

EQUALITY

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November - 2018

DECRIMINALIZATION
IN INDIA - TIMELINE



COLOMBO
PRIDE 2018
-PEACE & LOVE-

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with Rosanna

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EDITORIAL

The Indian Supreme Court decision decriminalising consenting same sex sexual conduct on 6th September 2018, was indeed the highlight of our year to date and I take this opportunity to congratulate all the activists and the legal team in India who put this forward and saw it through to the end. Needless to say, they faced many a hardship before their efforts bore fruit. This means that up to 268 million persons in India woke up on the 7th of September with unadulterated joy and freedom and without the shackles of criminalisation hanging over them! Can you imagine that?

When will we, the LGBTIQ community of Sri Lanka, be able to enjoy the same freedom as our brothers and sisters in India? In January 2017, the cabinet decided to drop decriminalisation from the National Human Rights Action Plan. Addressing this with journalists right after this, President Sirisena said; "I am the one who dumped the whole suggestion (of decriminalisation). I am the one who dumped all that rubbish!" Such backward thinking is unfortunately, more the norm in Sri Lanka and has always been so. Our unfortunate predicament therefore only drives home the fact that politicians in Sri Lanka care nothing of the well-being of their fellow citizens but only of their own posterity. The irony of all this is, there are a number of gay politicians in this country, a number of them in the cabinet. They were all voted into office, even though people in this country know they are gay. So, the question here is – why are they so scared to be vocal about giving us our rights? Why are they so ambivalent about lending their support to overturn these draconian laws?

We also need to look within our own community and ask ourselves why we are so afraid to come out and demand our rights as they did in India and several other countries? It is easy for us to let others do what we ourselves feel afraid to or simply cannot be bothered to. While one or 2 'out and proud' activists continue to put themselves forward to continuously remind the government of their obligations and their duty to the citizens of this country, the rest remain hidden only peeping out for a brief while to write anonymous comments on Facebook and other social media on actions they themselves are too afraid to take.

How do we move forward as a community that has remained hidden for such a long time? Just as Harvey Milk himself said: "Burst down those closet doors once and for all and stand up and start to fight." How can we fight for our rights if we remain silent and hidden? If we don't respect ourselves, how do we expect others to respect us? If we remain hidden and closeted doesn't the message it sends say that we have something to be ashamed of, we have something to hide? I think these are questions we need to ask ourselves, each and every one of us.

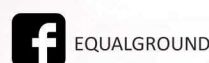
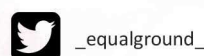
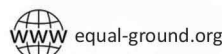
I can only say that numbers always count. The more we are, the louder our voices! The louder our voices, the more people listen! And if the politicians are only worried about votes, lets show them how our votes count! We are more than 20% here in Sri Lanka – lets show them the power of that 20%!

Only together will we be victorious!



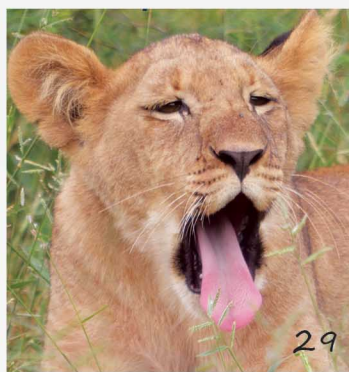
Rosanna

Rosanna Flamer-Caldera
Executive Director



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SRI LANKA DISMISSES THE IMPORTANCE OF CONSENT IN SEX

 *Mathilde Straede Meiner*

The current legal system regarding consensual and non consensual sex, is a mess in Sri Lanka. This article looks at the importance of understanding and emphasising consent, and the consequences that especially girls, women and LGBTIQ people are facing.

CONSENT OR NON CONSENSUAL

Consent is the confirmation given by a person who by own free will wants to participate in a sexual activity. Consent cannot be forced out of a person. For two people to engage in a consensual sexual activity, consent needs to be given by both partners¹.

Non consensual is when consent is not given by both partners. It means force, violence, manipulation or substances has been used to abuse another person. This act can be classified as sexual assault or rape. Sexual assault and rape is not sex, it is violence so grave it will destroy the victim's well-being and create suffering that can last a lifetime².

THE JUSTICE SYSTEM

Whether consent is present or not, should logically be at the core of any legal judgement on sexual conduct between adults. In Sri Lanka however it is legal for a man to rape a girl³ or a woman if he married her before sexually violating her⁴. This legislation is a concrete example of this country's unimaginable hatred towards girls and women. Furthermore, with these violations being legal, it is rather clear that the country's understanding of consent is illogical. Instead of criminalizing such horrible behaviour against girls and women, this country criminalizes consensual sexual activity between same sex persons.

THE CRIMINAL CONSENT IN SRI LANKA

In order to understand why some consensual sexual activity is illegal in Sri Lanka, we have to look back in history, not at our own heritage however, but the colonial heritage and the laws that came with it. Despite the fact that the specific law sections 365 and 365A were designed and enforced upon Sri Lanka by the British 135 years ago, these laws still dictate that consensual same sex conduct currently is a crime. In 2017 the cabinet reaffirmed that they were in fact still stuck in the colonial history, when they rejected the suggestion to decriminalize homosexuality.

HOW ARE THE LAWS USED?

Let's make one thing clear before we move on. It is not illegal to be lesbian, gay, bi-sexual, transgender, transsexual, or an intersex person. What Section 365 and 365A does, is that it criminalises sexual conduct that falls under a number of undefined adjectives such as 'gross indecency', which in theory might as well apply to heterosexual couples. However as some readers will know, these laws are overwhelmingly used to harass members of the LGBTIQ community. The police in Sri Lanka uses the laws to intimidate and blackmail people into giving them sexual favours or money. Furthermore, the Cheating by Impersonation law (Section 399 of the penal code), and the "Vagrants Ordinance" are also used more specifically to harass transgender persons.

THE CONSEQUENCES

The legal context along with the societal attitudes constitutes a harsh environment for the LGBTIQ community in Sri Lanka. Many experience having their rights violated and generally having limited opportunities to pursue their life goals. Individuals report being forced in to heterosexual marriages arranged by their families with years of abuse to follow. Others have been harassed, physically or sexually violated by family or community members disguised as a 'cure-treatment' or 'punishment'. In several reported cases, LGBTIQ persons have committed suicide because they can no longer live with the pressure put on them by families and society to conform to the heterosexual norms⁵.

CONCLUSION

The attitudes in society represented by media, but also in conversations between friends, families and coworkers needs to evolve in to a more humanistic and empathetic, where shame, misogyny and homophobia has no place. This evolvement needs to be supported by the required legal changes regarding consent in order for the country to protect its citizens. Girls, women and LGBTIQ people are suffering greatly under the current laws on consent and sex.

Sri Lanka as a country does not protect its citizens as it is incapable of deciding on a legal system that differentiate between consensual and non-consensual sexual conduct. For now Sri Lankans are left with one question to consider: *Why is our legal system legalizing marital rape and criminalizing consensual acts between same sex people?*

REFERENCE

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⁴ <https://obrsrilanka.wordpress.com/2013/08/22/current-legal-framework-rape-and-sexual-assault-in-sri-lanka/>

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DECRIMINALIZATION IN INDIA - THE TIMELINE

Mathilde Straede Meiner

On September 6th 2018 India deemed Section 377 of their Penal Code, which criminalised “carnal intercourse against the order of nature” invalid and unconstitutional. That marked farewell to a 157 year old law which was enforced when India was colonized by Great Britain. The final conclusion to abandon this Victorian law, was not a walk in the park because human rights groups were campaigning to repeal 377 since the 1990’s. Along the way certain cases have been significant.

- 🇮🇳 In 2001 the human rights activist from Lawyers Collective collaborated with Naz Foundation, an organisation working on sexual health issues to file a public interest case with the Delhi High Court in India.
- 🇮🇳 In 2003 The Delhi high courts dismissed the petition since no one had been convicted under section 377.
- 🇮🇳 In 2004 The Naz foundation appealed to the Supreme Court on technical grounds of the Delhi High Court’s judgment. The Supreme Court sent the Naz foundation case to the Delhi High Courts to be reconsidered.
- 🇮🇳 In 2008 the case was heard by the Delhi High Courts. The government was uncertain on their position.
- 🇮🇳 Then, in a historic judgement in 2009, the Delhi High Court ruled that the criminalisation of consensual adult same-sex relations violates basic human rights.
- 🇮🇳 However, in 2013 the Supreme Court overruled the lower court, saying that repeal was a matter for parliament and not the judiciary.
- 🇮🇳 Towards the end of 2015, congress member of parliament, Shashi Tharoor proposed to amend the colonial-era section that criminalises gay sex. His attempt was defeated with 71 votes against the move and only 24 votes in favour in the Lok Sabha which is the lower house of India’s bicameral Parliament’
- 🇮🇳 By the beginning of 2016, a three-member bench of the Court reviewed the curative petitions submitted by the Naz Foundation and the Lawyers collective, and decided that these would be reviewed by a five-member constitutional bench.
- 🇮🇳 In August 2017, the Supreme Court upheld the right to privacy as a fundamental right under the Constitution. The Court also called for equality and condemned discrimination, stated that the protection of sexual orientation lies at the core of the fundamental rights and that the rights of the LGBT population are real and founded on constitutional doctrine. This judgement was believed to imply the unconstitutionality of section 377.
- 🇮🇳 In 2018, the Supreme Court revisited the 2013 judgement on Section 377, by hearing the the case of Navtej Singh Johar vs Union of India.



The years of going back and forth concluded in September 2018, as the Court ruled unanimously that Section 377 was unconstitutional "in so far as it criminalises consensual sexual conduct between adults of the same sex". The court added that any discrimination on the basis of sexual orientation is a violation of fundamental rights guaranteed by the Indian Constitution. According to Amnesty International, the court's verdict has upheld the right to equality, privacy, dignity and freedom of expression of all people regardless of their sexual orientation.

The Indian case exemplifies how activists working for policy change, must always strive to envisage the next step of the governing body. Furthermore, the persistence and hope from the actors as well as the supporting individuals, community and organizations, may very well be a good part of India's final realization.



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www.facebook.com/135campaign



equal-ground.org

YouTube

[equalground123](https://www.youtube.com/equalground123)



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A DISCUSSION ON THE PATH TO REFORM

Following the Supreme Court decision to deem same sex conduct unconstitutional by repealing section 377 of the Indian Penal Code, EQUAL GROUND held a panel discussion on the 4th of October 2018 to reflect on what this means for the process of decriminalising similar iterations of the law - namely Sections 365 and 365A that criminalises same sex sexual conduct in Sri Lanka.

The panel discussion was joined by Arundhati Katju, one of the architects of the Navtej Singh Johar vs Union of India case that led to repealing Section 377 of the Indian penal code, Ambika Sathkunanathan, Commissioner of the Human Rights Commission of Sri Lanka, Sakuntala Kadigamar, Executive Director of the Law and Society Trust, Bhoomi Harendran, Executive Director of the National Transgender Network, Niluka Perera, a human rights activist working as the regional coordinator of Youth Voices Count, and Radika Guneratne, Director of Nelumyaya Foundation, lawyer and journalist.

The discussion was a good opportunity for audience members and online viewers to understand the parallels between criminalisation of homosexuality between India and Sri Lanka, and to realise the constitutional differences and constraints to repealing Sections 365 and 365A in Sri Lanka. The important role of a transformative constitution, integrity of societal institutions such as the media and attitudes of society towards a path to reform was discussed.





Colombo PRIDE 2018 was held this year from 9th June to 1st July 2018. It was a hugely successful 4 weeks.

MEDIA CONFERENCE

The first event held was a media conference for local journalists. The intended outcome of the media conference was to sensitize journalists on LGBTIQ issues and to educate them on reporting LGBTIQ stories ethically and objectively, and not for shock value as in the past. Freelance journalists as well as representatives of media outlets such as BBC, Daily Mirror, Divayina and Sunday Observer to name a few were in attendance.





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FAMILY AND FRIENDS OF LGBTIQ FORUM

The second event that took place was the Family and Friends of LGBTIQ Forum. The purpose of the forum was to discuss the unique dynamic between an LGBTIQ individual and their immediate environment, which consists of family and friends. The discussion was well attended. The panel consisted of a mother of a transgender man, a sister of a lesbian, a family physician and a counselor who both work with LGBTIQ persons and their families. Topics revolved around coming out and how family members can come to terms with their child's sexuality or gender identity.



RAINBOW MUSIC AND DANCE FESTIVAL

The Rainbow Music and Dance Festival, now in its second year, was a joyful celebration of the creativity and talents within the LGBTIQ community in Sri Lanka. Artistes came from near and far, as did the audience. This year the audience participation was hampered by a bit of bad weather, but the turnout was good and simultaneous live broadcasts on Facebook were eagerly liked and commented on by those who missed the show!

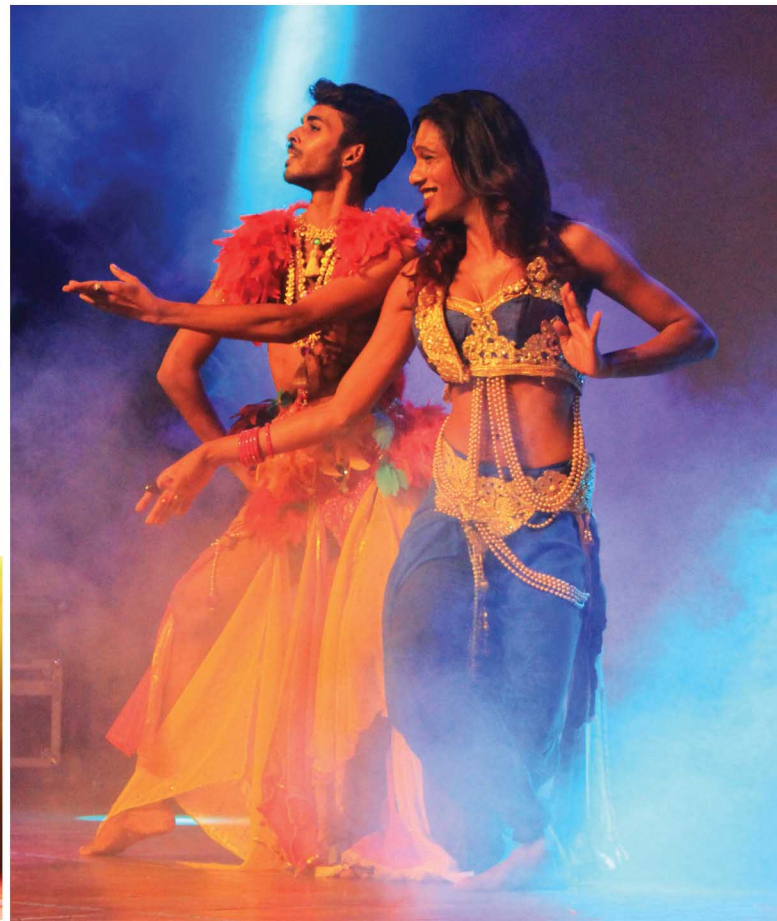




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RAINBOW BUS RIDE

The Rainbow Bus Ride was the 4th PRIDE event. Part of the PRIDE celebrations taking place around the world is a march on the streets. However, since acquiring permission to have a PRIDE march on the street in Colombo is quite difficult, as well as a security issue, the concept of a bus ride was adopted to spread the message of peace, equal rights for all, and freedom and the right to love, freely.





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**THE ABHIMANI
EUROPEAN FILM FESTIVAL
FOR COLOMBO PRIDE 2018
PRESENTS FLARE FILMS**

The British Council Sri Lanka, in collaboration with the British Council London presented a series of short films from the Flare Film Festival in London. The short films highlighted different genres including poetry, dance and drama and highlighted LGBTIQ lives and experiences.

The screening was followed by a Q & A session that featured internationally acclaimed TV writer and producer Matt Jones. The following day, Matt Jones facilitated a Industry workshop for aspiring screenwriters, dramatists and actors at the British Council.



IDEA JUNCTION

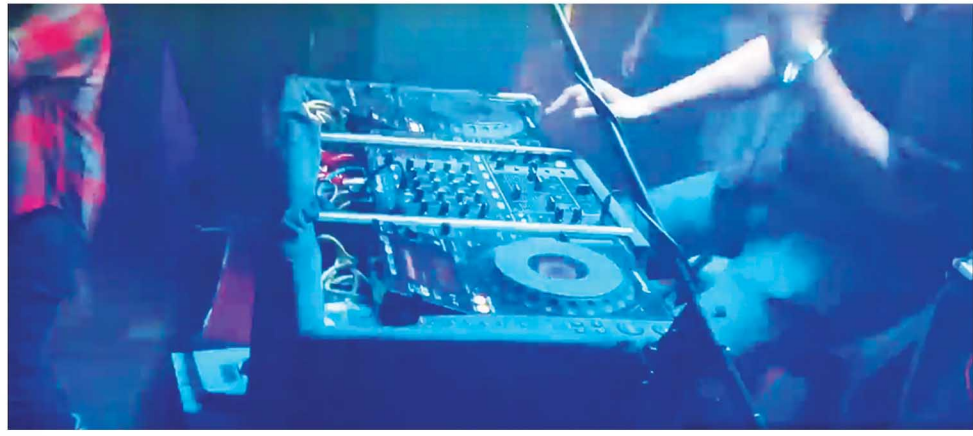
Idea Junction, the next event on the PRIDE Calendar, included a collective of LGBTIQ activists, HIV/AIDS prevention activists, and allied organizations, such as the National Transgender Network, the Positive Hopes Alliance, Chathra, and Venasa, to name a few. The event featured forum discussions and advocacy videos which shared information regarding transgenderism, facilities available, state support for transgender persons, as well as the daily constraints they face during the process of transitioning given a context like Sri Lanka.



