

## Chapter Fifteen: How to change your life: hope, love, anger and other unlikely revolutionaries

Throughout this book we have set out the different ways in which crime, justice, and **sexuality** interact with each other and with other **institutions**, including medical **discourses**, the family, **the State**, **populism**, the media, the idea of the **nation**, and so on. The way that sex is treated by criminal justice systems co-constructs the values and ethics of the time and space that we occupy, wherever and whenever that time and space is. You will have seen how sometimes that works to remedy injustice. You will also have seen how that is not always the case.

Here, we are finishing this book by giving consideration to the ways in which you might take some of your learning out of the classroom and into the world: what we call – borrowing from Paulo Freire (2017[1970]) – the establishment of a praxis, or the capacity to act.

By the end of this chapter you will understand more about:

- What a praxis is and how it works.
- What your own priorities might be, in terms of **social justice**.
- How to build a praxis.
- Organisations and other resources which might help you on your way.

## **Why would we want to develop a praxis?**

The function of this chapter is to reflect on what we have learned in an active way.

Ask yourself how you understand justice, and what it means.

What are the ongoing injustices that you might be aware of in today's world? What are the oppressions or exclusions that you live with, or even benefit from? What, in your experience and opinion, and given your learnings, are the enduring injustice of the contemporary world? What might you want to do to act against it, if you could?

Is it the threat of encroachment on reproductive freedoms we witness in the USA? Is it the rise of fake news and the **gendered** implications of deepfakes? The persistence of everyday sexism or the institutionalisation of racism, **patriarchy**, and ableism? The persistence of sexual violence within the military? The lack of recognition for victims of genocidal rape? The fury of transphobia? The rise of austerity politics, or the way that poor and working-**class** people are side-lined in political debates? Maybe you have a different agenda. Whatever it is, your dissatisfaction, anger, disgust, rage might be put to use to attempt to bring about change, or to refuse to go along with these socio-cultural violences. Using some of the ideas we have already examined in this book, we are going to explore some possible pathways towards creating a praxis, pursuing curiosity and embodying critical positions against things that you have identified, that you have had enough of. Of how, to use the words of Rebecca Solnit (2016[2004]), to build 'hope in the dark'.

## What is a praxis?

Put simply, a praxis is 'reflection and action upon the world in order to transform it' (Freire, 1993[1970]: 25). Inspired by Marxian conceptualisations of **power**, when you build a praxis you are working to see the world as it is – in all its glory and possibility and unfairness – and to develop the capacity to act on it. In the words of Freire, 'to affirm that men and women are persons and that as persons should be free and yet to do nothing tangible to make this affirmation a reality, is a farce' (Freire, 1993[1970]: 24). Renowned and oft-quoted social reformer and former slave Frederick Douglass (1857) recognised this: 'power concedes nothing without a demand. It never did and it never will'. It is a sentiment that has been echoed by people seeking to bring about change through the centuries. This means that in order to fight injustice, to bring about any sort of change, power in all its forms has to be confronted. Freire notes that one of the ways in which injustice – subjugation in his words – is sustained is through myths which sustain the status quo. One such myth is that we are already free, 'the myth that all persons are free to work where they wish, that if they don't like their boss they can leave him [sic] and look for another job...the myth that anyone who is industrious can be an entrepreneur...the myth of the equality of all individuals' (Freire, 1993[1970]: 112). Think of some of the ways that you may have seen these myths operate in the context of gender, sexuality, **deviance** and crime (myths about rape victims, myths about drug-taking, myths around HIV). Think about the power structures that they sustain: whose interests do they serve?

It is by building a praxis which can respond to these oppressions that we might undo some of the damage caused by structural inequalities, which are in part helped by criminal justice interventions, and sometimes hindered - or worse - **harmed** by them.

One of the more compelling ways that we might do this is by formulating education as a practice of freedom. bell hook's (1994) seminal work on the power of transgression in the classroom is electric with ideas about how storytelling, opening up to love, positioning oneself within and outside of knowledge, helps us to 'live fully and deeply' in the world (hooks, 1994: 22).

