

I. Introduction

IGLYO's vision is a world where we, young people in all our diversity, are able to express and define our own sexual orientations, gender identities and gender expressions without discrimination, violence or hatred. We work for a world where we can participate without limitation in our lives and communities, so we can rise to our full potential, enjoying respect, celebration and positive recognition. Recognising the multiple aspects of identity for any LGBTQ young person is a key element to realizing this vision.

Aim

This position paper serves as a basis for IGLYO's work in intersectionality. By defining the key concepts, we are able to frame IGLYO's work for the future and provide a starting point for board members, task force members, and staff who carry out work in the intersectionality focus area.

The position paper also provides guidance for IGLYO's member organisations to work in the area of intersectionality. By summarizing and explaining the work IGLYO has done and intends to do in the area, the membership helps clarify IGLYO's focus areas and make it applicable to their own context.

Defining intersectionality

Intersectionality is the study of intersections between forms or systems of oppression, domination, or discrimination. The concept of intersectionality comes from feminist theory, and though the idea existed before, Kimberlé Crenshaw is credited with giving a name to the concept in 1989.¹ The theory of intersectionality posits that the various strands of social identity do not exist independently, but interrelate.

Intersectionality is often discussed alongside multiple discrimination. Multiple discrimination is the concept that a person who is a member of multiple vulnerable groups might be discriminated against in a single instance because of multiple characteristics. For instance, a lesbian of colour might experience discrimination in an instance not because of her race, gender, and sexual orientation as single identifying aspects, but because she is of colour, a woman, and a lesbian—all of these identity aspects intersect in that instance to create a particular type of oppression.

In the policy field, there is growing attention on how to approach multiple discrimination through legislative and judicial action. However, multiple discrimination necessarily refers to a harmful event that is experienced by an individual. IGLYO has therefore chosen to work on intersectionality, rather than multiple discrimination. In this way, IGLYO recognizes the various aspects of identity experienced by young LGBTQ people without focusing on the negative aspects of discrimination that might be a result of being multiple oppressed groups. Instead, IGLYO recognises the intersectionality of our members and celebrates the diversity such intersections afford the organisation.

Norm criticism

IGLYO takes a norm-critical approach in the work we do. Norm criticism is especially important in the focus area of intersectionality, as intersectionality examines the power relations based on different social identities. Norm criticism provides us with the tools to look at privilege in society, helping understand the way values and norms perpetuate the differences between social groups.

¹ Crenshaw, Kimberlé W. (1989). *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics*, 1989 University of Chicago Legal Forum, pp. 139–67.

II. Background: IGLYO's work on intersectionality

Intersectionality was introduced as a focus area for IGLYO at the 2013 General Assembly in Copenhagen, Denmark. At this GA, the IGLYO board was mandated to include intersectionality in its work for the next two years. The addition of intersectionality in the work of the organisation built upon a long tradition of recognising that LGBTQ young people are not only defined by their sexual orientation, gender identity, gender expression, or age, but that they have many different aspects of identity that are experienced at the same time, and in conjunction with the main foci of IGLYO.

To develop this focus area, IGLYO has run several different events that focus specifically on intersectionality throughout 2014. However, though IGLYO did not necessarily use the word 'intersectionality,' the work began long before. Prior to 2014, we worked on the thematic focus area of intercultural and inter-religious dialogue, which also incorporated aspects of intersectionality. Below, IGLYO's activities and actions that have contributed to our approach to intersectionality are listed. The list is not exhaustive, but summarises recent key events that have helped developed IGLYO's position on intersectionality.

Roundtable Series on Intersectionality

During 2014, IGLYO convened four thematic roundtables on intersectionality on socioeconomic status, gender, (dis)ability, and ethnicity. Each roundtable brought together stakeholders within each thematic area who work at the European, national, and local levels on each topic, as well as LGBTQ activists. The aim was to begin a conversation about how specific aspects of diversity are accounted for (or not) within the various movements. Each roundtable had rapporteurs who spent time analysing the discussion and producing a statement on each topic. The statements can be found [here](#), on the IGLYO website.

A final roundtable was convened in September 2014 that brought together the rapporteurs from each thematic roundtable. They then shared the key points from each thematic discussion and worked on several outputs, including this position paper and the accompanying [toolkit on inclusiveness].

July 2014, Conference: Crossing Paths: Exploring Intersections within the Diversity of LGBTQ Communities Conference

In partnership with Arcigay Il Cassero from Italy, supported by the European Youth Foundation of the Council of Europe, Arcigay Il Cassero and the European Commission (DG Justice), IGLYO gathered over forty activists and organisations in Bologna, Italy with the objectives of:

- Exploring the specific themes of socio-economic statuses, genders, (dis)abilities, racial and ethnic identities;
- Critically reflecting upon the structures and values of their respective organisations and looking into ways of making their work more inclusive;
- Gaining a better understanding of intersectionality as a methodological tool in life/activism;
- Developing work plans tailored to the need of their organizations/context/peers.