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RAINBOW PRIDE PARTY

The RAINBOW PRIDE Party was a safe and informal space for the LGBTIQ community and other members of the general public to come, let their hair down, show support and enjoy themselves. It was the biggest PRIDE Party to date!



RAINBOW KITE FESTIVAL

In its 14th consecutive year, the RAINBOW Kite Festival was a cool chilled day at the beach for kite flying and having fun!

The sundown tea dance which began at sunset gave revelers a chance to continue the party from the night before. DJ Shane provided the rocking sounds that continued from the previous night's Rainbow PRIDE Party.



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**THE ABHIMANI
EUROPEAN FILM FESTIVAL
FOR COLOMBO PRIDE 2018**

This year the European Union collaborated with EQUAL GROUND and COLOMBO PRIDE 2018 to launch the Abhimani European Film Festival on COLOMBO PRIDE 2018. It showcased LGBTIQ films from Europe as well as Australia, India, Tonga and Taiwan to bring to eye the struggles and good fruits of LGBTIQ persons in these regions.

Chief Guest for the event Ms. Nimmi Harasgama graced the occasion.

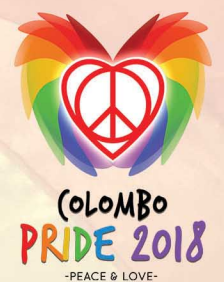


Once again, the Colombo PRIDE Celebrations came to a conclusion with the participation of our beloved community members and allies who came out and supported us through these twelve days. We are gearing up to bring a bigger and better PRIDE festival the next year around as well.

Thank you to everyone who showed their support for Colombo PRIDE 2018 !



For more updates on Colombo PRIDE 2018, please visit our Colombo PRIDE Facebook Page. <https://facebook.com/ColomboPRIDESriLanka>





We've come this far we thought, what the hell, and walked in to the road in a bid to flag the bus down. The best the bewildered driver could do was slow down a bit so we could jump on, much to the amusement of the Pride party-goers on board the lower deck and the passersby watching this handsome old London bus make its way down Galle road. I think 007 would be proud of our exploits.



COLOMBO PRIDE : HOW WE NEARLY MISSED THE BUS



It took Devinda and I eleven years and a few months more to organise ourselves so that we could be in Sri Lanka for Colombo Pride. One of the highlights in the Calendar for us was the opportunity to participate in the Colombo Pride Bus Ride. A visible show of solidarity with our Sri Lankan brothers and sisters. Though we couldn't quite believe that after all those years and months we missed the bus!

Of course, I blame my husband, I mean he's Sri Lankan, he should know about Colombo traffic, right?

So after badly misjudging the time it would take to get to the meeting point we arrived only to see an old Routemaster bus adorned in brightly coloured rainbow flags disappearing in to the distance.

Our hearts sank. We were devastated. Our bad moods not helped by the fact it was also pouring with rain. Okay we thought, perhaps it just wasn't meant to be.

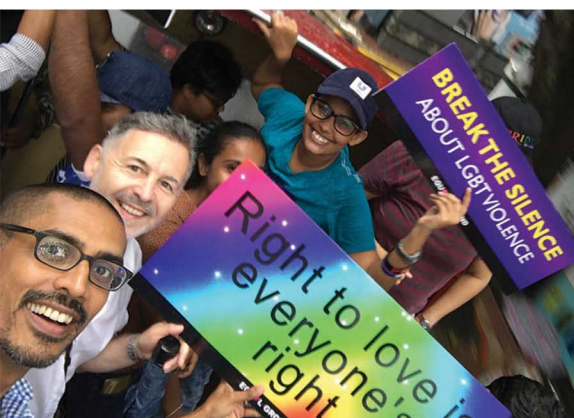


All of a sudden Devinda put his foot down, made a dramatic u-turn, and took off after the bus. Given the heavy traffic I wasn't optimistic but my driver was on a mission. Surprisingly we were managing to close the gap whilst narrowly avoiding multiple pile ups. This was a Devinda I hadn't seen before and after a few more impressive rally-driving moves he managed to over-take the iconic old bus near the Galle Face Hotel. We sped on past and parked the car by the Galle Face Green and grabbed our brollies.

Our first Colombo Pride bus ride will stay with us for many years to come. We were struck by the excitement on the bus from the moment we joined our fellow travellers on the lower deck dancing away to a papare band. Making our way on to the top deck we could only delight in the high spirits and sheer joy of this brave community - it was intoxicating and in that moment made us feel that anything was possible. Sharing a platform with these exuberant activists was humbling and we realised then that the simple act of being able to shout out simple messages of love and wave placards expressing basic human rights is empowering. The bus ride was about visibility and giving a voice to the thousands of LGBTQI Sri Lankans who just want to live their lives and be treated as equals within their community.

As we made our way home Devinda and I talked about the public response to the noisy old double decker London bus as it weaved its way around the centre of Colombo. We hope that those members of the public that smiled, waved, and cheered us on will share a positive story with their friends and family. But, freedom is hard won and in today's turbulent world we can't take for anything for granted.

 *Ian Benson / Devinda Sri Karunaratne*



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වන වරටත් 2018 ජූනි 9 වන දින සිට ජූලි 1 වන දින දක්වා 'කොළඹ අභිමානය' අභිමානයෙන් සමරන ලදී. එහි පළමු අංගය ලෙස, දේශීය ජනමාධ්‍යවේදීන්ගේ සහභාගීත්වයෙන් මාධ්‍ය සම්මුඛයක් (Media Conference) පැවැත්වුණි. විශේෂයෙන් LGBTIQ ප්‍රජාව සම්බන්ධ තොරතුරු වාර්තාකරණය තුළදී, ඔවුන්ට පීඩාවක් ඇති නොවන අන්දමින් මාධ්‍ය ආචාර ධර්ම තුළ හිඳමින් වාර්තාකරණය තුළ නියැලීම පිළිබඳ මාධ්‍යවේදීන්ගේ විශේෂ අවධානය යොමු කරන ලදී. මේ සඳහා මාධ්‍යවේදීන් 24 දෙනෙකු සහභාගී වූ අතර BBC, Daily Mirror, Sunday Observer, දිවයින නියෝජිතයන් ඇතුළු නිදහස් මාධ්‍යවේදීන් ද ඒ අතර විය.

දෙවන අංගය ලෙස LGBTIQ ප්‍රජාවේ සාමජිකයන් සහ ඔවුන්ගේ පවුලේ අය, හිත මිතුරන් සහභාගී කරගනිමින් Friends and Family of the LGBTIQ Forum වැඩසටහන පවත්වන ලදී. 30 දෙනෙකුගේ පමණ සහභාගීත්වය සමඟ මෙම සාකච්ඡා මණ්ඩපය සාර්ථකව ඉදිරියට ගෙනයාම සඳහා සංක්‍රාන්ති සමාජභාවීය පුද්ගලයෙකුගේ මවක් ද, LGBTIQ ප්‍රජාව සහ ඔවුන්ගේ පවුලේ අය වෙනුවෙන් ක්‍රියාකරන පවුල් වෛද්‍යවරියකු මෙන්ම උපදේශකවරුන්ද මේ සඳහා දායක විය. මෙහිදී ස්ත්‍රී පුරුෂ සමාජභාවය පිළිබඳ කෙරුණු සාකච්ඡාව හා පිටතට පැමිණි පුද්ගලයන්ගෙන් සමන්විත පවුල් වල සාමජිකයන්ගේ අත්දැකීම් විස්තර කරමින් සිදුවූ සාකච්ඡාව විශේෂ විය.

තෙවන අංගය ලෙස, Rainbow Music & Dance Festival - 'දේදුණු සංගීත හා නර්ථන ප්‍රසංගය' අති උත්කර්ශවත් අන්දමින් පැවැත් වූ අතර දිවයිනේ නන්දෙසින් සහභාගී වූ LGBTIQ ප්‍රජාවේ 21 දෙනෙකු නර්ථනයෙන්, ගායනයෙන් මෙන්ම සංගීතයෙන්ද 'දේදුණු සංගීත හා නර්ථන ප්‍රසංගය' වඩ වඩාත් වර්ණවත් කලේය.

සිව්වන අංගය ලෙස, Rainbow Bus Parade - 'දේදුණු බස් සවාරිය' පැවැත් වුණි. 'කොළඹ අභිමානය' ට සමගාමීව දේදුණු බස් සවාරිය - සාමය, නිදහස, සැමට සමාන අයිතීන් සහ ජාතිය, ආගම, කුලය, වර්ණය, ලිංග භේදය යනාදිය නොසලකා ආදරය කිරීමට සැමට ඇති අයිතිය යන තේමාවන් රැසකින් අලංකාර විය. ඇමෙරිකානු තානාපතිවරයා හා උප මුතානා මහ කොමසාරිස්වරයා ද මේ සඳහා සහභාගී විය.

පස්වන අංගය වූයේ British Council හිදී පවත්වනු ලැබූ FLARE Film Festival අංගයයි. එය නර්ථනයන්, නාට්‍යයන්, නිසදැස් සහ LGBTIQ ප්‍රජාවේ අත්දැකීම් මූලික කරගත් කෙටි චිත්‍රපට හා වාර්තාමය චිත්‍රපට ආදියෙන් සමන්විත විය. ජාත්‍යන්තර කිර රචකයෙකු වන Mr. Matt Jones විසින් කිර රචනය සහ අධ්‍යක්ෂනය පිළිබඳව ප්‍රශ්න විචාරාත්මක සැසියක් සහ වැඩමුළුවක් පැවැත්වීය.

Idea Junction - 'අදහස් මංසල' සයවන අංගය වූ අතර මෙයට LGBTIQ ක්‍රියාකාරීන්, HIV/AIDS නිවාරණය කිරීමේ ක්‍රියාකාරීන් හා ඊට සම්බන්ධ සංවිධාන සහභාගී විය. National Transgender Network, EQUAL GROUND, Young Out Here, Grass rooted, The Positive Hopes Alliance, Venasa හා Chathra ඉන් කිහිපයකි. මෙහිදී එම සංවිධාන විසින් ශ්‍රී ලංකාව තුළ සිදුකරන ක්‍රියාකාරීත්වයන් සහ නොයෙක් තොරතුරු, වාර්තාමය විඩියෝ පට සහ ඔවුන්ගේ ප්‍රදර්ශන කුටි තුළින් ලබා දෙන ලදී. මීට අමතරව ශ්‍රී ලංකාව තුළ සංක්‍රාන්ති සමාජභාවී පුද්ගලයන්ට පවතින වත්මන් තත්වය සහ ඔවුන්ට අවශ්‍ය සහය ලබාගත හැකි ආකාරයන් පිළිබඳව විස්තර කරමින් වැඩමුළුවක් පැවැත්වීය.

Rainbow PRIDE Party - 'දේදුණු අභිමාණ සාදය', කොළඹ අභිමානයට සමගාමීව පැවැත්වූ තවත් සුවිශේෂී අංගයක් විය. විශාල පිරිසකගේ සහභාගීත්වය සමඟ අති උත්කර්ශවත් අන්දමින් මෙම දේදුණු අභිමාණ සාදය පැවැත් වුණි.

ඉන් අනතුරුව Rainbow Kite Festival හෙවත් දේදුණු සරුගල් සැණකෙලිය ද බොහෝ පිරිසකගේ සහභාගීත්වයෙන් ඉතාමත් සාමකාමී අන්දමින් පැවැත් විය. මෙහිදී LGBTIQ ප්‍රජාවේ සාමාජිකයන් සහ සහයෝගී පිරිස් ද ගල්කිස්ස Paradise වෙරළ තීරය වර්ණවත් කිරීමට එක් රැස් විය.

'කොළඹ අභිමානයේ'හි නිමාව සනිටුහන් කිරීමේ අවසාන අංගය වූයේ අභිමාණී යුරෝපානු සිනමා උලෙළයි (Abhimani European Film Festival). විවිධ ක්ෂේත්‍ර වලින් ඔබ්බට ගොස් LGBTIQ අනන්‍යතා සහිත චිත්‍රපට එළි දැක්වීම හා කිරගත වීම 300කට වැඩි පිරිසකගේ සහභාගීත්වය ඇතුළුව සිදුවිය.

මෙලෙස සති 3ක් පුරාවට පැවැත් වූ 'කොළඹ අභිමානය 2018' අති සාර්ථකව සාමකාමී අන්දමින් ජූලි මස 01 වන දින දී සමාප්ත වූයේ 2019 වසරේදීත් වඩාත් උත්කර්ශවත් අයුරින් පැවැත්වීමේ පොරොන්දුවක් සමඟිනි.



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கொழும்பு பெருமை நிகழ்வு 2018

ஜூன் 9 முதல் ஜூலை 1 வரை, EQUAL GROUND வெற்றிகரமாக அதன் 14வது கூட்டுறவு திட்டத்தை வெற்றிகரமாக நிறைவேற்றியது. பல நிகழ்வுகள் நடப்பதால் அது ஒரு பயனுள்ள வாக்குப்பதிவாக இருந்தது.

நடைபெற்ற முதல் நிகழ்வு உள்ளூர் ஊடகவியலாளர்களுக்கு ஊடக மாநாடு ஆகும். ஊடக மாநாட்டின் நோக்கம் என்னவென்றால், LGBTIQ விவகாரங்களைப் பற்றி பத்திரிகையாளர்களை உணர்தல் மற்றும் LGBTIQ கதைகள் குறித்து ஒழுக்க ரீதியிலும் புறநிலை ரீதியிலும் புகாரளிப்பதற்கும், அதிர்ச்சி மதிப்பிற்கு அவசியம் இல்லை. இருபத்தி நான்கு பத்திரிகையாளர்கள் வருகை தந்தனர், சில தனிப்பட்ட பத்திரிகையாளர்கள், சிலர் பிபிசி, டெய்லி மிரர், திவயினா மற்றும் ஞாயிறு அப்சர்வர் போன்ற பரந்த செய்தி ஊடகங்களை பிரதிநிதித்துவப்படுத்துகின்றனர்.

நடந்த இரண்டாவது நிகழ்வு LGBTIQ கருத்துக்களம் நண்பர்கள் மற்றும் குடும்பம் இருந்தது. மன்றத்தின் நோக்கம் ஒரு LGBTIQ தனிநபர் மற்றும் அவற்றின் உடனடி சுற்றுச்சூழல் ஆகியவற்றுக்கு இடையேயான தனித்துவமான விவாதத்தை விவாதிப்பதாகும், இது குடும்பம் மற்றும் நண்பர்களைக் கொண்டுள்ளது. இந்த கலந்துரையாடலில் முப்பது பேரைச் சேர்ந்தவர்கள் அடங்குவர். திருநங்கையர் ஒருவரின் தாயார், அதேபோல் குடும்பத்தினர் மற்றும் ஆலோசகர் ஆகியோரும், அவர்களது குடும்பத்தினருடன் பணிபுரிந்தனர். தலைப்புகள் வெளியே வருவதைப் பற்றியும், குடும்ப உறுப்பினர்கள் தங்களுடைய பாலினம் அல்லது பாலின அடையாளம் ஆகியவற்றோடு எவ்வாறு தொடர்பு கொள்ளலாம் என்பதையும் அறிந்து கொள்ளலாம்.

மூன்றாவது நிகழ்ச்சி இசை மற்றும் நடன விழா. இலங்கையில் உள்ள LGBTIQ சமுதாயத்தின் ஆக்கப்பூர்வமான திறமைகளை வெளிப்படுத்திய இருபத்தியொன்று கலைஞர்களை உள்ளடக்கியது. LGBTIQ கலைஞர்கள் மற்றும் கலைஞர்களின் திறமைக்கு ஆதரவாக தொண்ணூறு பேர் கொண்ட பார்வையாளர்கள் வந்தனர்.

நடைபெற்ற நான்காவது நிகழ்வு ரெயின்போ பஸ் ரைடு ஆகும். உலகம் முழுவதும் PRIDE கொண்டாட்டங்களின் ஒரு பகுதியாக தெருக்களில் ஒரு அணிவகுப்பு இது. கொழும்பில் தெருவில் PRIDE அணிவகுப்பு நடத்துவதற்கு அனுமதியுடனும், அதேபோல் பாதுகாப்புப் பிரச்சினையாகவும் இருப்பதால், சமாதான, சம உரிமைகள், மற்றும் சுதந்திரம் மற்றும் உரிமைக்கான செய்தியை பரப்புவதற்கு ஒரு பஸ் சவாரி என்ற கருத்து ஏற்றுக்கொள்ளப்பட்டது. அமெரிக்க தூதரகம் மற்றும் பிரிட்டிஷ் உயர் ஆணையத்தின் துணை உயர் ஆணையர் உட்பட, இரட்டை டெக்கர் பஸ் பங்கேற்பாளர்களால் இணைக்கப்பட்டது.