Freire (1993[1970]: 59) suggested that praxis-building might be possible through critical and emancipatory education, in particular by giving students problems to solve and the ability to solve them. In the reading of this book you have already begun solving problems and developing your own praxis: whatever that might look like. We have left open for discussion contemporary debates in criminology, gender, deviance, and sexuality studies. Sometimes we have deliberately not given you a 'right' answer to some of our questions, and we have done that in order to stimulate you to think. We have encouraged you to position yourself and who you are in the debates around each of the issues this book touches on. We also show pathways you can follow to understand more, or differently about each issue, both through the book and beyond it. Problem-solving, in this way, begins the work of 'overcoming authoritarianism', undermining the interests of the oppressor and

opening up the capacity for something different – revolutionary? – to emerge  
(Freire, (1993[1970]: 59).

### **How might we go about it?**

There is no magic formula for acting by the politics or the principles that you might think are important. There are a few strategies that you might employ however, whatever problem you are trying to encounter, and we set those out here.

### **Love**

You may recall, in Chapter One we introduced the concept of reparative readings of social problems. Here, Eve Sedgwick (2003) contrasted reparative readings with paranoid readings. A paranoid reading is one that finds fault with everything, considers that everything is out to get us, that there is no way to escape the encroaching injustices meted out on ordinary people. A reparative reading is one that notices the problem that needs attention, and rather than merely offering a critique, is one that critiques, *and also* tries to understand: to find a way forward. In order to do this, we might adopt what Maria Lugones (1987) describes as loving perception, which we also encountered in Chapter One. Loving perception entails travelling figuratively to the perspective of other people, to try, as far as you can, and understand issues from another perspective, thereby building the capacity to empathise with positions you do not hold, to better hone your action or your words to target the issue at hand.

Loving perception is about growing understanding; it is not about masochistically coming to love the object of your ire. You may hate neo-Nazis, find climate-change deniers foolish, or not have time for people who believe in 'racism against whites', and loving perception is not about changing your position on those things, but rather to better understand where people who hold those views are coming from. What is at stake for them in those beliefs? How did they build this knowledge? By beginning to understand this, you might make more effective your own arguments. Freire (1993[1970]: 62) says that dialogue and creativity – change – cannot exist without 'profound love for the world and for people'. For love to function as part of this praxis, it cannot be sentimental. It cannot be manipulative. It must strive for freedom and dialogue if it is to undo the oppression of contemporary injustices (Freire, 1993[1970]: 63).

In a slightly different, yet related way we can apply this idea of love to Tatjana Takševa and Agatha Schwartz's (2018) work on 'hybridity' and 'stickiness' discussed in Chapter Eight. If you recall, Leila, a Bosniak survivor of the Bosnia and Herzegovina genocide, embarked upon a sexual relationship with the 'enemy' (a Bosnian Serb) with whom she later has a child. As we argued, Leila's decision to engage in this relationship challenges ethno-nationalist discourses that result in divisions and the 'othering'/expulsion of certain **ethnic** groups. In a post-genocide society Leila is attempting – both in her relationship with a member of a different ethnic group (previously regarded as the 'enemy') and through her love of her child (regarded as a symbolic reminder of the 'enemy') – to put the past behind her.

[START TEXTBOX]

It was in 2016 during a hate-filled and anxiety-ridden electoral campaign in the USA, that whilst addressing the audience of an **LGBT+** fundraiser in New York, the Democrat Party candidate Hilary Clinton said, ‘...you could put half of Trump's supporters into what I call the basket of deplorables... They're racist, sexist, homophobic, xenophobic – Islamophobic – you name it... Now, some of those folks – they are irredeemable, but thankfully, they are not America’ (Clinton; cited in Reilly, 10 September 2016). The comments provoked a furious reaction. In her later memoir, Clinton attributes part of her loss to Trump to the moment that she made these comments.