May 2014: European Youth Event

IGLYO contributed to a session on multiple discrimination and young people, at an event organized by the European Youth Forum that brought a total of 5000 young people from across Europe to Strasbourg ahead of the 2014 European Parliamentary elections. IGLYO highlighted the importance of focusing on intersectionality and celebrating young people's diverse identities as opposed to focusing solely on discrimination.

April 2014, Capacity Building Seminar on Norm Criticism

In April, IGLYO and ILGA-Europe ran a capacity building seminar on norm criticism. We were kindly hosted by RFSL and RFSL Ungdom at their offices in Stockholm, Sweden. The seminar brought together 19 activists from different organisations across Europe. We then discussed what norm criticism is, why it is important, and methods for teaching norm criticism both in and out of formal education environments.

March 2014, International Women's Day Statement

8th March 2014 is International Women's Day (IWD). IGLYO worked on a statement for release that brought attention to LGBTQ women's issues, the impact of sexism on LGBTQ individuals and urged organisations to continue to tackle gender norms and promote a norm critical approach.

November 2012: Conference: Keep the Faith: Promoting Inter-religious and Intercultural Dialogue in the LGBTQ Youth Sector

The conference brought together over forty LGBTQ youth activists from around Europe to Brussels, Belgium to share their experiences in promoting intercultural and inter-religious dialogue and to learn about ways to strengthen their efforts. Through Keep the Faith, IGLYO empowered young LGBTQ advocates to enable the creation of networks between cultural and religious groups, organisations, individuals and experts to better promote intercultural and inter-religious dialogue through IGLYO's work. The conference built upon IGLYO's 2011-2013 strategic focus area to promote dialogue with religious/faith-based institutions and establish alliances to fight religion-based homo/bi/transphobia. The conference was hosted by IGLYO member organisation Wel Jong Niet Hetero.

On-going: IGLYO Diversity Monitoring

Since 2011, IGLYO has anonymously monitored the applicants to our programmatic events. By tracking the various identity aspects of our applicants, IGLYO can take stock of who we are reaching with our programming and evaluate how to ensure our calls for participation reach more diverse populations, increasing the diversity of our applicant pool and therefore our events.

III. Focus areas within intersectionality

The approach of intersectionality takes into account all types of social, cultural or other categories that contribute to an individual's identity. However, in our activities through 2014, IGLYO has focused on four distinct aspects of identity: socioeconomic statuses, genders, (dis)abilities, and racial and ethnic identities. By examining these focus areas through roundtables, the Crossing Paths conference, and this position paper, IGLYO is able to draw principles regarding our organisational approach to intersectionality that will benefit the network and our member organisations. The following sub-sections will outline the key challenges presented by each strand of identity; the next section will provide recommendations for various stakeholders.

A. Socioeconomic statuses

IGLYO recognises socioeconomic status as a key element to realising full potential and having the autonomy to express one's sexual orientation and gender identity. Socioeconomic status is a societal construct that indicates an individual or group's social standing or class in respect to others in society. Socioeconomic status is commonly measured by taking into consideration an individual or groups' education, income and occupation. There are three major categories referred to when allocating a socioeconomic status: high socioeconomic status, middle socioeconomic status, and low socioeconomic status.

162 Socioeconomic status has an impact on an individual's privilege in society, including access to
163 institutions and opportunities. For the most part, individuals born into a certain socioeconomic status
164 remain in that status. Since socioeconomic status has an impact on educational and employment
165 opportunities, society often perpetuates a cycle that simultaneously stigmatises an individual for
166 lower socioeconomic status while creating limitations that prohibit a change in status.

167
168 Sexual orientation, sexuality, gender identity, and gender expression can detract from one's
169 socioeconomic opportunities when an individual does not conform to mainstream expectations.
170 Additionally, sexual orientation and/or gender identity or expression can be risk factors that drive
171 individuals into challenging socioeconomic situations, including unstable² or unsecure³ housing.

172
173 If a person's main support system rejects them due to sexual orientation or gender identity or
174 expression, achieving the fundamental rights to secure housing and food become a major obstacle.
175 LGBTQ young people are much more at risk of homelessness due to rejection from the traditional
176 forms of familial and community support otherwise offered to them. When on the streets, these
177 young people might turn to sex work to secure earnings, a choice that they would have otherwise not
178 made⁴.

179
180 Once LGBTQ young people are in the position of homelessness, the provision of services is often
181 discriminatory due to their sexual orientation and/or gender identity or expression and age. Service
182 delivery often assumes heterosexual orientation and cis-gender identity⁵, despite the fact that LGBTQ
183 young people are at increased risk of homelessness. Indeed, service providers often ignore sexuality
184 or gender identity completely, and gender-segregation ignores the specific needs of LGBTQ young
185 people when they are grouped by assumed gender identity.