நடந்த ஐந்தாவது நிகழ்வு ஃப்ளேர் (PRIDE) திரைப்பட விழா ஆகும். இந்த நிகழ்ச்சி பிரிட்டிஷ் கவுன்சில் (British Council) வளாகத்திற்குள் நடைபெற்றது, இதில் கவிதை, நடனம், மற்றும் நாடக ஆவணமாக்கல்-டைரி ஆகியவற்றின் சிறப்பம்சங்களைக் கொண்ட தொடர்ச்சியான குறுந்தகடுகள், LGBTIQ அனுபவங்களின் வரம்பைக் கொண்டாடுகின்றன. சர்வதேச அளவில் பாராட்டப்பட்ட எழுத்தாளரான மாட் ஜோன்ஸ் உடன் Q & A அமர்வு நடைபெற்றது, அங்கு பல்வேறு தொழிற்பாடுகள் மற்றும் ஸ்கிரிப்ட் எழுத்துமுறை மற்றும் உற்பத்தி நுட்பங்களை பற்றிய ஒரு தொழிற்துறை பட்டறை வழங்கப்பட்டது. மற்றொரு நிகழ்வு ஐடியா சந்திப்பாக (Idea Junction) இருந்தது. ஐடியா ஜன்டரில் LGBTIQ ஆர்வலர்கள், எச்.ஐ.வி ஃ. எய்ட்ஸ் தடுப்பு ஆர்வலர்கள், மற்றும் தேசிய டிரான்ஸ்ஜென்டர் நெட்வொர்க், பாஸ்டிடீவ் ஹோப்ஸ் அலையன்ஸ், சத்ரா மற்றும் வெனஸா போன்ற சில கூட்டு நிறுவனங்கள் சிலவற்றைக் குறிப்பிடலாம். ஸ்ரீலங்கா போன்ற ஒரு சூழலில் கொடுக்கப்பட்ட மாற்றத்தின் போது, பரிமாற்றம் நபர்கள், கிடைக்கக்கூடிய வசதிகள் மற்றும் டிரான்ஸ்ஜென்டர் நபர்களுக்கு அரசு ஆதரவு ஆகியவற்றுடன், இலங்கை.

ரெயின்போ பிரைட் பார்டி (Rainbow PRIDE Party) மற்றொரு நிகழ்வு. PRIDE பார்டி LGBTIQ சமுதாயத்திற்கும், பொதுமக்களுடைய மற்ற உறுப்பினர்களுக்கும் வரவிருக்கும் ஒரு பாதுகாப்பான மற்றும் முறைசாரா இடமாக இருந்தது, அவற்றின் தலைமுடி, ஆதரவைக் காண்பித்தல் மற்றும் தங்களைப் பற்றிக் கொள்ளுங்கள். ஏறத்தாழ மூன்று நூறு மற்றும் நாற்பது பேர் கட்சியில் சேர்ந்தனர். PRIDE கட்சிக்கும் கூடுதலாக ரெயின்போ கேட் விழா.

ரெயின்போ கைட் விழா என்பது ஒரு நூறு மற்றும் ஐம்பது மக்களால் இணைக்கப்பட்ட கடற்கரையில் நடைபெற்ற பொது நிகழ்ச்சியாகும். கடற்கரை கட்சி LGBTIQ உறுப்பினர்களுக்கும், மற்றும் LGBTIQ கூட்டாளிகளுக்கும், வலையமைப்பு, பறக்கக் கட்டளைகளுக்கும், மற்றும் PRIDE கொண்டாட்டத்தில் கடற்கரையில் மகிழ்ச்சியுடனும் திட்டமிடப்பட்டுள்ளது.

அபிமானி ஐரோப்பிய திரைப்பட திருவிழா கொழும்பு PRIDE 2018க்கு நடாத்தப்பட்ட கடைசி நிகழ்வாகும். அபிமானி திரைப்பட விழாவின் நோக்கம் LGBTIQ தொடர்புடைய திரைப்படங்களை வெளிப்படுத்துவது, LGBTIQ அடையாளங்களின் தனிப்பட்ட மற்றும் சமூக போராட்டங்கள் கலாச்சார ரீதியான நூல்களில் அடங்கும். 2018ஆம் ஆண்டின் பிரைட் கொண்டாட்டத்தை வெற்றிகரமாக நிறைவு செய்வதற்காக மொத்தமாக சுமார் முந்நூற்று ஐந்துபேர் பேர் இந்த விழாவில் கலந்து கொண்டனர். தங்கள் துணை துறை காட்டிய அனைவருக்கும் நன்றி.

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IDAHOBIT 2018

INTERNATIONAL DAY AGAINST HOMOPHOBIA, BIPHOBIA & TRANSPHOBIA



INTERNATIONAL DAY
AGAINST HOMOPHOBIA,
TRANSPHOBIA & BIPHOBIA

A Worldwide Celebration of
Sexual and Gender Diversities

MAY 17

Is Sri Lanka ready to dignify LGBTIQ+ lives?

Can policy reform bring about social change in this country and how do we provide a life free of discrimination for all LGBTIQ persons in Sri Lanka?

The Executive Director of EQUAL GROUND Rosanna Flamer-Caldera sat with DIG Ajith Rohana of the Sri Lanka Police, Professor Camena Guneratne from the Open University, Ms Ambika Satkunanathan of the Human Rights Commission of Sri Lanka, and Dr. Paikiasothy Sarvanamuththu of the Center for Policy Alternatives to discuss how to combat discrimination of LGBTIQ persons, as we commemorated the International Day Against Homophobia, Biphobia, Intersexism and Transphobia (IDAHOBIT) on the 17th of May 2018.

The discussion revolved around the commitments made by the Government of Sri Lanka during its Universal Periodic Review in November of 2017.

During the panellist's presentations, DIG Ajith Rohana acknowledged that there are isolated incidents of discrimination of LGBT persons, but they are working towards eliminating them by introducing sensitising programs in the police training curriculum. He strongly emphasised that no one should be discriminated because of their sexual orientation and gender identity.

A highlighted point that was repeatedly discussed was the importance of social change following policy change and how the narrative should be shaped when challenging the laws that criminalise same-sex conduct. Humanising LGBTIQ issues by using real-life examples and cases of queer people can make it more relatable to those who do not understand the struggles of the LGBTIQ persons and eventually change people's negative perceptions about the community.

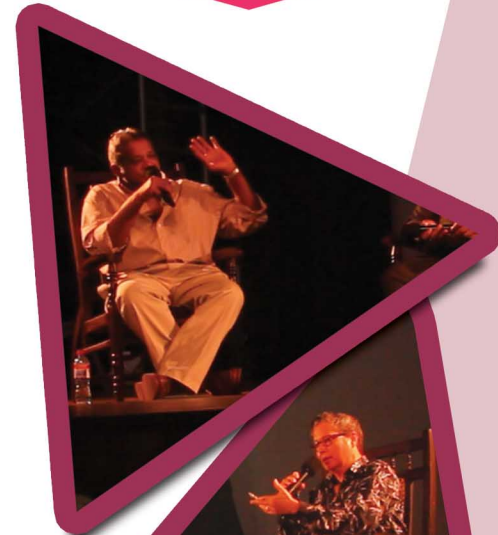
Dr Sarvanamutthu strongly believes that there is power in numbers and representation. He suggests that it is time that families rally behind the movement; He urged parents and grandparents to strongly question the law and file for a class action lawsuit demanding for the decriminalisation of their children and grandchildren.

From a policy change stand point Professor Camena stated that even though the constitutional reform process is in the back burner there could be a possibility of explicit protection offered to the LGBTIQ community through expansion of the fundamental rights chapter. This reform, coupled with an introduction of post-enactment of judicial review of all legislation that is inconsistent with the constitution can nullify the criminalisation of same-sex conduct as stated in Penal Codes 365 and 365A of Sri Lanka.

The Human Rights Commission of Sri Lanka (HRCSL) has taken a strong public position in including explicit protection for the LGBTIQ community. In Ms Satkunanathan's presentation, she discussed the importance of not only sensitising the general public and civil society organisations but also the staff at the HRCSL to be empathetic and non-judgemental.

The LGBTIQ community can also use other forms of legislature such as arbitrary violence and torture to safeguard themselves from unauthorised searches and questioning. Ms Ambika also urged that community members make use of the HRCSL's complaint mechanism to report violations. EQUAL GROUND understand that policy change does need to be followed by social change and the continuous fight for equal rights has to involve the youth and multiple stakeholders such as our family members to strengthen our position.

ES Sriyal Nilanka





INTERNATIONAL DAY AGAINST HOMOPHOBIA, TRANSPHOBIA & BIPHOBIA

A Worldwide Celebration of Sexual and Gender Diversities

MAY 17

IDAHOBIT 2018

සමරිසි හීතිකාව, ද්විරිසි හීතිකාව සහ සංක්‍රාන්ති ලිංගික හීතිකාවන්ට එරෙහි අන්තර්ජාතික දිනය

LGBTIQ ජීවිත පිළිගැනීමට ශ්‍රී ලංකාව සූදානම් ද?

ආ ශ්‍රියාල් නිලංක

ප්‍රතිපත්ති ප්‍රතිසංස්කරණ හරහා මෙරට සමාජ පරිවර්තනයන් ඇති කළ හැකිද? එමෙන්ම සියලුම LGBTIQ පුද්ගලයන්ට වෙනස්කොට සැලකීමට බඳුන් නොවන ජීවිතයක් උරුම කර දෙන්නේ කෙසේද?

2018 මැයි 17 වැනි දා අප ආයතනය විසින් සමරිසි හීතිකාව, ද්විරිසි හීතිකාව සහ සංක්‍රාන්ති ලිංගික හීතිකාවන්ට එරෙහි අන්තර්ජාතික දිනය සමරන අවස්ථාවේදී EQUAL GROUND ආයතනයේ විධායක අධ්‍යක්ෂිකා රොසැනා ෆ්ලේමර්-කල්දේරා සමඟ LGBTIQ පුද්ගලයන්ට වෙනස්කොට සැලකීමට එරෙහිව ක්‍රියාත්මක විය යුත්තේ කෙසේද යන වග පිළිබඳව ශ්‍රී ලංකා පොලිසියේ නියෝජ්‍ය පොලිස්පති අජිත් රෝහණ, ශ්‍රී ලංකා විවෘත විශ්ව විද්‍යාලයේ මහාචාර්ය කම්නා ගුණරත්න, ශ්‍රී ලංකා මානව හිමිකම් කොමිෂන් සභාවේ අමාත්‍යා සත්කුනානන් මහත්මිය සහ විකල්ප ප්‍රතිපත්ති කේන්ද්‍රයේ ආචාර්ය පාකාසෝනි සරවනමුත්තු යන මහත්ම-මහත්මීන් සංවාදයට බඳුන් කළහ.

ශ්‍රී ලංකා රජය විසින් 2017 නොවැම්බර් 3 වැනි දින විශ්ව කාලාවර්තක සමාලෝචනයේ (Universal Periodic Review) අඩංගු කරන ලද, ශ්‍රී ලංකා රජය විසින් ඉටු කරන බවට වූ පොරොන්දු මත මෙම සංවාදය පදනම් විය.

සිය ඉදිරිපත්කිරීම සිදු කළ අවස්ථාවේදී නියෝජ්‍ය පොලිස්පති අජිත් රෝහණ මහතා වෙනස්කොට සැලකීම පිළිබඳ එකිනෙකින් දුරස්ථ වූ සිදුවීම් රට තුළ සිදු වී ඇති බව පිළිගත්තේය. කෙසේ වුවද, එවැනි සිදුවීම් තවදුරටත් නොකෙරෙන ආකාරයට පොලිස් පුහුණු විෂය නිර්දේශයට එවැනි සංවේදී කාරණා අඩංගු වැඩසටහන් ඇතුළත් කිරීමට කටයුතු කෙරෙන බව ද, ඔහු වැඩිදුරටත් පැවසුවේය. ඔහු අවධාරණය කළේ, කවරෙකුටත් ඔවුන්ගේ ස්ත්‍රී-පුරුෂ සමාජභාවී අනන්‍යතාව හෝ ලිංගිකත්ව දිශානතිය මත පදනම්ව වෙනස්කොට සැලකීම නොකළ යුතු බවයි.

නැවත-නැවතත් මෙහිදී අවධාරණය කරමින් සංවාදයට බඳුන් කළ කරුණක් වූයේ නව රාජ්‍ය ප්‍රතිපත්ති අනුව යමින් සිදු වන සමාජ පරිවර්තනයන්වල වැදගත්කම සහ සමකාමී චර්යාවන් අපරාධමය වරදක් බවට පත්කරන නීති අභියෝගයට ලක්කිරීමේදී කුමන ආකාරයක ආබාහුණයක් භාවිතා කළ යුතුද යන්නයි. සැබෑ ජීවිත කථාවල අනුසාරයෙන් LGBTIQ ගැටලු පිළිබඳව මානුෂීයව සලකා බැලීමට කටයුතු කරවීම සහ Queer හෙවත් විවිධ ලිංගික දිශානතීන් ඇති පුද්ගලයන්ගේ කථා හරහා LGBTIQ පුද්ගලයන් මුහුණදෙන අපහසුතා පිළිබඳව නොදැනුවත් අයට යම් වැටහීමක් ලබා දීම මඟින් යම් කාලයක් ගතවන විට මෙම ප්‍රජාව පිළිබඳව මිනිසුන්ගේ සානාත්මක අදහස් වෙනස් වනු ඇත.

ආචාර්ය සරවනමුත්තු තදබල ලෙස විශ්වාස කරන්නේ පුද්ගලයන් සංඛ්‍යාව සහ නියෝජිතත්වය මත බලය යන සාධකය රඳා පවතින බවයි. ඔහු නිර්දේශ කරන්නේ මෙම කාර්යයට පවුල්වල සහයෝගය දැන් අත්‍යවශ්‍ය බවයි; ඔහු දෙමව්පියන් සහ ඊට වැඩිමහල් පරම්පරාවලින් ඉල්ලා සිටියේ දැනට පවතින නීති ඉතා තදින් ප්‍රශ්න කරන ලෙසත්, ඔවුන්ගේ දරුවන්ට සහ මුණුබුරු-මිණිබිරියන්ට වෙනස්කොට සැලකීමට එරෙහිව නීති මාර්ගයෙන් කටයුතු කරන ලෙසත් ඉල්ලා සිටියේය.

රාජ්‍ය ප්‍රතිපත්ති වෙනස්කිරීම පිළිබඳ දෘෂ්ටිකෝණයෙන් සභාව ඇමතු මහාචාර්ය කාමනා කියා සිටියේ ආණ්ඩුක්‍රම ව්‍යවස්ථා ප්‍රතිසංස්කරණ ක්‍රියාදාමය සිදුවෙමින් පැවතුනද, මානව හිමිකම් පරිවර්ණය විස්තීරණය කිරීම මඟින් LGBTIQ ප්‍රජාවට විශේෂ වූ ආරක්ෂණයක් ලබාදීමේ හැකියාව පවතින බව පෙන්වා දුන්නාය. මෙම ප්‍රතිසංස්කරණ මඟින්, දැනට පවතින සමරිසි හැසිරීමට එරෙහි සියලුම පනත් හා නීති ආණ්ඩුක්‍රම ව්‍යවස්ථාවට පටහැනි වන බවට වූ අධිකරණ සමාලෝචනයක් ඉදිරිපත් කිරීමෙන්, ශ්‍රී ලංකා දණ්ඩ නීති සංග්‍රහයේ 365 සහ 365A වගන්ති මඟින් කියැවෙන සමරිසි හැසිරීම අපරාධමය වරදක් බවට පත්කරන ප්‍රතිපාදන අවලංගු කළ හැක.

ශ්‍රී ලංකා මානව හිමිකම් කොමිෂන් සභාව, LGBTIQ ප්‍රජාව සඳහාම වූ ආරක්ෂණය පිළිබඳව ප්‍රබල මතවාදයක් සහිතව කටයුතු කරයි. සත්කුනානන් මහත්මියගේ ඉදිරිපත් කිරීමට අනුව, මහජනතාවට සහ සිවිල් සමාජ සංවිධානවලට පමණක් නොව ශ්‍රී ලංකා මානව හිමිකම් කොමිෂන් සභාවේ කාර්යමණ්ඩලයට පවා මේ පිළිබඳව සංවේදනය කර, ඔවුන් LGBTIQ ප්‍රජාව පිළිබඳව සංවේදී කිරීම සහ ඒ පිළිබඳව වැරදි වැටහීම් ඇති කර නොගැනීම ගැන ඇය සංවාදයට බඳුන් කළාය.

LGBTIQ ප්‍රජාවට වෙනත් ආකාරවල පනත් හෝ නීති, උදාහරණ ලෙස වදහිංසා සහ ප්‍රචණ්ඩත්වයට එරෙහි නීති යටතේ නිලනොලත් පරික්ෂා කිරීම සහ ප්‍රශ්නකිරීමවලින් ආරක්ෂා විය හැක. අමාත්‍ය මහත්මිය වැඩිදුරටත් ඉල්ලා සිටියේ ප්‍රජාවේ සාමාජිකයන් ශ්‍රී ලංකා මානව හිමිකම් කොමිෂන් සභාවේ පැමිණිලි යාන්ත්‍රණය භාවිතා කර ඔවුන්ට එරෙහි ප්‍රචණ්ඩත්වය පිළිබඳව වාර්තා කරන ලෙසයි. අපි අවබෝධ කොටගෙන සිටින කාරණය නම්, ප්‍රතිපත්ති වෙනස්වීම හරහා සමාජ පරිවර්තනය සිදු විය යුතු බවටත්, සමාන අයිතිවාසිකම් සඳහා වූ අඛණ්ඩ සටනේ ප්‍රධාන පාර්ශ්ව ලෙස තරුණයන් මෙන්ම වෙනත් ප්‍රධාන පාර්ශ්වකරුවන් ලෙස අපගේ පවුල්වල සාමාජිකයන් ද, මෙහිදී LGBTIQ ප්‍රජාව ඉක්මන් කිරීම සඳහා අත්‍යවශ්‍ය වේ.



**INTERNATIONAL DAY
AGAINST HOMOPHOBIA,
TRANSPHOBIA & BIPHOBIA**

A Worldwide Celebration of
Sexual and Gender Diversities

MAY 17

IDAHOBIT 2018

திகதி ஓரினச்சேர்க்கையாளர் மீதான வெறுப்பு (ஹோமோபேபியா), ஈ்பாஸீர்பினர் வெறுப்பு (பைபோபியா), பால்புதுமையர் மீதான பாரபட்சம் (இன்டர் செக்சிசம்) மற்றும் மாற்றுப்பாலினத்தவர் மீதான வெறுப்பு (டிரான்ஸ்போபியா) போன்றவற்றிற்கு எதிரான சர்வதேச தினத்தை

LGBTIQ வாழ்வுகளின் கௌரவப்படுத்த இலங்கை தயாரா?