- Why does Clinton think these comments led, in part, to her electoral loss?
- What is it about these comments, do you think, that is so contentious?
- What, if any, is the significance of these comments being delivered at a LGBT+ fundraiser event?

[END TEXTBOX]

One of the things that Clinton does here is to denigrate as bigots people who do not agree with her position. Speaking at a LGBT+ event positions her even further away from the sorts of voters that she would alienate by comments calling them racist and sexist. By dubbing them as ‘irredeemable’, she denies their personhood and mobilises patriotism to do so: they are not America.

The opposite of loving perception is arrogant perception (Lugones, 1987). To look at a problem with arrogant perception is 'a failure to identify with persons that one views arrogantly' and not as 'subjects, lively beings...constructors of visions'.

Instead, they are 'pliable, foldable, file-awayable': a basket of deplorables (Lugones, 1987: 419, 432). What Clinton did, in espousing these sentiments in this way – and we may even agree with her about the types of voters that Trump's campaign pandered to – was to exhibit an arrogant perception that meant that she could never connect with voters that she would have needed to win.

Instead, what might have been more effective – what might have been a better praxis - would have been to forge deep coalitions: to seek to strive across difference. Forging deep coalitions means approaching political problems beyond issues-based short term collaborations (around trans activism for instance, or abortion law reform), but seeking to 'foster skills to navigate the ugliness and discomfort of political collaborations when they are not built with ones sense of being at home' (Johnson Reagon, 1983: 359). Lugones (1987), suggests that this capacity for deep coalition might be fostered through world travelling.

World travelling describes the practice of leaving the space and time where you feel comfortable to figuratively travel to the perspective of others. It is about confronting 'the simultaneity of each other's complicities and resistances to multiple oppressions' (Johnson Reagon, 1983: 363-4). That is, recognising that different people, on different paths, with different life experiences of, for instance, wealth, opportunity, illness, family, community, culture, education, sexuality,



racism, violence, and so on, understand and prioritise questions of justice differently. Striving across these differences – even if it does make us feel uncomfortable – becomes part of the work of making change and of dismantling injustice.

Recognising your positionality, and issues of intersectionality are key here. To be able to do this, you need to know yourself – recall the privilege exercise you did in Chapter One – and to see how your world might seem to other people’s eyes. You need also to do the same work on others. Of course it is not possible to ‘do’ the privilege exercise on other people, but your own awareness of it means that it gives you the tools through which to analyse what other people’s realities might be like, and through this, how you can hold space for these different realities to exist, whilst reaching across them to build a praxis, to foster a deep coalition.

Recognising your own privilege as part of this praxis-building also means working to not use that privilege to enact violence against other people. It also means putting that privilege to work for other people who are more marginalised than yourself. As Freire (1993[1970]: 24, our italics) reminds us ‘the oppressor’ (you who holds all the power) ‘is solidary with the oppressed only when he [sic] stops regarding the oppressed as an abstract category and sees them as persons who have been unfairly dealt with, deprived of their voice... when he stops making pious ...gestures and *risks an act of love*.

For instance, if you can afford it, to buy lunch for someone who cannot without expecting anything in return, or, in the workplace, advocate to management on the behalf of people who management do not usually listen to because they are already marginalised (we have seen some good and effective examples of this in some universities who have worked with casualised cleaning, catering or security staff to improve their working conditions).

It can mean doing some of the labour that is expected of marginalised people and not expected of you. Why should it fall to disabled people to explain their own needs each time the elevator is broken, or the font is too small? Why should a person of colour *have to be* in charge of efforts to decolonise the curriculum at university?

It can also mean being an active bystander; helping people who are being treated unjustly to understand their experience as one of injustice and not something that they should just accept because of years of ingrained, internalised and structural racism, classism, ableism, sexism etc. Helping people to understand that what they are suffering is an outrage helps them to mobilise and advocate for their own access to justice.