186
187 In addition to the barriers to achieving autonomy along the lines of socioeconomic status, LGBTQ
188 young people who do not have economic means are often excluded from activities within the LGBTQ
189 community. Bars and clubs which serve as meeting places are often cost-contingent, requiring cover
190 charges or purchases in order to frequent the locations. Sometimes activities run by organisations
191 also involve costs, including memberships fees and participation fees⁶. Most challenging, social stigma
192 is attached to those from a lower socioeconomic status, prohibiting involvement of those who cannot
193 or do not display signs of wealth or earning.

194 195 196 B. Gender

197
198 Recognising gender diversity is a key element of IGLYO work, across focus areas. In regard to
199 intersectionality, IGLYO also recognises and challenges the bias associated with gender in society,
200 where privilege is aligned with cis-gendered males. IGLYO utilises an intersectional approach to look
201 at the way the privileges along gender lines affect LGBTQ young people.
202

² Unstable housing refers to a situation whereby an individual does not have consistent accommodation, and though they might not be homeless, they do not have predictable or dependable places to sleep or reside. See <http://www.ahuri.edu.au/publications/projects/p50361> for more information.

³ Insecure housing refers to a situation whereby an individual is forced to reside in accommodation that they would not otherwise choose, such as in an environment where they feel unsafe or have a lack of privacy. See <http://www.ahuri.edu.au/publications/projects/p50361> for more information.

⁴ <http://articles.latimes.com/2010/dec/12/local/la-me-gay-homeless-20101212>

⁵ Cisgender: a term referring to those people whose gender identity and gender expression match the sex they were assigned at birth and the social expectations related to their gender. <http://ilga-europe.org/home/publications/glossary>

⁶ Though IGLYO has membership and participation fees, but we always work with individuals or organisations who cannot pay to support participation where possible.

When using the term ‘gender,’ IGLYO refers to people’s internal perception and experience of maleness and femaleness, and the social construction that allocates certain behaviours into male and female roles which vary across history, societies, cultures and classes. Gender is hence strongly linked to society’s expectations and is not exclusively a biological matter.⁷ Society often projects and assumes a gender or gender identity on to those who conform or do not conform to societal expectations.

Women of all backgrounds still live in societies that heavily discriminate based on gender, particularly in terms of socioeconomic opportunity and social autonomy. Gender norms—those expectations of a person that are attributed to them based on the sex assigned at birth—are often restrictive and prohibit individual choice. Women are not represented in decision-making bodies or in the high earning fields, and professional roles that women are historically and currently situated in are often not afforded earning power or cultural prestige.

Gendered expectations can exclude people of all ages who do not conform to societal norms. Accordingly, LGBTQ young people who do not act according to gender norms are often stigmatised, socially excluded, and targeted for harassment and bullying. Society perpetuates a binary gender system that orders expectations of individuals strictly along one of two options, with little room for anything else.

The intersectional issues faced by trans people bring more nuances to the discussion. Trans individuals seeking medical intervention are often prescribed a ‘one-size fits all’ approach, with the medical community adhering to rigid gender categories. Such an approach detracts from the ability to define one’s gender autonomously.

Finally, the LGBTQI movement at various levels, as well as the women’s movement through Europe, often fail to incorporate gender diversity in policy and in practice. Leadership often favours cis-gendered men, and values male-patterned behaviour over other styles of leadership. Men are often overrepresented in the leadership of the LGBTQ movement. Women’s organisations are for the most part represented by cis-gender women, without trans or queer leadership or representation.

C. (Dis)abilities

IGLYO recognises that LGBTQ young people are a diverse group. We acknowledge a spectrum of ability and the autonomy of individuals with (dis)abilities to identify or not identify as disabled, we have titled this section (dis)abilities. Some LGBTQ young people may also politically identify as having a (dis)ability. Equally, people with (dis)abilities do not constitute a homogenous group either: many are lesbian, gay, bisexual, transgender, or queer.

Types of (dis)abilities, which may or may not be visible, can be:

- Physical
- Psycho-social
- Intellectual
- Sensory

The UN Convention on the Rights of Persons with Disabilities (CRPD) affirms the paradigm of the ‘social model’ of (dis)ability, stating that (dis)ability is the result of the interaction between a person’s impairments and barriers in society. These carriers may be physical, attitudinal, and institutional, and affect people living with physical, psycho-social, intellectual, sensory, or other impairments. Physical barriers can include information or communication that is not accessible for everyone or physical spaces that some cannot access or use. Attitudinal barriers can include stereotyping, stigma, prejudice, ignorance or fear towards people with (dis)abilities. Institutional barriers can include discriminatory policies and laws.

⁷ ILGA-Europe glossary, found at <http://www.ilga-europe.org/home/publications/glossary>

257 Assumptions about sexuality, sexual orientation and gender identity, and gender expression of people
258 with (dis)abilities

259
260 People with (dis)abilities are often desexualized, which means that they are not assumed to have
261 sexual needs or desires. Equally, when people with (dis)abilities do express these and/or have sex,
262 these expressions are often problematized or pathologized. As a form of control, people with
263 (dis)abilities are in many countries subjected to forced contraception, forced sterilization and
264 abortions.