இந்த நாட்டில் கொள்கை சீர்திருத்தத்தின் மூலம் சமூக மாற்றத்தினை ஏற்படுத்த முடியுமா? இலங்கையில் உள்ள அனைத்து LGBTIQ நபர்களுக்கும் எவ்வித வேறுபாடுமின்றி சுதந்திரமான வாழ்வை நாம் எவ்வாறு அமைத்துக் கொடுக்கலாம்?

EQUAL GROUND அமைப்பின் நிர்வாக இயக்குனரான ரோசானா ப்லேமர் கல்தெரா அவர்கள் இலங்கைப் பொலிஸின் டிஐஜி அஜித் ரோஹன, திறந்த பல்கலைக்கழகத்தின் பேராசிரியர் காமெனா குணரட்ன, இலங்கை மனித உரிமைகள் ஆணைக்குழுவின் திருமதி அம்பிகா சட்குநாதன் மற்றும் மாற்றுக் கொள்கைகளுக்கான மையத்தின் கலாநிதி பாக்கியசோதி சரவணமுத்து ஆகியோருடன் 2018 ஆம் ஆண்டு மே மாதம் 17 ஆம் திகதி ஓரினச்சேர்க்கையாளர் மீதான வெறுப்பு (ஹோமோபேபியா), ஈ்பாஸீர்பினர் வெறுப்பு (பைபோபியா), பால்புதுமையர் மீதான பாரபட்சம் (இன்டர் செக்சிசம்) மற்றும் மாற்றுப்பாலினத்தவர் மீதான வெறுப்பு (டிரான்ஸ்போபியா) போன்றவற்றிற்கு எதிரான சர்வதேச தினத்தை (International Day Against Homophobia, Biphobia, Intersexism and Transphobia - IDAHOBIT) நாம் நினைவுகூறும் வேளையில் டிபிஐஐஐ நபர்கள் வேறுபடுத்தப்படுவதை எவ்வாறு தடுக்கலாம் என்பது கலந்துரையாடப்பட்டது.

2017 ஆம் ஆண்டு நவம்பரில் உலகளாவிய காலபகுதி மீளாய்வின் (Universal Periodic Review) போது இலங்கையின் அரசால் மேற்கொள்ளப்பட்ட கடப்பாடுகளை மையப்படுத்தி இக்கலந்துரையாடல் நடைபெற்றது. கலந்துரையாடலின் விளக்கக்காட்சிகளின் போது, DIG அஜித் ரோஹனா அவர்கள் டிபிஐஐ நபர்கள் பாதுகாடுத்தப்பட்டு வேறுபாட்டுடன் நடத்தப்பட்ட குறிப்பான சம்பவங்கள் உள்ளன என்று ஒப்புக் கொண்டார், ஆனால் பொலிஸ் பயிற்சிப் பாடத்திட்டத்தில் உணர்திறன் திட்டங்களை அறிமுகப்படுத்துவதன் மூலம் அவர்கள் அவற்றை அகற்றுவதற்காக செயற்படுகின்றனர். பாலியல் சார்பு மற்றும் பாலின அடையாளம் காரணமாக எவரும் பாரபட்சத்துடன் வேறுபடுத்தப்படக் கூடாது என்று அவர் வலியுறுத்தினார்.

பலமுறை கலந்துரையாடப்பட்ட முக்கிய குறிப்பானது, கொள்கை மாற்றத்தின் பின்னணியில் சமூக மாற்றத்தின் முக்கியத்துவம் மற்றும் ஒரே பாலின நடத்தைக்கு எதிரான சட்டங்களை சவால் செய்யும் விதமாக அவை எவ்வாறு வடிவமைக்கப்பட வேண்டும் என்பதாகும். LGBTIQ சிக்கல்களை நிஜ வாழ்க்கை உதாரணங்களின் மூலம் மனிதமயப்படுத்தல் மற்றும் புதுமையர்களின் வழக்குகள் மூலம் LGBTIQ நபர்களின் போராட்டங்களைப் புரிந்து கொள்ளாதவர்களுக்கு விளங்கச் செய்து சமூகத்தில் மக்கள் கொண்டிருக்கும் எதிர்மறையான உணர்வை மாற்றிக் கொள்ளுவதற்கு இது மிகவும் உதவியாக இருக்கும்.

எண்ணிக்கை மற்றும் பிரதிநிதித்துவத்தில் சக்தி இருப்பதாக கலாநிதி சரவணமுத்து அவர்கள் கடுமையாக நம்புகிறார். அந்த இயக்கத்தின் பின்னால் குடும்பங்கள் அணிவகுத்து நிற்கும் நேரம் இது என்று அவர் கூறுகிறார் குழந்தைகள் மற்றும் பேரக்குழந்தைகளின் நடத்தைகளைக் குற்றப்படுத்தும் தீர்ப்புகளையும் சட்டத்தையும் எதிர்த்து கடுமையாக கேள்வி கேட்டு வழக்குத் தாக்கல் செய்யும்படி பெற்றொளர்களுக்கும் தாத்தா பாட்டிகளுக்கும் அவர் வலியுறுத்தினார்.

ஒரு கொள்கை மாற்ற நிலைப்பாட்டில் இருந்து பேராசிரியர் காமெனா கூறுகையில், அரசியலமைப்பு சீர்திருத்த செயல்முறை மீண்டும் பின்தள்ளப்பட்டுள்ள போதிலும், அடிப்படை உரிமைகள் அத்தியாயத்தின் விரிவாக்கத்தின் மூலம் LGBTIQ சமுதாயத்திற்கு வெளிப்படையான பாதுகாப்பு வழங்கப்படும் சாத்தியம் இருக்கக்கூடும் என கூறினார். இந்தச் சீர்திருத்தம், அரசியலமைப்பிற்கு இணங்காத அனைத்து சட்டங்களுக்கும் நீதித்துறை மறு ஆய்வு செய்யப்படுவதை அறிமுகப்படுத்தி, இலங்கை குற்றவியல் சட்டக் கோவையின் 365 மற்றும் 365A பிரிவுகளின் படி, ஒரே பாலின நடத்தை குற்றச்செயல்கலாக்கப்படுவதற்கு முற்றுப்புள்ளி வைக்கலாம்.

இலங்கை மனித உரிமைகள் ஆணைக்குழு LGBTIQ சமுதாயத்திற்கு வெளிப்படையான பாதுகாப்பு உள்ளிட்ட வலுவான பொது நிலைப்பாட்டை எடுத்துள்ளது. திருமதி சத்குணநாதன் அளித்த விளக்கத்தில், பொது மற்றும் சிவில் சமுதாய அமைப்புகளை மட்டும் உணர்ச் செய்வது மட்டுமல்லாது HRCSL இன் ஊழியர்களும் மனநிறைவுடனும் எவ்வித பாதுகாப்புமின்றியும் இருக்க உணர்த்த வேண்டும் என்ற முக்கியத்துவத்தை அவர் விளக்கினார்.

LGBTIQ சமுதாயம், தன்னிச்சையான வன்முறை மற்றும் சித்திரவதை போன்ற சட்டமியற்றங்களுக்கான பிற வடிவங்களை, அங்கீகரிக்கப்படாத தேடல்களில் இருந்து தற்காத்துக்கொள்ளவும், கேள்வி கேட்கவும் பயன்படுத்தலாம். HRCSL இன் முறைகேடுகளை மீறுவதாக புகார் தெரிவிக்கும் செயல்முறையின் சமூக உறுப்பினர்கள் பயன்படுத்த வேண்டும் என்று திருமதி அம்பிகா மேலும் வலியுறுத்தியுள்ளார். கொள்கை மாற்றத்தை தொடர்ந்து சமூக மாற்றம் மற்றும் தொடர்ச்சியான சம உரிமைகளுக்கான கொள்கை மாற்றத்தை ஏற்படுத்த இளைஞர்களும், எங்கள் குடும்ப உறுப்பினர்களும் எங்கள் நிலைப்பாட்டை வலுப்படுத்த வேண்டும் என்று நாம் புரிந்துகொண்டுள்ளோம்.

ஷ்ரியால் நிலன்க





කමරිසි භාවය ඉන්දියාව තුළ තවදුරටත් කාපරාධී ක්‍රියාවක් නොවේ.

ප්‍රධාන සැප්තැම්බර් 06 වෙනි දා ඉන්දියාවේ ශ්‍රේෂ්ඨාධිකරණය 'සමරිසිභාවය සාපරාධී ක්‍රියාවක්' ලෙස සැලකීම ඉන්දියාවේ ආණ්ඩුක්‍රම ව්‍යවස්ථාවට පටහැනියි බවට තීන්දුවක් ලබා දෙන ලදී.

මේ ආකාරයට සමරිසිභාවය සාපරාධී ක්‍රියාවක් ලෙස සැලකුවේ ඉන්දියාවේ දණ්ඩ නීති සංග්‍රහයේ 377 වන වගන්තිය යටතේ වන අතර මින් කියැවුණේ යම් පුද්ගලයෙක් කිසියම් පුරුෂයෙකු, කාන්තාවක හෝ සතෙකු සමග ස්ව කැමැත්තෙන් ස්වභාවධර්මයට එරෙහිව කාමුක සංසර්ගයේ යෙදුනහොත් එය සාපරාධී ක්‍රියාවක් වන බවයි. මෙය 1861 බ්‍රිතාන්‍ය පාලනය යටතේ ඉන්දියාවට හඳුන්වා දුන් නීතියක්. කෙසේ වුවත් 1967 එංගලන්තය සමරිසිභාවය සාපරාධී ක්‍රියාවක් නොවන බවට නීති සකස් කරනු ලැබුවා.

මෑතක වෙන තෙක්ම සමරිසිභාවය අපරාධයක් ලෙස සැලකීම නිසා පීඩාවට පත් වූ ඉන්දියාවේ සමරිසි ප්‍රජාව මේ නීතිය ආණ්ඩුක්‍රම ව්‍යවස්ථාවට පටහැනියි බවට තීන්දුවක් ගැනීමට මේ වනවිට අවුරුදු 17 අරගල කර ඇති බව පැවසේ. 2009 වර්ෂයේදී 'නාස් පදනම' ජේ.ජී.ඒ. ජයාලක්ෂි යන නඩුවේදී සමරිසිභාවය අපරාධයක් වීදියට සැලකීම ආණ්ඩුක්‍රම ව්‍යවස්ථාවේ 14, 15, සහ 21 වගන්ති උල්ලංඝනය කරන බව දිල්ලි මහාධිකරණය තීන්දු කරන ලදී. ඉන්දියා ආණ්ඩු ක්‍රම ව්‍යවස්ථාවේ ඒ වගන්තිවලින් කියැවෙන්නේ නීතිය ඉදිරියේ සමනාත්මතාවයට, වෙනස්කොටසැලකීම වලින් තොර වීමට, සහ ජීවිතයට සහ පුද්ගල නිදහසට මූලික අයිතිවාසිකම් ඇති බවයි.

කෙසේ වුවත් 2013දී 'සුරේෂ් කුමාර් කවුඩාල් ජේ.ජී.ඒ. නාස් පදනම' යන නඩුවේදී ඉන්දියාවේ

ශ්‍රේෂ්ඨාධිකරණය දිල්ලි මහාධිකරණයේ නඩු තීන්දුව ප්‍රතික්ෂේප කළ අතර 377 වගන්තිය මූලික අයිතිවාසිකම් උල්ලංඝනය කරන්නේ නැති බවට තීරණය කරන ලදී. එම නිසා නැවත වතාවක් සමරිසිභාවය සාපරාධී ක්‍රියාවක් ලෙස සැලකුණි.

2016දී නැවත වතාවක් සමරිසි ප්‍රජාවේ සාමාජිකයන් 5 දෙනෙක් උසාවියට රිටි පෙන්සමක් ඉදිරිපත් කරමින් 377 වගන්තිය යටතේ සමරිසිභාවය අපරාධයක් වීදියට සැලකීම ආණ්ඩුක්‍රම ව්‍යවස්ථාවට පටහැනි බවට යෝජනා කරන ලදී. ඉන් කියැවුණේ ආණ්ඩුක්‍රම ව්‍යවස්ථාවේ 14, 15, 19 සහ 21 වගන්ති 377 මගින් උල්ලංඝන වන බවයි.

'නවතේජ් සින්ග් ජොහාර් ජේ.ජී.ඒ. සමුඛ ආණ්ඩුව' නම් වූ මේ නඩුවේදී නීතිඥ මඩුල්ල, ලිංගික දිශානතිය සහ එහි ප්‍රකාශනය පුද්ගලයෙක්ගේ (Sexual Orientation and Expression) ජීවිතයට සහ නිදහසට වැදගත් වෙන්නේ කෙසේද යන්න පිළිබඳව ඉතාම දක්ෂ ලෙස කරුණු ඉදිරිපත් කරන ලදී. පසුගිය 06 වෙනිදා මේ නඩුවේ තීන්දුව ප්‍රකාශයට පත් කරමින් ඉන්දියා ශ්‍රේෂ්ඨාධිකරණය සමරිසිභාවය සාපරාධී ක්‍රියාවක් ලෙස සැලකීම ඉන්දියාවේ ආණ්ඩුක්‍රම ව්‍යවස්ථාවට පටහැනි බව ප්‍රකාශ කරන ලදී. මෙම තීරණය මානව හිමිකම් අතින් ගත් විට සමරිසි ප්‍රජාව ඇතුළු ඉන්දියා ජනතාවගේ ජයග්‍රහණයකි.

ඉන්දියාවේ ගරු. අග විනිසුරු දීපක් මිස්ථා සහ බාන්විල්කර් විනිසුරුවරු දෙපළගෙන් සැලුම්ලත් විනිශ්චය මණ්ඩලය ඉතාම පැහැදිලිව ලියැවුණු දීර්ඝ නඩු තීන්දුවක් ලබා දෙමින් ලිංගික දිශානතිය සහ එහි ප්‍රකාශනය, මූලික අයිතිවාසිකමක් වන නිදහසේ කොටසක් බව ප්‍රකාශ කළහ.

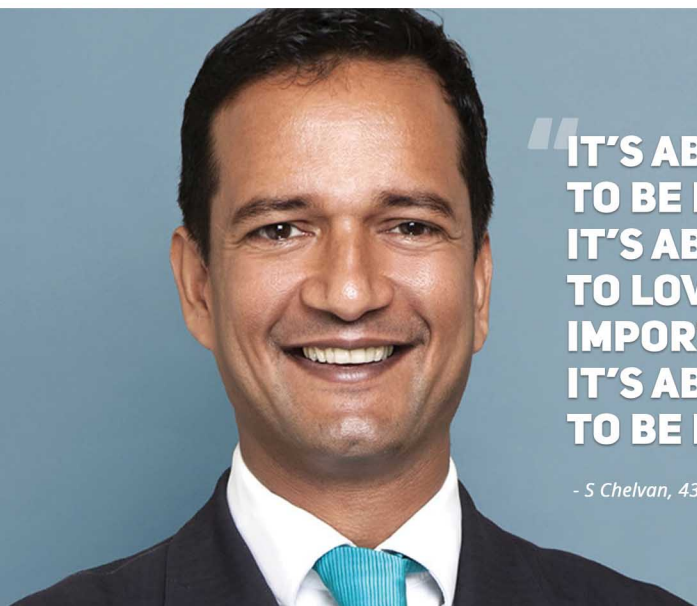
මෙම අරගලය කිසිසේත්ම පහසු එකක් නොවූ අතර සමරිසි ව්‍යාපාරයට ආගමික කණ්ඩායම් වලින් අන්තවාදී කණ්ඩායම් වලින්, දේශපාලන කණ්ඩායම්වලින් පවා විරෝධතාවයක් එල්ල විය.

ශ්‍රී ලංකාවේ දණ්ඩ නීති සංග්‍රහයේ 365 වගන්තිය ඉන්දියාවේ දණ්ඩ නීති සංග්‍රහයේ 377 වන වගන්තිය හා සමාන වන අතර එයත් 1883 බ්‍රිතාන්‍ය පාලනය යටතේ පැනවූ නීතියකි. නීතිමය අතින් ගත් විට මෙම රටවල් දෙක අතර තිබෙන වෙනස වනුයේ ශ්‍රී ලංකාවේ අධිකරණමය සමාලෝචනයට ඉඩක් නොමැති වීමයි. එනම්, යම් නීතියක් ආණ්ඩුක්‍රම ව්‍යවස්ථාවට පටහැනි වුවත්, එය පනතක් වීමෙන් පසු එම නීතිය ආණ්ඩුක්‍රම ව්‍යවස්ථාවට පටහැනිද නැද්දැයි යන්න තීරණය කිරීමට අධිකරණයට හැකියාවක් නොමැත. එහෙයින් ශ්‍රී ලංකාවේ පනතක් වෙනස් කිරීමේ හැකියාව ඇත්තේ පාර්ලිමේන්තුවට පමණි.

