

GUIDE TO INCORPORATE
INTERSECTIONALITY IN GENDER
AND SEXUAL DIVERSITY POLICIES



INTERSECTIONALITY IN METROPOLITAN LGBTI POLICIES

GERARD COLL-PLANAS • ROSER SOLÀ-MORALES •
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metropolis ●

GUIDE TO INCLUDE INTERSECTIONALITY IN GENDER AND SEXUAL DIVERSITY POLICIES

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CITIES THAT LEAVE NO ONE BEHIND

octavi de la varga

Secretary General World
Association of the Major

The guide you hold in your hands is the final result of the pilot project entitled «Intersectionality in metropolitan lgbti policies». A project driven by Metropolis (The World Association of the Major Metropolises) and spearheaded by the city of Montevideo to align, along with Barcelona, Berlin, Buenos Aires, Mexico City and Medellín, the reflections and experiences generated by cities and metropolitan spaces by incorporating intersectionality into lgbti policies.

Metropolitan spaces are complex urban clusters. On one hand, they are a source of opportunities and innovation, but, at the same time, they expose social fractures and discrimination. In addition, they are highly populated and dense spaces.

Metropolis, aware of this reality, advocates for metropolitan governance based on social cohesion, sustainability, economic development and gender equality, where people lie at the center of policies. In the end, a governance that guarantees quality of life for all citizens.

Heterogeneous and diverse citizens. People in urban spaces are made up by many identities and interests (which are sometimes in conflict) at the same time: gender, race, age, religion, skills, social and economic position, among others.

In order to give an answer and find shared solutions, in 2017, the Board of Metropolis set out a few pilot projects. The aim of our pilot projects is to become the practical translation for the network's political reflections and strategic guidelines.

For approval, pilot projects must have a series of key elements. Among other aspects, pilot programs should have at least three members of at least two different regions of Metropolis; generate a place for knowledge-sharing, experience-mapping and diagnostic-building; to set out ideas, methodologies and solutions for metropolitan challenges from a governance, public policy design and local services perspective; something useful for the rest of the Association's members.

We live in a global scenario of uncertainty, of changing local and national contexts, where any accomplishment related to rights and freedom cannot be taken for granted. Pilot projects have allowed us to build knowledge and innovation networks that go beyond the participant cities and metropolitan areas. They are also creating reference frameworks – such as this guide – to reflect the commitment of local governments so a part of the traditional citizens who are subject to all sorts of discrimination can actually exert their right to a city.

The project's intersectional approach describes all the people, including those who identify themselves as LGBTI, who suffer from multiple inequalities that end up leading to a new type of discrimination which is not merely the sum of all those inequalities.

I am fully convinced that the outcomes of this pilot project will contribute to more diverse societies that leave no one behind, societies preoccupied with guaranteeing quality of life to all their citizens.

Finally, I would like to underscore that other cities have also joined this project such as Bogotá-Colombia or Rosario-Argentina, proving the importance and interest of this initiative and, especially, the will of providing the Metropolis members in full with a useful and practical policy-making instrument.

CITIES THAT ACKNOWLEDGE LGBTI PERSONS AND THEIR INTERSECTIONS

andrés scagliola

Executive Coordinator of

the Secretariat of Diversity

The «Intersectionality in metropolitan lgbti policies»

proposal stems from the initial convergence of four cities

— Barcelona, Berlin, Medellín and Montevideo — which, after reflecting about their own practices regarding lgbti, sexual diversity and gender policies, decided to give relevance to the people who end up marginalized of such policies due to multiple inequalities. Buenos Aires and Mexico City caught up soon, as well as Bogotá and Rosario. We have all come together because we are convinced that the growing diversity in our cities and metropolitan areas makes it mandatory —as well as in lgbti policies— to acknowledge the plurality of identities of the persons who inhabit them.

Every meeting included long working sessions; learning directly from experiences in different territories, as well as public discussions where both female and male public officials from the local administrations were involved, along with experts, organizations and social landmark groups. In every city, we had the chance to raise awareness about the importance of thinking in terms of intersectionality: to transcend the view from multiple types of discrimination to start thinking —and acting— in order to acknowledge complex discrimination systems requiring specific answers.

In this period, we have become acquainted with the inequalities lgbti persons have to endure —the intersections— in highly different contexts (poverty, old age, migration and refugees, armed conflicts, among others) and the rehearsed answers of each city in dealing with these situations. The resulting collective learning of such conversations has, without no doubt, made us better

and it may become useful so other cities who, in alignment with the human rights paradigm and the Sustainable Development Goals, are committed to the objective of leaving no one behind.

We thank Metropolis —especially Octavi de la Varga, Guillaume Berret and Lia Brum— for making this pilot project possible; the representatives of the United Nations Population Fund in Uruguay, our strategic partner, and Gerard Coll-Planas, Roser Solà and Miquel Missé, the team responsible for elaborating this guide, for coming along during the process, for motivating reflection, questioning our practices, disclosing information —even beyond the cities who are part of this pilot project— and contributing with their knowledge until making it to this simple and clear proposal that makes us very happy, which we put in your hands today.

STARTING POINT

Let us imagine a lesbian woman and think: what are the discrimination issues she may find herself facing at work?; what about motherhood?; how can her sexuality have an impact on the place she lives, on how she transits through public spaces or the way she feels as part of the territory she lives in?

Now that we briefly imagined the situation, let us pay attention: what type of a lesbian did we think about?, how old was she?, what was her ethnicity?, did we even think she could be moving in a wheelchair, be an immigrant, a trans person or from a native population? Probably, most people thought about a cisgender lesbian, without disabilities, of middle age, with a formal job and belonging to the main ethnicity in our environment. And, by the process of elimination, we did not think about lesbian women with other needs.

This is a relevant exercise for public policymaking since we continuously (although perhaps not in an explicit and conscious way) imagine a certain type of individual, while excluding others. The situation becomes more stringent because we think about inequalities in parallel: every municipal service in charge of tackling an inequality axis tends to operate as if it happened apart from all the rest. This is a tendency that does not only happen in public service: associations tend to mobilize around specific discrimination axes (groups who mobilize as immigrants, as women, as trans, as persons with disabilities...); research and the theoretical reflection usually focus on specific axes, and even in our individual thinking processes we tend to think about the axes separately.

The idea that axes of inequality operate in parallel poses several limitations both to understand the social reality with complexity and for public policy interventions, because, at the same time, everybody has taken a stand regarding the different inequality axes: we all have our own positioning as to social status, gender, sexuality, where we come from, etcetera. And our realities and needs are product of where we stand with respect to all the axes that also interact amongst them in a complex way. That is to say, no one is *just* a woman, *just* an immigrant or *just* bisexual; a person can be a woman, an immigrant, bisexual, without disabilities, cisgender, etcetera, *at the same time*. And if we do not bear in mind the complexity of their position, we may end up giving the wrong answers to their needs.

The intersectional perspective allows us to become aware of these gaps and gives us tools to think with further complexity about how the different inequality axes get crossed and what vulnerabilities or specific needs derive from those crossing points. In block 2 we will introduce the theoretical perspective, but for now we wanted to have a first approach to the discussion therein contemplated.

OBJECTIVES AND TARGET AUDIENCE OF THE GUIDE

The purpose of this guide is to give clues on how to apply the intersectionality perspective in gender and sexual diversity policies, LGBTI policies. This is not an easy task for many reasons. In the first place, intersectionality is a proposal with a rich theoretical debate, however application experiences are scarce when it comes to public policy. Thus, there is a long way to go; and this poses a gripping challenge. In these times, when most of the world population is concentrated in large – increasingly diverse and complex – cities, it becomes especially relevant that the local governments of such metropolis embrace this challenge. In order to establish inclusive cities, spaces with opportunities for all their inhabitants, we must keep on looking for strategies to fight inequalities. Strategies that take into account the specific factors of discrimination that predetermine the population's access to rights and resources. In this sense, this guide wants to become yet another

seed that helps in this task of experimenting, learning from our mistakes and sharing the fruits of our efforts.

Second, it is difficult to meet the goal posed by this guide because gender and sexual diversity policies, lgbti policies, are relatively recent and the realities faced are extremely different when it comes to contexts. We were aware of this difficulty while preparing this guide, as the dialogue between the cities engaged in the project (four Latin American cities and two from Europe) enhanced the differences in the lgbti population's realities, in public policy development and even in the language that is used. As a matter of fact, there is diversity even in the way inequality axes and policies are called: are we talking about lgbti policies or gender and sexual diversity policies?, are we talking about disabilities or functional diversity?, are we talking about racism or xenophobia?, and there is a large number of *etcetera* with options involving the difference in social realities and the way we give them meaning through culture. In consequence, this guide does not intend to provide universal formulas: because there are no formulas and because there are no —and cannot be— answers that work and make sense in every context. Bearing this in mind, this guide can be understood as a toolbox. We hope you find it useful to think and rethink policies from other perspectives that will reinforce their own capabilities to transform the complex realities involved in discrimination, inequality and violence caused by homophobia, transphobia and biphobia.

This guide is mainly destined to the persons who work at local administrations, both in technical and political positions, who are interested in introducing the intersectional perspective to their policies. Although the guide revolves around gender and sexual diversity, lgbti policies, the individuals who work on other inequality axes or who want to fight inequality and to design inclusive policies in their workplaces may find it relevant (sports, culture, urbanism...).

Although it is aimed for individuals working in the public policy environment, this material may also be useful for activists or people interested in understanding how to counter the inequalities generated in their own spaces.

STRUCTURE OF THE GUIDE

The guide is divided into three blocks: the first block tackles gender and sexual diversity policies, the second block describes enforcing intersectionality to the policies, and the third block compiles different experiences.

The first block starts with a conceptual framework that sets out the way in which gender and sexual diversity are addressed in this guide. There are many ways to understand, explain and name the realities encompassed in what we have called *gender and sexual diversity*, this is why we hereby offer a way of understanding the situation with certain consensus, but it is neither universal nor timeless: realities in this sphere change significantly depending on the contexts, and the way we name and give them sense vary substantially over time.

Subsequently, you will find an introduction to gender and sexual diversity policies. Specifically, we focus on how to systemize the policies through a plan, providing details of the phases and problems the plan can address in different environments.

The second block starts by introducing the concept of intersectionality. Next, practical advice is shared on how to translate the intersectionality perspective into the different stages of public policies, by pointing out facilitators and hurdles. Some of the problems arising from the gender and sexual diversity perspectives crosslink to other inequality axes. Examples of actions, resources and experiences are also offered, as those compiled in the third block, with the intention of sharing ideas based on actions and policies carried out in a total of 11 cities. The guide ends with a glossary of terms and with the corresponding bibliographic references.

GENDER AND SEXUAL DIVERSITY POLICIES

1

WHAT IS OUR PERSPECTIVE WHEN WE THINK ABOUT WHAT LGBTI IS

In this section we thoroughly describe why this guide talks more about gender and sexual diversity policies than about «lgbt policies».

lgbt designates the collective of lesbians, gay, trans, bisexual and intersexual persons. The acronym has several variants, different ways of organizing the letters and, in addition, it changes over time. For instance, the *i* in *intersexual* in most contexts is a recent addition. Thus, these initials are an everchanging contextual construct, reflecting the fact that they refer to a reality that is alive and in constant transformation.

If we only talked about «lgbt policies», we may give the impression that we refer to policies aimed at a concrete group, a sector of the population, although we may be describing their needs, vulnerabilities and realities. Talking about gender and sexual diversity policies has the purpose of emphasizing that it is about designing policies that will impact the population as a whole.

Therefore, having respect for gender and sexual diversity or not discriminating the lgbt collective are elements that benefit all society because they allow us to create forms of life with less suffering and inequalities, that are more fair and inclusive; because rethinking aspects such as gender or sexuality so we can be more open and less bound to discrimination will benefit every person, regardless their sexual orientation and gender identity.

The approach to gender and sexual diversity set out in this guide is based on the feminist or gender-based perspective. Although there is debate on how to articulate the men-women equality policies and

gender and sexual diversity policies, there is no doubt that the history of lgbti activism, discourses about gender and sexual diversity and its policies are profoundly marked by the contributions of activism and feminist theories. To such extent that it is unthinkable to fight discrimination against lgbti collectives if sexism prevails. In fact, as we show next, discrimination and violence against sexual orientations, gender identities or non-binary corporality (in cases of intersexuality) may be understood as dimensions of sexism.

Dimension	<i>What does it make reference to?</i>	<i>How has this dimension been historically understood in western societies?</i>	<i>What people have been marginalized from what is considered normal or healthy due to this interpretation of gender dimensions?</i>
Sex	This category defines our body's primary and secondary sexual characteristics (chromosomes, gonads, hormones, genitals...).	Biology has traditionally classified bodies into the categories of male and female, but not all bodies can be pigeonholed as such.	People who are born in bodies that escape the binary logic are called intersexual or persons with differences in their sexual development (dds).
Gender Identity	Refers to the gender experience person feels both internal and individually.	Stems from the idea that Gender identity must be ascribed to a sex: females must identify themselves as women, and males, as men.	Trans persons show that the gender you are assigned when you are born based on your sex does not necessarily need to match the identity you feel. Additionally, the ways in which you identify are not constrained to the woman-man dichotomy, this is why some people claim to identify with gender flow or non-binary gender identities.
Dimension	<i>What does it make reference to?</i>	<i>How has this dimension been historically understood in western societies?</i>	<i>What people have been marginalized from what is considered normal or healthy due to this interpretation of gender dimensions?</i>

Conceptually, we start by making the distinction between the four dimensions that configure gender and sexuality: sex, gender identity, gender expression and sexual orientation.

The gender and sexual diversity perspective suggests that this is not a natural order, but rather a way of social and cultural organization. The most visible issue this system has is that a lot of people do not feel identified with these mandates, or the mandates directly contradict their experiences on a daily basis; mainly lgbti persons, but plenty of heterosexual cis persons feel uncomfortable with this

Dimension	<i>What does it make reference to?</i>	<i>How has this dimension been historically understood in western societies?</i>	<i>What people have been marginalized from what is considered normal or healthy due to this interpretation of gender dimensions?</i>
Gender Expression	Refers to a person's behaviours, roles, clothes they wear, hobbies and gestures.	In our society there is a clear division between behaviors associated with masculinity and those related to femininity. It is understood that masculine behavior among people born in a male body or feminine behavior in people born in a female body have a biologic origin.	We often see men showing behaviors that escape the framework of traditional masculinity and women who escape from traditional femininity. This is because these behaviors have to do with the social and cultural environment, and that all learning models play a key role, more than biology.

Dimension	<i>What does it make reference to?</i>	<i>How has this dimension been historically understood in western societies?</i>	<i>What people have been marginalized from what is considered normal or healthy due to this interpretation of gender dimensions?</i>
Sexual Orientation	Ability to attract at an emotional affective and sexual level (heterosexual, bisexual, homosexual, pansexual).	The determination is that the persons who are born as males have a man's gender identity, a masculine gender expression and a heterosexual-sexual orientation and, in addition, that people born with a female sex must have a woman's gender identity, a feminine gender expression and a heterosexual sexual orientation.	Homosexual, bisexual or pansexual persons express forms of affectionate and sexual desire different from the hetero-standard.

model. This is why, when speaking about gender and sexual diversity we must also refer to citizens' rights and not only for the lgbti group. Whether we are lgbti or not, all the people living under this social norm are divided, which prevents us from accepting the complexity of our identity and our desire.

1 **POLICIES FOR GENDER AND SEXUAL DIVERSITY**

The purpose of gender and sexual diversity policies is to promote respect and self-determination of the different ways of living one's identity, body and desire, living in your territory, eliminating discrimination and violence towards lgbti persons, addressing their needs and guaranteeing their rights. Since these policies were created recently, before we address how to incorporate the intersectional perspective, we deem appropriate to make a pause to observe how these policies are understood, how they can be implemented and the problems we may address by dealing with such policies.

In block 1 we will introduce a fundamental tool to implement the policies locally and systematically (local plans for gender and sexual diversity). Next, we present some of the issues that can be addressed through local gender and sexual diversity policies in specific spheres such as culture, education or public spaces.

2 **ELABORATION PROCESS OF LOCAL POLICIES FOR GENDER AND SEXUAL DIVERSITY**

Policymaking is a political decision to try to solve socially relevant issues, with a short, middle and long-term view. Policymaking is a planning instrument for actions to accomplish priority objectives by means of dialogue and compromise between civil society and governments. Depending on the context, public policies are implemented through plans, programs y and projects according to the legislation in the territories they are designed.

A plan is an instrument that allows systemizing forms of intervention to transform our environment's reality. Plans are guided by the objectives we want to accomplish through actions that can be assessed throughout a specified period. Therefore, a plan is an

- 1 An extended version of this content can be found in Coll-Planas y Missé (2017).

opportunity to think beyond what is immediate and to commit to sustained interventions.

Given that a plan is a tool for a specific context, the needs, complicit agents, resistances, experiences from previous actions, municipality competences, etcetera must be taken into account. When the time to define the landscape of action comes, we must also bear in mind that cities are not isolated spaces, rather than their borders are blurry and strongly interconnected with other nuclei, especially metropolitan areas. Cities, as cores of economic growth and social and cultural development, become population centers of attraction, as well as spaces where relationships are built, tensions created and, often times, exclusion dynamics. When it comes to policymaking, the complexity of relations and interconnections must be addressed. To this regard, it is also paramount to make a diagnosis so we can capture the needs, experiences and proposals of the specific context where we are planning to act.

3 **DIAGNOSIS**

Diagnosis is a key aspect of the plan elaboration process as well as an awareness method in itself. The diagnosis phase is the best tool to map the different needs. It is key to developing the plan's objectives. We will use this process to compile already performed actions and explore potential acting strategies.

In the first place, making a diagnosis will help us understand the gender and sexual diversity issues in our environment. Although there certainly are elements in common, the lgbti group's situation varies depending on the context. For example, situations will differ if it is a big city, a rural area or an industrial zone, if it is tourist area, etcetera. Thus, it is key to understand the specific reality of our environment regarding, in this case, gender and sexual diversity.

Second, it is a way of questioning the relevant stakeholders

in charge of the interventions (or who may intervene in the future) and to become acquainted with the opinion of municipal personnel about including the gender and

sexual diversity perspective in their areas. In this sense, diagnosis can also be developed through a participatory process where regular citizens are invited, as well as experienced individuals with a certain expertise specifically on gender and sexual diversity, to map the different realities, challenges and opportunities while designing future policies, by also taking into account local competencies and standards. Throughout this process, it may also be interesting to question the group of professionals from the local so we can learn about their points of view on these realities and identify related problem sets or stereotypes.

Lastly, and as we were just saying, in addition to guiding the action plan, the diagnosis process is an action that makes sense by itself. It is an opportunity to make this subject-matter visible; it invites to collective reflection and raises awareness among the municipal personnel and overall population.

4 ACTION PLAN

Diagnosis gives way to a new phase comprised of prioritizing the detected needs, identifying the plan's main objectives and defining the actions will be needed to meet them.

To facilitate planning, it is recommended to set out the plan's main purpose, that is, the general objective. Setting out the objective has a political connotation, it gives us indications of what the established horizon and framework are, although it may be something not thoroughly achievable. For instance: «promoting respect for gender and sexual diversity» or «eliminating homophobia, transphobia and biphobia-based violence».

The general objective has to be grounded into a series of specific objectives to incarnate the priorities established, such as, «incorporating the gender and sexual diversity perspective into the different municipal policy areas», «establish a system to prevent and detect situations of discrimination» or «promote the visibility of lgbt groups».