265
266 When sexuality of people with (dis)abilities is discussed, they are usually assumed to be cisgender,
267 straight and/or asexual. If they are LGBTQ, their families, carers, doctors or guardians often question
268 their identities. The barrier to sexual expression for all people with (dis)abilities makes expressing a
269 non-conforming sexual orientation, gender identity or gender expression even more difficult.

270
271
272 **Access to the community**

273 Access is an integral part of realising the rights of people with (dis)abilities. Concerning sexual
274 orientation and gender identity or expression, there are several key aspects of access that should be
275 discussed.

276
277 First, meeting places and venues of LGBTQ groups—including non-profit organisations and
278 recreational venues—are often inaccessible for people with (dis)abilities. Access is not only concerned
279 with those who have physical (dis)abilities, such as wheelchair users, but should also be considered
280 when organising programming for those with intellectual impairments or when having a social event
281 at a club, where the lighting might affect someone with a hidden impairment such as epilepsy.

282
283 Second, people with (dis)abilities who require assistance often have many barriers to accessing a
284 space to express their sexual orientation or gender identity. An individual necessarily has to disclose
285 to the caregiver their desire to access information or groups, requiring the person to come out when
286 they would not otherwise choose to. In certain instances, a carer might then disclose the information
287 to family members or guardians against the will of the individual. The challenge of disclosure relates
288 to the physical, psycho-social, intellectual, sensory, or other (dis)abilities and the assumption of
289 asexuality, discussed above.

290
291 Finally, in many countries today, people with (dis)abilities are routinely placed in residential
292 institutions and segregated from the rest of society. People with (dis)abilities are also routinely
293 restricted or fully deprived of their legal capacity, which means that their right to make decisions
294 about their lives is taken away. When deprived of legal capacity, people are usually appointed a
295 guardian, who may be a family member, a state appointed guardian, or the director of the institution
296 they live in. Some may feel discouraged or scared to disclose of their (dis)ability in fear of stigma and
297 discrimination. All too often, they encounter carers, family members, guardians, or personal assistants
298 who do not support them in identifying and living as LGBTQ—both in and outside of residential
299 institutions.

300
301 In extreme cases, young LGBTQ people with (dis)abilities are not just denied access, but they are
302 often pathologized for expressing their sexual orientation or gender identity. In many countries today,
303 they may be subjected to forced psychiatric treatments or so-called conversion therapies. The
304 likelihood of forced treatment increases greatly in residential institutions, but it is not restricted to
305 these institutions. Not only does the Convention (CRPD) affirm that no one shall be subjected to
306 forced treatment, but such forced treatment goes starkly against the principle of self-determination
307 that IGLYO upholds.

308
309 In both the LGBTQ movement and the (dis)ability movement, there is a lack of representation of
310 those from the other strand of activism. The LGBTQ movement is mostly represented by those
311 without noticeable impairments, contributing to the assumption that LGBTQ people do not have

312 people with (dis)abilities within the community. In part, this lack of representation is perpetuated by
313 the access problems, mentioned above.

314
315 Similarly, the movement for rights of people with (dis)abilities has a lack of representatives who
316 disclose their non-conforming sexual orientation or gender identity. Again, this contributes to the
317 assumption that people with (dis)abilities are not LGBTQ, and also to the desexualisation of people
318 with (dis)abilities generally, as LGBTQ individuals then do not discuss sex at all. Both movements face
319 challenges in visibility, both within the leadership and within the respective communities.

322 D. Racial and ethnic identities

324 IGLYO recognises that the LGBTQ movement is composed of diverse people from different racial and
325 ethnic backgrounds. By using an intersectional approach regarding racial and ethnic identities, IGLYO
326 hopes to incorporate the different ways LGBTQ identities can be experienced by those of different
327 races and ethnicities, and to address the challenges of participation in the LGBTQ community.

328
329 For the purposes of this position paper, ethnicity refers to the idea that one is a member of a
330 particular cultural, national, or racial group that may share some of the following elements: culture,
331 religion, race, language, or place of origin. Two people can share the same race but have different
332 ethnicities. Race is a social construction that refers to characteristics possessed by individuals and
333 groups. The meaning of race is related to a particular social, historical, and geographic context. The
334 way races are classified changes in the public mind over time; for example, at one time racial
335 classifications were based on ethnicity or nationality, religion, or minority language groups. Today, by
336 contrast, society classifies people into different races primarily based on skin colour.

337
338 IGLYO acknowledges that the LGBTQ community is often perceived as a group that contains mostly
339 white men and women, thereby rendering invisible the race and ethnic diversity that necessarily
340 exists. IGLYO recognises that people from all racial and ethnic backgrounds identify as LGBTQ, and
341 that simply ignoring the different realities of these people makes the LGBTQ movement exclusive to
342 those from diverse backgrounds.