ශ්‍රී ලංකාවේ දේශපාලන සාකච්ඡා වලදී සමරිසි අයිතිවාසිකම් වලට වටිනාකමක් ලැබෙන්නේ ඉතා මඳ වශයෙන් වන අතර දේශපාලන වටපිටාවක් තුළ සමරිසි අයිතීන් දිනා ගැනීමේ අභියෝගය වඩා වඩාත් ශක්තිමත් වන බව අපගේ අදහසයි. කෙසේ වුවත් සුළුතර කණ්ඩායම් වල අයිතිවාසිකම් ආරක්ෂා කිරීම රජයේ වගකීමක් බව බකමුණෝහි අප තරයේ විශ්වාස කරමු. සමරිසි අයිතිවාසිකම් දේශපාලන කතිකාවතට ගෙන ඒම සඳහා සමරිසි ප්‍රජාවට මෙන්ම මානව හිමිකම් වෙනුවෙන් අරගල කරන කණ්ඩායම් වලටත්, ප්‍රධාන ධාරාවේ මාධ්‍ය වලටත්, සහ පොදු ජනතාවටත් විශාල කාර්ය භාරයක් ඇති බව අපගේ අදහසයි.

මරණීක් වඩුගේ බකමුණෝ වෙනුවෙන්
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“IT’S ABOUT MY RIGHT TO BE FREE. IT’S ABOUT MY RIGHT TO LOVE; AND MOST IMPORTANTLY... IT’S ABOUT MY RIGHT TO BE HUMAN.”

- S Chelvan, 43, London



SRI LANKAN HUMAN RIGHTS LAWYER WINS ATTITUDE MAGAZINE PRIDE AWARD

44 year-old Colombo born S Chelvan, a UK based human rights barrister, has been awarded a Pride award by the UK’s leading gay magazine in recognition of his international work in representing LGBT+ people seeking asylum.

The annual awards are held ‘to honour the incredible contribution of LGBT+ people plus allies who make a real difference to queer lives – to celebrate the every-day - and sometimes unsung – heroes of the LGBT+ community’.

The awards ceremony was held on the 6th July at the Berkley Hotel in Knightsbridge, London and attended by 200 guests. This award was presented by the BBC TV presenter Maga Munchetty who referred to Chelvan by saying

“His work has helped change the way LGBT asylum claims have been decided by the Home Office – he has got to the core of the matter and his work has even been recognised by the United Nations. A man surely to be celebrated.”

Chelvan has been practising as a barrister in the field of asylum claims based on sexual or gender identity since 2001. He has instructed in cases up to the UK Supreme Court and the European Human Rights court in Strasbourg. He is ranked in the Band 1 category by the UK’s Legal 500 as being recognised for his asylum expertise.

In 2011, he created the Difference, Stigma, Shame and Harm (‘DSSH’) model as a positive tool in determining LGBT+ asylum claims, now endorsed by the UNHCR, IOM and adopted by various international organisations and governments around the world, including the UK’s Home Office since 2015.

Chelvan and his family emigrated to the UK on 6 September 1978. He lives in London with his husband Mark. He graduated top of his year of 70 with a First Class degree in Politics and Law at the University of Southampton in 1998, and was awarded a Major Scholarship by the Honourable Society of the Inner Temple. He was called to the Bar in October 1999.



In 2000, he was awarded a prestigious Kennedy Memorial Trust scholarship (UK equivalent to a Rhodes scholarship) to go to Harvard Law School where he graduated in 2001 with an LLM, specialising in human rights. In 2014, he was awarded the Legal Aid Barrister of the Year award in recognition of his work. He has just submitted his PhD in Law thesis to King’s College London. Since 2011, he has practiced from No5 Barristers’ Chambers in London, the UK’s largest barristers’ chambers, where he sits on the Board of Directors.



Speaking about the historic judgment of the Indian Supreme Court on 6 September 2018 striking-down section 377 of the Indian Penal Code, Chelvan said,

“I hope this historic judgment of the Indian Supreme Court has a global effect – firstly travelling across the Palk Strait to Sri Lanka and helping to over-turn the November 2016 Supreme Court judgment in Wimalasiri – all Sri Lankan citizens have a right to love without the law criminalising their love”.

The Journey to **BOY**...



"You are not supposed to sit like that, cross your legs like a lady"

"No, you are not supposed to do that, you are not a boy. Mind you..!"

"Those are for boys, choose something in the girls' section"

These are commonly heard around my house which makes me so angry and anxious. I would rather lock myself up in my room and avoid interacting with the outside world. I didn't know why I was going through so much of stress, what is wrong with me? Why am I different from other kids at my age? These questions made me doubt myself and self-confidence started to fade away. It was all okay until I stepped into my university life. I realized that I can't control how I feel.

Always being attracted to girls made me think I was a lesbian and I accepted it. But it wasn't the end of it. Everyday I started to hate my body more and more. I was so annoyed by my chest all I could think of is chopping it off. I was never comfortable with 'girl problems' every month. I was so frustrated of my parent's endless advices on how to dress, what to do and what not to. I always get annoyed and I used to yell a lot. Always getting into arguments and fights with my only brother and parents. They started to worry about me with this arrogant behavior and they always kept asking me what is wrong with you? Can we help? Why are you like this and etc.

I had my answers loaded and ready to fire up but I wasn't ready to come out yet because I wasn't sure of how they would react. My parents can be so unpredictable and I wasn't ready to handle it. They are very understanding and supportive in everything but with this regards I wasn't sure how to tell them or seek their help because as most of the Sri Lankans, my parents are also walking in a tunnel where they can only see two specific gender identities with their own gender roles. "You are assigned in a particular gender at birth and fulfill your pile of duties" being the Sri Lankan motto, I was always trying my best to stick to it hoping that whatever is WRONG with me would go away with time. Very soon I understood there is

nothing wrong with me. I am absolutely normal and healthy in every way I could be.

But the discomfort in my head was getting worse and worse, I couldn't sleep, eat or concentrate on anything in my life. I was afraid that I am about to mess up my life and I was convinced that it's high time to give up on everything and I would be nothing but just a burden to my family. I did a lot of research about the worries I had, about my mind considering myself as a boy while having a girl's body. I found out that there is a way to end my suffering. Humans cannot amend their minds into whatever they want but we can amend our body according to





now. He runs his own NGO to take care and educate the transgender community so that they would not have to go through the hardships he had to face to find himself. We talked a lot about being transgender and what the situation in Sri Lanka is. It is sad to see how poor Sri Lankan minds are and how narrow minded they are in terms of treating each and every human equal. It is hilarious and sad at the same time because in Sri Lanka, what's between your legs will decide the level of treatment you get in the society.

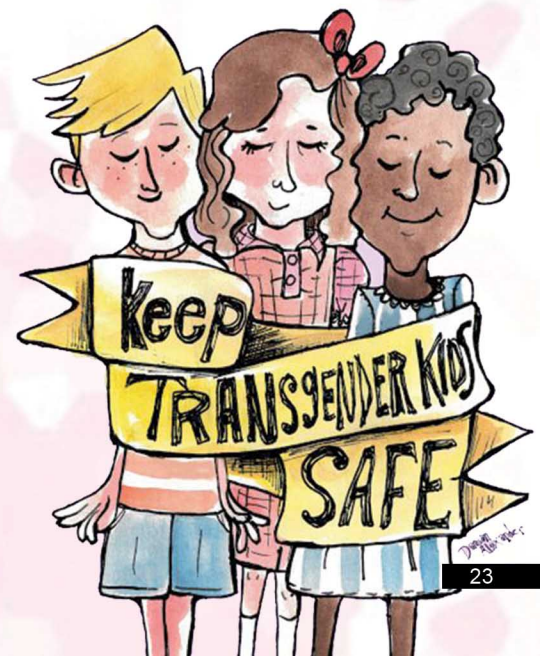
After several attempts I was able to meet the psychiatrist who has handled such several cases as well as contributed immensely to the transgender community in terms of legal amendments. After a few blood reports I was able to take my first Testosterone injection and my gosh that was the happiest day of my whole life. I was born again. I am on my path to becoming what I wanted be since day one. It is my life and I have to live it on my terms. What others think or expect from me do not count when it is a matter of my own happiness. I have never been so happy and stress free before. My favorite day of the month is the T shot day. It's goodbye depression since then.

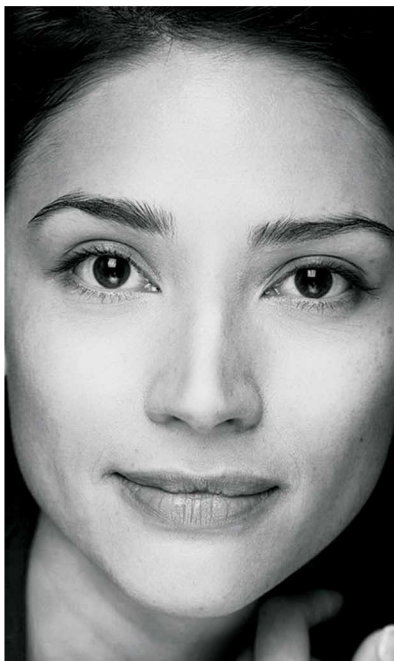
My next objective was to find a job where I can be comfortable being myself with an understanding employer to work for. Many thanks to EQUAL GROUND, I was able to find an amazing place to work and they have warmly welcomed me into their family. And I wasn't afraid to come out to my parents anymore. They had to know. As my parents they need to understand me and what I went through. I cannot keep my identity a secret forever. I cannot keep living a lie. Eventually they will have to see me for who I am and I didn't want them to worry at the same time. After a lot of thinking I finally came out to my parents. Yes it was a shock to them. Especially my mother could not handle it. Their only daughter sees herself as a boy isn't a

simple thing to handle as parents. After hours of explaining my father decided to support me with my process. He said "no matter what you are my child and I will love you anyway" which made me cry my heart out cause I never thought my father would say something like that and would consider me as his son. Now I am relieved that I won't have to go on my journey alone, I have my father to support me always. I am sure he must be going through hell trying to digest this situation but I honestly appreciate his effort. And my mother will hop on board with time. She needs time. Just like I expect them to understand me, I should be able to understand their situation as well. Anyway I am lucky in a way because I wasn't kicked out of my house, I wasn't abused or attacked and I can get their support with time.

If you are reading this, no matter what your gender identity or your orientation is, I request you please try to have an open heart to love and treat everyone equal. A single word of affirmation could save a life, a single word of appreciation could prevent someone's depression. So as human beings we all are the same. Despite of the small differences we all carry, we should put all of it aside and care same and treat equal for everyone with true humanity and that day we all will win as one.

Thushane De Silva





INTRODUCTION

“We live in a gender-binary world. The default assumption is that these differences are hard-wired... But male and female brains are not much [more] different from each other than male or female hearts or kidneys.”

- Lise Eliot, professor of neuroscience at the Chicago Medical School.

Neurological researchers, such as quoted professor Eliot, questions why society as a whole is so obsessed with the difference between the biological male and biological female brain. The two brains have much more in common than they differ from each other, and the differences between individual's brains are much more significant than the overall differences between the male and female brain. So why are we so adamant on the differences, and why do we in fact recognize certain gender differences in our everyday life? One explanation can be found by looking, not at biology, but at the expectations from society, how children are raised, and how adults are asked and reminded to meet these demands.

This series of articles, explores and exemplify how the binary gender system generates expectations and practices in society, and thereby portray how gender is (also) a social construction. The four articles BOY, GIRL, WOMAN, and MAN will portray concrete examples of how society teaches people to fit into the boxes of the binary gender system.

The underlying assumption of this author is that the better we are at recognizing the 'gendering' of people, the better we become at changing the gender attitudes in our surroundings step by step, in order to create a more tolerant and accepting environment in and outside of the LGBTIQ community. The last article in the series will be accompanied by a reference list consisting of articles, books and videos for those who are further interested.

The first article in this series will investigate the term 'BOY' and what society teaches children who fall under this category. You will find the article on page 36.

REFERENCE:

<https://www.theatlantic.com/science/archive/2018/06/male-female-brains-biologically-different/563702/>

THE BINARY GENDER SYSTEM

A series studying the practice of 'Boy', 'Girl', 'Woman', and 'Man'.

By Mathilde Straede Meiner, Master of Social Sciences



Team EQUAL GROUND



Recently we had the pleasure of seeing 'The One Who Loves You So', a debut by Arun Welandawe-Prematilleke's plan to a small audience in Sri Lanka from 15th to 18th of August 2018 at Namel Malani Punchi Theater, Colombo 8. The play starred Brandon Ingram and Benjamin Aluwihare and it emphasized the reality of being a young gay man in Sri Lanka, a country that continues to treat same-sex relationships as a criminal offense.

While the play was about Love and the vulnerability of youth, it was also about gender, queerness and class in Colombo.

On a beautiful set arranged as an untidy, small apartment with a few household items, the story began with a wealthy local guy living on a trust fund. Surfing through a dating app, Vidhura (Brandon Ingram) connects with a British expat named Nick (Benjamin Aluwihare) for a few moments of pleasure. It was meant to be a one night experience and eventually it turned out to be something quite different. In a cozy single bedroom apartment, these two men made love, shared stories and experiences of their own for more than one night and they spark a connection between them which was more than just sex and lust. This play also gives away the complexities of a short term intimacy and it questions what the final outcome of that love is when they have no future together.

The play was about the common issues faced by Sri Lankan gay people and highlighted the stereotypical ideologies held by society. As a gay person, approaching people and initiating a relationship in normal social context is difficult in comparison to straight relationships. So they resort to online apps like Grindr to find a partner. Most of the gay community could relate to Vidhura's character in terms of family dimensions, relationships and living a secret life. Vidhura lived separately from his family to keep himself distant of unwanted attention and questions since he thought of himself as a shame to his family. The play was admirable and the effort taken by the author to showcase the current situation for a young gay man in Sri Lanka was highly appreciated by the audience.

Most of the LGBTIQ persons admitted that the play was quite relatable to real life and the actors were excellent in portraying their roles. The physicality and expressions were very realistic. Also it was noteworthy that the flow of the story was very touching. They started off with an unattached, rude and bullying interaction and gradually became close, affectionate and caring of each other.

In another point of view, this drama was a new experience for Sri Lankan society because the context exhibited by the drama is not common. LGBT characters in movies and teledramas are often portrayed as a joke. They are humiliated. The struggles of LGBT people are rarely highlighted. Therefore this drama was a breath of fresh air. This was a unique narrative played on stage and the audience spoke highly of the writer for bringing his story on stage.

Furthermore, it approached a very sensitive topic by highlighting the basic hardships faced by not only gay people but also the whole LGBTIQ community. Other than the difficulties with their own families, most of them are struggling with partners. It is quite hard to have a stable emotional relationship which was quite clear in the screenplay. LGBTIQ person cannot express their love and affection towards his/her partner in public, like where Vidhura had to hold Nick's hand secretly and Nick had ignored Vidhura in public places like supermarkets etc. They always had to live in the dark, hidden behind a fake personality.

Overall this play was a huge success and the audience was mesmerized by the performance of the actors. The writer accomplished in conveying the message to the audience and it was quite emotional for most of them.

FROM THE CREATOR OF PARAYA AND ONLY SOLDIERS

THE ONE WHO LOVES YOU SO

WRITTEN AND DIRECTED BY ARUN WELANDAWE-PREMATILLEKE



Masculinity in Cinema

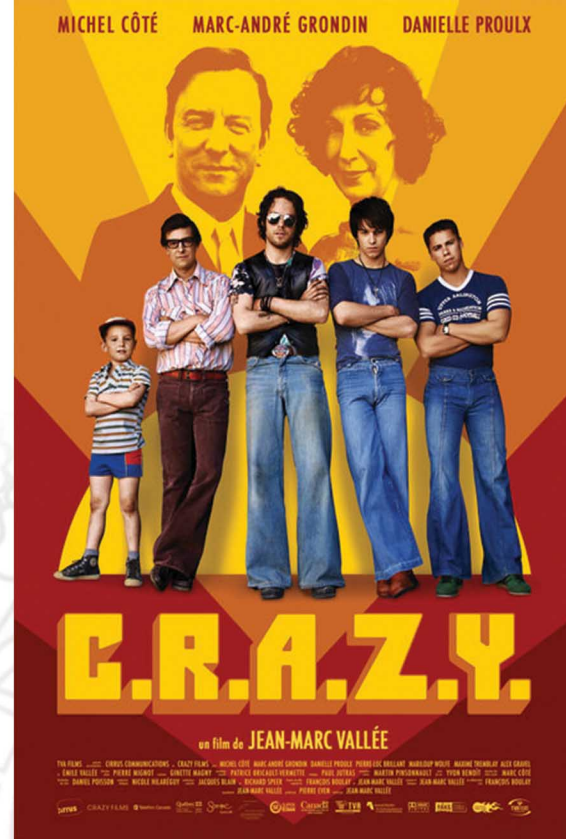
✍ Taylor Geyer

Through the emergence of Popular Culture in the twenty-first century, the construction and reinforcement of gender has grown increasingly dominant and influential. Through various forms of technologies, such as cinema, they are able to produce, promote, and implant gendered representations. These stereotypes are at the heart of cinema, acting as agents of socialization and reflecting in which manner we are meant to behave. In the following essay I will be using the film *C.R.A.Z.Y.* as an example, discussing the male characters and their portrayal, the gender stereotypes and masculine ideals exemplified throughout the film, and how the constant reinforcement of manhood is used as something to praise and emulate as the normative and "correct" way for a male to live.

C.R.A.Z.Y. is a 2005 Canadian film. It tells the story of Zac, a young homosexual, who deals with the questioning of his sexual orientation and the homophobic issues and difficulties that it entails. We see Zac evolve throughout the next three decades, while growing up with four brothers and a very traditional father, who's character idealizes the cultural and symbolic image of the "real man" and breadwinner of the household.

From the first moment that it becomes apparent Zac is gay, the father begins almost everything to try and resolve it. He begins projecting the masculine ideals onto Zac that he greatly wishes he would embody and become. "But I especially hated Christmas because I never got what I wanted", as this goes through Zac's mind while unwrapping his sports hockey game, a gift that is tough and masculine, yet all he could think about was what he truly wanted; a doll and carriage. The next day, his mother, who sensed his discontentment, brings him to get this, but they are interrupted by the father when he says to her "It's not up to him. You want him to turn into a fairy?"