A series of actions are required to accomplish every single specific objective to define the group of interventions to be performed by the local Administration, such as pertaining the specific objective of «promoting the lgbt group's visibility» actions such

as invigorating the local associative network local through contests or financial grants; or organizing events and activities to commemorate international gender and sexual diversity days and celebrations (such as May 17, International Day against Homophobia, Transphobia and Biphobia, or October 26, International Intersex Awareness Day).

Defining actions is probably one of the most sensitive aspects of drafting a plan. Hence, we will next set out a series of ideas, advice and keys to bear in mind when substantiating the actions to make it:

- Actions must be clear, concrete and framed within the local Administration's sphere of competencies. It is also relevant that policies are politically aligned with government actions and consistent with municipal policies and the values it has been working on.
- Actions have to be evaluable. For this, it is important to specify the type of indicators, so that the necessary training can be gathered for assessment during the development of the action. For example, "number of people who have attended a lgbti visibility activity", "level of satisfaction of people who have received a course on sexual and gender diversity inclusion", and so on.
- Actions must have a definite and realistic temporality. That is to say, the period in which they are planned to be carried out and its duration must be indicated and whether it is a one-off action (e.g. providing training) or a continuous action (e.g. how to offer a service) or one repeated over time (e.g. annual celebration of a special occasion). At the same time, if we find that it is not feasible to carry it out within the years that the plan is in force, maybe it would be worth considering discarding it.
- Actions must be feasible and allocated to a department that is in charge of their execution. Thus, it is essential to reach prior agreements with the people responsible for each area who will take ownership of the cost of actions, when will each action be carried out, how it will be evaluated, etc.
- Actions must be sustained with the support of any type of resources.

5 PLAN APPROVAL

The next stage in drafting the plan is its approval. This process may present some difficulties depending on various factors. On the one hand, majorities will be required to approve a municipal plan in each context, and, on the other hand, it will depend on whether the government enjoys a comfortable majority in the plenary or is underrepresented. For all these reasons, the approval of the plan will most likely than not require a process of political negotiation with other parties with many different positions on sexual and gender diversity and in some cases even completely opposing visions.

What is certain is that developing a municipal plan for sexual and gender diversity in a local administration in which these policies have never been addressed can generate numerous resistances, not only among the parties of the Town Hall, but also in the civil society. That is why in this guide we insist on giving importance to the process of elaboration of the plan as an action to raise awareness and visibility in itself. It is an opportunity to listen to the discomfort that arises when this issue is addressed and at the same time to disseminate quality information, explain other local initiatives and share international recommendations or even legislation if it exists.

6 DISSEMINATION, FOLLOW-UP AND EVALUATION

It is just as important to approve the plan as it is to make it known later. To this end, it is key to design an effective communication strategy with regard to the areas of local government itself, but also to civil society in general and the local LGBTI movement in particular. This action not only seeks transparency, but also bets on a more participatory democracy in which citizens hold the tools to facilitate accountability.

With regard to monitoring and evaluation, it is essential to systematize each of the actions carried out and the result of their evaluation in an annual report. This document allows us to observe the evaluation of the plan within the framework of a legislature, the percentage of actions carried out, the impact of the activities on the citizenry, and so on. In order to achieve this, it is essential that each activity has been correctly evaluated.

by using the indicators that have been assigned to it. Again, it is important to set out in the same plan how your evaluation will be monitored and how the work carried out by the various areas involved in the actions will be monitored. To this end, it may be effective to set up a technical coordination table that will begin monitoring the implementation of the plan since the beginning.

6.1 SPHERES OF ACTION

In order to guide the process of designing the plans, this section develops the problems of the main areas of municipal action, possible objectives and the most relevant actions that can be carried out. Proposing a list of the main problems in each field in a guide that aims to become a tool for cities in social and territorial contexts around the world is practically impossible. We therefore suggest interpreting this mapping of problems cautiously and as a starting point for a process that would require diagnosing the actual local reality.

It must be borne in mind that the proposed actions must be useful to inspire local sexual and gender diversity plans, but they are not exclusive of other initiatives and are not applicable in all contexts. In addition, they will have to be adapted to the facilities and resources available, the volume of population, municipal agents and municipal councils of the Town Hall in question.

Before elaborating by field, it must be taken into account that sexual diversity and gender policies should not remain implanted in a specific department but should be mainstreamed in all areas of the Administration in which it is relevant to do so.

Without exhausting the possible themes, which may vary from city to city, the fields of action into which this proposal is divided are the following:

- Education
- Security and violence-free lives
- Job market
- Culture
- Sport

- Health and sexual and reproductive rights
- Public space
- Social action
- Engagement, rights' promotion and empowerment
- Internal Board organization

By way of example, we cite some of the main problems in these fields of action, which will vary according to the diagnosis made in each of the contexts.

main issues	
education	<p>Today, there is an enormous variety of approaches to sexual and gender diversity in schools, depending on the social context. In spite of this, still in many cases, schools are based on heterosexist/heteronormative discourses that essentialize gender norms. In this way, they contribute to the silence around sexual and gender diversity or even to the stigma of the lgbti collective.</p> <p>The main challenge in the field of education is the issue of bullying, whose victims are lgbti students, but also daughters and sons of families with lgbti mothers and fathers.</p>
Security and violence-free lives	<p>Violence against lgbti people is probably the collective's most worrying and visible problem. These forms of violence can be of many types: physical, symbolic, psychological, economic, among others. Hate crimes and forms of discrimination vary in intensity depending on the context; in some cities there are often very serious physical assaults that can even lead to death. In others, where a climate of social acceptance has been established around sexual and gender diversity and it is not politically correct to express hate speeches towards the lgbti collective, discrimination is not expressed publicly, but through more invisible harassment dynamics and in the private sphere.</p> <p>Whatever the scenario, one of the main challenges posed by discrimination is the access to reporting and escorting of victims. However, discrimination can only be eradicated by transforming the social imaginary and impunity in the face of these attacks. In this sense, in most cases, violence against lgbti people is perpetrated by men, highlighting the role of traditional masculinity, based on sexist, homophobic and transphobic values in these forms of violence.</p>

main issues

job market

The working environment is a space of tension for the lgbti collective for various reasons. First of all, because of the experiences of discrimination or even dismissal that some lgbti people suffer in their jobs. For fear of losing their job or being harassed, many people maintain a double life in the workplace in order to hide their sexual orientation, gender identity or corporeality. In some cases, collective discrimination is such that the simple external appearance of a lgbti person based on stereotypes can condition access to the labor market. Undoubtedly, the most obvious case is the exclusion of trans women from the formal labor market.

Finally, the conditions under which many transgender and bisexual women and men engage in sex work are also a key issue, due to the lack of social and labor rights, as well as the insecurity of the spaces in which sexual services are provided.

culture

Cultural policies are one of the main channels for transforming the imaginary on multiple social issues. Unfortunately, in some municipalities, the public cultural offer is also used to propagate stereotypes or stigmatize the lgbti collective. The main problem in this field covers different realities depending on the context: from the transformation of discriminatory representations of the collective to the promotion of sexual and gender diversity through local cultural offerings.

sports

In particular, some of the most relevant spaces for tackling the transformation of the social image are popular festivals in neighborhoods and municipalities. These spaces are frequently ambivalent, as a certain transgression of social norms (e.g. during Carnival) can coexist with aggressions towards lgbti people.

The sports field presents problems mainly related to stereotypes of gender that are associated with multiple sports disciplines. As will be discussed later, this fact makes it difficult for this area to be an inclusive space of sexual and gender diversity.

On the one hand, sports assumed as masculine tend to be spaces in which a very rigid traditional masculinity operates, as well as a homophobic imaginary; proof of this is the almost nonexistent visibility of gay sportsmen and women. On the other hand, the fact that some sports are considered "male" and others "female" has consequences for the stigmatization of men and women who play sports that are not associated with their gender (for example, discrimination against boys who skate or girls who play rugby). Finally, the sports field is strongly segregated by sex. This is shown in sports facilities such as sports centers or gyms, as well as in sports leagues and even in school sports. This dynamic is particularly hostile towards people who do not fit into a binary framework of gender and sex, such as intersex people/diversity people in their sexual development (sdd).

main issues

Health and sexual and reproductive rights

The field of health presents again very different problems according to the social context, but also according to the needs of each specific group within the lgbti collective.

First, it is key to emphasize that the health context is not a safe space for freely expressing sexual orientation or gender identity. In this sense, some medical professionals harbor important prejudices regarding the collective or even consider some of these forms of diversity to in fact be pathologies that require treatment. In contexts where there appears to be greater acceptance of sexual and gender diversity, however, episodes of more disguised discrimination occur and cis/heterosexist assumptions about patients, among other stereotypes, are detected.

All lgbti people and their closest networks of affection should have access to care and psychological support free from prejudice.

Secondly, it is key to define the health problems of each of the Member States. groups that make up the acronym lgbti. For example:

The medical follow-up of intersex or people with sdd presents challenges related to the informed consent of families and of intersex/sdd people themselves.

Difficulties are identified among trans people in specialized medical care, access to hormonal, surgical and gynecological treatments, as well as in the pathologizing approach.

Medical care for lesbian and bisexual women presents difficulties due to the lack of knowledge of sexual health professionals of the particularities and risks of sexuality among women and the various options for initiating assisted reproduction processes.

Gay and bisexual men also present challenges in relation to sexual health, but in this case due to their special vulnerability to the transmission of hiv/aids, as well as other sexually transmitted infections. Along these lines, the stigma towards HIV-positive people, also called serophobia, is another major challenge in engaging homophobia.

 main issues

public space

The public space is often heavily impregnated with a heterosexist and binary gender dynamic that makes it very difficult to freely express the sexual and gender diversity of its citizens. The main problem that we find in the field of public space is the difficulty to make visible forms of existence outside the social norms of gender and sexuality. As a result, LGBTI people often leave their places of origin to move to larger cities where they can publicly live their sexuality and gender, a phenomenon known as *sexile*.

In order to transform the social imaginary around these spaces, it is important to organize activities that occupy the streets and squares showing diversity. In this sense, it is essential to dynamize and support the citizenry with the aim of cultivating an associative fabric with a wealth of initiatives and proposals of activities that intervene in the public space.

social action

Social action is an area that addresses many different stages and situations in life. That is why it is even more important to have a broad view of all the areas of action involved: from policies on childhood and adolescence, youth, families and old age, through policies on functional diversity or disability, to social services and policies against social exclusion and poverty. Each of these areas has specific sexual and gender diversity issues that require a specific approach.

In relation to life-cycle policies, the main challenge is to ensure that actions taken are inclusive of diversity. Most of the time, people are able to freely express their sexual and gender diversity in adulthood because childhood and adolescence, as well as old age, have not been safe spaces to do so. For this reason, it is important to promote diverse referents to support people in each phase of their life cycle.

Ignorance of issues related to sexual and gender diversity is also a problem for the LGBTI collective itself, which often has difficulty accessing –outside the Internet– quality information about its experience, its uncertainties or its fears. The need to obtain information and support can be addressed from specific services for this objective, but also from the multiple programs and services in the field of social action.

main issues

engagement, rights promotion and empowerment

Participation is a fundamental right that consolidates processes of recognition and restoration of individual and collective rights and enables access to opportunities and the development of liberties. It is necessary to strengthen a democratic culture that allows lgbt people to collectively intervene in participatory processes that influence the decision and implementation of public policies, the allocation of resources and the realization of inter and cross-sectoral actions with a rights approach and a gender perspective. The main challenges in this area are to counteract the following elements:

- Widespread mistrust of advocacy possibilities: it is essential that movements and networks promote transformative actions that seek to influence public policies. In order to increase the advocacy capacity of the lgbt collectives, it is necessary to propitiate training scenarios on democratic culture with a focus on rejection and a gender perspective.
- Exclusion: in the face of heteronormative structures at different levels, it is necessary to consolidate more inclusive and diverse participatory scenarios.
- Weak participation scenarios: participation scenarios that are binding rather than consultative are required to ensure that lgbt sectors generate transformative processes to guarantee their rights.

internal Board organization

Finally, we address the problems related to the internal structure of the local administration. The most important of these is the lack of knowledge and resources of the municipal staff to develop proposals around sexual and gender diversity in their areas of action. This lack of knowledge is visible, for example, in the documentation issued by the City Council, specifically in the fields of forms, which often make invisible gender identities or diverse family organizations.

The City Council as the employer agent of the city is also a space where there are sometimes episodes of discrimination at work on the grounds of homophobia, transphobia and biphobia, so measures may be needed to protect public workers from harassment situations.

Ignorance of issues related to sexual and gender diversity is also a problem for the lgbt collective itself, which often has difficulty accessing—outside the Internet— quality information about its experience, its uncertainties or its fears. The need for information and support can be addressed in specific services for this purpose, but also in the many programs and services in the field of social action.

THE HUMAN RIGHTS
PERSPECTIVE

Thinking about the different spheres of action opens up the opportunity to transversalize the local agenda with a human rights perspective (civil, political, social, economic and cultural). This emerges from international law, the legal basis of the rights inherent to individuals.

International treaties –and other sources of international law– are binding on the states that endorse them: they have an obligation to respect, promote, protect and guarantee human rights.

It is therefore important to bear in mind the Universal Declaration of Human Rights, the international treaties that develop it, the general observations of non-discrimination and specific rights arising from the committees of these treaties, and specific documents referring to sexual and gender diversity such as the Yogyakarta Principles of 2006 (and their 2017 extension).

It is also important to take into account developments in relation to the human rights of LGBTI people in regional systems, and endorsement in each country, according to the geographic space in which each city is inserted.

2

INTERSECTIONS

WHAT IS INTERSECTIONALITY

In this section, we give a closer introduction to how we can understand intersectionality. To do this, we address how we understand the axes of inequality. With this in mind, we will see three ways of addressing the axes of inequality in public policies: monofocal, multiple and intersectional discrimination approaches.

1 .AXES OF INEQUALITY

The axes designate structural divisions from which social resources are unequally distributed. These resources can be economic, but also symbolic, relational, and so on. Thus, the persons, depending on the social groups to which they belong, will have more or less access to these resources: money, prestige, positive or negative stereotypes, contacts that allow them to achieve their objectives, etc.

There is no closed list of axes of inequality and the social groups they generate, these vary depending on the context and the historical moment. Today, the axes that are most worked on in public policies are the following:

- Social class
- Disability, functional diversity

- Religious, beliefs and cosmovision diversity
- Sexual and gender diversity, lgbti
- Age
- Ethnic -race
Origin
- Sex - gender

HOW MANY INEQUALITY AXES ARE RELEVANT?

The axes of inequality are not a finite and static list. Apart from these axes, which are the main ones currently being worked on in public policy, there are others that can be very significant in explaining inequalities in a specific environment. An example is the axis *victim of armed conflict* in a context such as Colombia, where the life of the population has been affected by an armed conflict that has lasted for years. This guide brings together two experiences that take this axis into account, 4 and 9.

Other axes that in certain contexts can be relevant are mother tongue, health status (e.g., HIV positive), place of residence (rural/urban, living in stigmatized neighborhoods...), being employed or unemployed, level of education... Thus, there is no finite list, but in each context it is necessary to see the axes that make sense to work, and to assume that this list suffers mutations (without going further, it has not been so long since some administrations understood that they should make policies of sexual diversity and gender).

Here are two clarifications. First of all, there may be some questions as to why the axes have been ordered in this way, and it is not a trivial question, because it connects with one of the debates raised by intersectionality: are all the axes of inequality equally relevant, are there axes that are given priority because they generate more injustices? We will return to these questions later, for now we have opted to order the axes alphabetically to avoid implying that there is a universal hierarchy that orders them.

Secondly, as we have stated in the introduction, the fact of proposing a guide that draws on different contexts and can also be useful in municipalities of different environments means that we must acknowledge that there are no universal formulas for naming the axes, and it is important for us to highlight this because it implies that there is not just one correct way of naming them, but that in different places and at different times, and starting from different ideological positions, they are constructed in different ways.

The term *race* (and its derivative *racism*), understood as the cultural construction of physical characteristics, is used in some contexts; in other contexts, the construct character is emphasized by talking about *racialized persons* or *persons marked by racism* to refer to persons who, because of their physical or cultural characteristics, are not considered part of the dominant group; and even in other contexts, the term *race* and its derivatives are avoided because it is considered that they cannot be detached from their biological connotation. There are also differences in the use of *disability*, *different abilities*, *functional diversity*... These differences sometimes act as a backdrop, but sometimes they only involve different ways of naming the same reality.

DIFFERENCES IN
NAMING THE AXES

In addition, beyond the name it is given, the same social reality designated by the axes is contextual, since in different municipalities there are different realities: it is different in the case of a municipality with a significant number of migrants and another one that hardly ever receives migrants. Or, for example, the *original people's* social group makes sense in many American countries but not in Europe.

WHAT IS THE RELATION BETWEEN GENDER AND SEXUAL DIVERSITY AXES?

Some consider the sex-gender and lgbti axes to be independent, while others consider them to be the same axis of inequality. In fact, the conceptual framework presented in the first block already shows that from the point of view of this guide discrimination and violence against lgbti people are rooted in the sexist framework. Thus, homophobia, transphobia and biphobia can be interpreted as a dimension of violence deriving from a sexist system in which male superiority is rooted in a correlation between body sexuation, gender identity, gender expression and sexual orientation

A separate mention should be made for the *social class* axis, as it explains many inequalities that occur in our environment, but, unlike the other axes mentioned, there is not usually a municipal department that deals solely and explicitly with class inequalities. This is because this axis, precisely because of its centrality, is addressed directly or indirectly by many departments, such as education, employment or social services.

1.1 THE MONOFOCAL APPROACH

The most common way of working on equality and non-discrimination in public policies is to follow the monofocal logic. This consists of tackling each axis of inequality independently. That is to say, the work with each axis of inequality is done by a different Administration department and it does not overlap with the others. This logic has positive aspects: it makes visible the problems derived from an axis of inequality; it can be the basis from which to transversalize the perspective of the axis in the different fields... But at the same time, it has disadvantages:

- There may be a competition between axes to achieve more resources, more visibility or more recognition, which Hancock (2007) called the "Olympics of oppression".
- Each axis establishes its own strategy to have an impact on the areas, but not all of them have the same capacity to transversalize, since they do not have the same resources. Thus, inequality is established between the different axes.
- It does not allow us to deal in a complex way with the fact that people are in-between several axes of inequality at the same time. In an administration where each axis works in separate services, who cares for an older lesbian woman who has housing issues; what part of her problem stems from being a woman, what part from being a lesbian and what part from being older; can her reality and her needs be broken down in this way? Intersectional logic will argue that they are precisely the product of the intersection of these axes.
- Focusing on one axis without taking other axes into account may lead to the effects of the intervention on the other axes not being considered. As shown in the following bullet points, a policy of sexual and gender diversity can have negative consequences in relation to the axis of origin or religious diversity.

Within the framework of the development of a sexual and gender diversity plan, in a municipality of Catalonia, it appears that one of the problems is that the young LGBT of the area sense dance clubs as hostile spaces. Faced with this problem, the team that is working on the action plan proposes the possibility of establishing a campaign so that the clubs that adhere are spaces more open to sexual and gender diversity. A campaign that would involve staff training, protocol in case of aggressions, a badge...

Finally, it is decided not to carry out the action because it is considered that it could generate *pink washing*. This is the name given to the process by which the image of an entity (in this case a dance club) is cleaned by declaring to respect LGBT rights, but hiding that other rights are being infringed.

