

Women's Pre-Conference Manifesto
ILGA ASIA CONFERENCE 2022

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With the Entire members and participants and speakers of The Women's Pre conference.

1. **The movement belongs to all women** and acknowledges that each woman is multifaceted. It is necessary to be intentionally inclusive, intersectional, and non-exclusionary while acknowledging other groups' problems and issues. Women faces discrimination within private and public spaces based on their multiple layers of identity, including SOGIESC, faith, race, and many more. We have our own wisdom, herstory and power...we demand it to be honored.
2. **Acknowledging how the COVID-19 global pandemic affected women, especially transwomen greatly** while understanding that the impact can look different to each woman depending on their identity. Pandemic, vaccine. Facing rules by government monarchy. This requires stakeholders, gatekeepers and everyone else to assume accountability where it lies.
3. **Recognizing that all women's wellbeing is beyond sexual and reproductive health.** It includes general health, mental health for all women including trans women.
4. **Solidarity and Intersectionality by amplifying each other's voice**, using the privilege to strategize and amplify the work of the marginalized community while strengthening the work of communities and allies. Media can also be used to strategize to raise awareness and voices of the LGBTIQ community. This includes advocating for policies and laws by creating a space to discuss and push forward evidence based statements to change policy. We need to end all forms of exclusionary (TERF) kinds of feminism. Intersectionality when fighting for rights - we need to take into account local contexts and be intentionally and aggressively inclusive when considering the fight for our rights
5. **Believing and supporting victims of gender based violence.** Acknowledging that the movement is not immune to sexual harassment and it's important to stand up for victim and survivors within the community and providing a safe space for all of us.

6. **Advocating for a family law that should not be heteronormative** that's harmful not just for the community but specifically to woman and children. This includes gender legal recognition issues on the assignment of gender at birth and how it affects our well-being.
 7. **Decolonize funding and make funding accessible** to women's groups including labor workers, refugee and other marginalized groups. We also need to uncover and integrate the buried history of women and LGBTQI people - because of our colonized history, a lot of things are hidden, and will allow queer people and women to feel empowered in a patriarchal society where queer people are marginalized. Decolonize advocacy works, collaborative processes and fully shape your funding to acknowledge our cultural realities: waria, Bissu, Babaylan, Maknya, Sao Praphet Sang, Hijras, Catalanans among all others.
 8. **Queer Joys and Triumphs...**Whilst fighting for rights, we need to focus and centre on queer joy and the triumphs of our daily lives because we need to celebrate who we are as people despite being attacked. Fight for the freedom of self-determination - allow women to define ourselves without the input of other sources imposing themselves upon us.
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END OF MANIFESTO

Below are our combined notes as well as combination of issues and manifesto drafting points.

VIETNAM ISSUES: legal right to change gender markets is possible, but the modifications and expansions of gender recognition law has not seen much progress; institutionalized misogyny and sexism also affect queer women's ability to access contractual work with sufficient employment protections, healthcare issues as trans men have less funding, and domestic violence is not being acknowledge as much due to the lack of acknowledgement of differing familial structures.

Common trends in issues:

1. Cultural stigma that perpetuate exploitation

Gender stereotypes of women being confined to the home life may have changed; there is more employed queer women than ever in the workforce, but the allocation and shared domestic labour is not equitable and falls strictly upon women to uphold without support. Reevaluate how to represent the cultural nuances, but also damaging aspects of conventions that we approach in our own way and work with our communities rather than

adopting a western narrative and imposing it on communities that still suffer from colonial impacts.