Afterwards, he makes sure to relay the message to his son, stating that, "it would make you a laughing stock son, Papa doesn't want that". From then on, even as a five-year old little boy, Zac's true desires and wishes would not be up to him. A father such as Gervais, the provider, cannot and would not have a homosexual son, and with this, Zac is taught rule number one of being a "man": no sissy stuff. Despite Zac's uttermost want of pleasing his father, their relationship



slowly begins falling apart, as Zac's nonmasculine ways become more evident.

Their relationship, however, officially comes to an end when Gervais comes home to find his son dressed in his mother's clothing. Since that moment, Zac had "unwittingly declared war on his father", and Gervais made that clear, making Zac feel as though their relationship would always be severed if he did not fix this issue. Every night, Zac would pray he would not turn out like a "fairy". Consequently, when this habitual reinforcement of masculinity became inescapable at times, he is led into moments of "normalcy", where he does become



like a real “man”. He beats up a young gay pursuer, and begins dating his female friend, all in hopes of pleasing his father and proving his manhood.

Nonetheless, as Zac continues to repress his feelings and live his life according to others, in the end, the truth always prevails, and Zac finally finds himself and accepts his own true identity, regardless of anyone else. To conclude,

every gender stereotype and masculine ideal presented throughout C.R.A.Z.Y attempts to exhibit the normative and socially acceptable way to live, as most films attempt to do. However, as the character of Zac willingly showed us, even if you are a gay man choosing to live on the outskirts of your own “man-box”, and consequently diverging from the norms of society, we are all able to overcome the things that put us down in life.



It may take years of repression and self-degradation, as Zac’s character exhibited, but despite it all, Zac’s trueself conquered and came out on top. Perhaps his trueself is not considered “correct” or “normal” according to society, as he does not represent the acceptable masculine ideals and characteristics, but for Zac, he is his own correct and normal, and that is all that matters.



QUEER CINEMA

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සෑම මසකම අන්තිම සෙනසුරාදා!

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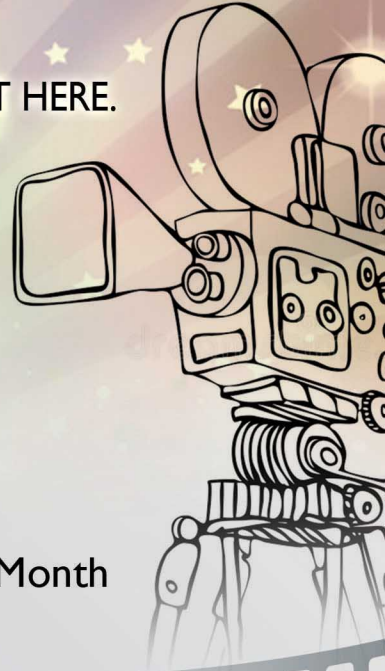
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Young Out Here උඳනාන පුතූමෙයර් සිනිමා.

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වැඩි විස්තර දැනෙනිමට අපගේ ටේස්ට්වුක් පිටුව වෙත පිවිසීමෙන් හෝ 011-4334279 දුරකථනය මාර්ගය ඔස්සේ අපව සම්බන්ධ කරගත හැකිය. මෙලතික විපරාඞුකඞුඞු, EQUAL GROUND පේස්පුඞු පඞුකත්තිනෙ අනූකඞුම අල්ලතු ඞුතොලෙපේසි මුලම 011-4334279 ඞු අමූඞුඞුකඞුම.



THE OMNIPRESENCE OF **GENDER** IN EVERYDAY LIFE

Taylor Geyer

Gender roles and stereotypes are pervasively entrenched in our patriarchal culture. They are always present, yet always seem to go unnoticed as they are not distinguished from anything but the norm. However, it is important to note the difference between sex and gender, in which one refers to your anatomical makeup (boy or girl), while the other, a pre-existing label ready to place you into distinct poles of a gender binary (masculine or feminine), based on this one sex. From a young age these models are instilled and conditioned according to gender, reflecting in which manner we are meant to behave.

The picture of a washroom logo seems quite commonplace; indeed that is the point. As one of the first forms of socialization we are faced with in life, the bathroom signs that have so normally and consistently come to dictate where and how you should do your “business” become overlooked. Think about how many times you go to the washroom at home. Now, think about how many times you go to the washroom in public spaces. Have you ever actually stopped to think about the imagery and symbolism of this sign and what it actually means? The unrealistic perception this creates of yourself and of others.



In particular, this picture of a bathroom logo that I took at a restaurant came to mind. It amplifies normative conduct of the act of going to the washroom, which is already according to gender. Firstly, it shows how a woman (whom is, of course, wearing a dress) should act while waiting for her turn: with her legs crossed, head and eyes looking down, as well as shoulders and body slouching forward. Secondly, it presents to us how a man should act while waiting for the washroom, and that is dominant, confident, and in control. My concern for this photo arises, part in part, from a question my younger sister asked when I took notice to this image at a restaurant. She wanted to know why I got annoyed that the girl in the picture was crossing her legs. She was not able to understand what was wrong with it. She did not understand gender. Therefore my question is, how does gender take form if we cannot see it or touch it?

In order to understand this question, we need to understand gender as a social construct. It is fabricated and intangible but its presence has remained. Through the process of institutionalization, which is the act of implanting a convention or norm into society, can we realize how normative washroom conduct can be found in essentially every facet besides the private home, and even then, in our private sphere may we still conduct ourselves in the ways that are deemed socially acceptable.

In addition, we are all ascribed statuses (gender is one of them), which are pre-existing and which we cannot alter, that describe the access to resources and benefits a person experiences according to the rank or prestige of his or her role in society. To conclude, gender roles are artificial, merely a construct built by the powers of society. They are not preset or naturally engrained in you. Whether you are born a boy, it does not automatically make you tough and in control as you await for the bathroom. Just like if you are born a girl it does not automatically make you submissive or have your legs crossed as you await for your turn in the bathroom. The constant reinforcement of this almost, universal washroom sign, in particular the one which is pictured, has protected and maintained normative and acceptable washroom conduct, but that alludes, specifically, to a great omnipresence in our daily lives: gender.



Travel & places



Last March I treated myself! I had a dream to go on Safari in South Africa for many, many years and finally I made this dream come true. I cannot begin to express how amazing a trip this was. It exceeded all my expectations and allowed me to also learn so much of how wildlife and nature protection can benefit not only the eco systems in a region but also, humans!

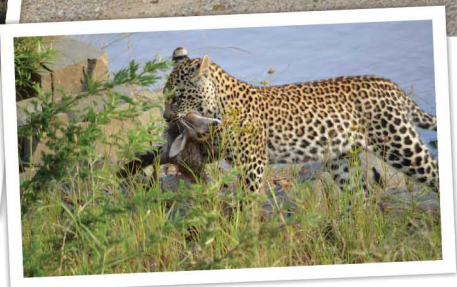
My first stop was the Sabie Sands reserve at the Kruger National Park. andBeyond Kirkman's Kamp was beautifully located overlooking the Sand River. Everything was meticulously planned and taken care of. Our first safari began the day we landed. It was an evening ride and it was filled with excitement not just because we caught sight of a mother white rhino and her calf but also because in following her into the riverbed we ended up getting stuck in the sand with our tracker out in the jungle following lion spoor and our driver trying to dig us out with a spade and a lot of sweat.



"Walkabout" with Rosanna

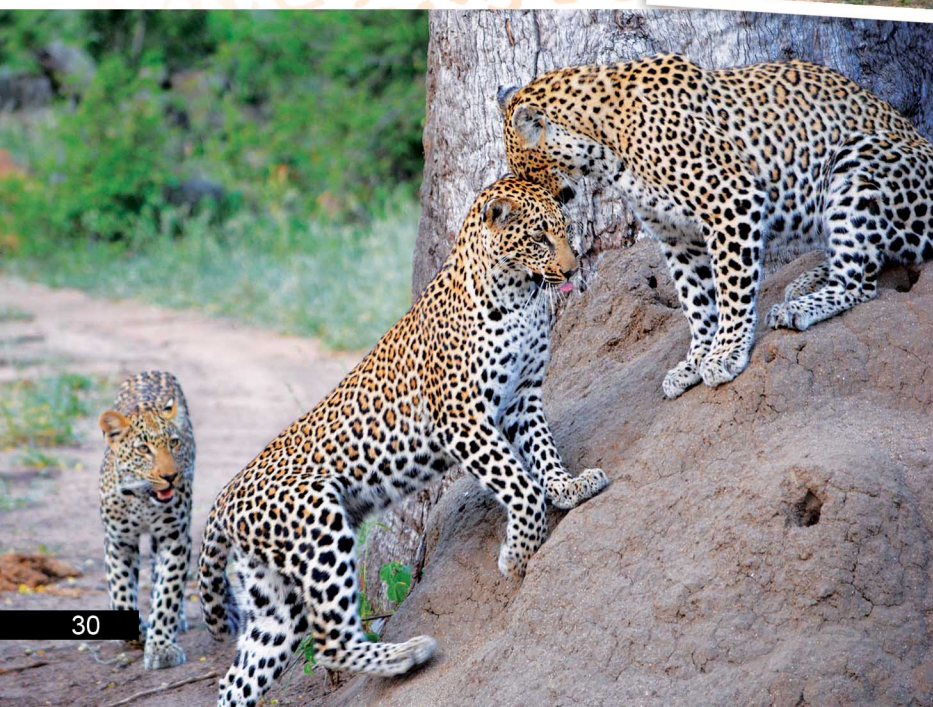
Eventually, the tracker caught up to us and lent a helping hand. While he was busy trying to jack up the vehicle for easier access to the wheels, our driver and guide Josh, went looking for rocks to place under them. Next thing you know, this young leopard cub flies out of the long reeds and leaps over Josh's shoulders and runs out to a sand bar opposite the jeep and hunkers down to stare at us. I think he was more startled than Josh who inadvertently wandered off in his direction. The cub had been watching us the whole time and we didn't even realise his presence until Josh almost trod on his tail! That was the start to a magnificent 4 days at Kirkman's. Josh and our tracker were most knowledgeable and extremely conscious of the environment. The lovely part of the experience was being able to go off road to get closer to the game. We were able to be up close to a mother leopard and her three cubs who we followed through the thick jungle for 3 hours one evening. We were able to get close to rhino and elephant and even the elusive painted dogs. Kruger National park has only around 240 of these beautiful animals in the entire expanse of its park (19,485 km). So, this was not only a rare sighting but also one that was to be remembered.

We must have hit baby season, as almost all the animals we encountered were with their young. Leopard, Rhino, Vervet monkeys, Antelope, Bush buck, Elephant, Nyalas (to name a few) – all had young with them. It was such a treat. Our night safaris – we were allowed to return to camp way past sunset – also proved to be amazing as we spotted a chameleon and Bush Babies. Such a rare sight. We were also treated to predators with their kills as well as sleepy rhinos and lions practically at our doorstep! In all we spotted 16 Rhinos (including 1 rare black rhino), 9 leopards (that was the record for sightings of leopards at Kirkman's!), over 80 elephants, 10 buffalos, 4 painted dogs, 2 jackals, 8 hyenas, banded and white tailed mongoose, duiker, nyala, water buck, bush buck, antelope, Vervet monkeys, zebras, giraffes, 5 hippos and many, many birds! Just at Kirkman's. I was in such high spirits thinking this was like the best experience ever! But it was nothing compared to what was to come.



From Sabie Sands we flew to Phinda Game Reserve – 28,555 hectares of game reserve in KwaZulu Natal. The andBeyond Phinda Mountain Lodge where we stayed was just amazing. Beautiful view and luxurious cottages. Our first foray into the wilds was heralded by the sighting of a cheetah mother with her 3 cubs. Cameras whirred and although the light was not that great due to rain and sunset, we were still very enthused!

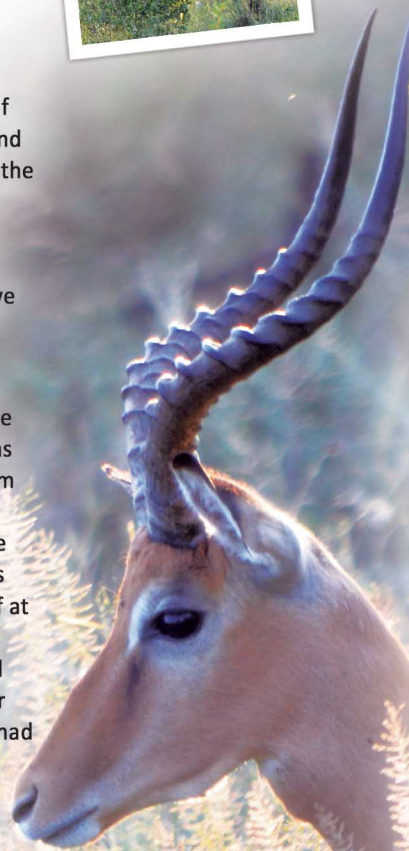
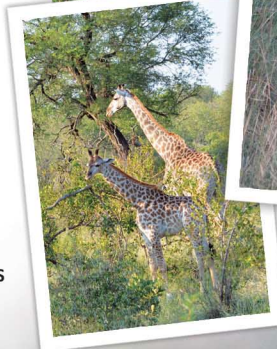
Our second day was spent encountering rhino - many, many rhino and amazingly enough a lioness and her 4 handsome cubs! We got to see the mother cheetah hunt an antelope and bring it down to feed her 3 cubs (the same ones we sighted the evening before). Elephants were a plenty as were rhinos. We encountered warthogs with young, kudu and impala, baboons, zebra and giraffe. We spotted, for a very brief moment, a rock python with such beautiful markings! Being in the back of the vehicle, I couldn't manage a photo!



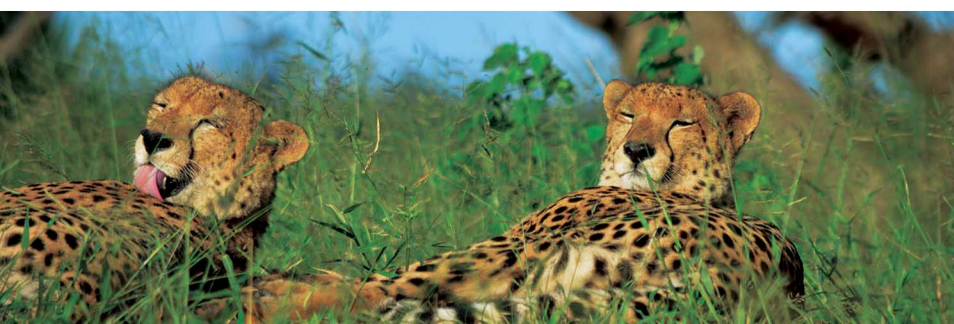
Our last day in Phinda turned out to be so spectacular! I'm going to try and put it into words. But believe me, I won't even come close in describing the moments! We had decided to take our guide's advice and trek out to the 'tropical' forest side of the park starting at a very refreshing 5am and spend the entire day driving around in search of game! Darryl, our guide and driver, was an amazing man who had such a sense of where animals would be and what we could possibly encounter. He was a wiz with birds (as was Josh at Kirkman's) and he had such incredible eyesight. The day had dawned absolutely beautifully, and it happened to be my birthday as well! And what a birthday it turned out to be!

After almost an hour's drive we came across this large tract of treeless planes. Darryl stopped the vehicle and pulled out his binoculars and exclaimed "Cheetah!" so, we drive across the plane encountering rhino as we drove along. We decided not to stop and photograph the rhino, but instead went in search of the cheetah. And we found not 1 but 2, almost full-grown males. And they performed for us, rolled in the sand, played with each other, climbed trees – we followed them for almost 2 hours. As other jeeps approached, we left to go look for lions and encountered a female cheetah not even 10 minutes away, and the rhinos we saw earlier. A mother and her calf were what caught our eye – she had wounds on her flank and seemed in a lot of pain. Darryl was in contact with the park rangers and got back to us that it had already been called in to the veterinary team. We watched the female cheetah until she disappeared into the jungle and then continued in search of a pride of lions about a 45 minute drive on the other side of the park. What we witnessed there was just a once in a life time experience.

We saw a single lioness, sitting by the edge of copse of trees just watching a herd of wildebeest. She was about 50 feet away but the wildebeest did not seem to notice her. After about 15 minutes, she slunk through the trees and went to the other side of the grove. We knew by her body language that she was about to attack. Suddenly she just launched herself at the closest wildebeest and within 10 seconds had brought the animal down, still with her jaws locked around its neck. Nature in all its ferocity! The other wildebeest scattered of course but since the deed had already been done, they didn't go that far and continued eating. We were all got smacked of course and I had managed to have the presence of mind to get my phone out and record the kill on video! As we watched, the lioness was joined by another female and 5 grown cubs. They descended on the carcass and began eating with such ferocity, all the while keeping an eye out for the big maned males that would swoop down and steal the carcass!



And then the call came. Darryl asked us if we were interested in a once in a lifetime opportunity. The vets were going to dart the injured rhino and treat her wounds. Would we like to assist? No one said no, of course. So, we raced back to the area in which we had last seen the female rhino and her calf and met up with the vet and the other park rangers who were waiting for the helicopter to arrive. Once the Vet had loaded his darts and got his stuff organized, he took off in the helicopter. The rhino and her calf panicked when they heard the chopper and ran into the jungle. The chopper followed, and they managed to dart the rhino before it moved into the thick part of the forest. This was a crucial moment. If the rhino disappeared into the forest she would be lost and once the anesthetic took effect, it was crucial to give the antidote to get her up again very soon or else she would die. They started herding her out into the open, treeless plane with the chopper. Once there the rhino dropped to her knees and the chopper put down and the vet rushed to the animal. All the rangers were now also in place around the rhino and they started blindfolding the rhino in order to stop her panic. Her baby kept squealing and running around and actually butted one of the rangers in the stomach! Poor thing. It eventually ran away, and the team were able to secure the rhino mother. We came in as soon as this was done, and we were able to observe first-hand, the treatment that was given to this magnificent animal. It was such an amazing experience. To be able to touch an animal like this and watch the care that was taken to secure her health – I was so overwhelmed.