It should be borne in mind that the area in question has a high percentage of migrants from Maghreb who have xenophobic attitudes. In fact, discotheques often discriminate against young Maghrebi by denying them access. The leading group chooses not to carry out the campaign for sexual and gender diversity because it fears that it may serve to hide xenophobic discrimination.

That said, the ideal thing to do would have been to tackle xenophobia with homophobia, transphobia and biphobia (and with other relevant axes of discrimination in these spaces, such as sexism), but precisely the monofocal structure of the Administration and the relation among those responsible for the different services did not make it feasible.

When working on sexual and gender diversity in the classrooms of educational centers, is it taken into account that there is a diverse cultural and religious environment? Do lgbti support services take into account that lgbti people may not share hegemonic cultural and religious values in the environment?

These questions guided research carried out in Catalonia in 2016 by the line of research on sexual and gender diversity of the University of Vic-Central University of Catalonia (uvic-ucc) and funded by the Directorate General of Religious Afferences of the Generalitat de Catalunya. The results showed that the interventions being implemented on sexual and gender diversity do not take into account cultural and religious diversity. Thus, lgbti initiatives often tend to reproduce an ethnocentric gaze. This implies, in the first place, that the realities and needs of people who are not cis or hetero-sexual (who do not have a reason to identify with the acronym lgbt) with other cultural frameworks are unknown. Secondly, by not taking into account the diverse context of the intervention, it may encourage stereotype that certain communities are inherently lgbtophobic.

This reflection could lead to cultural relativism: we cannot intervene in communities with non-hegemonic cultural and religious frameworks because we have to respect their meanings and practices. Although the debate on the facts is always complex, the key may lie in questioning the ethnocentrism of our practices and respecting non-hegemonic frameworks without this implying a disregard for the discrimination that may be generated, in this case, in relation to sexual and gender diversity.

1.2 MULTIPLE DISCRIMINATIONS

Another way of organizing work in relation to the axes of inequality is the multiple discrimination model. This is being strongly promoted by the European Union, for example, with the creation of unified equality bodies, such as the Fundamental Rights Agency, which deal with different types of discrimination. This implies that, instead of generating bodies and regulations for each axis of discrimination, bodies that address the different axes at the same time are being set up.

The advantages of the multiple discrimination model include the development of economies of scale, consistency in the legal interpretation of discrimination and the possibility of addressing cases of multiple discrimination.

IS 1+1 ALWAYS EQUAL TO 2 ?
CRITICISM OF ADDITIVE
LOGIC

It is often argued that lesbians are doubly discriminated against: because of their gender and their sexual orientation. If we follow the logic of this mathematical operation to parody, we could try to calculate a kind of "oppression ratio," in which each dimension in which someone is in the situation of oppressed addition, and when in the position of oppressor subtracts. According to this logic, the "oppression ratio" of a high-class lesbian woman would be $+1+1-1$, resulting in 1. Applying this formula again, this woman is more oppressed than, for example, a heterosexual man without papers ($-1-1+1=-1$). Going further, one could wonder how many dimensions the ratio would have to collect, whether each of them would have the same weight in the final calculation and whether more sophisticated operations should be involved in the formula (from multiplication to square root). The intersectional perspective will propose a more complex way of understanding the effects of crossing axes (Coll-Planas, 2013).

Among the disadvantages, this approach can lead to a lack of coordination between the specific agendas that are agglutinated, it does not resolve competition between groups or the hierarchization of the different axes, it does not work the intersections between axes, and it understands discrimination from an additive logic.

1.3 INPUTS FROM THE INTERSECTIONAL PERSPECTIVE

Although we can find precedents in other settings, the formulation of intersectionality as we know it today was proposed in the late 1990s in the United States by black activists and academics such as Kimberlé Crenshaw (1989), Patricia Hill Collins (2002) or Combahee River Collective (2014). In fact, intersectionality is a response to the fact that they are not considered to be represented by feminism (which mostly adopted a white perspective) or by black activism (which took an androcentric point of view). They considered that their realities and demands were not only not represented, but that they did not derive from the simple superposition of what was proposed by feminism (white) and the antiracist movement (androcentric). Thus, it was not a question of adding, but of understanding that the crossing of the axes gender and race produces specific realities. Along this same line, black feminist activist and theorist Patricia Hill Collins (2002) conceptualizes that the different axes of oppression are intertwined in a matrix within which individuals are constituted in different and changing positions of power. This emphasizes the interaction and interdependence between lines of oppression and the ability of people to find themselves in different positions of oppressor and oppressed simultaneously. In this way, it goes beyond the additive logic presented in the previous section.

To exemplify how the relationship among axes is understood in an intersectional logic, we take an example proposed by Marta Jorba and María Rodó de Zárate (2018). We can assume that *an* apple, in its abstract, pure idea does not exist. An apple can have the properties of being, for example, red, sweet, warm, smooth and large at the same time. In other words, every apple has a position in relation to the variables color, taste, temperature, touch and size.

In the same way, people occupy positions in the different axes of inequality (gender, class, sexual and gender diversity, etc.) At the same time, people occupy positions in the different axes of inequality (gender, class, sexual and gender diversity, etc.). Thus, our social position and our oppression and privilege will be the result of the interaction of our positions on these axes of inequality.

So, there's no such thing as a trans man. There are trans men whose realities and needs will be the result of the intersection of being trans with the other positions they occupy in relation to the other axes of inequality.

In this way, the intersectional perspective allows us to have a complex view of oppression, as it gives us the tools to understand that people are part of different positions in relation to the axes at the same time. This implies a more polyhedral approach to the positions of oppression and privilege for two reasons:

- Because they're contextual. For example, in an open and respectful work environment, a gay man may not suffer any discrimination, but he may live in a neighborhood where the visibility of his partner's relationship leads to insults and aggression.
- Because we occupy different positions at the same time. Without going any further, different people that we would place in the lgbt collective would hold different positions of power at the same time. For example, a trans person may be heterosexual or a bisexual woman may be cis.

In the first case, her gender identity puts her in a position of oppression while her sexual orientation does not, and in the second case, the other way around.

The contextual character of oppression distances us from the *a priori* of other perspectives that establish that there is an axis that prevails over the rest. However, the fact that we cannot define *a priori* that an axis is universally based does not mean that we cannot distinguish between axes and establish priorities, which is necessary in public policy. But these will be priorities that are related to specific contexts and problems: if we tackle the problems of bullying in schools in different cities, the relevant axes may vary according to the composition of their students. In one it may be key to address sexual and gender diversity an origin; while in another it may be key to address sexual and gender diversity, and social class. A good diagnosis of the problem before the intervention will allow us to establish the priority axes instead of assuming that all schools have the same problem.

1.4 IMPLICATIONS AND BOUNDARIES OF INTERSECTIONALITY

One fundamental question regarding public policies remains to be answered: would the intersectional perspective require shutting down departments that work on specific axes of inequality? Stances may vary. From our perspective, departments working on axes should be compatible with a trend towards an intersectional approach. There are several reasons for this:

- Eliminating specific departments could mean that there is no governing body within the Administration to deal with a specific inequality.
- The axes of inequality, although they intersect with others, also have independent effects that must be addressed specifically. For instance, although trans people are diverse in terms of other axes of inequality, they may have common problems (in terms of health, documentation changes, etc.) that must be specifically dealt with.

- If departments could stop focusing on their own axes only, they could form a good base for developing projects that follow an intersectional logic.
- There are multiple formulas to overcome the Administration's division into different sectors that do not involve shutting down departments, such as the creation of *ad hoc* spaces for specific, difficult problems that affect more than one service (commissions or work groups), or mixed solutions, such as uniting councils at a political level while maintaining separate departments at a technical level, or uniting only some levels of the organization (see experience 1 in block 3).

In any case, it is necessary to assess each specific situation to determine the best formula to overcome parallel axes work, taking into account each organization's context and dynamics. Solutions that have worked in a given context may not be appropriate for others due to internal factors, such as the resistance sometimes provoked by that certain structural changes.

Before closing this section, we would like to clarify that we consider the intersectional perspective to be an exciting challenge that leads us towards more complex answers, which was impossible with previous frameworks. However, intersectionality also entails risks and limitations:

- This framework is more developed in theory than in practice, so there are no answers. Instead we must move forward and share both successes and failures (this is precisely what this guide aims to contribute to).
- There are no predetermined formulas; only ideas that guide us and experiences that offer us clues on how to move forward.
- Uncertainty, inertia from the prevailing paradigms, and the intellectual challenge of rethinking how we work can bring about considerable resistance from both political and technical figures and activists.
- This approach makes our perspective more complex, and there is a risk that such complexity will lead us to a state of paralysis. In this sense, we must not forget that the goal of policies that fight inequality is to transform reality to favor equality and justice. In this endeavor, intersectionality must be a tool, not an obstacle.

2. HOW TO APPLY INTERSECTIONALITY TO LOCAL POLICIES ON SEXUAL AND GENDER DIVERSITY

How does the intersectional perspective materialize in the prevention of lgbti-phobia or in insertion programs for trans people, for example? After we contextualize sexual and gender diversity policies and present the main contributions of the intersectional perspective, in this section we offer several tools to ground this approach in the development of local sexual and gender diversity policies.

Although in the section on sexual and gender diversity policies (block 1) we have focused on local plans, as these are the main tool for planning, implementing and evaluating such policies, the following content can be applied both to a local plan and to any project or measure that municipal administrations aim to promote within the context of sexual and gender diversity policies.

We have classified the contributions into two main sections: one relating to cross-cutting elements that are present in all stages of public policies, programs and projects (internal organization, communication and participation), and another referring to the stages of the policy cycle (problem definition, diagnosis, design, implementation and assessment).

2.1 CROSS-CUTTING ELEMENTS

2.1.1 ORGANIZATION

As a first step to introduce the intersectional perspective, we should analyze our own organization and determine whether structures, spaces and dynamics favor this type of intersectional work.

To begin with, it is important to become aware of our own beliefs and ways of interacting, and to analyze how our cultural frameworks affect our work. It is a good practice to identify personal aspects, such as body language or the concepts that come to mind when we interact with other people—be they users or co-workers—and how the different axes of oppression interact when we serve people or during workplace activities.

QUESTIONING THE ORGANIZATION

- What is the space of our area or service like? How do you think it can influence relationships with the team of professionals and with users?
- How do you think this space can influence relationships with other users or professionals?
- Does the layout facilitate exchange and dialogue between the technical staff of different services?
- Do we have space and time to plan and build together?
- Is our organization's staff diverse (origin, age, sex, corporality, among others)?

Locating the different services in separate offices or buildings, without spaces for convergence beyond occasional meetings, makes it difficult to work with an intersectional perspective. On the contrary, workplaces where different services coexist make communication more fluid and spontaneous and facilitate the development of shared visions that incorporate the different axes of inequality. Thus, by breaking with the classification into sectors in terms of organization, it becomes easier to break with the logic of working on each axis in parallel.

Axes can also be desegregated by means of training, which allows us to raise awareness and provide tools for incorporating intersectionality in our daily work. These can be specific training on intersectionality and how it is applied to public policies, training attended by technical staff from the different services working on inequality axes, or training where the central theme is not just one axis, but rather an issue that is addressed intersectionally. In this way, more complex responses can be devised that are more consistent with the diversity of the LGBTI population.

Another way to broaden the perspective is rotating technical staff through different services of the Administration. This is a way of acquiring knowledge and awareness of other inequalities that affect the LGBT population, such as class, functional diversity, origin or age, and of incorporating new criteria to analyze reality.

In 2017, 56 police officers from the local neighborhood watch of the Turin Municipal Police, responsible for controlling public spaces and improving social coexistence, were trained on how to deal with homophobic harassment situations in schools and public spaces. An intersectional approach was applied through cooperation with several local associations.

Part of the training focused on the life experiences of people who experienced different types of discrimination (gender, LGBT, ethnicity, religious beliefs). A special session was spent on "coming out" in families with different cultural traditions. Two experiences were compared: the life of a bisexual girl with a family environment of Moroccan origin and Muslim tradition, and the life of a young gay man who had grown up in a rural area of southern Italy.

The feedback was positive. The experiences were especially effective in raising awareness, changing the perspective on transsexuality and overcoming some stereotypes about LGBT people growing up in Muslim environments.

FOR MORE INFORMATION: <[HTTP://WWW.COMUNE.TORINO.IT/POLITICHEDI-GENERE/LGBT/LGBT_FORMAZIONE/LGBT_DIPCOM/INDEX.SHTML](http://www.comune.torino.it/politichedi-genero/lgbt/lgbt_formazione/lgbt_dipcom/index.shtml)>.

THE RAINBOW IN THE NEIGHBORHOOD

LGBT TRAINING FOR THE LOCAL NEIGHBORHOOD WATCH
DEPARTMENT OF THE MUNICIPAL POLICE TURIN

2.1.2 COMMUNICATION

In our relationship with citizens, it is important to consider how we communicate and ensure that our information is inclusive and reflects the diversity of the population. We could revisit the imagination and reflection exercise that we proposed at the beginning of the guide: when we think of women, the LGBTI collective or the citizens of our municipality in general: what kind of people are we thinking of? How do we imagine them and how do we represent them in communication materials? What positions are excluded from this representation?

Through the texts and images we produce, we can contribute either to the exclusion and invisibility of people and groups within the LGBTI collective, or to their inclusion. Inclusive communication uses language and images that reflect diversity and avoid prejudices and stereotypes. This is the first step towards ensuring equal participation and access to public services. Thus, when crafting the message we want to disseminate (a leaflet for a service, a campaign, etc.), we can ask ourselves questions such as these:

QUESTIONING COMMUNICATION

- Who is the audience? Who can relate to the people shown?
- Is there diversity? Are there people from minority groups? How are they represented?
- Are stereotypes about the representation of social groups reinforced or broken?
- Aside from graphic representations, are there other elements that favor or hinder inclusion? For example: Is the material in different languages? Is it available in different formats (Braille, daisy or easy reading)? Through which channels is it distributed? Which people will or will not have access to this distribution?

The lgbti collective is very diverse internally and inequalities are replicated within it. We can see these inequalities if we cross the gender and lgbti axes. In many ways, the predominant voice and image of what we call the lgbti collective are gay men.

It is important to take these inequalities into account when preparing dissemination materials or creating dynamic spaces for participation. In this sense, the Berlin Award for Lesbian* Visibility, organized by the Berlin Senate, is an act that promotes the visibility of lesbians in all their diversity. In fact, with the aim of making the multiple affiliations, differences and attitudes towards the term lesbian* more visible, the gender star (asterisk) was chosen. This symbol serves to visualize the diversity of the group and the different axes lesbian people traverse (e.g., diverse abilities, trans backgrounds, experiences with racism, ethnic origin, social status, religion, age, etc.).

MORE INFORMATION AT WWW.BERLIN.DE/L-SICHTBARKEIT.

2.1.3 PARTICIPATION

There can be no changes towards an intersectional perspective if these are driven only by the Administration without engaging the citizens. In fact, as we have noted, intersectionality is neither an academic invention nor an idea from the Administration; it comes from social movements. It is important for the Administration to acknowledge the experience of the entities and collectives that mobilize to demand rights and work for social inclusion. Local governments should encourage an open dialogue with these social agents, provide clear and transparent information, and facilitate spaces for mutual coordination and collaboration.

Some local administrations have stable bodies for participation at their disposal—such as LGBTI councils—which have the role of debating, informing and evaluating municipal initiatives, detecting needs, prioritizing actions to be implemented and making proposals. Therefore, it is necessary to identify who is included and who is not, as well as which problems are visible and which are excluded.

QUESTIONING PARTICIPATION SPACES

- In what spaces are the problems to be addressed formulated?
- Which social groups are part of the city's participation spaces? Which are not represented?
- What aspects of the participation space favor or hinder the involvement of other social groups within the LGBTI collective (formal requirements, meeting schedules, space where they are held)?
- In short, who has a voice and who does not? How does this affect the definition of the political problems to be addressed or their invisibility?

If after this reflection certain voices are found to be absent, it is important to try to include them by inviting them to become involved in the participation body. This may require rethinking so as to remove obstacles that do not favor their inclusion: correcting power dynamics between groups that do not facilitate horizontal dialogue (such as gender or language factors that establish different opportunities for participation) or adapting the space by recognizing the participant's functional diversity. For example, the requirement of being a legally registered association can be a disincentive for LGBTI migrants or groups at risk of social exclusion, such as trans women in many cases.

Finding other ways of accommodating the voice of unrepresented social groups beyond formal participatory bodies may also be necessary. In this sense, communication and relationship strategies that invite groups to participate or disseminate information should be segmented and focused on specific profiles (discussion groups, online surveys, discussion forums...). In any case, it is necessary to think very carefully how each technique brings us closer to certain groups but may lead us away from others.

This is a public awareness initiative promoted by the City of Toronto to foster dialogue among the city's people with the aim of combating any form of discrimination. Awareness-raising campaigns are carried out each year focusing on four groups or problems marked by different axes of inequality: Islamophobia, young transgender people, homeless people, racism and indigenous issues. The City Council funds the creation of an advisory committee—made up of civil society members—and provides the necessary resources to implement proposals. The final product is disseminated throughout the city through marquees, which has a great impact and gets other groups interested in participating. The initiative has a website with information about the different groups and various resources: <www.torontoforall.ca>.

2.2 POLITICAL STAGES

2.2.1 DEFINITION OF THE PROBLEM

As we enter the stages of public policy, the first step is to analyze how political problems are constructed to examine the implications of the different axes of inequality and their intersections. In this sense, based on Palència, Malmusi and Borrell (2014), we can address the construction of the problem with the following questions:

QUESTIONING THE DEFINITION OF THE PROBLEM

- Why is this considered a problem? Who decides and how?
- What is my experience in this area of politics? How do these personal experiences relate to social and structural positions (e.g. gender, "race" and ethnicity, socioeconomic status, sexuality, gender and age expression; patriarchy, colonialism, capitalism, racism and heterosexism) in this area of politics?
- What assumptions (e.g. beliefs about the problem's causes and who the most affected are) support this representation of the problem? How have representations of the problem emerged?
- How has the definition of the problem changed over time (e.g. historically) or in different places (e.g. geographically)?
- How does this representation of the problem affect different groups? Who is considered most and least favored in this representation? Why and how?

(palència, malmusi and borrell, 2014)

These questions prevent us from taking the problem for granted as presented *a priori*, since its definition is not universal; instead, it reflects certain interests, points of view, voices... Unraveling what lies beneath the problem is essential for becoming aware of what is at stake in a given issue and for deciding how we want to get involved in its intervention.

A working group meets with representatives of the municipal police, associations and public health experts as part of the participatory process to develop an LGBT plan. The topic of cruising and how to intervene is raised. The problem to be addressed is examined and the conclusion is that there is no problem to be resolved. The information at that time is that consensual sexual practices take place in the city's cruising spaces without a special incidence of risky practices, and that there are no inconveniences with neighbors or other users of the space. In addition, perimeter protection of the space by the municipal police means that there are hardly any robberies.

In view of this consensus, no action is included in the plan because it is a practice that is not causing any problems and mentioning it in the plan could complicate matters.

Regardless of how this specific case was resolved, the cruising issue is constructed as a problem in very diverse ways depending on the context (is it a problem of coexistence, of protection of the people who practice it, or of public health?) and based on different budgets in relation to how the public space should be used, how the image of gay sex is constructed, whether a distinction is made between the "good" gays (who marry) and the "bad" gays (associated with "promiscuity"), etc.