343
344 IGLYO also recognises the challenge that racism permeates society, and has a role in the exclusive
345 nature of LGBTQ organisations. Racial and ethnic diversity is rarely present in the leadership of
346 organisations at the local, national, and international level. Because of this lack of representation,
347 programming that is not overtly designed for those of diverse racial and ethnic backgrounds often
348 does not receive applications from people representing diversity. Therefore, events and workshops
349 often perpetuate the problem of lack of diversity.

350
351 Similarly, the movements for racial and ethnic identities often ignore the diversity of sexual
352 orientation and gender identities of their target populations. The problems contribute to each other; if
353 the LGBTQ movement only portrays a white community, then the movements for racial and ethnicity
354 equality would not take into account sexual and gender diversity. LGBTQ people in minority racial or
355 ethnic groups are not given a space to disclose their identity, as organisations might be outwardly
356 homophobic, transphobic or biphobic.

357
358 In both the LGBTQ movement and the movement for racial and ethnic equality, there is a lack of
359 representation of those from the other strand of activism. The LGBTQ movement is mostly
360 represented by individuals from the mainstream race, contributing to the assumption that LGBTQ
361 people do not come from diverse racial and ethnic backgrounds.

362
363 Similarly, the movement for racial and ethnic equality has a lack of representatives who disclose their
364 non-conforming sexual orientation, gender identity, or gender expression. Again, this contributes to
365 the assumption that those minority racial or ethnic groups are not LGBT or Q. Both movements face
366 challenges in visibility, both within the leadership and within the respective communities.

IV. Beyond focus areas: common themes

As stated above, the focus areas are just four aspects of identity that are experienced by LGBTQ young people. In addition to socioeconomic statuses, genders, (dis)abilities, and racial and ethnic identities, all people have a myriad of social identities that intersect at any different time. In this position paper, IGLYO expanded on the key identity strands that have emerged as the most important intersections for LGBTQ youth and students while recognising that other important parts of identity will be as important depending on individual context and experience.

However, important crosscutting themes can to be drawn from the study of the four focus areas, and IGLYO believes that these themes can be useful in recognising all aspects of intersectionality. The following sections discuss some principles regarding intersectionality, and are followed by a set of recommendations for local, national and international actors.

Autonomy

Autonomy, or the ability to self-define according to one's own wishes, is a central part of each of the thematic focus areas that IGLYO explored in the area of intersectionality. Social autonomy is often limited by one's socioeconomic status, gender, (dis)ability, or racial or ethnic identity—as well as the aspects we were not able to explore fully.

An emphasis on the autonomy of individuals to express their social identities, without prejudice or bias, is central to an intersectional approach that not only focuses on the harm experienced by multiple discrimination, but also one that celebrates individual identities. Additionally, autonomy embodies that idea that people should not be placed into categories or groups against their will, but should be given the freedom to self-identify.

Participation and representation

IGLYO values meaningful participation from LGBTQ young people from all backgrounds. By promoting participation, IGLYO commits to examining barriers that may exist on the basis of socioeconomic statuses, genders, (dis)abilities, or racial and ethnic identities. A first step to participation is ensuring that access is available to all people, without prejudice based on aspects of identity other than sexual orientation, gender identity, gender expression, and age.

IGLYO also promotes effective and meaningful leadership of all people, regardless of their socioeconomic status, gender, (dis)ability, or racial or ethnic background, in addition to the unelaborated aspects of identity that they express. By promoting leadership within IGLYO and other social movement organisations, IGLYO adheres to the idea that representation accurately reflects the needs and interests of a particular group, and that those who have privileges are not speaking on behalf of those without.

Visibility

As a way to increase awareness of intersectionality, IGLYO recognises the need to increase the visibility of the diversity within the LGBTQ youth and student community. There are several aspects to engage in visibility. A first element is to include intersectionality as a key focus of organisations, as IGLYO has done, and to adopt diversity or inclusion policies.

After ensuring participation and representation, further steps include making sure that organisational documents and publicity reflect the diversity policy and the actual composition of activities and leadership committees. Showing that people from diverse backgrounds take part in programming and compose part of leadership committees signals that organisation is welcoming to people of all backgrounds, and dispels the myth of a homogenous LGBTQ youth and student community.

424 Stigma

425 To increase inclusion, IGLYO commits to challenging stigma that comes along the lines of privilege of
426 different social identities. While in the roundtables we focused on the stigma associated with
427 socioeconomic statuses, genders, (dis)abilities, and racial and ethnic identities, IGLYO recognises that
428 any non-conforming identity is at risk of stigma and exclusion.
429

430 By using a norm-critical approach in our work, we recognise the power relations involved in any
431 expression of identity, and seek to dispel stigma by promoting the value of all perspectives. Just as
432 we believe that LGBTQ youth and students should not be excluded based on sexual orientation,
433 gender identity or gender expression, we believe that other aspects of identity should not be
434 devalued, within organisational structures or activities or in society as a whole.
435