Not to be outdone by this experience, we left the scene after the mother got back on her feet again and went in search of more adventures. And it wasn't over yet. We rounded a corner into a herd of over 50 elephants. Keeping in mind that we were not supposed to get that close to these particular animals, we kept shifting our position as the animals kept getting closer and closer. In minutes we were surrounded by some of the biggest animals I've ever seen. The African elephant is much bigger than our Sri Lankan elephants, so it was intimidating to be that close to them. Try as we did, we couldn't move away from them.

Ultimately, we just sat still waiting for an opportunity to give them their space. The worst part of all of this was that my camera ran out of battery! Note to self – keep a fully charged spare for such occasions. Not to be outdone, my phone also decided to die. As frustrated and disappointed as I was, it was also an opportunity to just keep still and watch these magnificent animals as they interacted with each other. Two big bulls got into a tussle over a female in oestrus. A female kept trying to entice this young bull into a 'relationship' but didn't get very far.

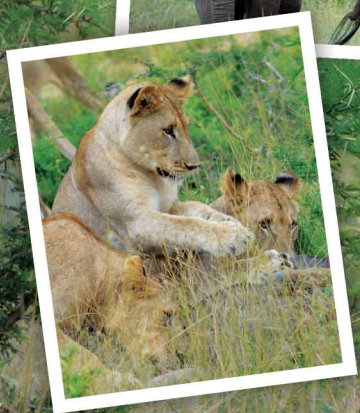
There was so much interaction going on within this herd, it was just amazing. I could have stayed there and watched all night! But soon our African adventure came to an end as we drove back to the lodge for our last dinner in the wilds. Animal count at Phinda – too many to record accurately! Safe to say during the entire 9 days, we managed the big 5 and more!

There was a lot to learn from this holiday. I believe the Sri Lankan authorities can learn a thing or two from how things are done in South Africa. The unfortunate wildlife crisis we have here in this country can be turned around if the authorities and the government can put in best practices from places like the parks in South Africa. The private reserves are owned by the tribes that have lived on that land for centuries. The land is leased to resorts and the fees are paid to the tribes. It's a win win situation for both parties and particularly for the country that sees millions of tourists visiting the parks on an annual basis. The animals are allowed to roam and multiply. Special emphasis is placed on the conservation of rhinos and elephant and each reserve we visited has strict antipoaching policies and antipoaching squads to deter poaching.

When viewing game, only a maximum of 3 vehicles are allowed near an animal, giving the animal its freedom and its peace and quiet, without having a host of vehicles and rude tourists making noise and surrounding the animals as they do in our parks. The camps in which we lodged had very good infrastructure and took care of problems immediately. For example, we had a total of 4 flat tires while riding around in Phinda.

We didn't have to wait more than 15 minutes for a spare tire and a helping hand. The drivers and trackers were extremely knowledgeable, respectful of the animals and the land and extremely helpful and friendly. They became a part of our party and even joined us at night for drinks and dinner, so we could excitedly catch up on the sightings and what lay ahead of us. It was a particularly lovely touch to the service we were given at the camps, which was exemplary.

What was even more special, was how things were arranged so we could have sundown drinks overlooking rivers, game in the distance and some very spectacular scenery. As an added bonus we had a bush breakfast laid out for us at Kirkman's and a bush dinner (which we missed because we were too busy with the elephants that last night) at Phinda. Would I recommend my safari and these very special places that I visited? A resounding yes!





அன்றாட வாழ்வில்

பாலின ஒற்றுமை

ஈ டெய்லர் கெயர்

பாலின பாத்திரங்கள் மற்றும் ஒரே மாதிரியான பாடங்கள் நமது ஆணாதிக்க கலாச்சாரத்தில் பரவலாக இருக்கின்றன. அவர்கள் தற்போது ஒரு வழிகாட்டியாக இருக்கிறார்கள், ஆனால் அவர்கள் எப்போதும் கவனிக்கப்படாமல் போவது போல் தெரிகிறது. ஆனால் அவர்கள் விதிமுறைகளிலிருந்து வேறுபட்டவர்கள் அல்ல. எனினும், பாலினம் மற்றும் பாலினத்திற்கும் உள்ள வித்தியாசத்தை குறிப்பிடுவது முக்கியம், இதில் உங்கள் உடற்கூறான அலங்காரம் (சிறுவன் அல்லது பெண்), மற்றொன்று, ஒரு பாலின பைனரின் தனித்துவமான துருவங்களாக உங்களை நிலைநிறுத்த தயாராக இருக்கும் முன்பே இருக்கும் லேபிள் (ஆண் அல்லது பெண்மையை), இந்த ஒரு பாலின அடிப்படையில்.

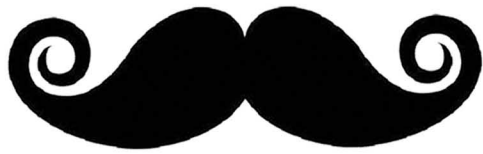


இளம் வயதிலிருந்து, இந்த மாதிரிகள் பாலினம் படிந்திருக்கும் மற்றும் நிபந்தனைக்குட்பட்டவை, நாம் எந்த விதத்தில் நடந்துகொள்ள வேண்டும் என்பதைப் பிரதிபலிக்கின்றன. ஒரு கழிவறை சின்னம் படம் மிகவும் பொதுவான தெரிகிறது அந்தச் செயலாகும். சமூகத்தின் முதல் வடிவங்களில் ஒன்று, நாம் வாழ்வில் எதிர்கொள்கிறோம், சாதாரணமாகவும் உறுதியாகவும் இருக்கும் குளியலறை அறிகுறிகள் எங்கிருந்து எங்கே, எப்படி உங்கள் "வணிக" செய்ய வேண்டும் என்பதை கவனிக்க வேண்டும். வீட்டிலேயே கழிவறை எத்தனை முறை நீங்கள் செல்லலாம் என்று யோசி. இப்பொழுது, பொது இடங்களில் கழிவறைக்கு எத்தனை முறை நீங்கள் செல்கிறீர்கள் என்று சிந்தித்துப் பாருங்கள். நீங்கள் உண்மையில் இந்த அடையாளத்தின் சித்திரம் மற்றும் அடையாளத்தை பற்றி என்ன நினைக்கிறீர்கள், உண்மையில் என்ன அர்த்தம்?

இது உங்கள் சொந்த மற்றும் மற்றவர்களின் தோற்றத்தை தோற்றுவிக்கும் நம்பத்தகாத கருத்து. குறிப்பாக, நான் ஒரு உணவகத்தில் எடுத்து ஒரு குளியலறை லோகோ இந்த படம் மனதில் வந்தது. அது ஏற்கனவே பாலினம் படி, இது கழிவறைக்கு செல்லும் சட்டத்தின் ஒழுங்கான நடத்தை அதிகரிக்கிறது. முதலில், ஒரு பெண் (நிச்சயமாக, ஒரு ஆடை அணிந்து) அவளுடைய நேரத்திற்கு காத்திருக்கும்போது எப்படி செயல்பட வேண்டும் என்பதைக் காட்டுகிறது: அவரது கால்களால் கடந்து, தலை மற்றும் கண்கள் பார்த்து, அத்துடன் தோள்கள் மற்றும் உடலை முன்னோக்கி நசுக்குதல். இரண்டாவதாக, ஒரு ஆண் கழிவறைக்கு காத்திருக்கும்போது எப்படி செயல்பட வேண்டும், அது மேலாதிக்கம், குழப்பம், மற்றும் கட்டுப்பாட்டு ஆகியவற்றில் எவ்வாறு செயல்பட வேண்டும் என்பதை நமக்கு முன்செல்கிறது. இந்த புகைப்படத்திற்கான என் கவலை எழுகிறது, பகுதியாக, நான் ஒரு உணவகத்தில் இந்த படத்தை பார்த்தபோது என் இளைய சகோதரி ஒரு கேள்வி கேட்டார். படத்தில் உள்ள பெண் தன் கால்கள் கடந்து கொண்டிருக்கிறாள் என்று எனக்கு ஒரு கவலையாக இருந்தது ஏன் என்று தெரிந்து கொள்ள விரும்பினாள். அது தவறு என்ன புரிந்து கொள்ள முடியவில்லை. அவர் பாலினத்தை புரிந்து கொள்ளவில்லை. எனவே என் கேள்வி என்னவென்றால், எங்களால் அதைத் தொட்டு பார்க்க முடியாவிட்டால், பாலினம் எவ்வாறு உருவாகிறது? இந்த கேள்வியை புரிந்து கொள்வதற்காக, நாம் ஒரு சமூக கட்டளையாக பாலினத்திற்கு கீழ்ப்படிய வேண்டும். இது கற்பனை மற்றும் காணமுடியாதது ஆனால் அதன் இருப்பு உள்ளது.

சமுதாயத்தில் ஒரு மாநாட்டையோ அல்லது ஒழுங்குமுறையையோ கட்டியெழுப்புவதற்கான செயல்முறையானது, நிறுவனத்திற்குரிய செயல்முறையின் மூலம், தனிப்பட்ட வீட்டிற்கு அன்றி, எந்தவொரு தனித்துவமான கழிவறையைப் பராமரிப்பது எப்படி என்பதை நாம் உணரலாமா? சமூக ரீதியாக ஏற்றுக்கொள்ளக்கூடிய வழிகளிலிருந்தே நாம் எமது விழிப்புணர்வுடன் இருக்கிறோம். கூடுதலாக, நாம் முன்பே இருக்கும் மற்றும் நாம் மாற்ற முடியாது எந்த நிலைமைகள் (பாலினம் ஒன்று அவற்றில் ஒன்று), நாம் வளங்களை மற்றும் நன்மைகள் அல்லது நன்மைகள் ஒரு நபர் அனுபவம் அவரது விவரம் படி சமுதாயத்தில் பங்கு. முடிவுக்கு வர, பாலின பாத்திரங்கள் செயற்கை, வெறும் சமுதாயத்தின் சக்திகளால் கட்டப்பட்ட ஒரு கட்டிடம். அவர்கள் முன் அமைக்க அல்லது இயற்கையாகவே நீங்கள் நபசயனை இல்லை. நீங்கள் ஒரு சிறுவனை பிறக்கிறதா இல்லையா, அது தானாகவே குளிர்காலத்திற்காக காத்திருப்பது போலவே நீங்கள் கடுமையாகவும் கட்டுப்பாட்டிலும் இல்லை. நீங்கள் ஒரு பெண்ணைப் பெற்றால், தானாகவே நீங்கள் கீழ்ப்படிதலைக் காட்டமாட்டீர்கள் அல்லது குளியலறையில் உங்கள் முறை காத்திருங்கள் என உங்கள் கால்கள் கடந்து போயிருக்கின்றன. இது கிட்டத்தட்ட, உலகளாவிய சலவை அறையில் அடையாளம் நிலையான வலுவூட்டல், குறிப்பாக படத்தில் உள்ளது, பாதுகாக்கப்படுகிறது மற்றும் பராமரிக்கப்படும் மற்றும் ஏற்றுக்கொள்ளக்கூடிய கழிவறை நடத்தையை பராமரிக்க படுகிறது, ஆனால் அது குறிப்பாக, எங்கள் தினசரி வாழ்வில் ஒரு பெரும் சர்வபுலத்தில்: பாலினம்.





Cheesy Stuffed Chicken

WRAPPED IN BACON



With less ingredients and simple prep, this cheesy stuffed chicken wrapped in bacon is easy to make for an everyday family meal. It also freezes well for future use so double the recipe and enjoy stress-free weeknight dinners!

INGREDIENTS:

4 chicken thigh fillets
8 slices middle bacon
50g softened butter
Half of a large brown onion, diced
4 garlic cloves, finely chopped
1/4 cup parsley leaves, finely chopped
2 tablespoons Oregano
1/2 cup breadcrumbs
Toothpicks for assembly
1/4 cup Mozzarella cheese
Dash of lemon juice
Salt and pepper to taste

METHOD :

1. Preheat oven at 180 degrees.
2. Mix butter, onion, garlic, salt, pepper, parsley, oregano, cheese, lemon juice and breadcrumbs together to form a dough of stuffing.
3. Grab a generous handful of stuffing and press them onto the middle of a chicken thigh fillet.
4. Roll the chicken fillet over the stuffing and wrap the chicken roll with 2 slices of middle bacon.
5. Cook them in a pan until brown and chicken is cooked
6. Put it in the oven for approx. 10minutes or until bacon is browning.

Serve with anything you like e.g. roasted balsamic/garlic potatoes, mashed potatoes with veggies, or salad and chips, or if you're like me, you can just eat them on its own and not feel guilty about it because of its deliciousness it's so worth it.

This recipe was used with permission and taken from <http://tosakanth.blogspot.com/2012/09/cheesy-stuffed-chicken-wrapped-in-bacon>

Also visit <https://www.facebook.com/tosakanthsoastpaan/> to order the most delcious roast paan's in town!

Challenge Accepted?





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Taru Villas is my personal distillation of that “something more” in travel, an interpretation of Sri Lankan hospitality and comfort, my vision of tropical beauty and luxury. These things inform my sense of design and my approach to everything because, though my life is multiculturally lived, my sensibility is wholly and truly Sri Lankan.

Come and share my dream, sample these glorious landscapes and settings, our warm hospitality, my idea of stylish, memorable holidays.

- Nayantara “Taru” Fonseka

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BOY

THE BINARY GENDER SYSTEM

A series studying the practice of 'Boy', 'Girl', 'Woman', and 'Man'.

By Mathilde Straede Meiner, Master of Social Sciences



The way children are raised will directly impact their opportunities and limitations in life. The two articles 'BOY' and 'GIRL' in the series are meant as an invitation to become more aware of how children are often raised with a heavy emphasis on the gender binary system. This article suggests that a heavy influence of this logic in parenting and raising children limits individuals and creates errors in society.

The first article in this series will investigate the term 'Boy' and what a gender binary-focused society teaches children who fall under this category.

Boys - The classic expectations and how they are practiced

Boys do cry. However they are constantly told not to be sensitive, to man up and possibly one of the worst: 'not to be a girl' when they are emotional. To tell boys that it is wrong to feel, behave, run, kick, choose or basically do anything 'like a girl' - shows boys from a very young age that to do something "feminine" is shameful, undesirable and not valuable. When parents and other adults humiliate boys by using 'girl' or 'girlish' as an offensive and degrading term, the little boy's emotional intelligence is slowly but steadily being crippled. He is taught that his feelings are shameful, he should not express them and no one is interested in listening to them and giving him the emotional support he needs and longs for. The little boy is hereby shown that his feelings should not be explored, understood

or tackled - not by him, not by his loved ones or any responsible adult around him.

The little boy may very well get more positive reactions during potty training - when he shows his first poop in the toilet - than when he shows any kind of vulnerability.

Boys are not praised for their empathy, their ability to connect and love, in fact compassion shown by a little boy has a fair chance of receiving laughter rather than applause. This includes showing care, consideration, and healthy attachment to people, animals or teddies. By reacting so insensitively to little boys, and without care or interest, shaming their feelings away, we are disabling their emotional development. Boys thereby grow up with very little understanding of what happens in them when they get emotional and they are not given any tools to tackle their feelings.

Human beings naturally have complex emotions: this is one of the traits that separates us from other species, so the emotions will still appear despite the shaming. The neglect little boys experience will leave an open gap that laughs at them every time they feel vulnerable or have difficult feelings. This gap needs to be filled with something. Let's look at what else we teach boys about their emotions and expressions in order to understand what is left for boys to 'fill the gap' with.

Throughout childhood when a boy is wild, running around, misbehaving, being too rough with someone or

something, being angry, dominating or violent, he will very soon come across parents or adults saying sentences such as 'boys will be boys', 'he is a boy, no' or 'he is a typical boy'. Even when his behavior is corrected, there is a backdrop to it which makes it understandable, okay, and somewhat desirable to be naughty, wild and insensitive as a boy - well, because it makes him 'a boy'.



When this boy experience negative emotions such as sadness, frustration, jealousy or grief, what are the tools we have given him to understand and express himself? The answer lies in the following options: shame away his feelings, get angry, be insensitive, dominate and misbehave. Thereby the ability to self-reflect, and communicate one's own feelings in a respectful way is very difficult for boys to achieve, which in return means these individuals may struggle with this during adulthood, and for some these issues stay with them their whole life. The mental health of boys is not respected, nor taken well care of, and in return young men and adults go through a lot of suffering in silence, while increasing their distress and/or enforcing their pain unto others.

The emotional neglect that little boys experience also teaches them how to behave when others around them cry, or show vulnerability. The child mimics how his caretakers react to him, and in that way the boy ends up developing into a less sensitive human being who doesn't understand, or know how to tackle, others feelings. Chances are that men with this type of childhood will experience explosions of anger from their bottled up feelings, and also be more likely to engage in unhappy relationships that are tainted by disrespect, lies and cheating, because they are unable to form deep connections and loving bonds to other people. Especially the boys ability to have a respectful relationship with a person with more feminine qualities than him (partner, family member, coworker, community members ect) gets severely damaged, when adults teach him that anything 'girlish' is bad.

In this process the battered mental health of the boy becomes contagious for others around him, unless he as a young person or adult decides to reclaim his emotional



intelligence and is capable of doing so. This process demands a greater work effort from him, and a few respectful and supportive acquaintances (old or new if needed).