2.2.2 DIAGNOSIS

In local administrations, which tend to operate within a single-focus logic, diagnoses run the risk of focusing only on the problem generated by one axis, in this case sexual and gender diversity. However, this means preserving the myth that the axes act in a vacuum.

IS IT DIFFICULT FOR ALL
TRANS PEOPLE TO FIND
WORK?

With the aim of diagnosing the situation of trans people in relation to the workplace and evaluating the effectiveness of the adopted measures, the Barcelona City Council commissioned a study on the subject (Coll-Planas and Missé, 2018). One of the conclusions was that it could not be established that the trans collective as a whole had a problem of labor market insertion, and that adopting an intersectional view was necessary to understand that being trans on its own does not explain the diversity of situations. The situation must be cross-analyzed with factors such as gender, origin, age or health.

An intersectional diagnosis requires considering how to incorporate the heterogeneity of the LGBTI collective in relation to the other axes of inequality.

We can approach the group's heterogeneity by looking for literature (studies, academic works, journalistic reports...) that serves as a basis to approach the group with a greater knowledge of its realities. In some cases, it may be useful to interview key informants, i.e. people who have a great deal of knowledge of the group because they are community leaders, because of their employment relationship, etc.

This approach to the groups' realities which we are mostly unaware of may be the first step in conducting a participatory diagnosis that allows the maximum heterogeneity of the group to be considered.

QUESTIONING THE DIAGNOSIS

- How do we develop the group with which we want to intervene? Are we constructing it in a homogeneous or heterogeneous way? Do we need to consider more factors that allow us to acknowledge the internal diversity of the group?
- Do we have the necessary information to understand the group's heterogeneous reality? Where can we find it? Who can inform us of these realities?

In the process of drafting the Barcelona LGBT Municipal Plan (2010-2015), an exhaustive prior diagnosis is made, since it is the first plan of its kind. The sources of the diagnosis include the vision of the city's LGBT associations obtained through 24 interviews with their representatives.

Although the voice of associations is considered important, it is also important to listen to LGBT people who are not part of organizations. Thus, an online questionnaire was prepared to find out about problems and proposals. There were 454 responses. As expected, these responses had a bias: more young people responded, more men, and not all social groups were represented in the collective. For this reason, other techniques were implemented (21 interviews and four discussion groups) to survey the needs of other groups such as gypsies, migrants or the elderly.

2.2.3 DESIGN

After defining the problem and preparing the intersectional diagnosis, it is time to establish the actions or measures to be promoted to address the situation in which we want to have an impact. It is important to keep in mind during this stage the diverse groups of the LGBTI collective—when deciding on priority actions and setting objectives—by creating implementation and follow-up committees or specific work groups.

QUESTIONING POLICY DESIGN

- What examples can we find that address the issue from an intersectional perspective or that allow us to address the intersection with other axes of inequality?
- What social groups does the action target? What is the heterogeneity within these groups? How can we respond to their needs by implementing the project?
- How will the proposed policy responses reduce intersectional inequalities?
- How do we ensure that the proposed options do not reinforce existing stereotypes and prejudices, produce more inequalities for some populations or generate competition between groups?

(Cawi, 2015; Palència, Malmusi and Borrell, 2014)

Unintended consequences of the political solutions we have proposed can be explored in the design phase by placing ourselves in the shoes of members of different social groups and analyzing the effects the measure would have on each of them. In other words, imagine how a work insertion project would affect, for instance, a 50-year-old homosexual man with reduced mobility who lives in a peripheral area, a trans adult woman or a young lesbian of Moroccan origin who has just arrived in our city.

This is a way to take the diversity of LGBTI people into account and expose possible accessibility problems or undesirable consequences of our actions. This analysis may lead to modifying the proposal to make it more inclusive.

2.2.4 IMPLEMENTATION

Implementing the action or measure will require establishing mechanisms and criteria such as scheduling, appointing responsible individuals and the need for material and personal resources. In this sense, the sectorization of governments and their budgets is an obstacle to the development of intersectional policies and actions.

One option to overcome these structural constraints may be to create *ad hoc* mixed teams, with staff from different services or departments, and to obtain financial resources from the budgets allocated to the departments involved. In short, combining visions, efforts and resources for the implementation of an action that breaks with the logic of parallel axes work.

QUESTIONING THE IMPLEMENTATION OF POLICIES

- Who is part of the proposed intervention? Who is positioned to influence and implement the intervention?
- Who will be responsible for ensuring the implementation of policy actions?
- How will the solutions interact with other existing policies?
- What timeframe and accountability mechanisms are identified for implementation?
- How do policy solutions contribute to promoting solidarity and coalition building between divergent interests and groups?

(cawi, 2015; palència, malmusi and borrell, 2014)

The following are some of the actions that attempt to implement intersectional views regarding public spaces, bullying and gender-based violence.

INTERSECTIONAL WORK ON PUBLIC SPACE

As part of the European project Connected Equalities (<http://igualtatsconnect.cat/es/>), the Terrassa City Council promoted a training plan for municipal staff on intersectionality in 2017 and 2018 and carried out a pilot test of intersectional work. This consisted of addressing an issue relevant to the different axes of discrimination (in this case, public space), broadening views by listening to the experiences of other departments, and jointly designing a project on public space that includes intersectionality in all its stages.

POLYHEDRAL VIEWS ON DISCRIMINATION PREVENTION

Often, actions to prevent bullying in schools are carried out with single-focus logic: each department organizes and finances "its own" axis workshops. This means acting in a vacuum, when in practice, the different axes are mixed in the dynamics of harassment and discrimination, resulting in a more complex landscape. If we address the axes separately, we may erroneously victimize certain groups, stigmatize others as inherent aggressors, and fail to understand how the map of interconnected violence works.

The Polyhedral Views of Gender Violence project proposes exploring ways of preventing harassment that adopt an intersectional approach: understanding the relationship between the axes of inequality, which breaks with the idea of victim groups and aggressor groups and may offer tools to fight stereotypes and to empower.

Given the proximity of Transgender Day of Remembrance (20/11) to the International Day for the Elimination of Violence against Women (25/11), an open-ended meeting was organized in the city of Turin in 2017 to address the causes of violence against women and violence against persons stigmatized because of their sexual identity. The meeting's aim was to examine how heterosexist stereotypes directed against women, transgender people and, more generally, all people who fall outside the cis-heterosexual norm are the foundations of the pyramid of hatred. The great challenge was to overcome one's own specific identity based on a single axis and adopt an intersectional point of view.

The initiative was spearheaded by the city council with the collaboration of the Turin Pride coordinating board and city associations combating violence against women. The stakeholders appreciated the usefulness of discussing the common causes of gender-based violence, homophobic violence and transphobic violence, since the associations of the two areas hardly ever cooperated with each other.

2.2.5 EVALUATION

Evaluating policies helps us determine whether we have achieved the objectives set. Moreover, in an intersectional logic evaluation has two dimensions. The first has to do with studying the impact of the evaluated policy in relation to overcoming or maintaining inequalities. In the case of policies based on single-focus logic, it is important to consider the impact they have had in relation to other axes of inequality.

An intersectional evaluation requires studying the impact of our actions in relation to the other axes. For example, has an HIV prevention campaign for men who have sex with men generated any bias based on class, origin or functional diversity?; what profiles of men have felt involved and what groups have not?; why are there profiles that have not felt addressed?; what elements of the campaign (graphic representation, dissemination strategies, discourse, implementation, etc.) may have caused it?; what can we do in the next action to prevent such exclusions?

Intersectional assessment may require the participation of affected communities in the evaluation. In this regard, heterogeneity criteria must be considered so that people in the community who participate in the evaluation can identify blind spots in our intervention.

The second dimension is not related to the evaluation of the results, but to the transformation of the organization in the process. In this sense, we can examine to what extent the action has transformed our way of conceiving relations and structures of inequality, the dynamics of teamwork in relation to inequalities, and even whether it has transformed our vision of the environment beyond the project itself.

The Berlin Senate's Igbti Division developed a tool for monitoring public funds granted based on an intersectional approach to ensure the quality and development of funded projects. Each year, a theme is introduced (intercultural competences, functional diversity, etc.) which must be integrated by the organizations in all phases of the project (design, implementation and evaluation).

This tool is a way to ensure that organizations include actions with the aim of achieving equality while raising awareness of diversity and different factors of discrimination.

The Senate offers advice and training to associations so they can incorporate these aspects into their projects and it promotes the exchange of experiences between organizations that have received funds.

The annual theme is integrated into the application and justification forms. The theme must be included and addressed by each project from the beginning. The project application form asks: Which measures are planned for the funding period? The project report form includes these questions: Which measures regarding the quality approach were carried out during the funding period? What were the results?

It is a way of improving the quality of the work done by partner organizations and of raising awareness of the different axes of inequality to contribute to changing views about the environment.

3. SEXUAL AND GENDER DIVERSITY IN INTERSECTION: PROBLEMS AND EXPERIENCES

This section shows some of the problems found at the intersection between sexual and gender diversity and other axes of inequality. In the following table we lay out these problems and point out the experiences and resources gained to address them.

Axes of inequality	Problems	Experiences
Social class	<p>People in situations of social exclusion or poverty face significant difficulties in accessing quality resources, associative spaces or gay and lesbian leisure spaces. In many cases, they are also users of social services and spaces in which some lgbti people—especially trans people—have mentioned experiencing episodes of discrimination by their professionals.</p>	<div style="border: 1px solid black; padding: 5px; width: fit-content;">5,10,12,13</div>
Disability, functional diversity	<p>There are multiple stereotypes about the reality of people with functional or cognitive diversity. These include their presumed heterosexuality or even their disinterest in sexuality. Additionally, due to the infantilization of the group, the desire to initiate a gender transition is often not considered. For all these reasons, disabled lgbti people are an invisible population within the collective.</p>	<div style="border: 1px solid black; padding: 5px; width: fit-content;">8, 10</div>
Religious diversity of beliefs and other worldviews	<p>Some lgbti people report conflicts with their religious denominations because they feel they are not inclusive of sexual and gender diversity. Other concerns have to do with hate speech towards the lgbti collective that some religious leaders propagate through their role in the religious community. On the other hand, other problems relate to the stereotypes that circulate around religious denominations. There is a recurring assumption that persons belonging to certain religious communities are lgbti-phobic. These two dynamics place lgbti people in positions that are difficult to sustain and involve incomprehension and isolation.</p>	<div style="border: 1px solid black; padding: 5px; width: fit-content;">2, 3, 7, 11</div>

Axes of inequality	Problems	Experiences
Age	Most of the time, people allow themselves to freely express their sexual and gender diversity in adulthood, because childhood and adolescence, as well as old age, are not safe spaces to do so. For this reason, it is important to promote diverse references to accompany people in each phase of their life cycle.	2,4,8,10,14
Ethnic-racial	As with religious diversity, there is a double dynamic. On the one hand, racist stereotypes are often combined with the presumption of lgbti-phobia by ethnic minorities. On the other hand, some lgbti people point out that their communities of origin are not inclusive of sexual and gender diversity.	2,10,11
Origin	The origin of lgbti people is closely related to access to citizenship rights. Many lgbti people choose to migrate and seek asylum in other countries to escape violence. At the same time, migration policies generally presuppose people's cis heterosexuality.	2,4,6,10
Sex, Gender	<p>Gender inequality is closely linked to the difficulties experienced by lgbti people, since sexism is the main root of lgbti-phobia.</p> <p>These inequalities directly impact lesbian and bisexual women, masculine women, trans women, but also feminine men, crossdressers and transvestites.</p> <p>For this reason, some city councils implement policies on gender equality and sexual and gender diversity in an articulated manner.</p>	1,7,10,11

Aside from the axes described in this table, there are other axes that in certain contexts acquire special relevance. In this regard, the following section includes two experiences in which the sexual and gender diversity axis intersects with the armed conflict victims axis (4 and 9), since the lgbti collective was the object of threats and different victimizing actions due to their sexual orientation and gender identities.

3

EXPERIENCES

EXPERIENCES

As we have stated from the outset, intersectionality is highly developed on a theoretical level, but there is a lack of experience in applying it to the field of public policies. If we also consider the fact that many local administrations do not address the subject of LGBTI, and that those that do have little experience in this field, it is difficult to find cases of local sexual and gender diversity policies that adopted an intersectional perspective.

This section shows experiences that progress towards an intersectional logic: they work with the intersection between several axes or explicitly explain the heterogeneity of the LGBTI collective. In any case, the goal is to serve as a point of reference to continue advancing along this path.

The experiences were collected through an open call to local administrations to share their intersectional interventions that incorporated the sexual and gender diversity axis. The actions gathered here, as well as those included in the tables of the previous section, were compiled following this dissemination through city networks. The content and original wording of the experiences were maintained in the following pages (they have only been translated into the languages in which the guide is published).

Intersecting male-female equality policies and sexual and gender diversity equality policies

1

BARCELONA, SPAIN

- Barcelona City Council
- Citizenship Rights, Culture, Participation and Transparency
- Feminism and Igbti Directorate
- Department for Promoting the Rights of Women and the Igbti Collective

www.ajuntament.barcelona.cat/feminismes-igbti/ca_cmlgbti@bcn.cat

telephone number: 0034934132620

AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Gender, equality, female-male

SUBJECT AREAS

Gender equality programs

Equality programs for sexual diversity and gender identity

SUMMARY

The municipal policy for sexual and gender diversity was designed and implemented during the current political mandate (2016-2020) using different strategies. A key strategy was the modification of the municipal structure at the political and organizational level with the creation of the Feminism and LGBTI Councillorship and the Feminism and LGBTI Directorate. The aim is to intersect gender equality policies and sexual diversity and gender identity equality policies.

MAIN ACTORS

The political organization of the Feminism and LGBTI Councillorship and the local government's administrative structure.

START DATE

06/2018

END DATE

In process

CONTEXT IN WHICH THE EXPERIENCE IS TAKING PLACE

In the 2010-2015 political mandate, male-female equality and lgbt collective public policies were directed by the Women and Civil Rights Councillorship but implemented by different administrative structures. The lgbt policies were developed within the direction of the civil rights program and, on the other hand, the male-female equality policies were implemented by the direction of the Women program.

During the 2016-2020 mandate, with the change of government, the new political organization created the Feminism and lgbt Councillorship, restructured the administrative organization of the directorates linked to the male-female and lgbt collective equality policies and established the Feminism and lgbt Directorate to connect the two equality policies more closely.

OBJECTIVES

- To facilitate the intersectionality of male-female equality policies and sexual and gender diversity equality policies.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

As of this legislature, policies for sexual and gender diversity are not in the Women and Civil Rights Councillorship, but in the Feminism and lgbt Councillorship. This change is not simply nominal but is due to a commitment to reinforce the idea that sexism and lgbt-phobia are rooted in the same cause. It also means adopting a clearer gender perspective in the analysis and intervention regarding the lgbt collective's problems and needs.

The commitment to this change in political and administrative organization is based on the premise that it is important to treat the implementation of these two equality policies (male-female and collective lgbt) in a closely intertwined manner. Both have a highly specific structural interrelationship, since these inequalities and oppressions are part of the same sex-gender system—a heteropatriarchal system—and a common source of oppression—sexism. Therefore the need and importance of connecting them is further emphasized.

The ideological perspective of this mandate implies that the guarantee and defense of women's rights in the city involves the fight against gender inequalities, *machismo* violence and discrimination against women. It also works for the rights of lesbian, gay, bisexual, transgender and intersex people to eradicate lgbti-phobia and to incorporate the view of sexual and gender diversity in the social, health, labor, cultural and community spheres. On the other hand, the Office for Non-Discrimination (ond), which reports to the Directorate of Citizenship and Diversity, has an important role as a mechanism for guaranteeing human rights at the local level aimed at addressing situations of discrimination based on sexual orientation and gender identity, among others.

FINANCING AND RESOURCES

A municipal technical staff position responsible for the promotion of lgbti rights was added to the Feminism and lgbti Directorate, attached to the Department for the Promotion of Women's and lgbti Rights, with internal resources linked to public tender.

RESULTS AND IMPACTS

This change in the organizational structure allows us to work on this intersectionality in a more streamlined manner. The lack of a structural change does not mean that intersectional work cannot be carried out. However, given that public administrations are segmented and hierarchical, in practice, without these changes, intersectional work is much more difficult, despite a desire for coordination and cross-sectional work.

Two municipal plans have been defined: the 2015-2020 Municipal Gender Justice Plan and the Plan for Sexual and Gender Diversity. 2016-2020 measures for lgbti equality. They are two different plans, but they progress in parallel, and they share a structure and some objectives.

The intersection of some of their topics has made it easier to work on *machismo* violence, for instance. On the one hand, a single strategy was defined for preventing sexism in the city, in which the different axes of inequality are working simultaneously. In addition, issues related to care services were addressed, such as affective violence in same-sex relationships.

The attention to internal diversity gathers social groups that are

internally different and unequal but with the same root of oppression and different realities, experiences and needs. In this sense, the application of equality policies has required choosing and prioritizing (based on diagnoses) certain combinations of inequality axes, such as in relation to the occupation and labor policy, through which actions are undertaken to guarantee access to and permanence in the labor market by trans women and, in particular, trans sex workers.

BARRIERS AND CHALLENGES

Different ideological positions are expressed between feminist and lgbt movements within the associative movement as well as in professional teams. References are made to conflicts that occurred in recent history that ended up separating the feminist and lgbt collectives to some degree. Debating these issues again is an opportunity to propose new joint challenges to defend the rights of women and the lgbt collective and against heteropatriarchal violence.

Resistance and concerns arise among municipal staff who directly experience the change in an administrative structure in which the two equality policies are intertwined, and among municipal staff who work as gender representatives in the city districts. They raise questions about the scope of their assignment and how to include sexual and gender diversity in women care services and in the feminist and lgbt associative movement.

LESSONS LEARNED AND TRANSFERABILITY

- Gender as a power device that goes beyond the differences and inequalities between women and men.
- Programs and interventions offer a more appropriate response to reality in its complexity. It is easier to consider internal diversity and inequality.
- Coordination and day-to-day work between departments, services and municipal staff is made easier at the central level and in the districts.
- In the Barcelona LGBTI Municipal Council the need to recover the feminist gaze is made clear. Specifically, the lesbian and trans women's associative movement demands that feminism be more present within the LGBTI movement.

REFERENCES AND EXTERNAL LINKS

Coll-Planas, G. and Cruells, M. (2013). La puesta en práctica de la interseccionalidad política: el caso de las políticas LGBT en Cataluña. *Revista Española de Ciencia Política. Ciencia Política y de la Administración*. issn: 1575-6548 ISSN-e: 2173-9870.

<https://www.youtube.com/watch?v=YFh9b1n6lvc>.

My child, without ifs and buts! Strengthening lgbt and their families

2

BERLIN, GERMANY

- Senate Department for Justice, Consumer Protection and Anti-Discrimination
- Berlin State Office for Equal Treatment and against Discrimination
- lgbt Division

AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Migration, origin, refugee

Gender, male-female equality

Age, life cycles, infancy, adolescence, youth, elderly people Religious diversity and differing beliefs

Interculturality, ethnic and racial diversity, racism

SUBJECT AREAS

Youth and family (strengthening lgbti and their families)

SUMMARY

The project aims to empower parents with Turkish background of lesbians, gays, trans*, queers, intersex people through parents support groups, individual counselling, seminars and awareness raising activities. After 2018, as a next step, the involvement of parents and members of other migrant communities is planned.