437 Inter-Organisational Dialogue

438 Finally, IGLYO recognises our partners in civil society and the important role they play in single-strand
439 activism. IGLYO is motivated to work with partner organisation so that expertise along the lines of
440 other identity categories complements our own specialisation in needs and interests of LGBTQ youth
441 and students. Just as IGLYO seeks to recognise the diversity of the people we work for, we
442 encourage our partners to recognise that their constituents and members possess a variety of sexual
443 orientations, gender identities, and gender expressions. As we work toward an approach that
444 promotes equality for anyone while focusing on sexual orientation, gender identity, gender
445 expression, age, and student status, we encourage our partners to ensure that diversity is also
446 recognised in their equality work.
447

448 We will work with our partners to promote information and practice sharing so that our fight for
449 equality is complementary, and that no one excludes or is excluded, either intentionally or
450 unintentionally, on the basis of membership or assumed/perceived membership in a minority or
451 vulnerable group.
452

454 V. Recommendations

455 IGLYO calls on the following actions:

458 Socio economic status

- 459 • LGBTQ youth organizations to examine their programs and services to identify and eliminate
460 barriers of access to young people of lower socioeconomic status;
- 461 • LGBTQ youth organisations to examine their leadership structures and address any bias
462 towards young people of lower socioeconomic status;
- 463 • LGBTQ youth organisations to reach out to organisations providing services to people of low
464 socioeconomic status to advocate for the eradication of exclusion of clients as a consequence
465 of their sexual orientation, gender identity and/or gender expression. This can be achieved
466 through mutual and transparent communication, participating in cross learning opportunities
467 (meetings, round tables, cross internships, trainings, sharing resources), amending policy and
468 internal guideline documents to include LGBTQ people, exploring opportunities for
469 partnership initiatives and projects, etc;
- 470 • LGBTQ youth organisations to advocate with local, regional and national authorities for the
471 elimination of stigma and discrimination of LGBTQ youth of lower socioeconomic status when
472 accessing services and exercising rights. This can be done through: reaching out for meetings
473 and opening ongoing communication channels, in partnerships with organisations catering to
474 and advocating for the needs of people of lower SES, providing knowledge and expertise in
475 the developing of public policies and the drafting of local budgets, providing training to state
476 institution service providers, etc;
- 477 • Organisations, authorities and European bodies to conduct research to investigate how young
478 LGBTQ people may be at an increased socioeconomic vulnerability because of stigma, self-

479 stigma and discrimination and how these cause LGBTQ youth of low socio economic status to
480 encounter barriers when accessing services;

- 481 • European bodies to closely monitor the implementation of their employment, social exclusion
482 and youth strategies to identify nascent trends that might negatively affect young LGBTQ
483 people;
- 484 • Local, national authorities and European bodies to formulate evidence-based policies aimed at
485 reducing the socioeconomic vulnerability of LGBTQ youth and to work with organisations and
486 groups representing the interests of LGBTQ young people in developing strategies to prevent
487 and address the risks and consequences of low socioeconomic status that affect them;
- 488 • Specialised university faculties (such as in the field of social work, public administration, etc)
489 to analyse existing curricula and amend it in order to ensure that they are inclusive of LGBTQ
490 young people of diverse socioeconomic statuses, by, and not limiting to, highlighting evidence
491 of increased socioeconomic status vulnerability among LGBTQ youth, specifically
492 homelessness;
- 493 • National governments to invest in social housing, so that short-stay shelters and other
494 emergency accommodation are minimized*;
- 495 • The European Union to encourage member states to use the Structural Funds (ESF and
496 ERDF) to ensure there is access to stable housing for young homeless*;
- 497 • The European Union to promote best practice on how to ensure successful transition for
498 vulnerable young people leaving youth care to independent living*;
- 499 • National and European bodies to make information about special employment schemes
500 regarding young homeless people available*;
- 501 • The European Union to make sure that in its macro-economic surveillance and financial
502 assistance programmes (especially for the programme countries), it is not promoting changes
503 to the social security and social assistance model that drive some young people into
504 destitution and homelessness*;
- 505 • The European Union to encourage member states to stop the criminalisation of homelessness
506 in line with the guidance annexed to the Social Investment Package and as requested
507 repeatedly by the European Parliament*.

508
509 (*adapted from: FEANTSA POSITION PAPER ON YOUTH
510 <http://feantsa.org/spip.php?article2360&lang=en>)
511