2. Insufficient gender recognition and legislative protection: trans identities, different family dynamics that differ from the heteronormative norm; single parents can adopt, but not queer couples, and that drastically affects the pillars of welfare in family and private life in the long run. Domestic violence acknowledgement and protections of different forms of family dynamics could have more queer accountability; residual trauma

Legislative indifference in this regard creates a lot of tokenistic inclusion that invisibilizes domestic labour and disproportionate parental duties. Especially when most decision-makers and executives in positions of power are predominantly taken up by men who impact women's livelihoods without involving them in the process. Land grabbing issues, conflict and poverty especially affect women and girls, forcing them to leave the schools. They are the beliefs that they can break the poverty cycle by leaving schools, but it really just perpetuates it because of pandemic economic crackdowns. Gender-based violence, human trafficking, another form of slavery is normalised; there is a lack of procedure to refugees impacted

2. Intersectionality, inclusion and minority voice drastically affects decision-making processes and how equitable/accessible it is for minorities who have a differing context; financial privilege and education, class hierarchies in general need to work from down-up than up-down, especially in civil societies that focus too much on needs-basis and what is doable, rather than focusing on damage reduction practices

3. Muslim-concentrated geographies with conservative enforcement that violates human rights; non-imposing way, more risk mitigation strategies to ensure connection and resources are allocated in a way that does not harm local communities, or put the burden on proof of them to tank the majority damage, harassment and abuse of governmental actions

4. Lack of intersectionality funding.

Inaccessible.

Funding needs to be equitably distributed to grassroots movements. Building capacity of organizations so that they do not have to rely on donors to sustain. We are trying to build a strategy that can accommodate that.

In sport communities, nonbinary and transgender people are unable to participate meaningfully. In sport area, women bear a lot of harassment; there is not enough to serve people who do not have gender nonconforming identities. We bring the rainbow flag to make sure people know that we are here, that we are visible to enable participation. Internal support is more needed. Advocating for an inclusive space for everyone.

We have mentioned about the culture and norms in Vietnam. Recently there is a lot of discourse in Vietnam, encouraging women to work, but actually there is a lot of exploitation. 'A man builds the house, and the woman makes the home'. Women also have to go back to work, and also have to take care of their children. Invisibilized domestic labour and disproportionate parental duties. Executive is taken up by men, there is not

enough representation for women; the impact and decision-making powers is taken away from women.

How do we cope?

1. Feminist schools that reach out to those with lesser resources and social leverage to tank risk and abuse: young people, gender nonconforming people; indigenous people; age under 35 who has not gone to school, try to map out their issues, and then looking into solutions to better increase their quality of life. We did research on environmental impact upon indigenous communities; about how displacement affects them, etc. The lack of national parks and reservations sites promote this. People face a lot of poverties face also gender-based violence; we are using economic policies to empower these women to be able to make changes. The government in myanmar is trying to suppress the voices of women, and we are actively fighting through prevention and intervention.

2. In Bhutan, we worked with a government to ensure SOGIE issues are going to be acknowledged within land, education, political leadership. In those sections we propose for the removal of gendered terms, etc, this is all new but a first step to have policy and implementation steps.

3. For the Philippines, indigo, we raise awareness about SOGIESC, with stakeholders. We start from the basics, we offer research and gauge their understanding. We are able to pass the anti-discrimination ordinance; we are one of the few cities that are able to have this protection. Freetobeme, created last years, they have invited different organizations. To discuss challenges, create activity that will address, approach or resolve the issues. Our objectives will implement that across the regions. Capacity building to organize. We empower our own community. So that when we have the message, we have our aligned message.

4. Queer connection spaces and hubs are very important in building resilience; Nose Nest, Malaysia; holistic care is needed to ensure that there is more radical care that ensures burnout. More often than not activists forget that they are also part of community, and communities should be built for widened access, not just for activists, because most people will not become activists. That long-term sustainability of community spaces in the presence of government oppression and erasure is crucial in saving lives.

5. Flexible funding

Using 'women' and 'feminist' or more conventionally applicable labels to help apply funding for non-gender conforming, indigenous communities with lesser resource mobilization ability under an oppressive system.

Giving more to grassroots' organizations that do not have the capacity to sustain themselves, trust that they are capable of having regional and local context to serve the community because they have been doing it in the absence of funding, and they will continue to center the needs of the communities they work with.