MAIN ACTORS

The project is funded by the Senate Department for Justice, Consumer Protection and Anti-Discrimination/ Berlin State Office for Equal Treatment and against Discrimination and run by the association: Turkish Union of Berlin-Brandenburg (Türkischer Bund in Berlin-Brandenburg).

The main target group are parents with Turkish background whose children are lgbtqi. After 2018, as a next step, the involvement of parents and members of other migrant communities is planned.

The project cooperates with different partners from migrant communities as well as lgbti organizations.

START DATE

2018

END DATE

-

CONTEXT IN WHICH THE EXPERIENCE IS TAKING PLACE

Berlin is Rainbow City and a city of diversity. This is not only a trade-mark of Berlin, but also an integral part of its identity. Diversity is not limited to categories such as ethnic origin, age, sexual orientation or gender identity, etc. Diversity is more. Part of Berlin's diversity is e.g. the 70-year-old lesbian with disabilities and which was socialized in East Berlin, also the 19-year-old German with parents of Turkish-origin who kisses a boy for the first time at the prom, or the trans* person who fled from a country to apply for asylum in Berlin. Diversity is not a one-way street but a crossroad where different identities and life stories meet.

Therefore it is important to show that LGBTI topics are no longer marginal issues within migration contexts. This project responds to concrete needs and provides support services that, in this context, are properly located in a migrant organization. The project focuses on parents with a migration background whose children had their coming out as lesbian or gay or have been outed by third people - also, parents who cannot understand why their daughter suddenly feels like a boy and who do not know how to handle it.

Regardless of the origin of the parents, an outing of a child can turn the world upside down. These parents should see that they are not alone, that they have a place where they can talk to each other and share their experiences and learn how to handle the situation openly and confidently. It's about knowledge, sharing experiences and empowerment. This also directly benefits the children because their parents learn how to support their child in their development.

Parents who are empowered and know how to interfere politically, socially and in their environment, set also a signal against certain stereotypes such as «parents with a migrant background are not open to the topic».

Remark: This is not a so-called «migration-specific measure», because heteronormative ideas of how a boy or a girl or a man or a woman have to be in society can be found in all areas of society. It is a project of a migrant organization for parents with a migration background.

OBJECTIVES

- Empowerment of parents with Turkish background and their lgbtqi children.
- Raising public awareness, in particular within migration communities.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

Actions directly related to parents and other family members:

- Moderated parent group
- Empowerment workshops and seminars
- Individual counselling

Sensitization actions:

- Thematic events
- Multilingual information materials
- Campaign

Networking and cooperation:

- Meetings with cooperation partners from migrant communities as well as lgbti organizations

The parents will be informed about existing networks, but also network with each other and be competently accompanied with all questions. In addition to the actions targeting directly the parents, the project will roll out a highly visible campaign.

FINANCING AND RESOURCES

Annual fund: 40.000 €.

RESULTS AND IMPACTS

Since the project started in 2018 as a pilot project results haven't been collected yet. Nevertheless during the kick-off event many of the participations said that it was about time that there is such a project.

BARRIERS AND CHALLENGES

The project might confront different challenges such as creating visibility for the topic, get parents on board and a «second» coming out of the parents of lgbtiq children.

LESSONS LEARNED AND TRANSFERABILITY

See above.

Sexual Diversity, Religion and Spirituality. A Possible and Necessary Encounter

3

BOGOTA, COLOMBIA

- Mayor of Bogota's Office
- District Planning Office
- Directorate for Sexual Diversity

diversidadsexual@sdp.gov.co

telephone number: 3358000

ext.8555

web: www.sdp.gov.co/gestion-socioeconomica/diversidadsexual twitter: @sepuedeser

instagram: @sepuedeser

facebook: en bogotá se puede ser

youtube: en bogotá se puede ser

AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Religious Diversity and Beliefs

SUBJECT AREAS

Spiritual development, inclusive education, communication for cultural change and strengthening of social organizations

SUMMARY

The experience comes from implementing the LGBTI Public Policy in Bogota, in accordance with the Communication and Education for Cultural Change strategic axis, in which processes have been carried out aimed at generating new social representations on gender identities and sexual orientations from a perspective of rights. These have led to discursive productions and practices that are inclusive and respectful of sexual, religious and spiritual diversity. The experience has made it possible to build meeting points and transform ideas, thoughts, attitudes and behaviors based on fear, prejudice and ignorance, thus making organizations and communities of faith visible and strong in coordination with public entities, private and public sectors.

MAIN ACTORS

public sector stakeholders

- District Planning Office, Directorate for Sexual Diversity
- General Secretariat of the Mayor of Bogota
Office, Directorate for Foreign Affairs
- District Government Secretariat, Human Rights Directorate
- District Secretariat for Social Integration, Sub directorate for LGBT Affairs
- District Institute for Community Participation and Action, Women and Gender Management
- Ministry of the Interior, Religious Affairs Group

private sector stakeholders

- Conversation Institute
- Reconciliation Alliance Program, accdi/voca (non-profit international development organization) and usaid (United States Agency for International Development)
- University Foundation for the Andean Area
- Santo Tomás University
- Multidisciplinary Study Group on Religion and Public Incidence (gemrip)
- Voces Amigas de Esperanza Foundation (voades)

social and civil organizations

- Metropolitan Community Church
- Anglican Episcopal Church
- Colombian Methodist Church
- Roman Catholic Presbyter Women
- Mormon Church Affirmation
- Kinship Adventist Church
- Free Anglican Communion
- Redconciliarte
- Community of San Sebastián Colombia
- Brit Ahava Organization

START DATE

08/26/2017

END DATE

In process of implementation.

CONTEXT IN WHICH THE EXPERIENCE IS TAKING PLACE.

Within the framework of the national agenda, discussions are being generated around religious beliefs and sexual and gender diversity, particularly the position of some Christian and Evangelical churches. This controversy leads to public confrontations that divide society and threaten coexistence; in this context, it is a priority to promote empathy and understanding based on differences, in order to promote a better society, both in actions aimed at the cultural change of LGBTI public policy and in different social and private organizations that work in coordination with the Sexual Diversity Directorate for the recognition and guarantee of the rights of people from the LGBTI social sectors.

With the aim of starting to address these issues, on August 26, 2017 in Bogota, the "Similarities for Coexistence" panel took place, in which all beliefs and tendencies were invited to participate to find spaces for concertation regarding the different understandings of religion on the subject of diversity, bearing in mind that one of the most powerful tools, not only for reflection, but also for commitment and action, is conversation. During the dialogue, a "world cafe" was held in coordination with the Institute of Conversation, to find that what unites us as human beings is diversity in our physical, cultural and economic characteristics, among other aspects. Also, that, despite these differences, we are essential beings, beyond biological sex, sexual orientation and gender identity.

The previous context was precisely the core issue of the 2018 international conference held on July 5, 2018 within the framework of the Equality Week in Bogota, "Sexual diversity, religion and spirituality, a possible and necessary encounter," in which international and national speakers, social organizations, churches, spiritual movements, academia, public entities and private stakeholders participated.

OBJECTIVES

overall objective

- To promote a meeting for reflection and dialogue between different spiritual and religious practices, social organizations of the lgbti sectors and citizens around sexual diversity, with the purpose of generating points of convergence for coexistence and respect for sexual and religious diversity.

specific objectives

- To learn about the conceptions, approach process and inclusive practices of spiritual movements and religions around sexual diversity.
- To identify the meeting and convergence points between social, spiritual and religious movements in the recognition of sexual diversity, the promotion of coexistence and respect for the human rights of people from the lgbti social sectors.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

The 2018 International Conference "Sexual Diversity, Religion and Spirituality, a Possible and Necessary Encounter" allowed us to learn and share experiences from different faith communities that have advanced in dialogue and understanding of religious, sexual and gender diversity as a contribution to social coexistence and peace building in Colombia. In addition, it enabled an approach to conceptual constructions such as queer theology and the role of churches, spiritual movements and citizen organizations in the consolidation of democratic paths and in the full experience of the rights of people from lgbti social sectors.

The implementation of the experience took place at the following stages:

- Identification of needs and proposals for dialogue among social organizations, churches and spiritual movements.
- Approach to social processes, faith communities and private sector to learn advanced actions, expectations and meeting points about sexual, religious and spiritual diversity.
- Development of educational actions with social organizations within the framework of the LGBTI Public Policy and in coordination with different sectors of the Public Administration (District Planning Office, Secretariat for Social Integration and District Institute for Participation and Community Action).
- Construction of lines for action and implementation of specific activities to promote dialogue and the meeting of various actors around sexual, religious and spiritual diversity. The following specific actions were carried out: world cafe, cinema fora, educational workshops, interfaith and international meetings.
- Reflection for advocacy and contribution to the public policies of freedom of religion, worship and conscience of the district and the nation.
- Strengthening of social organizations in the LGBTI sectors that deal with sexual, religious and spiritual diversity, both those working in churches and spiritual movements and those working independently.
- Evaluation and projection of joint processes in the components of communication, formation and transformation of imaginaries.

FINANCING AND RESOURCES

The resources consist of management, financial and cooperation costs covered by the Directorate for Sexual Diversity of the District Planning Office, the General Secretariat of the Mayor of Bogota's Office, the Institute for Conversation, acdi/voca and usaid and all participating religious and spiritual organizations.

RESULTS AND IMPACTS

- To make different religious and spiritual faiths visible and to link them with the social organizations of the lgbti sectors that either follow a religious or spiritual belief or not.
- To identify meeting points related to human rights efforts, peace building, integral development of human beings, participation and incidence in public policies, development of processes for vulnerable populations, among others.
- To strengthen the inter-institutional coordination of public and private actors in order to contribute and promote the development of capacities for dialogue and joint work, and to seize collective knowledge.
- To generate spaces for debate and analysis around myths and false beliefs about the incompatibility between being a person from lgbti social sectors and professing a faith. It was also identified that dialogue is possible between Christians, Evangelicals, Protestants, Jews, Hindus, Buddhists and ancestral worldviews on sexual diversity and the construction of the being from the point of view of religiosity and spirituality.

BARRIERS AND CHALLENGES

One of the main obstacles identified is the probable manipulation by some religious groups and churches to take political advantage by positioning ideas and messages that instill fear, rejection and exclusion of people from the lgbti social sectors.

The media's handling of sexual diversity is not appropriate and educational, but rather generates greater discrimination, disinformation and stigmatization of diverse people because of their sexual orientation and gender identity.

As a challenge, it is fundamental that the social organizations and lgbti citizens from the different social sectors that develop processes within communities of faith, religions and spiritual movements participate and influence the implementation process of religious freedom and worship public policies in the Capital District and at a national level.

LESSONS LEARNED AND TRANSFERABILITY

Ongoing education work with churches and spiritual movements is defined as a priority, because, through the formation and transformation of imaginaries, inclusive practices that are liberating and respectful of human rights are built.

It is necessary to have processes and actions centered in the practices of mental, emotional and relationship health care, which allow people from the LGBTI social sectors to have the tools to face risky situations, seek support networks and live fully.

REFERENCES AND EXTERNAL LINKS

<http://www.gemrip.org/wp-content/uploads/2018/01/2017-C%C3%B3rdova-Quero-Hugo-12-mitos-acerca-de-las-religiones-y-la-diversidad-sexual.pdf>

LGBTI Social Sectors, Armed Conflict and Human Trafficking in Bogota

4

BOGOTA, COLOMBIA

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AXES INTERSECTING

WITH SEXUAL AND GENDER DIVERSITY

Migration, origin, shelter

Gender, woman-man equality

Age: life cycles, childhood, adolescence, youth, elderly people

Others: victims of armed conflict, human trafficking

SUBJECT AREAS

Human rights, sexual orientations and gender identities, victims of armed conflict, human trafficking, institutional assistance routes for victims of armed conflict.

SUMMARY

The District Planning Office, through the Directorate for Sexual Diversity, faced with the lack of information and understanding of the state of LGBTI people's rights in the city of Bogota, in the context of the armed conflict and human trafficking, carried out a characterization of people from LGBTI sectors who have been victims of the armed conflict, human trafficking or who are at risk in the city of Bogota. In this characterization, cases of intersectionality have been identified from the territories, age group and differential abilities, in order to develop institutional actions within the framework of the LGBTI Public Policy for the restoration of their rights. The action has been conducted through an international cooperation agreement with the United Nations Office on Drugs and Crime (unodc), with a rights-based approach.

MAIN ACTORS

District Planning Office, Directorate for Sexual Diversity; United Nations Office on Drugs and Crime; local boards for LGBTI sectors; people from the LGBTI sectors; national and district institutions responsible for the matter; officials who deal with the subject of research from the institutions.

START DATE

05/2017

END DATE

04/2018

CONTEXT IN WHICH THE EXPERIENCE IS TAKING PLACE.

This research took into account that, though in Colombia there are data in the Single Registry of Victims (ruv) on people from these social sectors who are victims of the armed conflict, this information is not enough since it does not adequately make a distinction of their characteristics. It establishes lgbti as a variable, but it does not disaggregate which of these people are lesbian, gay, bisexual, transgender or intersex, not to mention that it leaves out all those people who filed a report before the inclusion of the variable in the information systems. However, although the characterization of victims of human trafficking with a judicial sentence includes the variables of gender identity and sexual orientation, the number of victims identified in the country, regardless of their gender identity or sexual orientation, is only about 70 cases.

This leaves out all those who have not received a sentence on the matter or who, due to various factors, have never filed a report. Thus, these data have limited information that does not make it possible to establish the characteristics of people in these social sectors who have been victims of armed conflict or human trafficking, or who are at risk of becoming victims, and leave out people who have not been identified with the variables existing in these systems.

It was necessary to identify people from the lgbti social sectors who have suffered the consequences of the armed conflict, the most frequent victimizing events, the risk factors for human trafficking and the relationship between the two issues. It was necessary to analyze whether when a victimizing event such as forced displacement occurs, the victims are vulnerable to multiple crimes, such as human trafficking. Exploration of such issues is part of the realities that need to be identified and analyzed in the city of Bogota.

Furthermore, it was necessary to have a vision of the capacity for institutional response of the entities that are directly responsible for the issues addressed. Aspects such as the entities' knowledge of the assistance routes, the actions carried out by them, the hired personnel, and self-identification of their weaknesses, opportunities, strengths and threats were of interest. In addition, it was necessary to understand the perspective of public officers who provide direct assistance in order to determine whether the institutional capacity is reflected in their human

resources, whom people turn to for guarantee or restoration of their rights.

OBJECTIVES

- To create a characterization of people from lgbti social sectors in Bogota who have been victims of the internal armed conflict and who have been or are at risk of being victims of human trafficking.
- To conduct an analysis of the institutional capacity and services of national and district entities that have direct or indirect impact on people from the lgbti social sectors, victims of the internal armed conflict and human trafficking in the city of Bogota.
- To design and implement an awareness-raising process on the care of victims of the armed conflict and human trafficking aimed at people from the lgbti sectors and public officials.
- To develop public policy recommendations that will strengthen institutional and intersectoral actions to guarantee and restore the rights of people in the lgbti sectors who have been victims of violations in the context of the internal armed conflict or human trafficking.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

In an agreement with the United Nations Office on Drugs and Crime (unodc), the Directorate for Sexual Diversity characterized the status of rights of people in the lgbti sectors who have been victims of the armed conflict, human trafficking or at risk in the city of Bogota. The process began in May 2017 and ended in April 2018. The study conducted a characterization of people from these social sectors currently living in Bogota who have been affected by the armed conflict or who have been at risk of becoming victims of human trafficking.

It also analyzed the institutional capacity and offer of the entities that are part of the Mayor's Office of Bogota and those of national order in terms of financial and human resources, development of care routes, identification of training needs for public officers and citizens, and a proposal to raise awareness that seeks to provide the tools to meet these needs. Similarly, the study presents recommendations in terms of public policy aimed at strengthening institutional actions to reinforce the care, guarantee and restitution of the rights of people in the lgbt sectors who are victims of the armed conflict and human trafficking or at risk.

The study integrates a conceptual and methodological strategy for its development that incorporates a differential approach by age group, ethnicity and differential capacities. In order to systematize the characterization of the status of the rights of people from the lgbt social sectors in the city of Bogota, 241 people from these sectors were interviewed in seven locations in the city: Barrios Unidos, Chapinero, Ciudad Bolívar, Kennedy, Los Mártires, Santa Fe and Suba. The institutional capacity and services offered by national and district entities that have direct or indirect impact on people from the lgbt social sectors, victims of the internal armed conflict and human trafficking in the city of Bogota were also analyzed. In the systematization of the awareness-raising process, 88 district and national officials and 34 people from lgbt sectors, victims of the armed conflict and human trafficking or at risk of being so, participated in concepts, public policies and assistance routes. The research included a chapter on public policy recommendations aimed at strengthening institutional and intersectoral actions that would enable progress to be made in guaranteeing and restoring the rights of people in the lgbt sectors when these have been violated within the framework of the issues addressed in the characterization.

During the 2018 Book Fair, an event was held to launch the study, in which the main results of the research were presented. The event was attended by 165 people.

FINANCING AND RESOURCES

Financing agreement 203 of 2017 was signed, in which the District Planning Office, through the Directorate for Sexual Diversity, contributed its own resources. The United Nations Office on Drugs and Crime also provided funding.

RESULTS AND IMPACTS

In the process of characterizing the status of the rights of people from LGBTI social sectors in the city of Bogotá, 208 people from these sectors were interviewed in seven localities: Barrios Unidos, Chapinero, Ciudad Bolívar, Kennedy, Los Mártires, Santa Fe and Suba. An exploratory descriptive non-probabilistic criterion of convenience sampling was used, which means that general conclusions cannot be drawn from the results for all the city's inhabitants, but it is possible to formulate public policy recommendations based on the data collected.

The people identified are 5% lesbian women, 29% gay men, 5% bisexual women, 15% bisexual men, 40% transgender women, 5% transgender men and 1% intersex. Of the total number of interviewees, 5% recognize themselves to be indigenous, 1% gypsies (rom), 1% identify themselves as San Basilio palenqueros, 4% black, mulatto or afro descendant, and 9% stated being disabled.

Out of the total number of people interviewed, 34% identified themselves as victims of the Colombian internal armed conflict. Of this number, 45% stated that their victimizing act was caused by their belonging to the LGBTI social sectors and 54% identified themselves as transgender women. Forced displacement is the most recurrent victimizing act, and in this regard, it is worth noting that 80% of people were not registered in the Single Registry of Victims. As for the ages of the people interviewed who consider themselves victims of the armed conflict, 57% are aged between 18 and 29, 19% between 30 and 39, 12% between 40 and 49, 8% between 50 and 59, and 4% are over 60 years old.

In terms of victimizing events, the two most common are forced displacement and threats. Bearing in mind that a person may be the victim of several victimizing acts at the same time, 28% of the people stated they had been victims of forced displacement, 27% of threats, 13% were in the midst of terrorist acts, attacks, combats, confrontations or harassment and 12% faced homicides of members of their family or home, among others.

Out of the 82 people who consider themselves victims of the armed conflict, 45% stated that their victimizing act is related to their belonging to the LGBTI social sectors. It is worth pointing out that of all those people, 39% stated that the act for which they consider themselves victims was perpetrated by a guerrilla group, 24% by a paramilitary group, 12% by criminal gangs, 5% by the Armed Forces and 20% do not know who committed the act.

However, the number of people who have had access to the aid and reparation measures of the Colombian State is low. About 40% of the 82 people who consider themselves victims of the internal armed conflict have already filed a report for victimizing acts, while 60% have not done so for several reasons, related to lack of knowledge of the assistance route, distrust in institutions or fear of revictimization.