512 Gender

- 513 • LGBQ organisations to critically examine how they enforce the gender binary and develop
514 strategies for a greater inclusion of genderqueer and trans people through communication,
515 engagement, empowerment;
- 516 • LGBTQ youth organisations to examine their leadership structures and address any bias
517 towards underrepresented genders;
- 518 • LGBTQ youth organisations to reach out to organisations providing services to and
519 advocating for the rights of women to advocate for the eradication of exclusion of clients as a
520 consequence of their sexual orientation, gender identity and/or gender expression. This can
521 be achieved through mutual and transparent communication, participating in cross learning
522 opportunities (meetings, round tables, cross internships, trainings, sharing resources),
523 amending policy and internal guideline documents to include LGBTQ people, creating safe
524 spaces that allow for a free and safe expression of one's gender, exploring opportunities for
525 partnership initiatives and projects, etc;
- 526 • LGBTQ youth organisations to build close alliances and partnerships with women
527 organisations for a greater inclusion of people who identify as women regardless of biological
528 and genetic makeup and those living outside of the gender binary;
- 529 • LGBTQ youth organisations to advocate with local, regional and national authorities for the
530 elimination of stigma and discrimination of LGBTQ youth when accessing services typically
531 destined to women, such as protection from domestic violence, law enforcement
532 interventions, shelters, legal, medical and psychological support. This can be done through:
533 reaching out for meetings and opening ongoing communication channels, in partnerships with
534

- women organisations, providing knowledge and expertise in the developing of public policies and the drafting of local budgets, providing training to state institution service providers, etc;
- Local, national authorities and European bodies to examine current policies and strategies addressing gender issues and amend them to reflect the gender diversity representative for the LGBTQ community;
 - Local, national authorities and European bodies to formulate evidence-based policies aimed at reducing the gender disparities within society that are affecting LGBTQ youth and to work with organisations and groups representing the interests of LGBTQ young people in developing gender inclusive strategies to prevent and address the risks and consequences of gender based discrimination, stigma and violence that affect them;
 - National education authorities, as well as specialised university faculties (such in the field of humanities, social work, health, education, etc) to conduct a thorough critical analysis of formal education curricula and materials and to amend these in such a way that they reflect a diversity of gender identities and expressions and allow for the inclusion of texts, resources, reflections and representations of people who identify out of the male-female gender binary;
 - The European Union to undertake a legal analysis of requirements for gender recognition legislation (i.e. change of name and legal gender) and their requirements in Member States towards their compatibility with both directive*;
 - European Union to liaise with the Member States to ensure that national equality bodies investigate cases of discrimination on the ground of gender identity and gender expression*;
 - European Union to ensure that national authorities and equality bodies give publicity to the coverage of gender identity and gender expression in their anti-discrimination policy*;
 - European Union to promote good practices put in place in some of the Member States in the field of gender-based discrimination*.

(*adapted from: Joint ILGA-Europe and Transgender Europe monitoring report regarding access to goods and services (Directive 2004/113/EC) and employment and occupation (Directive 2006/54/EC, 2011)

(Dis)abilities

- LGBTQ organizations to undertake a thorough analysis of their institutional policies, guidelines and practices to eliminate any barrier which prevents LGBTQ young people with (dis)abilities from accessing spaces, services and representation within organisations and groups. Such analysis should include the hierarchy and leadership structures of the organisation and they should be revised so that people with (dis)ability have unfettered and equal access and opportunities to become part of these structures;
- LGBTQ organisations and groups to examine their programs and services targeting community members and urgently revise them in such a way that it will preclude any barrier of access of people with various types of (dis)ability from enjoying the benefits of these services;
- LGBTQ youth organisations to reach out to groups and organisations representing people with (dis)abilities and providing services to them to advocate for the eradication of exclusion of clients as a consequence of their sexual orientation, gender identity and/or gender expression. This can be achieved through mutual and transparent communication, participating in cross learning opportunities (meetings, round tables, cross internships, trainings, sharing resources), amending policy and internal guideline documents to include LGBTQ people, exploring opportunities for partnership initiatives and projects, etc;
- LGBTQ youth organisations to advocate with local, regional and national authorities for the elimination of stigma and discrimination of LGBTQ youth with (dis)abilities when accessing services and exercising rights. This can be done through: reaching out for meetings and opening ongoing communication channels, in partnerships with organisations catering to and advocating for the needs of people with (dis)abilities, providing knowledge and expertise in the developing of public policies and the drafting of local budgets, providing training to state institution service providers, etc;

- European bodies to closely monitor the implementation of their employment, social exclusion and youth strategies to identify nascent trends that might negatively affect young LGBTQ people;
- Local, national authorities and European bodies to examine current policies and strategies addressing people with (dis)abilities and amend them so that they are inclusive of LGBTQ young people. At the same time, local, national authorities and European bodies should monitor the implementation of the anti-discrimination policies based on (dis)ability, highlight cases of LGBTQ young people suffering from discrimination and stigma and address the structural factors that make this happen;
- National education authorities and specialised university faculties (such as in the fields of health, social work, public administration, etc) to examine educational curricula addressing (dis)ability and amend them so that they accurately portray the sexual orientation, gender identity and expression diversity that exists among people with (dis)ability and ensure that conversations, projects and campaigns addressing the topic within the system of formal education are inclusive of everyone, irrespective of their sexual orientation and gender diversity and expression;
- the European Union to conduct a cross-cutting, comprehensive review of its legislation in order to ensure full harmonization with the provisions of the Convention on the Rights of Persons with Disabilities and to actively involve representative organisations of persons with disabilities and independent human rights institutions in this process*.