The risk of this love here involves the risk that you draw negative attention to yourself, that maybe because of your whiteness, or your ablebodiedness, or your middle-classed-ness you have been able to avoid. You might risk getting into trouble, with your peers, at work, with the police because of the risk you take to

stand against oppression. You risk being rejected by people you are trying to support, because you have been too unthinking, too insensitive, or vainglorious.

This notwithstanding, it *remains important to take the risk of your loving perception.*

Why? One of the most insidious tools of social, cultural, economic, political, sexual injustice is conservatism and maintaining the status quo. We talked in Chapter Three about the state's aim to create good citizens and the way that inventions and controls around sexuality are used to do that. Making injustice seem natural, or normal, or inevitable is another way to do that (see Rebecca Solnit, 2016[2005]: xi). Helping people to understand their experiences as expressions of these injustices is a way to rock the boat and unsettle the inevitability of injustice. After all, the inevitability of the illegality of male homosexuality, or of gay marriage were things that used to be taken for granted, and now we see that the opposite is true.

### **Opening up to difference**

Across the building of deep coalitions, there is obviously the encounter with difference. Imagine we are a group of feminists. We may all agree about the importance of campaigning for free and unfettered access to contraception and abortion. But within our group there may be different experiences of pregnancy and contraception. We use the example of contraception here, but as you will have seen from other sections of this book, we could have focussed on **sex work**, trans activism, or any other number of issues which are contentious. Some of us may want to have abortion on demand (meaning abortion for any reason, at any time),

whilst others may draw the line at women having abortions after a specific gestation date: at twelve weeks, six months, or eight months, or even nine months of pregnancy. Others may recall that some women have been forced or coerced into having abortions on the basis of their disabilities for instance, or their 'race', and so may want some control on abortions (Collins, 2002[1990]). Some may believe that having an abortion just because a foetus has a minor impairment like a cleft palate, or is male when a female child was desired, or because the pregnant woman wants to go on holiday or appear on the Big Brother TV show (Wilkinson, 21 April 2014) to be unacceptable and may want some controls to prevent that. Some may think that men should be more involved in the decision-making process when it comes to abortion. Some may think men should have absolutely no voice in the decision whatsoever.

In order for our praxis to function, we need to leave the space for these different debates to be had, for different voices to speak – even for unpopular, or what we deem to be problematic views to be expressed – so that holding that space we might be aware of these divergences, address them, argue about them, and also reach across them to mobilise around areas of commonality. An anti-oppressive praxis requires dialogue and space. It is not about side-lining or silencing divergent views or trying to brainwash everyone into agreeing with us (though sometimes that might seem like a nice idea, but think of the echo chambers we discussed in Chapter Eleven). It is about encountering difference with loving – not arrogant – perception, leaving space for debates to happen, hearing each other, and being heard.

## Hope

Throughout contemporary thinking about how to politicise learning, action, and thought; how to encounter oppression; how to identify injustices that we have always taken for granted, is the concept of hope. Hope is open and outward-looking. Hope anticipates the possibility of a better world. It might, in the context of criminology, seem wishy-washy or naïve to say that we think hope helps us be critical: that hope builds our praxis. The hope we are talking about – and that is mobilised by the critical thinkers who have inspired us on our journey – is a hope that enables us to be open to the possibilities of something else happening, in all of its complexity.

As a verb and a noun, 'hope' describes anticipation of a better future. It has been suggested that the etymology of 'hope' is related to 'hop': leaping in expectation. To leap, to expect, you must be *active*. You must know that what you have now, what you are doing now, where you are now, is not enough: 'hope is rooted in...incompletion' (Freire, 1993[1970]: 64). Holding out hope for a different way of living, and of resisting, provides strength for the struggle that demanding power or the cessation of exploitation requires. The power of hope fuels the energy needed to continue to struggle.