Of the total number of people interviewed, 185 (77%) are at risk of being victims of human trafficking, which means that they present one or more of the risk factors that were analyzed within the framework of this research: I) factors associated with family context, II) factors associated with sexual context, III) factors associated with the consumption of psychoactive substances and IV) factors associated with socioeconomic context. Regarding the factors associated with family context, in the framework of the interview the following points were explored:

- How many are married or have lived with their partner for more than two years, but this decision was made by someone else (2%).
- How many have three or more people who depend on them (13%).

On the factors associated with the sexual context, the following was researched within the interview's framework:

- How many had sexual intercourse for the first time before the age of 14 (57%).
- How many had sexual intercourse for the first time under the influence of alcohol or a psychoactive substance (2%).
- How many were forced to have sexual intercourse for the first time (19%).

On the factors associated with the socio-economic context, the following was researched within the interview's framework:

- How many people engaged in prostitution (32%).
- How many are beggars (2%).
- How many have no days off from work (8%).
- How many receive no payment for their work (2%).
- How many are unable to manage their own money (3%).
- How many cannot decide on their own whether they want to retire from their current occupation (3%).
- How many are unable to communicate with family or friends (11%).
- How many have received offers that haven't matched reality (5%).

Overall, of the total number of people interviewed, 82 (34%) consider themselves to be victims of the internal armed conflict; of these, 37 (45%) associate it with belonging to the LGBTI social sectors. The number of people who are registered in the RUV and who have received help is very low. It is also striking that forced displacement and threats are the most recurrent victimizing events. In addition, 185 (77%) people are at risk of becoming victims of human trafficking. At this point, it should be considered that there is talk of risk factors, not indications of the occurrence of the crime. This is a phenomenon of complex identification, since it is often confused with practices that become normalized or with crimes of a different type. Each of these scenarios poses different challenges. On the one hand, there is an urgent need for adequate and differentiated attention and protection for people from LGBTI social sectors who are victims of the armed conflict. On the other hand, it is essential to make the phenomenon of human trafficking visible by teaching how to identify it and what to do when facing a possible case, spreading the routes of assistance and ways to prevent it. However, one of the greatest challenges has to do with understanding the relationship between the two

phenomena and establishing mechanisms to identify that the armed conflict generates an atmosphere of vulnerabilities in which crimes such as human trafficking can take place.

BARRIERS AND CHALLENGES

The non-participation of people from the LGBTI social sectors in the local victim roundtables and spaces for articulation at district and national levels in order to generate advocacy scenarios that allow for the re-establishment and full guarantee of their rights. The serious problems of violence against the LGBTI population in the context of the armed conflict are also pointed out, which contributes to the fact that the people affected remain anonymous and cannot be provided with effective assistance.

Among the findings of the research, it should be noted that there were weaknesses in the training of civil officers. There is a high degree of ignorance, among those who participated in the research, of the routes and the existence of differential approaches for assistance to people from LGBTI social sectors. Only 38% of the employees who responded to the questionnaire stated that they know if the entity for which they work plays a role within the assistance route for people from LGBTI social sectors. This percentage is even lower when it comes to the issue of the assistance route for victims of human trafficking, where the percentage drops to 28%.

In this way, the officials' lack of knowledge of such a basic and fundamental subject for the correct orientation and assistance to victims of the different phenomena that have been dealt with in this research shows a great weakness regarding proper and effective attention to people from LGBTI social sectors.

Among the conclusions of the study, it is stated that there are limitations to the identification of trafficking victims who wish to access the institutional offer,

given the enormous institutional distrust, the lack of knowledge of the crime and the risk situations of the trafficking dynamics. This is reflected in the threat posed by the criminal dynamics behind human trafficking situations, which affects the victims' trust to approach the institutional framework, which is why continuity is required in the processes of institutional articulation in order to strengthen the assistance routes.

LESSONS LEARNED AND TRANSFERABILITY

The methodology used in the characterization process, in which social organizations and local roundtables of the LGBTI sectors were articulated for their identification in the territories, is an experience that can be transferred to the development of other processes in which the research subject is part of populations that are difficult to identify.

The development of a conceptual and methodological proposal of awareness—directed at the people of LGBTI sectors participating in the characterization and at the employees of entities of district and national order that have competence in the subject on concepts, normativity and assistance routes—constitutes a model of awareness that can be replicated in other cities of the country.

The structure of the study—which included in its development the state of rights of the LGBTI population, investigation of the institutional capacity and services offered by the entities, and the development of a proposal for awareness—constitutes a scheme that makes it possible to address intersectionality. The publication of the booklet on LGBTI social sectors, armed conflict and human trafficking in Bogota, which integrates the assistance routes and concepts in these issues, is a valuable educational tool for all those who believe they have suffered a violation or are at risk of it in terms of access to their rights, the internal armed conflict or human trafficking.

REFERENCES AND EXTERNAL LINKS

<http://www.sdp.gov.co/sites/default/files/sectoressocialeslgbticonflic-toarmadoytratadepersonasenbogota.pdf>.

Casa Trans

5

BUENOS AIRES, ARGENTINA

- Government of the Autonomous City of Buenos Aires
- Undersecretariat for Human Rights and Cultural Pluralism
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AXES INTERSECTING

WITH SEXUAL AND GENDER DIVERSITY

Social class, socio-economic inequalities

SUBJECT AREAS

Health, education, work, culture and sport

SUMMARY

Casa Trans is a project co-managed by the Government of the City of Buenos Aires (gcba) and the Transvestite, Transsexual and Transgender Association of Argentina (attta) that was opened on June 28, 2017 in the framework of the International LGBT Pride Day. Casa Trans is a space for preservation, care, socialization, protection and promotion of vulnerable trans people's rights. It provides services to the entire community: education completion, vocational training, healthcare, legal advice and recreational spaces.

MAIN ACTORS

The main actors involved are the Undersecretariat for Human Rights and Cultural Pluralism, through the General Directorate for Coexistence in Diversity, and attta, with the support of the Latin American and Caribbean Network of Trans Persons (RedLacTrans). At Casa Trans, actions are coordinated with other areas of the government and civil associations to provide services for the population. Some of the strategic allies are the following:

- Ministry of Education of the Autonomous City of Buenos Aires
- Undersecretariat for Sports of the Autonomous City of Buenos Aires
- General Directorate for Health Development of the gcba
- General Directorate for Cultural Promotion of the gcba
- General Directorate for Promotion and Social Inclusion of the gcba
- Community Health Center (cesac) 45 gcba
- AIDS coordination of the gcba
- Secretariat for Comprehensive Drug Policies of the Argentine Nation (sedronar)
- LGBT Advocacy
- Huésped Foundation
- Argentine Federation of Lesbians, Gays, Bisexuals and Trans (falgbt)

START DATE

2017

END DATE

2021 (with the intention of renewing co-management)

CONTEXT IN WHICH THE EXPERIENCE IS TAKING PLACE

A significant problem

Trans people are excluded from health, education and work systems, and are even expelled from their own family units, leaving them in a situation of extreme vulnerability. For this reason, within the lgbti collective, the *t* has a greater degree of marginality and invisibility in society.

The trans population suffers systematic situations of stigma and discrimination from a very early age, which leads to a low quality of life—due to self-exclusion in order to avoid discrimination—low self-esteem and abandonment of their life projects. In addition, their average life in Argentina is 36 years due to misuse of silicone products, inadequate healthcare, the prevalence of hiv or other sexually transmitted infections (stis).

Trans people are victims of a double layer of rights violations: the first, subject to their gender identity, and the second, to the poverty they face as they are expelled from their homes in early adolescence.

OPPORTUNITY

The Undersecretariat of Human Rights and Cultural Pluralism of the City of Buenos Aires, protected by Law 2957/08, Framework Plan of Policies on Rights and Sexual Diversity, carries out public policies specifically designed for the marginalized trans population. This government agency has an articulated work path with civil associations of sexual diversity and a close link with *atta*, the organization with the most experience with the trans collective with its more than 25 years of experience and its active participation in drafting laws and projects related to the subject.

Both the groundbreaking legislation regarding the lgbti issue and the close link with civil society made it possible for the Casa Trans project to become a real and tangible response to the historical demand of this sector. It provides a space for high visibility, preservation and gathering to empower the population, work on common issues and design programs that meet the needs of the collective.

This initiative is an opportunity to improve their living conditions, their access to healthcare, education and work and to reduce levels of social exclusion, violence and daily discrimination.

OBJECTIVES

The main objective of this proposal is to empower trans people, work on stigma and discrimination, improve their quality of life and facilitate access to healthcare—in the face of the hiv/aids epidemic that affects this group—as well as to education and dignified work.

In this sense, one of the project's goals is to consolidate as a reference space for the trans population, in which healthcare and education are guaranteed, while cultural and recreational activities are offered, in order to achieve real equality and the full exercise of citizenship.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

The idea of the Casa Trans project was presented by attta to the Government of the City of Buenos Aires for the first time in 2004 within the framework of the proposals made by RedLacTrans in the region for the recognition of equal rights and the improvement of the quality of life of this population in Argentina in terms of access to healthcare and education, preservation and visibility.

Since 2016, the Undersecretariat for Human Rights and Cultural Pluralism has coordinated the different stages and areas of work, considering the needs and responding to specific demands of the collective.

Thirteen years after the first attta request and after more than a year of intense work in remodeling the space, Casa Trans opened its doors on June 28, 2017 within the framework of the international celebration of lgbt Pride Day. It is profiled as a space of preservation, coexistence and protection of the trans population's rights; it provides services to the entire community and offers healthcare, legal advice, labor integration, training, workshops and recreational activities.

The following actions are carried out:

- Health: quick hiv tests, distribution of prevention material for sexually transmitted diseases, transgender healthcare at the diversity medical clinic at cesac 45, vaccination, tables on transgender health issues by professionals from various cesac and gcaba hospitals, healthy eating workshops, psychological supervision, addiction prevention space, cpr (cardiopulmonary rehabilitation) workshops.
- Education: elementary and secondary school completion, micro-story workshop, reading comprehension workshop, computer workshop, school support class.
- Employment: Work Access Comprehensive Plan, which includes the process of labor insertion from the drafting of a resume to accompaniment in the hiring process and during the person's labor development, gerontological assistant course, professional training workshops.
- Counseling: legal and psychosocial counseling; administrative counseling for the change of registry and procedures in general; counseling for trans children's families.
- Recreation and sports: cinema cycles, chess workshop, sports activities in the Martín Fierro Sports Center, aerobics workshop, yoga and breathing classes.
- Spaces for preservation: trans children's space, trans men's meetings, spaces for preservation and orientation for homeless and vulnerable people.

FINANCING AND RESOURCES

This project was financed by the Government of the Autonomous City of Buenos Aires. In addition, attta receives a subsidy from RedLacTrans to address some of the specific needs of Casa Trans.

Moreover, it is important to highlight the collaboration of programs and government areas that allocate human and material resources to the implementation of workshops, courses and activities at Casa Trans.

RESULTS AND IMPACTS

Casa Trans has been in operation for eight months; the program, made up of more than 40 activities, services and monthly workshops, was presented in March 2018. Given how recently it began operating, we still do not have the numbers to account for the impact on quality of life and the objectives pursued by this project.

However, we know that currently 460 people visit Casa Trans every month, who have access to healthcare, elementary and secondary school completion classes, peer meetings and sports, recreational and cultural activities. Attendance at this space leads to improvement in the quality of life and empowerment of the transgender population.

BARRIERS AND CHALLENGES

After obtaining funds for the building and opening its doors, the greatest challenge was to give Casa Trans visibility and to position it as a space of reference for the population at two levels: local and regional.

Another challenge we are working on is to open Casa Trans and its range of services and activities to the area's neighbors, to position it as a space of reference for the community that does not only serve trans people but promotes better social integration.

LESSONS LEARNED AND TRANSFERABILITY

It is essential to work with the civil society specialized in this subject and to listen to the voices of trans people to address their needs in the most appropriate way possible, designing public policies and implementing projects that give tangible and real answers to specific problems.

As for the transferability of this proposal, we consider that the creation of preservation spaces for trans people could be replicated in other cities. However, we believe that it is of vital importance that these programs are designed together with the local population targeted by these policies to make them effective and respond to the problems of each city.

LGBT* Refugees

6

BUENOS AIRES, ARGENTINA

- The Government of the Autonomous City of Buenos Aires
- The Subsecretariat of Human Rights and Cultural Pluralism
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AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Immigration, place of origin, refugees

SUBJECT AREAS

Education, housing and integration

SUMMARY

Over the past five years, there has been an exponential increase in the number of individuals belonging to the LGBTI community who have come to the Autonomous City of Buenos Aires and applied for refugee status. These individuals have escaped from countries whose legislation criminalizes sexual orientations outside of heteronormative patterns and/or does not recognize self-perceived gender identities.

In this international context, the Autonomous City of Buenos Aires, at the forefront of sexual diversity legislation, has positioned itself as a receptor for the LGBTI refugee population, creating strong ties with civil society and other government departments.

MAIN ACTORS

- The Subsecretariat of Human Rights and Cultural Pluralism, through its General Department of Diverse Coexistence
- The Lesbian, Gay, Bisexual and Trans Federation of Argentina (FALGBT), through its International Affairs Secretariat
- The LGBT Ombudsman
- The National Refugee Commission (CONARE)
- The United Nations High Commissioner for Refugees (UNHCR)
- The Adventist Development and Aid Agency (ADRA)
- The GCABA Ministry of Housing and Human Development
- The Institute of Living Languages
- The Guest Foundation

START DATE

2013

END DATE

-

CONTEXT IN WHICH THE EXPERIENCE IS TAKING PLACE

In the Autonomous City of Buenos Aires, refugees and refugee applicants have been given support and counsel since 2013. There are currently 18 people being attended, from Russia, Jamaica, Turkey, Egypt, Syria, Ghana, Venezuela and El Salvador.

This population has escaped from their countries of origin with the goal of finding a safe place to live a full life, where they won't suffer discrimination or harassment due to their sexual orientation or gender identity.

Over the past year, due to the closure of the borders in Europe, the number of refugee applications received by FALGBT has increased 100%. Counsel was given to over 70 people from around the world (Russia, Ukraine, Venezuela, Yemen, Egypt, Syria, Jamaica, Albania, Pakistan, Qatar, Cameroon, Honduras, Turkey and Haiti) who had requested information and counsel regarding cases of harassment and persecution, both from the state and from society.

The legislation in place at the national, provincial and municipal levels guarantees the rights of immigrants and refugees in different jurisdictions. In accordance with these rights, the Subsecretariat of Human Rights and Cultural Pluralism is constantly working on policies and programs on equal treatment, non-discrimination and access to social services, public resources, healthcare, education, justice, employment and social security, among others.

In the Autonomous City of Buenos Aires, non-governmental associations that have been working on issues of sexual diversity and refugees are in constant contact with different government dependencies.

Given the legislative framework on sexual diversity, immigration and refugees in the Autonomous City of Buenos Aires, and the permanent contact and solid connections between the government and civil society, it was possible to systematize an action plan to receive refugee applicants belonging to the LGBTI community.

OBJECTIVES

- To integrate refugees or refugee applicants belonging to the LGBT population into society, facilitate their access to healthcare and housing and help them learn Spanish.
- To educate state agents in different government agencies who handle immigration and/or refugee application issues that involve immigrants and/or refugees from the LGBT community, emphasizing the equal treatment and equality before the law that must apply to both those born in Argentina and those who have immigrated to the country.
- To provide support to this population, starting with their arrival in the country, with the goal of easing the bureaucratic procedures necessary for their residence in the city and their refugee application before CONARE.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

To ensure the fulfilment of the objectives described above, a systematic action plan was developed, involving the government and different actors from civil society, which includes the following steps:

- The FALGBT receives refugee applicants who belong to the LGBT community and provides them with support while filing their paperwork and refugee application before CONARE.
- CONARE, through conversations, meetings and training sessions, aims to educate its functionaries and employees regarding the double vulnerability of this population, as both members of the LGBT community and refugee applicants.
- As a consequence of this awareness campaign, this population is considered to be a priority group when processing refugee applications. Responses are given in a period of six to 12 months, starting from the beginning of the process.
- The Ministry of Housing and Human Development and the UNHCR work together to process subsidies, allowing this population to meet their housing needs.
- The Guest Foundation works to provide information and HIV tests.
- The Fernández Hospital offers healthcare for this community, working to become a point of reference on this issue.
- The Institute of Living Languages works to provide Spanish classes for those who need them.

FINANCING AND RESOURCES

This project is financed by the Government of the Autonomous City of Buenos Aires through housing subsidies for refugees and refugee applicants and through an annual subsidy given, by law, to the FALGBT.

The Institute of Living Languages provides its own materials and human resources to provide Spanish classes free of charge.

The UNHCR, through the ADRA, provides economic subsidies and temporary housing for a period of up to three months.

RESULTS AND IMPACTS

- The evaluation period for refugee applicants, which used to last up to two years, is now concluded after six to 12 months.
- The population now rapidly receives their national identity documents as foreign residents, which allows them to access healthcare, education, employment and social services.
- Refugees and refugee applicants belonging to the LGBT community have the possibility of requesting extensions for their housing subsidies.

BARRIERS AND CHALLENGES

- Language barrier: refugees and refugee applicants who don't speak Spanish face greater difficulties when filing paperwork and attempting to access healthcare services.
- Argentina does not have a specific policy for refugees like those in this municipal program. There are therefore no resources assigned for refugees in any federal dependency. The sustainability of these subsidies and support services for refugees is therefore short term.
- Government dependencies and civil associations that work with refugees are not trained to be sensitive to issues of sexual diversity.

LESSONS LEARNED AND TRANSFERABILITY

- It's essential for the government and civil society to work together.
- Educating government functionaries on this issue smooths bureaucratic questions, which are more complicated for refugees and refugee applicants.
- For these kinds of projects, which work with people with a high level of vulnerability, it's necessary to take individual needs into account and avoid generalizations, as they are very heterogeneous groups. Each refugee or refugee applicant has an individual story and their sociodemographic characteristics widely vary in terms of age, language, medical condition and reasons for applying for refugee status.
- The political and social situation of each country must be taken into account. Often times, LGBT refugees or refugee applicants avoid contact with the immigrant communities from their home country because they reproduce the discrimination and stigma from which they fled.

Ismael Smith: Nude and Naked

7

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AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Gender, male-female equality

Religious diversity and belief

Age, life cycles, infancy, adolescence, youth, elderly people

SUBJECT AREAS

Art

SUMMARY

Coinciding with the major exhibition of Ismael Smith's work at the National Museum of Catalan Art (MNAC), the Cerdanyola Art Museum presented a complementary vision centered on more "marginal" aspects that contributed to the stigmatization and neglect of this multifaceted, deeply personal artist for many decades: his homosexuality, his Jewish heritage and his mental illness. The goal was to visibilize gender and affective diversity through the work of Ismael Smith, and to create references in the museum for the LGBTQ+ community. This vision was implemented through research, an exhibition of nudes by Ismael Smith, installations by young artists, workshops on mental illness and a talk at the Coup de Fouet Congress.

MAIN ACTORS

The Cerdanyola Art Museum, the Municipal Government of Cerdanyola (Cultural Service, Equality, Health Service), the National Museum of Catalan Art (MNAC), the Generalitat, the Deputation of Barcelona, the Cerdanyola Ripollet CAPII (Primary Care Center), the Sant Joan de Déu Hospital.