(* adapted from review of the United Nations High Commissioner of Human Rights on the European Union implementation of the UN Convention on the Rights of Persons with Disabilities: http://tbinternet.ohchr.org/_layouts/treatybodyexternal/Download.aspx?symbolno=CRPD%2fC%2fEU%2fCO%2f1&Lang=en)

- European Union, national governments and other bodies to mainstream disability in all areas concerning youth in order to counteract the additional barriers and discrimination that youth with (dis)abilities have to face in most areas of society. Specifically,
- to enhance the involvement of and consultation with youth with disabilities, as well as organisations representing them, at local, regional, national and European level;
- to recognize education as a fundamental right, with the implication that young people with disabilities have the right to receive education at schools and universities of the same quality as any other person, as well as access to life-long learning;
- to promote and guarantee access to employment and occupation, as having a job is one of the most important aspects of social inclusion;
- to ensure access of young people with disabilities to non-formal learning and experiences, as this is sometimes one of the main ways in which they can participate in and show solidarity to society, especially when formal education systems exclude them;
- to encourage and promote the objective of healthier life and sportive behaviours for all young people, paying particular attention to the most vulnerable ones, especially young people with disabilities*.

(*adapted from the Youth mandate of the European Disability Forum: http://www.edf-feph.org/Page_Generale.asp?DocID=28559)

Racial and ethnic identities

- LGBTQ youth organizations to examine their programs and services to identify and eliminate any forms of personal or institutional racism that might prevent young people of different racial/ethnic identities to access these services and become engaged with the organisations' programs;
- LGBTQ youth organisations to examine their leadership structures and determine to what extent racial/ethnic bias prevents young people of diverse racial/ethnic identities from becoming involved and being represented in these structures. Organisations should address

existing bias with affirming policies, actions and communications which will lead towards a full representation and involvement of young people with diverse racial/ethnic identities;

- LGBTQ youth organisations to reach out to groups and organisations representing people with diverse racial/ethnic identities and providing services to them, to advocate for the eradication of exclusion of clients and members as a consequence of their sexual orientation, gender identity and/or gender expression. This can be achieved through mutual and transparent communication, participating in cross learning opportunities (meetings, round tables, cross internships, trainings, sharing resources), amending policy and internal guideline documents to include LGBTQ people, exploring opportunities for partnership initiatives and projects. In order to address the homophobia/biphobia/transphobia that LGBTQ youth face within various racial/ethnic groups, LGBTQ organisations should work with groups or organisations representing and working with people of diverse racial/ethnic identities to design and implement shared communications campaigns and outreach initiatives, towards the reduction of stigma associated with sexual orientation and gender identity and expression;
- LGBTQ youth organisations to advocate with local, regional and national authorities for the elimination of stigma and discrimination of LGBTQ youth of diverse racial/ethnic identities when accessing services and exercising rights. This can be done through: reaching out for meetings and opening on-going communication channels, in partnerships with organisations catering to and advocating for the needs of people of diverse racial/ethnic identities, providing knowledge and expertise in the developing of public policies and the drafting of local budgets, providing training to state institution service providers, etc;
- Organisations, authorities and European bodies to conduct research to investigate how young LGBTQ people may be affected by double stigma and discrimination depending on the racial/ethnic groups they are part of, which may prevent them from accessing various services specifically targeting LGBTQ people, for example health, legal or other support services;
- European bodies to closely monitor the implementation of their equality building, social exclusion and youth strategies to identify nascent trends that might negatively affect young LGBTQ people;
- Local, national authorities and European bodies to formulate evidence-based policies aimed at reducing stigma and discrimination of LGBTQ youth who are part of diverse racial/ethnic groups and to work with organisations and groups representing the interests of LGBTQ young people in developing strategies to prevent and address the risks and consequences of stigma, discrimination and exclusion that affect them;
- The European Union to empower agencies to monitor the implementation of existing anti-discrimination legislation, particularly with regards to race/ethnicity, most especially in relation to successfully pursuing an individual case of discrimination*;
- National governments and European structures to focus on combating racial discrimination through the existence of specialised agencies assisting individual victims, as well as to consider the need for measures designed to tackle institutionalised forms of discrimination*;
- Local, national governments and European bodies to consider implementing measures to promote equal opportunities for ethnic minorities in all aspects of EU policies, including in immigration and asylum policies, which can complement specific actions against discrimination. There should be a greater emphasis on protecting the fundamental rights of asylum-seekers and guaranteeing equal rights for resident immigrants*.

(*adapted from European Union Anti-Discrimination Policy: FROM EQUAL OPPORTUNITIES BETWEEN WOMEN AND MEN TO COMBATING RACISM Directorate-General for Research Working document Public Liberties Series LIBE 102 EN, <http://www.equalrightstrust.org/ertdocumentbank/EU%20Anti-Disc%20Policy%20Working%20Paper.pdf>)