Hope is vulnerable: your hopes can be dashed. You can hope in vain. As such, having hope is risky. There is no risk associated with having no hope – of being hopeless – for when we are hopeless, we are 'dehumanised' and in despair (Freire,

1993[1970]: 64). Taking the risk to hope for a different or better world distinguishes hope in praxis from hope that blithely 'cross[es] one's arms and wait[s]' (Freire, 1993[1970]: 65), or hope that believes that 'everything will be fine'(Solnit, 2016[2004]: xi). It is hope that encourages us to make small changes and to continue to do so even when we know that alone it cannot be enough.

All things that have brought about change and demanded power from power itself have done this thanks to the grains of hope that change might happen:

- The mainstreaming of climate change concerns, for instance, have in part been propelled by a school child, who at 15 started protesting practically on her own about climate change outside the Swedish Parliament. Now Greta Thunberg addresses world leaders and the United Nations about climate issues.
- It is hope, rage, and humour that sustained the creativity and subversiveness of HIV/AIDS awareness campaigners ACT-UP in the late 1980s in the USA (Reed, 2005). Even their 'Day of Desperation' – the antithesis to hope – is imbued with hopeful ideas and demands in the context of the first Gulf War of 1991: 'A war on AIDS can be won. This must be the real priority. This is why we demand: Money for AIDS, Not for War!'.
- In recent years, women have participated in a #MeToo movement which, whilst not without its flaws, has shed light on the small microaggressions that women have suffered in public and in private thanks to normalisation of violence against women in contemporary **rape culture** (Fanghanel, 2019). In part, they did this out of hope that by speaking collectively and

across difference men in power who had isolated them through non-disclosure agreements, who had side-lined them by sacking them for complaining, or diminished them by calling them liars would have their own power diminished. Or at least, would have their stories taken seriously as opposed to dismissed as standard.

## **Anger**

Part of what fuels protest like ACT-UP, Extinction Rebellion, or #MeToo is anger. Anger is painful. Anger is violent. Anger is usually something we are asked to control, or to suppress. We are told to deal with our anger problems. Anger problems are also classed, racialised, and gendered. Anger is associated with the working class, or at least the poor. Anger is associated with white masculinity (remember the 'incels' of Chapter Eleven), **Black** femininity, Blackness in general. Anger is anti-social. Anger is dangerous. Anger is ugly. What place might it play in this praxis?

In her scintillating collection of essays and speeches Audre Lorde (2007[1981]) outlines 'the uses of anger'. She provides a blistering account of the plethora of sometimes subtle, sometimes direct ways in which she has encountered racism in the university realm. She talks about how she responds to racism with anger; anger at the 'closed circuits' of academic discussion about 'race' (2007[1981]: 127); where sitting with discomfort, feeling the chasm of the privilege that separates Black women – her sisters of colour – and whites is something that white women are allowed to shy away from (2007[1981]: 126).

Lorde distinguishes the anger of white people when they are accused of racism (defensive anger) from the creative, potential-laden anger that she has weaponised. This anger, when it is 'translated into action in the service of our vision and our future, is a liberating and strengthening act' (Lorde, (2007[1981]: 127). It is through this anger that alliances might be formed, and allies identified. For example, 'if I participate, knowingly or otherwise, in my sister's oppression and she calls me on it, to answer her anger with my own only blankets the substance of our exchange with reaction. It wastes energy' (Lorde, 2007[1981]: 128). Here, the lessons we have already learned and put into practice in the context of our positionality might help us to turn defensive anger into something open and creative: something that can propel us to reach across the distance between us.

Any discussion of women about racism must include the recognition and the use of anger...we cannot allow our fear of anger to deflect us nor seduce us into settling for anything less than the hard work of excavating honesty...we must be quite serious about [this] choice...because rest assured our opponents are quite serious about their hatred of us and of what we are trying to do. (Lorde, 2007[1981] 128-9).

Anger, when put to work in this way, becomes a strategy for survival. Anything less, according to Lorde, seduces us into accepting less than what we deserve – into accepting the status quo. Like we do, Lorde recognises that anger, politics, pain, and action are intersectional. Her experiences do not speak for all the oppressed,



and nor do mine, and nor do yours. But by providing fuel for the fire of revolution, anger, used well, can help us reach across difference.