START DATE

2017

END DATE

-

CONTEXT IN WHICH THE EXPERIENCE IS TAKING PLACE

The abundant photographic documentation we have of Smith shows him to be a happy person, mad and sardonic. But, like the down that hides sadness behind a cracked mask, his life was marked by many dramatic events, by rejection, discrimination and a lack of self-acceptance. The ever-present smile of his self-portraits and the provocative attitude of his work seem to be a refuge, as if he was telling us that, despite all the adversities he faced, the show must go on. Throughout his career, his character and his work interacted, like many modern artists, giving his production a very unique character. Paradoxically, his life, conflicts and obsessions ended up overshadowing his art. For years, Smith's work suffered a certain marginality and neglect from scholars and institutions, condemned by his sense of freedom, by the inability to make his style fit into the archetypes of contemporary Catalan art and by the triple stigma that marked his life: homosexuality, Jewish heritage and mental illness.

At the Cerdanyola Art Museum, we understand art from a social perspective: it speaks to the human condition. It is a document that transports us to the past, to an era, a culture and a personal reality that are extremely concrete, but it also exists in the present and continues to provoke us to feel and to think, it is alive. Deep down, art speaks to individuals and to the essence of the human condition. Including this perspective in the museum's work therefore has to allow for different communities to find references in its walls. At the museum, we are working on this issue along two different axes: diversity of sex and gender identity and affective diversity.

OBJECTIVES

- To visibilize, through the work of Ismael Smith, gender and affective diversity, and to establish references at the museum for the LGBTQ+ community.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

With this objective, a variety of actions were carried out. In the gallery in the permanent collection dedicated to Smith, a small selection of his nudes was exhibited, which revealed his most overlooked aspect: his sexual identity and his Jewish origins. *Nude and Naked* aimed to use one of the most common themes in his work, the nude, as a starting point to address issues connected to sexual stereotypes and Smith's personality. The El Palomar team provided counterpoint from the queer movement. El Palomar is an artistic collective that has developed a variety of projects from a queer perspective that question gender roles and identities. Their project "Ismael Smith: Armari I Figuri" was subsidized with a grant from the Generalitat's Young Artists' Gallery and the National Museum of Catalan Art.

Other actions that were developed around this project:

- In another museum space, there were a series of installations by young, up-and-coming artists that entered into dialogue with the disciplines in which this multifaceted creator worked (sculpture, illustration, jewelry), emphasizing Smith's modern, transgressive vision.
- Workshops organized in collaboration with the Sant Joan de Déu Hospital's mental health program addressed the other stigma of Smith's life, that of mental illness, as the artist was interned against his will in an asylum in the final years of his wild life.
- The museum participated in the International Coup de Fouet Congress on modernism with the talk "Ismael Smith and Homoeroticism."
- A small exhibition of male nudes was held: *Saint Sebastian and the Faun: The Presence and Neglect of the Male Nude*. As part of the program "Unexpected Coincidences," the Deputation of Barcelona's Cultural Heritage Office conceptualized this small exhibition, organized in collaboration with several museums in the network, which approaches the theme of the male nude from a perspective that vindicates gender equality and sexual diversity. Within 19th and early 20th Century Catalan art, the representation of nudes was abundant in drawings, sculptures, jewelry and engravings. This theme was frequently expressed through a symbolic repertory with a latent eroticism. It is not unusual to find female nudes in art museums: allegorical figures, muses or portraits, as praised by the aesthetic canons of the dictatorship, with an idealized beauty that varied in accordance with the epoch. But where are the men? Why are male nudes less common? And what is the reason they are not put on display? This small exhibition was inaugurated on LGBTQ+ Pride Day and remained on display until the end of 2018.
- An exhibition on the male nude and the myths of masculinity, organized with the Diputation of Barcelona, which collaborated with various museums (the Cerdanyola Art Museum, the Abelló Foundation and the Sabadell Art Museum). This exhibition approaches the theme of the male nude from a perspective that vindicates gender equality and gender identity, sexual and affective diversity. The exhibition addresses myths or topics/prejudices connected to masculinity, through examples taken from the collections of the network's museums. In a parallel fashion, works by contemporary artists deconstruct these myths by showing a more up-to date vision, one that's egalitarian, feminist and diverse in terms of gender identity and sexual/affective orientations. This exhibition will be inaugurated in the Cerdanyola Art Museum in December 2019.

FINANCING AND RESOURCES

Resources from the Municipal Government of Cerdanyola earmarked for museum exhibitions.

Contributions from the Diputation of Barcelona, subsidies.

Most of the technical and organizational work has been taken on by the museum itself.

RESULTS AND IMPACTS

- Visitors to the museum and to the Smith exhibition: 3,049 in 2017.
- Mental Health Program: 24 participants (14 users of the mental health center and 14 local artists)
- Attendees at the Coup de Fouet Congress: 100 people
- The Smith Gallery, designed with a gender equality perspective, has been conceived as being permanent, and so its impact will be prolonged indefinitely.
- The small exhibition *Saint Sebastian and the Faun: Presence and Neglect of the Male Nude* was visited by over 600 people in 2018.
- The museum's role as the host of the Diputation of Barcelona's Local Museum Conference on gender can also be considered to be a result. One hundred and twenty people attended on November 26.
- The exhibition being organized with the Diputation on the archetypes of masculinity, *Stripping Bare the Myths of Masculinity*, will open at the end of 2019.

BARRIERS AND CHALLENGES

A heteronormative vision of culture and art. The lack of background of many Catalan museums in working on gender issues.

The primary challenge is getting museums to become spaces where different communities and identities can find references, reflecting the diversity of a fairer, more egalitarian society.

LESSONS LEARNED AND TRANSFERABILITY

The gender equality and LGBTQ+ perspective is essential for understanding the work of some artists, enriching the discourse, providing references for the diversity of contemporary society and defending equality.

Museums should be a reflection of the diversity of society and contribute to its development. They must work transversally with health centers and other institutions, as well as with associations and collectives that respond to their concerns.

REFERENCES AND EXTERNAL LINKS

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Romero, Txema (2018). Ismael Smith: L'homoerotisme. Press release of the Congreso Internacional Coup de Fouet.

The Rights of Trans Children and Adolescents



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AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Age, life cycles, infancy, adolescence, youth, elderly people

Functional diversity, disability

People who use Mexican Sign Language (LSM)

SUBJECT AREAS

Access to health, justice, accompaniment and family support

SUMMARY

Many forums were held, with Mexican Sign Language (LSM) interpretation, on the issue of LGBTI children and their families, which were aimed at professionals who work with LGBTI children and youth, families and family court judges. These spaces for reflection allowed for discussions on the challenges that these populations face in their childhood and adolescence, covering medical, educational, social and legal aspects, among others.

MAIN ACTORS

The International Association of Families for Sexual Diversity (FDS), family court judges, the Mexican Federation of Sexual Education and Sexology, the Mexico City Commission for the Prevention and Elimination of Discrimination (COPRED), Gender Spectrum, sexologists, the Mexican Deaf LGBT Community, the International Gay, Lesbian, Trans and Intersex Association, the Comprehensive Child and Adolescent Protection System of Mexico City (SIPINNA), the Mexico City Judicial Ministry, the Health Secretariat, the Condesa Clinic

START DATE

06/09/2017

END DATE

06/26/2018

CONTEXT IN WHICH THIS EXPERIENCE IS TAKING PLACE

LGBTI people suffer systematic discrimination from an early age, as they are unable to fully exercise their right to healthcare, identity and justice. This leads to a deterioration of their quality of life and their personal wholeness, creating a gap that is ever-wider in terms of access to a quality education, housing, the formal job market, healthcare, etc., which contributes to this population's lag in terms of human development when compared to others.

This gap increases further when access to services requires the Spanish language and there is no guaranteed interpretation in LSM for the deaf and/or users of this language, in accordance with Article 12 of the General Law on People with Disabilities.

From an early age, this community faces obstacles such as a lack of family support, the legal recognition of one's gender identity and access to comprehensive healthcare.

The COPRED has therefore identified actors with whom to organize spaces for dialogue on the ways in which this gap and structural discrimination can be overcome. These actors included families, healthcare professionals and family court judges; the latter because, in Mexico City, children and adolescents must undergo a judicial process in order to change their gender on their birth certificates.

This began with the forum "Diverse Families: The Importance of Family Support for LGBTI and Trans Children," followed by the forum "The Right to Healthcare for Trans and Intersex Children and Adolescents" and the conversation "The Right to an Identity for Trans Children and Adolescents." All of these events were held with LSM interpretation and were organized with the Mexican Deaf LGBT Community and the Mexican Deaf Association (FEMESOR).

OBJECTIVES

- To identify challenges that these populations still face in society, in access to healthcare and justice and in their families.
- To create a space for dialogue with relevant actors in terms of healthcare, the legal system and families.
- Raising awareness on the importance of the rights of all children and adolescents, as established in the Convention on the Rights of the Child: the greater interests of the child, non-discrimination, the greatest possible degree of development, the right to participate and give their opinion.
- To create spaces for information and dialogue with the deaf population and the sign language community to improve their agency and ability to enjoy all their rights.
- To raise awareness among family court judges so that their work is more comprehensive, inclusive and non-discriminatory when handling judicial processes involving the legal recognition of the gender identity of children and adolescents.
- To contribute to the prevention and elimination of all efforts to correct sexual orientations and gender identities.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

FORUM: DIVERSE FAMILIES, "THE IMPORTANCE OF FAMILY SUPPORT FOR LGBTI AND TRANS CHILDREN"

This forum included an inauguration and a press conference with the Mexico City health sector authorities, the city council, the Comprehensive Child and Adolescent Protection System of Mexico City (SIPINNA) and COPRED, as well as the Mexican Deaf LGBT Community, the Mexican Federation of Sexual Education and Sexology and the International Association of Families for Sexual Diversity. During the two-day forum, there were talks on the issues faced by LGBTI children and families: the first day was aimed at professionals who work with LGBTI children and youth and the second day was aimed at the general public, emphasizing families with LGBTI members.

FORUM: "THE RIGHT TO HEALTHCARE FOR TRANS AND INTERSEX CHILDREN AND ADOLESCENTS"

This event was organized with the authorities of the Mexico City Supreme Court, the Mexico City Council, the Mexico City Health Secretariat and COPRED. Over the course of a day, a series of talks were held on healthcare for trans and intersex children and adolescents in Mexico City and its legal implications.

CONVERSATION: "THE RIGHT TO AN IDENTITY FOR TRANS CHILDREN AND ADOLESCENTS"

With participation from civil society and Mexico City family court judges, a space for dialogue and awareness raising was held regarding what constitutes a discrimination-free judicial process for the legal recognition of the gender identity of any child or adolescent.

FINANCING AND RESOURCES

The resources for the two forums were provided by COPRED. The resources for the conversation came from the budget of the Mexico City Judicial Ministry.

RESULTS AND IMPACTS

Thanks to these spaces, COPRED and the health and legal sectors have established an agenda that has led to concrete actions that have benefited this age group of the population and that has provided more concrete paths for ensuring that their rights are respected, guaranteed, promoted and protected:

- Administrative processes through the Civil Registry, with support from COPRED, for the recognition of the gender identity of minors.
- Outreach with the LGBTI Deaf Community with instructions on guaranteeing their rights.
- An invitation to participate in the XIX Annual Congress of the Mexican Pediatric Endocrinology Society, to be held from August 22 to 25, 2019.
- The creation of posters containing information on the results of the forums and conversation, as well as the challenges encountered. These will be sent to the Mexico City Council to help in the process of harmonizing existing legislation with the new Mexico City Constitution, which guarantees the rights of LGBTI people in Article 11, Section H.
- The planning of the workshop "The Rights of Trans Children and Adolescents: Spaces for Encounter and Dialogue," whose goal is to recognize and address the needs of trans children and adolescents and their families in terms of fully exercising their right to healthcare, education and justice.
- Declarations from government and academic institutions against conversion therapy practices.

BARRIERS AND CHALLENGES

- A lack of specialized doctors, primarily in the fields of obstetrics and gynecology, pediatrics, surgery, anesthesiology, radiology and inhalotherapy. There is a need for a better relationship between the government budget, the needs of medical specialists, the number of open positions in the public health sector and the needs of people who will benefit from these specialized services.
- The need to promote the comprehensive study of sexual, gender and, in general, human diversity, which should be reflected in the education of healthcare professionals.
- That all attempts to correct sexual orientation or gender identity be prohibited in the General Law on Health and the General Law to Prevent, Investigate and Punish Torture and Other Cruel, Inhuman and Degrading Punishments.

- To guarantee access to multicultural and multilingual education, given that only 10% of LSM users have a sufficiently advanced understanding of Spanish, which is an obstacle in terms of access to information and the exercise of other rights.
- A lack of statistical information.
- To reform the Civil Code of Mexico City so that the legal recognition of the gender identity of children and adolescents be a merely administrative procedure.
- To create a standardized procedure on progressive autonomy to guarantee the greater interests of the child and their right to participate and express their opinion.
- To encourage the participation of children and adolescents in space(s) where they can directly express their specific needs and visibilize their realities, challenges and problems.

LESSONS LEARNED AND TRANSFERABILITY

Through this effort and interinstitutional coordination with non-governmental organizations and LGBTI people, meaningful changes were set into motion, such as legislative reforms, inclusive legal criteria, the adoption of a comprehensive approach to sexual and gender identity diversity, equality and non-discrimination in school curriculums and more comprehensive and inclusive outreach to the citizenry.

These spaces have managed to create many starting points in the health and legal sectors. On related issues and with similar strategies, similar results and impacts could be achieved.

Thanks to the results obtained with these spaces and strategies, a methodology could be developed to directly consult with LGBTI children and adolescents (and possibly involving more intersections: LSM users, people with disabilities, indigenous peoples, Afro-Mexicans, etc.) that could be replicated in any other city that wishes to implement it, with the goal of contrasting the results of these exchanges and dialogues with their realities, problems and specific needs via this consultation process.

REFERENCES AND EXTERNAL LINKS

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**The First Collective Reparations
for Sexual Orientation
under the Law on Conflict Victims**

9

MEDELLÍN, COLOMBIA

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AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Gender, male-female equality

Age, life cycles, infancy, adolescence, youth, elderly people

Interculturality, ethnic and racial diversity, racism

Social class, socioeconomic inequality

Conflict victims

SUBJECT AREAS

Social and political participation, memory

SUMMARY

In the context of Colombia's internal armed conflict, the Commune 8 LGBT Roundtable in the city of Medellín was threatened and victimized, forcing them to suspend their activities.

Later, under 2001's Law 14.48, or the Law on Victims and Land Restitution, and following a process that investigated and verified the harm done to this LGBTI collective, which included enforced disappearances, threats and sexual abuses, it was declared to be a collective subject of reparations, obligating the state to provide compensation for this harm with the goal of allowing them to resume their work defending sexual and gender diversity.

MAIN ACTORS

The Diverse Roundtable Collective, the Municipal Victims Unit, the Center for Sexual and Gender Identity Diversity, the National Victims Unit, the Attorney General, the Comptroller of the Colombian People, UNHCR, OAS

START DATE

01/15/2016

END DATE

N/A

CONTEXT IN WHICH THIS EXPERIENCE IS TAKING PLACE

The armed conflict suffered by this city has exacerbated violence against LGBT individuals, which is the result of structural and historic violence that, in intersection with other oppressions, gave rise to the violence suffered by the Commune 8 LGBT Roundtable. This collective filed a claim with the National Victims Unit, leading to Resolution No. 2016-19777 on January 15, 2016, FSG-00000243, declaring them to be subject to reparations.

The process of collective reparations for the Commune 8 LGBT Roundtable in Medellín is an emblematic case, groundbreaking for both the country and Latin America as a whole. The collective is now the subject of collective reparations at the national level, representing a challenge for the development, implementation and follow-up for reparations for LGBTI subjects in Colombia.

OBJECTIVES

Recognizing the collective harm done to members of the Commune 8 (C8) LGBT Roundtable in Villa Hermosa, Medellín and its community, in the context of the armed conflict, and implementing collective reparations and establishing guarantees that this harm will not be repeated, in order to ensure the collective's agency and continuity in its community interventions and political empowerment work.

The inclusion of collective subjects as subjects exercising full rights, through the reconstruction of their trust in the territory and the state via three strategies (organizational support, territorial coordination, memory and collective reparations), which aims to recognize the C8 LGBT Roundtable as a social actor with the capacity for public intervention (social and political). This takes into account that it is important to understand what has occurred, as well as its implications, so that it is possible to comprehend the practices, discourses and representations that

have produced and reproduced the violence against the C8 LGBT Roundtable and LGBT individuals in the armed conflict.

There is no idealized past for this community. Although it's clear that the armed conflict deepened, reinvented and legitimized violence towards these people, there is no golden age that the war destroyed. For this reason, the focus of collective reparations for the LGBT community should be on the future. The idea of restorative reparations could not constitute guarantees for the C8 LGBT Roundtable and LGBT people. However, understanding that the mechanisms of transitional justice have a prospective emphasis, it is obligatory that transformational reparations allow for the construction of a truth at the service of a better future for all.

There are no guarantees possible of the non-repetition of harm to the C8 LGBT Roundtable, or the LGBT community in general, if structural violence is not eliminated.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

Following the recognition of the collective as a subject of reparations, a process of coordination with the actors involved was begun in order to develop a diagnostic and a work plan that contains specific actions aimed at the reparation of harm. Initially, the diagnostic must include a focus on the diversity of the victims in order to construct a model that can guide reparation for other LGBT collectives.

The Medellín Municipal Government then provided technical assistance, accompaniment, training and support for this process, with the goal of improving the collective's agency as part of the Reparations Plan, thus joining the path towards collective reparations, which depends on many dependencies at the national and local levels.

These actions have been implemented within the framework of the Medellín Municipal Government's Sexual and Gender Identity Diversity Program and have been led by the Social Inclusion and Family Secretariat, in line with the objectives proposed by the Sexual and Gender Identity Diversity Policy established by the municipal agreement signed May 8, 2011 and Decree 1928 from November that same year.

FINANCING AND RESOURCES

Ordinary resources from the municipal budget, the collective's own resources, federal resources.

RESULTS AND IMPACTS

Reparations and the strengthening of the capacity of public intervention (political and social) of the Commune 8 LGBT Roundtable collective.

BARRIERS AND CHALLENGES

As this is the first experience in collective reparations for the LGBTI community, this process has faced many obstacles and challenges. In itself, it constitutes a challenge both for the state as well as for the community, as there are no precedents for the establishment of reparations associated with an armed conflict and the harm done to the LGBTI population.

The Law on Victims and Land Restitution, the protocols and forms for reparation processes and the knowledge of the government functionaries in charge of its implementation are insufficient and imprecise. This process has suffered major delays in each phase and can therefore be considered to be a "pilot project."

There is no protocol or workflow for reparations for this type of subject at the national level. It is the first experience of its type and will mark a precedent that can serve as a model for other collectives that have suffered similar harm, but whose cases have not yet come to light.

LESSONS LEARNED AND TRANSFERABILITY

The lessons learned through this experience will allow for the construction of a model at the national level for the reparations of this type of collective harm.

REFERENCES AND EXTERNAL LINKS

www.medellin.gov.co #medellindiversa

<http://www.medellin.gov.co/irj/portal/medellin?NavigationTarget=navurl://d7d5e8106a59675c370d3256ab6dbe9a>.