In order to create a more accepting environment of different people in general, we may want to start with calling out the binary gender system when we notice ourselves or others speaking from it. An approach can be to question the claim or suggest whether an alternative to the assumption might also exist or be acceptable.

In or out of the LGBTIQ community these logics appear and operate to varying degrees. Some might say the binary gender norms have been here for too long to challenge them, however as societal norms are practiced and reinforced by people, they are not static unless we allow them to be.

Next article in the series is the 'GIRL' article which will be published in the next issue.



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TREAT THEM WITH KINDNESS, COMPASSION AND RESPECT.

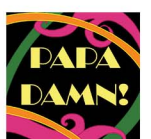


We now offer a free general counselling service for Lesbian, Gay, Bisexual, Transgender, Intersex and Questioning (LGBTIQ) persons via [Facebook Messenger](#).

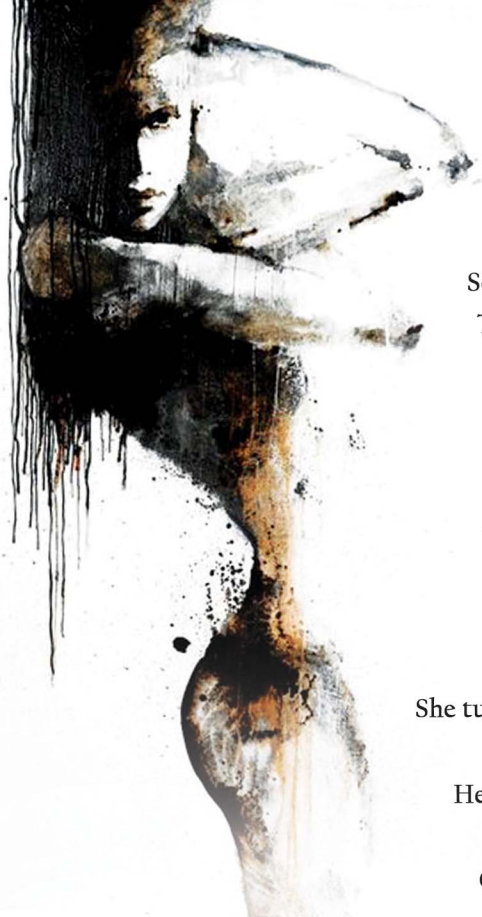
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Comic Contribution : Papadamn
<https://www.facebook.com/papadamarts>



"This is not who I am"

The girly-girls around me
Screams at one hot guy on their phone screen.
They make a world of definitions so perfect.
They go on zooming every little pixel.
Now they stare down, while I look up..
I look at his free flat chest he's proud of,
I envy him.
There is a need of possession in my friends.
Every single one just wanna have a such,
I don't wanna have a such, but be a such.

She turns to me and ask for my comment pointing him.
I smile and give a slight 'he's good' wink.
Her eyes glitter in gaiety, clicking every picture.
The lock of her hair falls on her face,
Covering her eyes from mine looking at her.
To her I'm in their same version..
The signs of unawareness always be there
There in them, there in the world.

Every morning I see the reflection
Of the most unpleasant and unfitted body
How long I have to squeeze
in a wrong puzzle?
Everyday I look in the mirror,
And to 'him' inside I say,
"This is not who I am" .

- Elio Randunuge

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පුංචි මාලුවෝ ඉන්නවා
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හැඳීමක් තුළ
වුවත් ආලය නියෙන්නවා

සිතක් සිතකට
පෑහෙනා තන
ආදරේ යැයි කියන්නවා

රුධිරය ට නොව
කඳුළු වලටත්
ගැහෙන හඳුවත් නියෙන්නවා

- දිමුතු රත්නසිංහ



ඉරබටු තරැව...

ගිලි ගිය නිරු කිරණ සොයමින්
පිපුණු ඉරබටු තරැව මා...
පහත් තරැවක් වෙලා නිරු රැස්
නැගෙන්නට පෙර
සැඟවෙනා...
හමුවෙන්න බැරී
වෙත් වෙන්න බැරී
අසම්මතයෙන් වෙත් වෙලා
සිකුරු තරැවක් වී හිඳින්නම්
රාත්‍රිය තික්මෙන තුරා...

- ආදිල් යුරාජ්



காதல் கொண்டதால்

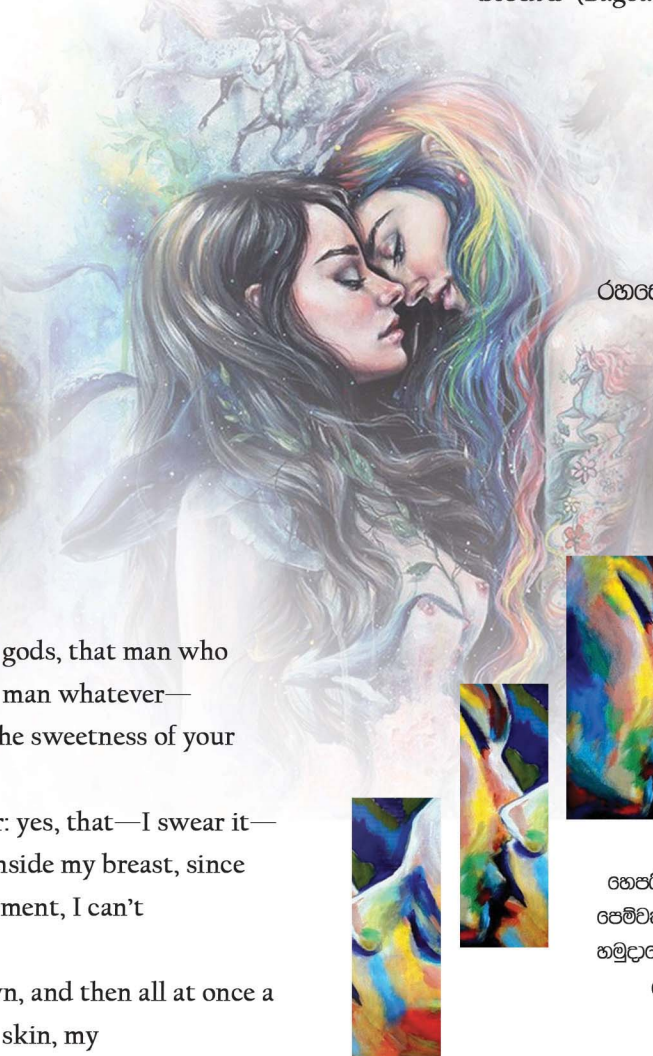
நிலையான காதல் கொண்டு,
உயிரான உன்னை அனைத்து,
என்னுயிரில் உன்னை வரைந்து,
கனவுகளை களவு செய்து,
உயிரை நமக்கென மாற்றினாய்,
தனிமைகளை இனிமை ஆக்கினாய்,
உணர்வில்லாத உடல் உன்னோடும் காதல்
கொண்டதால்....

- பொத்துவில் அஜ்மல்கான்

The Poetry of Sappho

In my eyes he matches the gods, that man who
sits there facing you—any man whatever—
listening from closeby to the sweetness of your
voice as you talk, the
sweetness of your laughter: yes, that—I swear it—
sets the heart to shaking inside my breast, since
once I look at you for a moment, I can't
speak any longer,
but my tongue breaks down, and then all at once a
subtle fire races inside my skin, my
eyes can't see a thing and a whirring whistle
thrums at my hearing,
cold sweat covers me and a trembling takes
ahold of me all over: I'm greener than the
grass is and appear to myself to be little
short of dying.
But all must be endured,
since even a poor

- Sappho (Greek poet)



ஈபீரஸேவ்...

ஈபீஸ்டர் ஈஸகசே ஈஹ ஈஸீன ஈல கிரீசு
ஹேபீஸ்டீஸன் (Hepaestion) னல கிரீஸீஸன ஈனகீசே ஈசு கல.

லத லுத ஈுத ஈட ஈீ ஈஈஸீகல ஈஸீ ஈடீஹ ஈீ ஈஸீ
ஈனக ஈஸுலேன ஈஸகீஸன் ஈஸ ஈல ஈஸ ஈஸ ஈஸ ஈஸ
ஸே ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ
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லத ஈபீஸ்டர் ஈஸகசுத ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ
ஈஸகீஸன் ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ

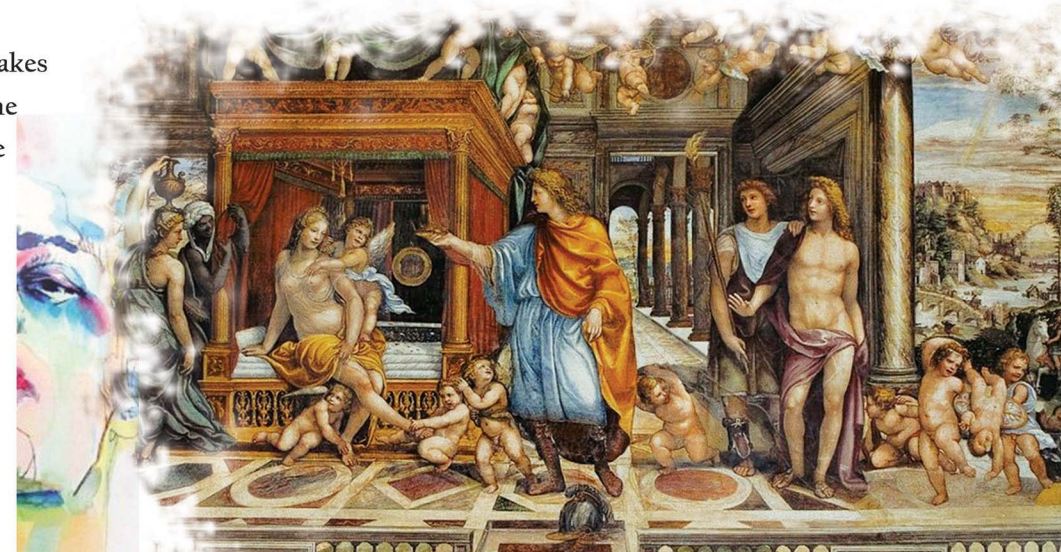
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ஈஸீஸீ,
ஈஸகீஸன் ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ
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ஈபீஸ்டீஸன் (Hepaestion) ஈபீஸ்டர் (Alexander) ஈஸ
ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ ஈஸ
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- ஈஸ ஈஸ ஈஸ





FREE HIV Testing

රැබිර පරීක්ෂාව නොමිලේ
இலவச HIV பரிசோதனை



Organized by | සංවිධාන කෙරිය | ஏற்பாட்டுக் குழு



Heart2Heart - 011 2368218
Ogie - 0778 655 104 / Manju - 0775 461 537

Get your free HIV Rapid Test done with results in less 20 Minutes at Heart 2 Heart Office. (Narahenpita) A Heart 2 Heart Community project conducted in collaboration with the GPATM and the Family Planning Association.

නෝරිය අරමුදල සහ ශ්‍රී ලංකා පවුල් සංවිධාන සංගමයේ දායකත්වයෙන් (H2H (heart to heart lanka)) ආයතනය මගින් පවත්වාගෙන යනු ලබන ගොඩ වැදීමේ මධ්‍යස්ථානය (DIC) මගින් ඔබගේ HIV රැබිර පරීක්ෂාව (rapid test) විනාඩි 20ක් වැනි සුළු කාලයකදී නොමිලේ කරගැනීමේ හැකියාව ඇත.

Heart2Heart අලுவලකත්වයේදී උදාහරණයක් ලෙස HIV පරීක්ෂණයක් සඳහා විවිධ වාර්ෂිකව පවත්වාගෙන යාමට 20 මිනිත්වයකට වඩා වැඩි කාලයක් තුළ පැවරුණු මධ්‍යස්ථානයක් (DIC) Heart2Heart මගින් මෙම සමාජ සේවය ලබාදීමට සහතික කර ඇත. මෙය Global Fund මගින් සහය ලබන Family Planning Association (FPA) සමඟින් සමාජ සේවයක් ලෙස පවත්වාගෙන යාමට සමත් වී ඇත.



WEAR YOUR PRIDE



The
Sock
Monkey

@thesockmonkeys1

YOU ARE NOT ALONE

கீறி சிந்தனைகள்
மனதிற்கு ஒரு நிம்மதி

ONLINE Counselling Service For LGBTIQ Community

We now offer a free general counselling service for Lesbian, Gay, Bisexual, Transgender, Intersex and Questioning (LGBTIQ) persons via **Facebook Messenger**.

Monday to Friday 9.30am to 5.00pm



අප, සමසෙනෙස් පුරුෂයින් හා කාන්තාවන්, සංක්‍රාන්ති සමාජභාවීය හා තම අනන්‍යතාව ප්‍රශ්නකාරී ප්‍රජාව වෙනුවෙන් වූ අපගේ උපදේශන සේවාව තවදුරටත් පුළුල් කළෙමු. ඔබ වෙනුවෙන් අප දැන් **Facebook Messenger** හරහා විශේෂ කඩිනම් උපදේශන සේවාවක් සැපයීමට සූදානම්.

සඳුදා සිට සිකුරාදා හෙක් උදෑසන 9.30 සිට පස්වරු 5.00 දක්වා

அகனள்மார், ஆண் ஓரினச்சேர்கையாளர்கள், இருபால் சேர்க்கையாளர்கள், திருநர்கள், பால் குறுக்கீடான மக்கள் மற்றும் கேள்விக்குரிய (LGBTIQ) நபர்களுக்கான ஒரு பொது ஆலோசனை சேவையை இப்போது நாங்கள் வழங்குகிறோம் **Facebook Messenger** வழியாக.

திங்கள் முதல் வெள்ளி வரை காலை 9.30 மணி முதல் மாலை 5 மணி வரை.

Monday to Friday 9.30am – 5.30pm

General counselling line- +94114334277
Lesbian and Bisexual women counselling Line - +94114334278
Transgender counselling line- +94114334278

සඳුදා සිට සිකුරාදා දක්වා උදෑසන 9.30 සිට තවස 5.30 දක්වා

සාමාන්‍ය උපදේශන ඇමතුම් සේවාව - +94114334277
සමසෙනෙස් හා ජීවිතයෙන් කාන්තාවන් සඳහා විශේෂ උපදේශන සේවය - +94114334278
සංක්‍රාන්ති පුද්ගල උපදේශන ඇමතුම් සේවාව - +94114334278

திங்கள் முதல் வெள்ளிவரை காலை 9.30 - மாலை 5.30

பொது ஆலோசனைக்கு - +94114334277
பெண் ஓரினச்சேர்க்கையாளர் மற்றும் இருபாற்ற்செயற்கை பெண்களுக்குரிய ஆலோசனைக்கு - +94114334278
மாற்றுப்பாலினத்தவருக்குரிய ஆலோசனைக்கு - +94114334278

Are you a woman who loves women? A man who loves men? Do you love both men and women? Are you having issues with your sexual orientation or your gender identity?

Do you feel isolated because you cannot share your thoughts and aspirations with anyone?

If you answered "YES" to any of the questions above, then do give our trained counsellors a call.

We offer a free general counselling service for Lesbian, Gay, Bisexual, Transgender, Intersex and Questioning (LGBTIQ) persons and a counselling service specifically for Lesbian and Bisexual women through a secure and confidential hotline.

ඔබ කාන්තාවකට ආදරය කරන කාන්තාවක්ද? පිරිමියෙකුට ආදරය කරන පිරිමියෙක්ද? තැන්තම් ගැනැණු පිරිමි දෙපාර්ශ්වයටම කැමති අයෙක්ද? ඒ ඔබගේ ලිංගික දිශානතියයි. ඔබ ලිංගික දිශානතිය හෝ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාව නිසා ගැටළුවලට මුහුණ පාන අයෙක්ද?

ඔබගේ හැගීම්, අදහස්, ප්‍රශ්න වෙනත් අයෙකු සමග බෙදාගැනීමට නොහැකිව තව්වෙලාද?

ඉහත ප්‍රශ්නවලට ඔබගේ පිළිතුර "ඔව්" නම්, අපගේ පළපුරුදු උපදේශකවරුන්ට දුරකථන ඇමතුමක් ලබාදෙන්න.

අපි සමසෙනෙස් පුරුෂයන්, කාන්තාවන්, සංක්‍රාන්ති සමාජභාවීය හා තම අනන්‍යතාව ප්‍රශ්නකාරී ප්‍රජාව වෙනුවෙන් නොමිලයේ දුරකථන මාර්ගික උපදේශන සේවාවක් පවත්වනු ලැබේ. විශේෂයෙන් සමසෙනෙස් හා ජීවිතයෙන් කාන්තාවන් සඳහා විශේෂ උපදේශන සේවයක් සැපයීමට අපි සූදානම්. ඔබගේ තොරතුරුවල රහස්‍යභාවය ආරක්ෂා කරනු ලැබේ.

நீங்கள் பெண்ணை விரும்பும் பெண்ணா? ஆணை விரும்பும் ஆணா? அல்லது இருவரையும் விரும்புவாரா? உங்களுடைய பாலினம் மற்றும் பாலின நாட்டம் காரணமாக ஏதேனும் பிரச்சனைக்கு முகம் கொடுக்கின்றீர்களா?

உங்களுடைய தனிமை பிரச்சனைக்கு முடிவில்லை எமக்கு கூறுங்கள் எமது ஆலோசகர்கள் மூலம் சிறந்த ஆலோசனை வழங்கப்படும்? எமது ஆலோசனைகள் நம்பி, நங்கை, திருனர் மற்றும் பாலின கேள்விகுரியவர்களுக்கு (LGBTIQ) வழங்கப்படும். தகவல்கள் முற்றிலும் பாதுகாப்பானது



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