Pride Against Prejudice

26th June 2021

- Understanding LGBTQ+
- Reconciling Religious Faith And Sexuality
- Closet Conversations

By Women Unbounded

Resource Booklet
Contents:

1. Understanding LGBTQ+ // Page 3

2. Reconciling Religious Faith and Sexuality // Page 9

3. Closet Conversations // Page 16

Understanding LGBTQ+
Why do members of the LGBTQ+ community require therapy?

There are 3 main reasons for seeking help. Firstly, there is a lack of discussion around sexuality in schools. This leads to a degraded state of mental health. Students are aware of the “issues” surrounding sexuality but the lack of discussion does not give them a space to talk about it.

Sometimes people get kicked out of their homes or are cut off financially for being LGBTQ+. Without financial support, they are driven to extreme means just to survive. This becomes a vicious cycle. Therapists work with them to find a suitable alternative.

The lack of awareness and understanding in our society causes marginalisation of these individuals. Members of the community often just seek to be understood and therapists assist members with navigating such ignorance and lack of understanding.

Are trans prison inmates forced to undergo detransitioning?

This is a misconception. It very rarely happens and on the rare occasion that it does, is likely because the inmate happens to be tied to a social worker who believes that detransitioning solves problems. This also does not happen in prison, rather once an inmate leaves prison and follows up with a social worker to integrate back into society. Often, these social workers come from religious and conservative backgrounds which cause them to view the ex-offender’s queerness as the reason for their delinquency. This is clearly a fallacy as there is no correlation.

Their identity did not result in their current situations of eg. being homeless - often there are other contributing factors such as environmental, social and family. In this regard, social workers should be properly trained to be neutral and avoid bringing in their own biases to the job/when they are counselling someone who is different from them.
How can educators model LGBT affirming behaviour in schools? How can educators and/or non-educators respond sensitively when a student comes out?

Most schools have one or two counsellors to support students with mental wellbeing and emotional development. However, they are somewhat prevented from providing counselling to queer students or are forced to report queer students to the authorities, which leads to the students losing trust in counsellors. While counsellors may agree to students’ request not disclose the session to their parents, parents are often not in favour of this being kept confidential. It takes a great deal of courage and strength on the student’s part to come out so their confidentiality should take precedence.

Here’s a suggested method:

- Thank the student for seeing this as a safe space to come out and for putting that trust in you. They trust you so do not break their trust.
- Make yourself available. You might not be an expert, and that is fine. But as counsellors, be ready to emotionally support them.
- If they need more help, refer them to affirming centers.

Trust is really important and necessary to build to expect progress and change going forward. Schools are meant to be a ‘safe environment for students’.

It is also worth remembering that a counsellor’s job is not to "diagnose" the student's sexuality or solve the student's problem. We may form preconceived notions of what a student's lived experience might be like based on our experiences, which could be completely different from their reality. Instead of getting bogged down with terminology (e.g. explaining the difference between gender and sexuality, or going through definitions), it would be better to validate whatever it is the student is feeling, reassure the student that they are "normal" and have the right to feel that way, The student may not be able to discern, and may only know that they are "different" from the heteronormative majority.
Is it rude to ask someone about their preferred pronouns and sexuality?
It is extremely rude and invasive to ask someone if they are gay or lesbian. Their sexuality belongs to them and if they would like to share, they would share it with you. In any event, their sexuality should not affect your relationship with them unless your relationship with them is sexual. Cis-gendered heterosexual people need to understand that being an ally does not automatically grant you the right to interrogate someone about their sexuality. Asking about pronouns on the other hand is respectful as not everyone goes by the same pronouns. It is a good and affirming way to show support to the LGBTQ+ community.

How can we be better allies?
This ultimately boils down to awareness and empathy. Whether it is LGBTQ+ issues or any other social issue, there is always going to be a "centre", and a catalogue of marginality that separates and alienates some from the centre. The only way for society to progress to equality is to blur these lines in the catalogue, and that comes from awareness and empathy.

Listen to the lived experiences of LGBTQ+ people, both their struggles as well as their victories. Learn what hurts them, what makes them feel safe and valid, what triggers or offends them. Sometimes, learning these things will make you feel uncomfortable, and it should, because that means you become aware of the privilege you hold. You need to feel this discomfort before you can even attempt to be empathetic. It will be difficult to put yourself in the shoes of these folks, but try to.

