and ongoing discrimination within their communities. Such discrimination varied from public comments and insults to institutionalised violence, leading to women being unable to access education, jobs, or other forms of societal support. Families hid disabled daughters away and arranged marriages with whoever accepted them. Within marriage, women reported cases of neglect, punishment, and abuse from their spouses.

- In India, 59% of the unmarried women had experienced violence from their natal family members, friends, and neighbours, and 54% of the ever-married women had faced violence

from affinal family members, natal family members, friends, and neighbours. Also, 78% of the women who faced violence had experienced severe mental distress as a result of violence.

Free and Equal

CREA recognises that in order to create sustainable social change, the voices of all women need to be included in our movements and in our activism. Free and Equal is part of CREA's ongoing commitment to ground its work in an inclusive framework, which centres itself in the experiences of all women, building a more just society for all people.

Free and Equal brings us face-to-face with the people who refuse to conform to narrow social norms; with the everyday heroes who are pushing boundaries to live loud, passionate, and unapologetic lives. Their stories ask that we understand the ways in which we continue to marginalise and exclude people; that we examine ourselves and the organisations, communities, and movements that we call our own; that we commit to ending discrimination against all people, everywhere. *Free and Equal* compels us to interrogate our ideas of ‘freedom’ and ‘equality’, and to work towards a world in which we may indeed all be free and equal.

Some organisations working on the issues of marginalisation and exclusion in South Asia

Bangladesh

- Naripokkho
naripokkho@gmail.com
- Sex workers network of Bangladesh
swnob2002org@yahoo.com
- The Centre for Gender, Sexuality and HIV/AIDS (BRAC)
www.bracuniversity.net
- Dhaka International University
www.diu.net.bd

Nepal

- Blue Diamond Society (BDS)
www.bds.org.np
- Center for Research on Environment Health and Population Activities (CREHPA)
www.crehpa.org.np
- Forum for Women, Law and Development (FWLD)
www.fwld.org
- Nepal Disabled Women Association (NDWA)
www.ndwa.org.npw
- Women's Rehabilitation Centre (WOREC)
www.worecnepal.org

India

- Action Plus: A Coalition for Rights, Education and Care in HIV/AIDS
<http://www.pointofview.org/about-us/Networks.aspx>
- Association for Women with Disabilities
www.awwdindia.org
- Bapu Trust for Research on Mind & Discourse
www.bapucamhindia.org
- Center for Development Initiatives
www.cdiindia.org
- Indian Institute of Cerebral Palsy
www.iicpindia.org
- International Services Association (INSA-India)
www.insa-india.org.in
- Lesbians and Bisexuals in Action (LABIA)
www.labiaincollective.org
- Nalamdana
<http://www.nalamdana.org/>
- The Naz Foundation (India)
www.nazindia.org

- Point Of View
www.pointofview.org
- Pratyay Gender Trust
pratyaygendertrust@yahoo.co.in
- People Like Us (PLUS)
www.pluskolkata.org
- Sahayatrika
sahayatrika@gmail.com
- Sruti Disability Rights Centre
sruti.darc@gmail.com
- Sampada Grameen Mahila Sanstha (SANGRAM)
www.sangram.org
- SAMPOORNA, A Network of Trans Indians
sampoornaindia@yahoo.com
- The YP Foundation
www.theypfoundation.org
- TARSHI
www.tarshi.net
- Durbar Mahila Samanwaya Committee (DMSC)
www.durbar.org

Pakistan

- O (Organisation for the Protection and Propagation of the Rights of Sexual Minorities)
www.pprsm.org
- Aahung
www.aahung.org
- ASR Resource Centre
nskhan1946@yahoo.com
- Aware Girls
<http://awaregirls.webs.com/>
- Strengthening Health Education Environment and Development Society (SHEED Society)
www.sheedsociety.org

Sri Lanka

- INFORM
inform@alt.lk
- Equal Ground
www.equal-ground.org