Lorde's discussion of anger concerns principally **misogyny**, classism, and racism. As you know, none of these operate in a silo and each intersects with the others and with other axes of oppression (Crenshaw, 1989). You could apply the propulsive energy of anger to the battle for justice for trans people in the criminal justice system, or disabled people, or victims of military rape sexual violence. You could apply it to material, classed injustice caused by the cut to legal aid in England and Wales. You could apply it to the way in which brown bodies have been criminalised in discourses about Brexit, in Trump's immigration policies at the USA-Mexico border, or those which are illegally imprisoning women, men, and children seeking asylum in Australia. There is plenty of work to do. Maybe anger helps us to sort out where we will start first.

### **Strategic Derision**

Throughout this, runs the notion of deriding dominant ways of knowing. Like anger, derision – or laughing down at, or scorning something – is not usually associated with positive change. It is usually a rude and potentially aggressive thing to do. At first glance, it may not appear to sit well with the loving perception and world travelling that we have been espousing. Yet, here we are suggesting that derision can be used strategically to call into question that which we take for granted. It can be used to trouble, or unsettle the way things have always been done, because as you have seen from examples throughout this book, the way

things have always been done is usually the way that benefits those with most power in society, not those with the least. Deriding the hegemony of power opens up the space for alternatives to emerge. That is why building critique into your praxis is helpful.

For example, an artefact of this format of writing a book is that it imagines that we as criminological experts are employed to convey to you, the student reader, knowledge that you do not yet have. This structure re-inscribes conventional power hierarchies. Whilst there is space and need for expertise on a range of matters, it is also important that different ways of knowing have the space for expression.

We saw how critical race theorists readily identified the need for different ways of knowing to emerge. The storytelling of Derek Bell (1992), for instance, that we first encountered in Chapter Two enables Black political and cultural theorists to articulate contemporary problems in ways that would otherwise have been un-understandable to non-Black beneficiaries of racist oppressive practices (Lorde, 2007[1984], 2017[1978]). Storytelling features in the work of radical feminism (Carter, 1974; Griffin, 1984[1978]) and in queer scholarship (Lorde, 2011[1982]). It is not simply something of the past (see Warinda, 2013; Popoola, 2013). The form that stories take means that there is space for alternative narratives to emerge. Beyond the blinkers of the 'right way to know something', and the right way to know about knowing something, stories help to unsettle – deride – non-fiction's insistence on being the only way to know. In this book we have asked you

to create your own visions of the future (Chapter Fourteen), for instance, or to imagine different ways of interacting with 'facts' about virginity, consent, Rihanna's experiences of intimate partner violence and abuse, and the creation of the idea of nations through sex. All these become ways to create a different story outside of that which we are asked to take for granted: to deride the centre of power. This derision takes all sorts of forms: poetry (Lorde, 2017[1978]), art works (Le Roux, 2013; Salley, 2013; ORLAN, 1990), graphic novels (Bechdel, 2006), hashtag feminism (see Bierra, 2011 and Loza, 2013, for discussion). Can you think of other forms, or cultural artefacts like these (perhaps, sports, video games...) that help to deride what we 'know' about sexual and criminological justice? Or which help to tell a different narrative about it?

### **Distance**

Finally, beyond all this, is distance and its uses. Distance runs through all of these paths that we have laid out. In order to build a praxis of love and of hope, you have to reach across distance and do world-travelling. In order to take account of your own positionality and intersectionality of others, you must take stock of the distance everyone has walked to get here. In order to build your praxis as one which strives against injustice, you must hold your privilege along this distance at a distance. In order to use your anger well, you must follow the distance along which it takes you.

Distance is associated etymologically with dispute and separation. It is the present participle of the Latin *distare*, with *dis-* meaning apart and *-stare* meaning to stand.