Do not assume that you have the answers and the solutions; always check with LGBTQ+ people - your friends, forums or even social enterprises - to find out more about what is and is not appropriate. These things might not make sense immediately, which alludes to some unlearning that needs to occur. Be patient, open-minded and do not dismiss before trying to make sense of it.
At what age should we begin to speak to children about their sexuality? How would this be integrated into schools as compared to what their family lives would permit at home?

Today, when kids read fairy tales or watch cartoons, they see cis-gendered heterosexuals falling in love and getting married. This is an accepted norm - they are not brought up to question that relationship. So one day, if we could have picture books, fairytales and movies that represent LGBTQ+ relationships in all its glorious forms, with kids being brought up reading and watching these things without questioning or comparing them to the heteronormative standard, sexuality will become something that does not even need to be addressed. It is just a part of who they are, and they would know that whoever they are is valid.

Of course, that is the ideal scenario, one which we are still far from but working towards. In today's context, we should talk to children about love and sexuality (which does not necessarily have to include sex, which is why some might flinch at the idea of talking about it at such a young age) to kids starting from kindergarten. This is where they start to develop their "norms". It would be great for school curriculums to gesture to this as well, perhaps in Primary school, where representation starts to become important. For example, simple things like the comprehension passages, the Big Books selected for group reading, the case studies chosen for social studies etc can include various LGBTQ+ representation, such that these relationships become normalised.

For this to happen, the public must be make their peace with it, which has always been the issue. It would be great to talk about such issues in the classroom during moral education lessons, but it depends on how willing parents are to allow for that.
How open are members of the LGBTQ community in Singapore? What are the reasons one would hide their sexuality?

There are various reasons that deter one from openly embracing their sexuality. Family is a key factor, especially when the individual is 1) close to the family, and understands that the family will most likely not be supportive or accepting of their sexuality (this may or may not be due to conservative Asian values), 2) comes from a religious family that might subscribe to certain religious beliefs that would make coming out difficult, or 3) financial insecurity, where the individual is dependent on the family for shelter/food/allowance, and in a very practical sense, coming out would cause them to be at risk of losing these things.

Another possible factor could be their job - someone working in certain civil service sectors (Education, the Army etc) might not be able to openly express their sexuality as their jobs depend heavily on the perceptions (and sometimes even feedback/ complaints) others have of them.

One other reason, which might seem trivial, could simply be to avoid unnecessary judgment and stigma. While some may feel that being "loud and proud" does more for the community insofar as it makes others aware that you own your sexuality, some may not want to deal with unnecessary questions, discriminatory and bigoted remarks, or having to educate those around them. This might seem selfish to the cause, but these individuals are perfectly valid in not wanting to deal with such things, and only "outing" themselves to close friends of their choice.

In any case, revealing or expressing one's sexuality should be entirely up to them. The need to come out and live proud as soon as possible, in order to live freely, is overrated. Sometimes, one has to be practical and navigate their situation in a way that makes them feel safe and happy. They should not have to compare their progress in coming out to others, as long as they feel comfortable in their own skin.
Reconciling religious faith and sexuality

Pauline
Free Community Church
YouTube Instagram

Zuby
The Healing Circle
Facebook Instagram

Alia
Moderator
Do religious texts explicitly condemn homosexuality or non-heterosexual orientation? (Bible)

Homosexuality as an orientation is a relatively modern concept. At the time when religious scriptures were written, homosexuality existed as a behaviour rather than orientation (i.e. the understanding of falling in love, wanting to be with someone for the rest of your life, sex being a normal part of a relationship). Homosexuality only appeared in literature in the 1800s, so appearances of homosexuality in the bible were retrospectively added with modern knowledge.

As far as same sex behaviour goes, the context in which it is written matters greatly. For instance, pederasty in the Greek context - where an older man takes on a younger man as a mentor - differs entirely from the common understanding of pederasty today.

In the bible, there are only 6 small portions in relation to homosexuality - 3 in the old testament and 3 in the new testament. These references do not explicitly condemn homosexuality, rather only where it gets in the way of religious worship for instance. A popular example from the text people use to discriminate against LGBTQ is from the Romans where it is mentioned that God gave them over to their desires and therefore they had sex with the same gender. This is a popular misinterpretation of the text - it appears to explicitly condemn homosexuality as sin but having studied the historical context and language of the original text, it is revealed that “Romans” is a letter written in a certain time and space for a certain group of people. This was used to refer to people so arrogant that they exchanged the “truth of God” for a lie and decided not to acknowledge God and that there is something greater than them, which led them to do bad things. There was a temple in Rome at that time that practiced religious orgies and that was what was being condemned in the text.

It is important to analyse and interpret a scripture in the context of the time in which it was written. The meaning of certain words get lost or misunderstood in translation / the passage of time.
Do religious texts explicitly condemn homosexuality or non-heterosexual orientation? (Quran)

Muslims often reference Quran based on the story about the people of Prophet Lot as evidence of homosexuality being a sin. But analysing the history and context in which it was written shows that it is not the case. People of Lot talks about bandits and robbers that do as they please with anyone that passes by and is supposed to be a discussion about xenophobia and non-consensual sex (i.e. rape).

“Liwat” means pederasty (i.e. using prepubescent boys to pleasure oneself as a pastime) but mainstream Muslims often associate it with homosexuality. Pederasty is a form of pedophilia because this act specifically done by older men being attracted to and having sex with (prepubescent, “feminine looking”) boys. This was the act that was not accepted by God to the people of Prophet Lot. So there is no reason that “liwat” has to be associated with homosexuality alone when homosexuality is consensual intimacy between two adults of the same gender.

Furthermore, homosexuality has been existed long before the Story of Lot.

What is more concerning, in the Quran, child marriage, having concubines, slavery like general and sex slavery were considered legal as it was referring to the times of Prophet Muhammad. Today, these are banned and deemed immoral according to human rights act. Even though child marriage is still legal to some parts of Muslim countries around the world. So why homosexuality is considered sinful to conservative Muslims while child marriage is still being practiced?

Further evidence to prove that homosexuality isn’t Haram (forbidden), we can refer to the Quran at Chapter 42, Verse 49-50: God said, that God have the authority to create man to man; woman to woman or mix them together as man and woman for Allah (God) is the creator and the almighty to do as Allah has will it to BE. This is the story of MUKHANNAS (Hermaphrodite) mentioned in the Quran. (cont. to the next page)
Do religious texts explicitly condemn homosexuality or non-heterosexual orientation? (Quran)

(Cont.) As such, this clearly shows that nothing in the Quran has mentioned homosexuality is Haram (Forbidden).

The Quran has to be read in a progressive manner that is in a formed of gender neutral context, not in conservative manner, which often tends to result in contradictions and misleading the actual meaning. The Quran must be read purposefully, with a desire to understand the truth that benefits every human being regardless of race, creed, gender, status or faith.

The Quran only acknowledges marriage between a heterosexual man and woman. How can this be explained?

Islamic or any other holy scriptures as we know were written in patriarchal narratives. Therefore it is crucial for Quran transliteration to be revised by using gender-neutral language.

The word “azwaj” as mentioned in the Quran means, “partners”. This shows that God did not specifically mentioned any genders when comes to marriage.

The only requirement for a couple to be married and legal as mentioned in the Quran, it has to be in the presence of one celebrant and two mentally and physically fit witnesses (without any gender preferences), above the age of puberty.

In conclusion, in my personal opinion, the heteronormative interpretation of the Quran is gravely incorrect. The only way to understand and approach holy scriptures is to be more mindful and aware that not everything in the Quran can be used as jurisprudence (legal system/law) for today’s context. The holy scriptures also tell the stories about the people of the past and how the theory or philosophy of law was made during those times. It gives us examples and inspiration as to how we should dictate our present social convention.
**Reconciling religious faith and sexuality**

**What is stopping religious leaders from interpreting religious texts in a historical context? (Bible)**

It stems largely from a sense of wanting to protect what has been around for a long time because it is familiar. Patriarchy is also responsible for such interpretations. There is a sense of power and control even in religious roles and rocking the boat by questioning gender, the roles of women in religion and relationships (i.e. “traditional” families), does not go down well with most leaders. What these leaders are doing is essentially protecting patriarchy as it is a familiar power structure on which religious organisations are based. Some pastors do acknowledge the need for change but are afraid to dismantle this power structure and therefore protect themselves by saying that the views of FCC are not representative of the Christian faith.

The glimmer of hope though, is that there are more pastors who wish to have more inclusive and progressive conversations in churches in light of a number of members that have come out as LGBTQ+. However, it takes a lot of courage to move forward and stray from centuries’ worth of traditions. Some members very strongly believe that the bible condemns homosexuality. Telling these people that this belief is misplaced is not going to be well-received.