To be at a distance, then, means to stand apart. Or, more specifically to our cause here, to take a stand, apart. From this vantage point we distance ourselves from the dominant and mainstream ways in which knowledge is created and from what we think we know. We hold onto that critical distance when interrogating how whatever we are analysing came into being: whose purposes does it serve? Who does it ignore? In terms of our own practice, we might turn the critical distance on ourselves: what am I assuming about this person or that situation without realising? What unconscious bias am I perpetrating? Is there another way I can approach a situation? Or another voice I can listen to? A derisory approach of critical distance opens up the possibility that different ways of living in the world might emerge, especially if it helps us to see that we will not always know the answer, or that the answer that we thought we did have has as yet unseen problems laced thorough it.

Of course, there are a host of ways that praxes, coalitions, revolutions have emerged, merged, tumbled together and created something. You can probably see them in the politics and activism around you. You can probably think of your own. Building praxis is a struggle. And struggle is hard. But because power makes no concessions without a demand (Douglass, 1857), the demand must be made. Even if it is simply a humble demand that we live a life which is joyful, emancipated, and free.

## **Organisations and campaigns that might be of interest:**

### **Harassment:**

- Everyday Sexism: The Everyday Sexism Project exists to catalogue instances of sexism experienced on a day to day basis. <https://everydaysexism.com/>
- Hollaback: works to understand problem of street harassment, ignite public conversations, and develop innovative strategies that result in safe and welcoming environments for all. <https://www.ihollaback.org/>

### **Gender Violence:**

- Women's Aid: the national charity working to end domestic abuse against women and children. <https://www.womensaid.org.uk/>
- End Violence Against Women: coalition of specialist women's support services, researchers, activists, survivors and NGOs working to end violence against women and girls in all its forms.  
<https://www.endviolenceagainstwomen.org.uk/>
- The Gaia Centre - Refuge Charity - Domestic Violence Help: the first of its kind in the UK to offer a 'single point of access' for women, girls and men experiencing violence and abuse.
- Rape crisis volunteering: <https://rapecrisis.org.uk/get-involved/join-us/volunteering/>
- SafeLives: Ending Domestic Violence: works with organisations across the UK to transform the response to domestic abuse.  
<http://www.safelives.org.uk/>

- Refuge: for women and children, against domestic violence.

<https://www.refuge.org.uk/>

### **Trafficking and migration**

- STOP THE TRAFFIK: People shouldn't be bought and sold.

<https://www.stopthetraffik.org/>

- Unseen: working towards a world without slavery.

<https://www.unseenuk.org/>

- Kalayaan: Kalayaan is a small London based charity which works to provide practical advice and support to, as well as campaign with and for, the rights of migrant domestic workers in the UK. <http://www.kalayaan.org.uk/>

- Praxis for migrants and refugees: Provide expert advice, housing and peer support so that migrants at risk are able to overcome the barriers they face and their essential human needs are met. <https://www.praxis.org.uk/>

- ATLEU- ATLEU: a new, young charity providing legal representation to victims of trafficking and labour exploitation. <https://atleu.org.uk/>

- Human trafficking foundation: established to support and add value to the work of the many charities and agencies operating to combat human trafficking in the UK. <https://www.humantraffickingfoundation.org/>

### **Sex, war and the military**

- Gender action for peace and security (GAPS): Gender Action for Peace and Security (GAPS) is the UK's Women, Peace and Security civil society network. We are a membership organisation of NGOs and experts in the

field of development, human rights, humanitarian response and peacebuilding. <https://gaps-uk.org/>