**(Quran)**

Most progressive and inclusive Muslims believe that the only way to progress in Islam is to eradicate patriarchy. All scriptures have been written by men. The translations have to be amended to include gender-neutral language. The most authentic Hadith (saying of the Prophet Muhammad), was that, Prophet Muhammad had personally commanded his apostles that whatever words that he said/mentioned on a daily basis, **should not be recorded** or kept into scriptures, rather whatever is revealed by God through him. The Hadith was created almost 200 years after the Prophet’s death. There are many non-authentic Hadiths even in the most famous one such as from alBukhari where they include male-centric (patriarchal) narratives. There should be more progressive interpretations which can only be possible if those in authorities like, the Islamic scholars of alAzhar institution, are willing to give that power up. Until that happens, the LGBTQ+ community may not be able to be fully accepted by mainstream Muslim.
How can we broach such conversations with conservative people?

Pauline shares about how her study on sexuality and religion gave her a lot of background knowledge and resources in relation to this. Her mother broke down when she came out and how it took some time for her parents to accept her religiously. She helped her mother understand the take of holy scriptures on her sexuality so that her mother would be ready to accept her from that perspective. The best way to approach this with conservative people is therefore to equip yourself with knowledge from a wide variety of literature and most importantly, to be patient.

Having been raised by a mother who happened to be a religious teacher, Zuby was subjected to conversion therapy and suffered trauma and depression as a result of it. Following her mother’s passing, she felt that it was time to come to terms with who she was. She had an awakening and later decided to leave Islam. But leaving her Islam wasn’t that long enough till she met her first same sex relationship with a lesbian Muslim and she was pulled back to Islam by this former partner. But this time, her Islam is more about mercy and love of God. Most of her relatives and her older sister do not condoned to her sexuality, but that do not make Zuby less of her being who she is today. Zuby learned to add a positive spin on any comments about her sexuality. Patience is a true virtue when having such conversations with conservatives mainstream Muslims. She believes that exploring and understanding oneself is fundamental in understanding God. She considers her enlightenment on sexuality a blessing and a force that brings her closer to her Creator.
What are your thoughts on conversion therapy?

Conversion "therapy" is still taking place here in Singapore, albeit in different forms than in the past. The current forms are more subtle but still as harmful.

Psychological conversion therapy is still conversion therapy, and anything that seeks to reprogramme the mind through enforced negative feedback and shame is harmful to a person's mental health and wellbeing. We have seen this happen in some religious circles and it is heartbreaking.

We believe it is possible to reconcile one's identity/orientation with one's faith in a healthy way. So I am heartened that the Singapore Psychological Society very clearly recommends the use of evidence-based therapy and this includes exploring and affirming a client's orientation/identity, exploring assumptions and goals that may have originated from societal pressures, managing stress, and promoting wellbeing. This is a significant step forward!

**Resources**

**Some resources pertaining to Christianity**
- Book: Whatever Commandment There May Be by Davian Aw
- Resource Sites:
  - https://www.gchristian.org/resources/theology
  - https://freecomchurch.org/resources/faith-and-lgbtq-faq/

**Some progressive Islamic books to read:**
- Veil and the Male Elite - Prof Fatima Mernissi
- Gender Jihad - Prof Emeritus Amina Wadud
- Sexual Ethics and Islam - Prof Kecia Ali
- Female Homosexuality in the Middle East - Dr Samar Habib (available at NUS Lib)
- Homosexuality in Islam - Dr Siraj Kugle
- Heaven on Earth by Sadakat Kadri is a good resource on Islamic history
Closet Conversations

Dr Khoo  
SAFE Singapore

Broy  
Educator

Aaden  
Activist

Rebecca  
Moderator
Dr Khoo’s older son came out to her 25 years ago. Initially, she was worried for him, thinking he was going to have a tough life and afraid of how his father would react. Despite being non-religious and fairly liberal, Dr Khoo had heard her then-husband pass talk about how it was a ‘pity’ that a gay friend he met in University, “threw his life away” by working on gay causes.

Dr Khoo denied reality as she thought that it was perhaps part of a weird project her son was doing in school, or that his classmates and him made up a story to see how parents would react when hearing such news. Although she commended her son for having the courage to come out, she asked him questions like “Are you sure”, “You don’t need to make up your mind right now”, “You’re still young and you should continue to make friends with everybody”, and “Maybe we shouldn’t tell this to your father yet”. She faced difficulties handling this on her own because as much as she wanted to learn more about LGBTQ+, she did not have much access to resources in the pre-internet days.