- Stop rape now: UN action against sexual violence in conflict: UN Action Against Sexual Violence in Conflict (UN Action) unites the work of 13 UN entities with the goal of ending sexual violence in conflict. It is a concerted effort by the UN system to improve coordination and accountability, amplify programming and advocacy, and support national efforts to prevent sexual violence and respond effectively to the needs of survivors.  
<http://www.stoprapenow.org/>
- Stop the war coalition: Stop the War was founded in September 2001 in the weeks following 9/11, when George W. Bush announced the 'war on terror'. Stop the War has since been dedicated to preventing and ending the wars in Afghanistan, Iraq, Libya and elsewhere. <http://www.stopwar.org.uk/>
- Preventing sexual violence in conflict initiative: The Preventing Sexual Violence in Conflict Initiative (PSVI) aims to raise awareness of the extent of sexual violence against women, men, girls and boys in situations of armed conflict and rally global action to end it.  
<https://www.gov.uk/government/organisations/preventing-sexual-violence-in-conflict-initiative/about>
- Protect our defenders: ending the epidemic of military rape: the only national organisation solely dedicated to ending the epidemic of rape and sexual assault in the military and to combating a culture of pervasive misogyny, sexual harassment, and retribution against victims. [They] honour, support, and give voice to survivors of military sexual assault and

sexual harassment – including service members, veterans, and civilians assaulted by members of the military.

<https://www.protectourdefenders.com/>

## **Sex work**

- English collective of prostitutes: campaign for the decriminalisation of prostitution, for sex workers' rights and safety, and for resources to enable people to get out of prostitution if they want to.

<http://prostitutescollective.net/>

- Beyond The Streets: UK charity working to end sexual exploitation which create routes out for women by working with others and challenging the stigma that surrounds sexual exploitation.

<https://beyondthestreets.org.uk/>

- Global network of sex work projects:

<https://www.nswp.org/members/europe/uk-network-sex-work-projects-uknswp>

- SWARM collective: founded and led by sex workers who believe in self-determination, solidarity and co-operation.

<https://www.swarmcollective.org/>

- Scarlet Alliance: national peak sex workers' organisation in Australia.

<http://www.scarletalliance.org.au/>

- New Zealand's Prostitutes Collective: <https://www.nzpc.org.nz/>



## **Reproductive justice:**

- My Body My Rights | Amnesty International:  
<https://www.amnesty.org/en/get-involved/my-body-my-rights/>
- Women's Global Network for Reproductive Rights: <http://wgnrr.org>
- Campaign to decriminalise abortion in the  
UK: <https://wetrustwomen.org.uk>
- National Advocates for Pregnant Women (USA):  
<http://www.advocatesforpregnantwomen.org>
- <https://www.safeabortionwomensright.org>
- International Campaign for Women's Right to Safe Abortion:  
<https://www.safeabortionwomensright.org>

## **LGBT+ Activism:**

- Black and Pink: USA-based organisation which seeks to abolish the criminal punishment system and to liberate LGBTQIA2S+ people/people living with HIV who are affected by that system. <https://www.blackandpink.org/>
- Kaleidoscope trust: seeks to uphold the human rights of lesbian, gay, bisexual and transgender (LGBT+) people in countries around the world where they are discriminated against or marginalised.  
<https://kaleidoscopetrust.com/>
- UK Black Pride: <https://www.ukblackpride.org.uk/mission-statements>
- Just like us: student volunteers go into secondary schools to share their LGBT+ stories, eradicate stereotypes, and explain why LGBT+ equality is important. <https://www.justlikeus.org/about>
- Pflag - <https://pflag.org/proudpeople>

**Disability:**

- Touching Base: connects disabled people with sex workers providing information for people with disability or their carers on how to access the sex industry and the Touching Base Referral. List.

<https://www.touchingbase.org/>

- Alzheimer's Society: provides details of organisations that can provide information and support about dementia, sex and intimate relationships.

<https://www.alzheimers.org.uk/get-support/daily-living/sex-intimacy-dementia-other-resources#content-start>

- Ann Craft Trust: supports organisations to safeguard adults and young people at risk and minimise the risk of harm.

<https://www.anncrafttrust.org/>

**Other:**

- Unchained at last: campaign to end child marriage.

<https://www.unchainedatlast.org/>

- We Can't Consent to This: campaign to act against the increased use of 'rough sex' defences to the killing or violent injury of women and girls.

<https://wecantconsenttothis.uk/>