3 years after her older son came out, her then-husband found that he had passed books about being gay to his younger brother, who was 15 at the time. He thought that the older son attempted to “convert” his brother. Dr. Khoo knew enough about LGBTQ+ at that time to understand that one couldn’t be “converted” like that.

When she brought this up with her son, he acknowledged that he had been trying to throw her off the past year by telling her about girls who were interested in him, because it is difficult for parents to learn that their children are gay. Her then-husband however, was not understanding of the situation.
He always had a suspicion that their older son was gay, but exclaimed “What are the chances!” when their second son came out. Although he wasn’t particularly nasty towards them, after having met his current partner, he said that he was relieved that his future children would not be gay.

Dr Khoo immediately jumped to her sons’ defences. She said to him, “If your future sons grow up to be anything like our sons, you should count yourself lucky.”

SAFE Singapore

It can be extremely difficult for Asian parents to come to terms with their children being LGBTQ+, as the need to have biological children (preferably a son) to carry the family name and tradition is so deep-seated.

Dr Khoo found a book by Kevin Jennings called “Always My Child: A Parent’s Guide to Understanding Your Gay, Lesbian, Bisexual, Transgendered, or Questioning Son or Daughter” to be extremely useful in helping her understand her sons. She realised the need to create a support group and “come out of the closet” herself.

SAFE has an online presence and puts together resources and responds to parents and family members who reach out to them.


Dr Khoo's coming out story is also included in the book
Broy came out to his father through his passion for visual arts, creating a photo-book titled “And Now They Know”, which told the story of who he was in a non-verbal way. Belonging to a conflict-averse culture where controversial matters are not openly discussed, his photo-book allowed him to share his truth without having to explicitly say the words “I’m Gay”. This consists of pictures of him and his partner with whom he had been with for 8 years at that time (13 years now). The title was inspired by the song “Let it Go”, which resonated with him as it is about embracing who you are and letting go of things holding you back.

Broy presented this piece at an exhibition in University to which he invited his family, as he had yet to come out to them. Almost poetically, after the exhibition, his father asked him, “Have you had dinner?”, which is also how he ended his photobook. This question is culturally significant, as it is usually how Asians show care. It was his father’s way of letting him know that he accepted Broy for who he was. Even though Broy has not openly talked about his sexuality with his family, they are all aware of it.

Embracing Himself
While on a University exchange programme in the US, he was questioned by his friends about a guy he had been posting pictures with on social media. In an environment where people did not know him, where his stay was temporary, Broy wasn’t afraid of their judgment and therefore came out to them. The support from his friends had given him the affirmation and assurance of who he was and his identity.

His photography focuses a lot on his experiences living as a gay man. Now, Broy does not hesitate to come out to peers, with hopes of normalizing same-sex relationships.
“你吃饱了吗？”

Broy Lim, “And Now They Know”
Aaden is a queer trans-man, who began his transition about 5 years ago.

He came out to his parents through a letter which said that he had to move out of his home to begin his transition and focus on his well-being, but that he was not ready to talk about it.

His decision to move out was fuelled by the knowledge that his parents would not be supportive of his decision to transition. He did not explicitly state in the letter that he is transgender, or that he wanted to transition but rather, that he was moving out for the sake of his mental and physical health.

Even though his parents knew about his struggles of reconciling his sexuality with his faith, they did not openly speak about it. The conversation with his parents finally took place a year after he wrote his letter, wherein fortunately, his parents were supportive of him and his decision to transition.

His parents had difficulty adjusting to his current name and pronouns. They still occasionally call him by his dead name and use the wrong pronouns. But Aaden can appreciates their acceptance and efforts.

Aaden gave his parents resources for them to read up on in their own time on the process he was going through. He also found support in his queer-affirming friends. He found that having them over often has helped his parents with adjusting as well.
What are some difficulties faced by trans-people in Singapore?
Perhaps the most difficult part about being trans is the acknowledgement by government bodies. It is easy to change your name, but you’re not allowed to change your gender unless you undergo reassignment surgery, which is inaccessible to the majority. It is also virtually impossible to get health insurance because hormone replacement therapy is a “no-go” for almost all providers.

What are some safety measures to consider before coming out to your family?
Try to find a support group with friends or trusted family members for emotional and psychological support. Be financially prepared as you may be forced to move out for the sake of your safety / mental health. Ensure that you are equipped with sufficient knowledge and resources, as some parents may push the “You’re too young, you don’t know enough” narrative.

What do you wish was different about Singapore?
Representation of LGBTQ+ in our media. The government feels that they need to “protect” citizens from “misinformation”. As an educator and having interacted plenty with youth, Broy knows that they are well-informed and capable of discerning. It becomes difficult for educators to have honest conversations when the media censors such content.
What is the best advice for parents who might be struggling to accept their child’s sexuality or gender identity.
Love your child. You loved them before they came out to you and that’s the same child that stands before you. Understand what they need and be there for them. Try not to impose your own fears and ignorance on them. Educate yourself too.

What do we do when we people cannot accept us after having come out?
Before coming out, we want to ensure that we have all grounds covered - living arrangements, finances, personal safety, emotional well-being. As long as you have protected yourself, them not accepting you is a burden for them to bear, not you. Not everyone will accept who you are and that’s okay. It is not your responsibility to make them comfortable, whether they are family or friends. If they have issues working out who you are, it is for them to sort out. You can provide them with resources and help them understand but if simply choose to be ignorant, no amount of education is going to work. Mindsets and beliefs are the hardest to change because they are motivated by emotions, not facts.

Is my struggle with my identity invalid because I’m in a straight relationship?
Assuming that you are struggling with a queer identity - it is absolutely valid. The spectrum of queer relationships that exist is broad, simply because queer-ness is broad. Your straight relationship does not diminish the struggle to understand your queer sexuality. Some people attempt a straight relationship when they are younger only to realise that they don’t enjoy it. It is merely a facade in order to “be normal”. Ask yourself what you want from that relationship and what it is about your relationship that you feel is missing. That may guide your decisions after. It is fairer to your partner if you worked out your identity struggle before committing.

Understandably, it would be difficult to figure out which box you belong to when there are so many out there. Alternatively, you could also decide to not be put in any box!
I'm in my 30s and want to come out to my religious mother, but she was aware that I got bullied back in school for being “soft”. How can I delicately tell her?

Consider what compels you to tell her. What is your reason for coming out? Perhaps a non-verbal method may work - hints such as pro-LGBTQ imagery in your personal space, photographs with your partner etc.

If you want to come out because she has heteronormative expectations of you (e.g marry someone of the opposite sex, have kids etc), you could begin a conversation about those expectations and how they are not attainable for you. You could emphasise that this does not affect your faith or your morals. It might also be reassuring to mention that it will not affect your relationship with your mother. The conversation could go something like this:

Do you think being “soft” is necessarily a bad thing? You know that I love you very much. I also try to live a good life (list the things you do for her/family/others/at work). I know you would want me to be happy. I recently met someone with whom I think I can be happy. I would like to tell you more about him.

Is it okay if I never come out to my family?

Coming out is highly personal and should be done on your own terms, not anyone else’s. If you feel like you will benefit emotionally and mentally from coming out to them, then go for it.

If you aren’t comfortable with it (because of personal safety, finances, living arrangements), you may want to make sure that you have all those looked into before coming out. You don’t know how your family will respond. There are some who can go on living life without ever coming out. The question then becomes why you want come out.
About Women Unbounded

Women Unbounded (WU) is a volunteer-based community headquartered in Singapore, working for women's empowerment through connections, mutual aid, ideas, and events. WU is proudly feminist; our approach to intersectional feminist activism is grounded in our beliefs in fairness, respect, and empiricism. One step at a time, we work to break down psychological, intellectual, socio-cultural, and economic barriers to gender equality.

WU’s Teams

Connections
Provide a safe space for mentorship and guidance

Mutual Aid
Empower women with knowledge and skills to excel

Ideas
Start conversations on what it means to be a woman and the norms that constrain us

Events
Host meaningful events to empower the individual and bond the community

Join Our Community!

Our Website
@women.unbounded
Women Unbounded
Women Unbounded

You may reach us at hello@womenunbounded.com

Resource Booklet: Special Mentions

The ideas in this booklet were developed by the panelists from WU’s Pride Against Prejudice event held on 26th June 2021. The contents do not represent the views of any company or organization.

This booklet was edited and designed by Surekha, Angelia, Li Yan, Rachel, Shrutika, Shona, Asmi, Srashti.

© all rights reserved 2021