Intersections: Dialogues on the Inequalities
Experienced by LGBTI People

10

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AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Immigration, origin, refugees

Gender, male-female equality

Functional diversity, disability

Age, life cycles, infancy, adolescence, youth, elderly people

Interculturality, ethnic and racial diversity, racism

Social class, socioeconomic inequality

SUBJECT AREAS

Incarceration, HIV and health, families, education

SUMMARY

The cycle "Intersections" aimed to analyze the inequalities that affect LGBTI people through the paradigm of intersectionality in order to visibilize these situations, as well as to include these discriminations in the social and governmental agenda, exploring policies that would incorporate this complex outlook.

MAIN ACTORS

The United Nations Population Fund in Uruguay, the Spanish Cooperation Educational Center in Montevideo and the Sexual and Gender Diversity Team of the University of the Republic's Political Science Institute.

The cycle included national and international experts, LGBTI activists and activists working on the inequalities discussed, representatives of government institutions involved in these issues and testimonies.

START DATE

03/23/2017

END DATE

12/13/2018

CONTEXT IN WHICH THIS EXPERIENCE IS TAKING PLACE

The Diversity Secretariat was founded on December 29, 2015 in order to promote local policies regarding the rights of LGBTI (lesbian, gay, bisexual, trans and intersex) individuals in Montevideo. At the end of 2015, a series of spaces were created, with the support of the UN Population Fund, to draw up the 2016-2020 Sexual Diversity and Social Equality Agenda. This agenda, with five strategic lines of work, was built around the principles of human rights, intersectionality and territory. Its comprehensive translation into policy remains a pending task.

A review of policies that have already been implemented at the national and departmental levels gives us a more nuanced view, allowing us to focus on the situation of LGBTI people who also suffer from other inequalities that make their rights even more vulnerable.

The Diversity Secretariat soon realized that the absence of this perspective has led to an inability to solve the problems of those who go from office to office, looking for answers that are always partial or segmented, in the best of cases, the result of an aggregate of different responses.

OBJECTIVES

- To visibilize the plurality and singularity of LGBTI people in all their dimensions: gender, ethnic/racial, social class, disability, migratory condition, age, HIV status and incarceration.
- To promote the construction of common agendas among different actors (institutions, civil society, experts and others) that understand the intersection of sexual diversity with other divisions that generate inequalities.
- To design policies and proposals that address the principle of intersectionality.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

These dialogues incorporated interventions from domestic and international experts, who provided the conceptual basis for these exchanges (Marta Cruells and Gerard Coll-Planas), as well as experiences that addressed each dialogue's themes: social organizations both from the LGBTI community as well as those that work on the other inequalities under examination; technical and political institutional references and testimonies that illustrated these themes.

Each dialogue opened with an online inscription period via the Spanish Cooperation Educational Center in Montevideo's app, giving us accurate records on the participants.

Some dialogues were a full day (from 10 a.m. to 4 p.m.) and others were a half day (from 9 a.m. to 1 p.m.).

The basic structure of each dialogue was a formal inauguration, a preliminary panel featuring experts, a second panel featuring representatives of government institutions, a third panel with non-governmental organizations and a closing ceremony.

A team from the University of the Republic recorded each dialogue and drafted an account for later publication.

To schedule each dialogue, a meaningful date for the inequality in question was chosen, with the goal of placing these activities within a window of opportunity.

- March 23: Launch of the "Intersections" cycle.
- March 24: "LGBTI People and Gender," in Women's History Month.
- April 27: "LGBTI Families," on the fourth anniversary of the signing of the Equal Marriage Act.
- July 13: "Afro-LGBTI People," in African Diaspora Month.
- July 27: "LGBTI People and HIV," on National HIV Response Day.
- August 23: "LGBTI Children and Adolescents," in Youth Month.
- October 9: "Elderly LGBTI People," in Senior Citizens' Month.
- November 8: "Incarcerated LGBTI People" (without reference to a specific date).
- December 5: "LGBTI People with Disabilities," for People with Disabilities Week.
- December 13: "LGBTI Immigrants and Refugees," for International Migrants Day.
- In total, there was one inaugural event (establishing the conceptual basis) and nine thematic dialogues.

FINANCING AND RESOURCES

Resources came from three sources: the Diversity Secretariat (travel and room and board for the experts), the UN Population Fund (travel and room and board for the experts) and the Spanish Cooperation Educational Center (facilities, coffee and lunch – for full-day dialogues – and, in some cases, travel and room and board for the experts).

A team specializing in sexual and gender diversity from the University of the Republic's Political Science Institute will soon publish an account of this cycle under its annual agreement with the Diversity Secretariat.

RESULTS AND IMPACTS

Over 400 people participated in 60 hours of dialogue.

There were 10 events: the inauguration and nine thematic dialogues, featuring 70 experts from eight countries.

The Diversity Secretariat's team evaluated their impact as follows:

- The cycle managed to visibilize the axes addressed and, with them, the plurality of experiences of LGBTI people. In turn, the LGBTI axis has become visible in each of the groups addressed: youth, the elderly, the incarcerated, immigrants, etc.
- The idea of intersectionality was deeply rooted in the discourses of the social actors, especially the organizations from the LGBTI community, in which the practice of building ties with other vulnerable communities already has a long history (even when this does not result in long-term work). Among some of the social actors and institutional processes dealing with certain themes, the need to work on the LGBTI axis resounded with more force. The African Diaspora community is one example of the former; the institutions working on incarceration issues of the latter.
- In the framework of the Latin American Coalition of Cities Against Racism, Xenophobia and All Forms of Discrimination, the Diversity Secretariat and the Ethnic-Racial and Immigrant Equity Secretariat of Montevideo launched a local action plan with an intersectional perspective that incorporates the immigrant, indigenous, African Diaspora and LGBTI populations.
- In some communities, such as the LGBTI, African Diaspora, immigrants and HIV-positive communities, and in some institutions, such as those working on incarceration, youth or the elderly, the dialogues seem to have promoted intersectional agendas (strengthening existing processes or generating new ones).
- The project of "Intersectionality in Metropolitan LGBTI Policies" was enriched by the "Intersections" experience, allowing the lessons learned to be shared in other cities and thus advance in the preparation of a manual for the design and monitoring of local policies with this focus.

BARRIERS AND CHALLENGES

One barrier that was present throughout this cycle had to do with the knowledge accumulated on each theme. The most interesting dialogues were those in which there were already precedents. The absence of these in some dialogues was balanced with the stimulating interventions from experts or testimonies that contributed to the discussion. In cases in which there is neither expert knowledge nor practical experience, complementary methodologies should be explored.

Another barrier was that, in some dialogues, there didn't seem to be a minimum common language. This was clear in the dialogue on LGBTI people with disabilities, for example, in which the disabled community did not understand the symbolic world and terminology of sexual and gender diversity, and vice versa. The existence of non-heterosexual orientations or unexpected gender identities among people with disabilities seemed to be a rarely addressed issue among the organizations working in this community.

One challenge was ensuring a proper understanding of what we're talking about when we talk about intersectionality (and avoiding the risk of using the word without this real understanding, thinking of it as a mere aggregation of discriminations).

Another challenge was to find concrete policy tools (in terms of diagnostics, but also in design and monitoring) that could implement the conceptual richness provided by the idea of intersectionality.

Finally, it's also a challenge to provide tools so that social organizations that wish to carry out projects on these issues have the resources to do so. The Intersections grant fund will soon be launched, designed to finance actions that have an intersectional focus.

LESSONS LEARNED AND TRANSFERABILITY

- As a participatory process of collectively constructing a social and policy agenda, the cycle marked an important watershed in the city by promoting dialogues between social movements and public institutions that don't always find spaces to clearly and openly negotiate.
- Just one intersection cannot be conceptualized. Male-female inequality, ageism and, particularly, social class run through all other inequalities.

- This experience is surely transferable to other cities, given prior analysis and an adjustment of the axes and themes that are most relevant to those cities.
- As a result of this experience, the Spanish Cooperation Educational Center has proposed the creation of a regional course for social actors and public servants that incorporates the lessons learned from this process, which has the potential to be a tool for transferring this experience to other Latin American countries.

REFERENCES AND EXTERNAL LINKS

Account: issuu.com/secretaria.diversidad.

Videos of a large part of the dialogues, YouTube.

Summary video: <https://www.youtube.com/watch?v=6UVjjEnDAHI>.

Photographs of all dialogues: Facebook page of Montevideo Iguaitario.

The Hidden Sexual Diversity

11

ROSARIO, ARGENTINA

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AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Gender, male-female equality

Religious diversity and belief

Interculturality, ethnic and racial diversity, racism

SUBJECT AREAS

Education

SUMMARY

This experience is from a community center located in a neighborhood mostly inhabited by members of the Qom ethnic group in the city of Rosario. It consisted of a training and awareness workshop on sexual diversity with young people from this community, who underwent an educational program on a variety of issues with the goal of having them become models for their peers. This initiative arose from the difficulty of visibilizing the presence of LGBTIQ+ people in this community, in which expressions different from those ruled by heteronormativity are not recognized, with its counterpart of concealment and fear.

MAIN ACTORS

- Sexual Diversity Department, Social Development Secretariat, Rosario Municipal Government
- Neighborhood Community Center, Barrio Toba, Social Development Secretariat, Rosario Municipal Government
- Health Center, Barrio Toba, Public Health Secretariat, Rosario Municipal Government

START DATE

02/2016

END DATE

04/2016

CONTEXT IN WHICH THIS EXPERIENCE IS TAKING PLACE

A community whose traditions, family and social ties, stereotyped gender roles and resistance to the influence of Western, "white" culture have made it difficult to express diverse or dissident sexual orientations or gender identities.

OBJECTIVES

- To train young people in the Qom community on sexual diversity issues.
- To raise awareness about sexual diversity and to recognize the LGBTIQ+ subject as a member of the community.
- To provide tools to problematize frameworks of coexistence and respect.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

This experience was carried out as a workshop featuring approximately eight young people – women and men – as well as the staff of the local Health and Social Development secretariats.

A prior meeting was held to come to an agreement on means and objectives and to avoid attacking the cultural forms of the target population. A group meeting was then held with the young people to begin work.

FINANCING AND RESOURCES

Rosario Municipal Government, through the Sexual Diversity Department.

RESULTS AND IMPACTS

Differences were seen in two well-defined groups. On the one hand, there were those who recognized their lack of knowledge of LGBTIQ+ issues, showed interest and could acknowledge that diversity is part of the Qom community, even when hidden or kept a secret. On the other, there was those who denied the existence of this diversity, as their culture recognizes and intrinsically upholds itself as heterosexual, without admitting that this could be a result of the mandates of their parents or other elders, who are influential in the community.

BARRIERS AND CHALLENGES

A difficulty was observed in terms of recognizing that – within the ethnic group – both gender roles – masculinity and femininity – as well as heterosexuality are the result of cultural mandates and are not predetermined by nature, which rules the lives of men and women. We also asked ourselves if, even though they have preserved their sense of belonging in the clan, after years living in a multicultural society/neighborhood, this paradigm is not influenced by religion, particularly evangelical churches – which do not allow for sexual diversity – as part of a more complex social structure.

LESSONS LEARNED AND TRANSFERABILITY

The intersection of sexual and ethnic diversity revealed difficulties in this experience due to the need to base itself on the culture of the community and its rules, as its members – even the young people – are not very open to the possibility of recognizing the LGBTI presence. They can acknowledge that sexual diversity exists, but “not among them.”

We have asked ourselves about the limitations of such an intervention in an ethnic group that, as has been observed, has defended and conserved its traditions, forms of relationships and expression of gender roles and sexuality ever since the time of internal migrations and their arrival in the city.

REFERENCES AND EXTERNAL LINKS

Archive of the Sexual Diversity Department, a dependency of the Rosario Municipal Government's Social Development Secretariat.

www.rosario.gov.ar

Implementation of the Training

**and Employment Insurance Program
in the Municipality of Rosario (2011-2015)**

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Gender, male-female equality

Functional diversity, disability

Social class, socioeconomic inequalities

SUBJECT AREAS

Employment and social economy

SUMMARY

This experience consisted of including trans people in the national social program known as Training and Employment Insurance (SCyE). This includes a small monthly charge for a period of 18 months, which increases when taking trade courses. Throughout this period, people can simultaneously take a variety of courses in order to improve their job skills, although the amount of money charged does not increase with each additional course. These spaces primarily focus on the skills and abilities considered necessary for the job market, as well as on the strengthening of one's connections. This program also raised awareness about sexual diversity among employers, businessmen and state agents that work on employment-related issues.

MAIN ACTORS

- Sexual Diversity Department, Social Development Secretariat, Rosario Municipal Government
- Employment and Production Secretariat, Rosario Municipal Government

START DATE

12/2011

END DATE

12/2017

CONTEXT IN WHICH THIS EXPERIENCE IS TAKING PLACE

Given the prejudices and beliefs regarding sexuality that persist in the popular imagination, trans people represent the segment of the LGBTI community that currently suffers from the greatest difficulties in terms of entering the job market. This leads to a great socioeconomic vulnerability that forces them into marginal subsistence, exposing them to violent situations on a daily basis. This makes clear the need to implement policies that affect the imaginaries of employers, businessmen and state agents. On the other hand, there is a need to put into practice alternate policies for incorporating trans people into the job market, such as trainings helping them get and keep a job, as well as training in the trades to increase their chances of employment. The aforementioned vulnerability also generates the need to economically and socially support trans people so that they can be in a position to overcome the obstacles they face in entering the job market.

OBJECTIVES

- To affect the imaginary of employers, businessmen and state agents, encouraging them to question stereotypes regarding sexual diversity.
- To encourage trans people to exercise their rights as citizens with regard to the job market.
- To provide job training for trans people so they can get and keep a job.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

At the end of 2012, the Sexual Diversity Department of the Rosario Municipal Government's Social Development Secretariat began to work in coordination with what was then the Employment Department of the city's Production Secretariat.

This collaboration consisted of offering the national social program known as Training and Employment Insurance (SCyE). This includes a small monthly charge for a period of 18 months, which increases when taking trade courses. Throughout this period, people can simultaneously take a variety of courses in order to improve their job skills, although the amount of money charged does not increase with each additional course. This process required joint interventions from the staff of both departments, ingress interviews and personalized follow-up to ensure that participants stuck with the training program they had taken on. At the same time, workshops raising awareness on sexual diversity and employment issues were given to institutions and course instructors in order to deconstruct myths and prejudices that often serve as barriers to building a rapport between students and teachers.

Considering the problem of employment in a comprehensive fashion, meetings were held with the hiring managers of the city's major companies in order to discuss the existing laws and regulations on sexual diversity and employment, the social imaginaries regarding this population, the obstacles that could arise between employers and employees and the real possibilities for incorporation into the job market.

The beneficiary population also received specific trainings on employment issues and were made to understand the legal framework and institutions that support this social program.

On the one hand, these trainings sought to encourage trans people to exercise their rights and obligations with regard to employment, respond to their questions and strengthen their social integration, making the word into the most powerful tool for resolve conflicts. It should be emphasized that the trans people who participated in the SCyE courses did so alongside others who do not belong to this community. This experience facilitated learning for many of the actors and institutions involved. On the one hand, it allowed for the deconstruction of prejudices and beliefs regarding sexual diversity and the job market. On the other, it drove the parties involved to generate joint criteria for individual and group interventions with this population. Lastly, lessons were learned regarding coexistence and respect for differences.

FINANCING AND RESOURCES

The National Training and Employment Insurance Program and the human resources of the Rosario Municipal Government.

RESULTS AND IMPACTS

Between 2012 and 2017, 57 trans people (both trans men and trans women) enrolled in the SCyE, participating in trainings in the following trades: manicuring, hairdressing, cosmetics, cooking, photography, administration, carpentry, medical billing, fashion design, baking, etc.

Four business breakfasts and 10 visits to companies were organized to raise awareness about sexual diversity and promote hiring among the trans population.

Approximately 15 job orientation workshops were held.

BARRIERS AND CHALLENGES

The persistence of myths and prejudices about sexual diversity among employers, businessmen and state agents.

The historic relationship of trans people with state institutions has been marked by exclusion, discrimination and mutual distrust.

LESSONS LEARNED AND TRANSFERABILITY

Assumptions and a lack of knowledge about people and social groups give rise to misunderstandings that fragment society and generate violence and exclusion. It is essential for there to be a set of policies that support those who have the greatest problems in entering the job market.

These actions aimed at increasing access to the job market have led to other projects and activities promoted by different government dependencies that work to deconstruct prejudices and misconceptions regarding sexual diversity. The actors involved have also learned that it is important to build ties among different social groups in order to produce transformations.

REFERENCES AND EXTERNAL LINKS

Archive of the Sexual Diversity Department, a dependency of the Rosario Municipal Government's Social Development Secretariat.

www.rosario.gov.ar

**Communal Policy
for Access to Hormone
Replacement Therapy**

13

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AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Social class, socioeconomic inequalities

SUBJECT AREAS

Health: communal primary healthcare with an inclusive, depathologizing focus

SUMMARY

This policy began with the incorporation of hormone replacement therapy in the Municipal Solidarity Pharmacy. A second stage will include the training of a medical professional who can supervise the application of hormone therapy. The program also covers mental healthcare, if needed. This trans policy is pioneering at the national level, as no other primary healthcare provider has a similar program, much less with a depathologizing focus.

MAIN ACTORS

Quilicura Municipality; the Southeastern Metropolitan Health Service, which includes the Sótero del Río Hospital; Organizing Trans Diversities (OTD) Chile.

START DATE

05/2018

END DATE

In process

CONTEXT IN WHICH THIS EXPERIENCE IS TAKING PLACE

This policy arose out of an initiative of Organizing Trans Diversities (OTD) Chile, who drew attention to the high cost of hormone replacement therapy, which some trans people use to transform their gender expression. On the International Day Against Homophobia, Transphobia and Biphobia, a proposal to provide hormone therapy at cost, via the Municipal Solidarity Pharmacy, was presented to the local and national community.

OBJECTIVES

- To facilitate access to hormone replacement therapy among the commune's trans people, as well as all other municipal primary healthcare services.
- To provide theoretical and methodological tools to healthcare professionals and administrators so that they can understand the complexities of sexual diversity from a rights-based approach.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

Following the initiative that led to our communal visibility policy for the trans community, we built an alliance with the Sótero del Río Hospital's Gender Identity Program, whose team provided specialist volunteers, allowing us to have a professional at the Family Healthcare Centers (CESFAM) to accompany the transition process and prescribe those primary care medications, free of charge, to those trans people registered in these centers.

In a parallel fashion, we have already begun to work on training the medical and administrative staff at all municipal healthcare centers in order to have professionals who are sensitive to the needs of this population and don't reproduce stigmas or discriminatory behavior.

Additionally, the support of OTD Chile has been fundamental for beginning to work on consulting and informed consent for trans people once they have requested this service. This is done in coordination with the mental health team, so they can carry out this consulting and then refer them to a medical specialist.

FINANCING AND RESOURCES

For now, the hormone replacement therapy medications are being sold, and so there is no associated cost. The medical specialists are working on a volunteer basis and the training sessions are being paid for by the office, with the support of voluntary organizations. We hope to include medications and health exams associated with HRT in the health budget next year.

RESULTS AND IMPACTS

Greater visibility for the Sexual Diversity Office at the local and national levels, thanks to the press coverage. New trans users who are loyal to the office.

BARRIERS AND CHALLENGES

Up until now, we have had to face the limitations of the national medical supply center, which doesn't have a sufficient stock of hormones. Other medications are used for pathologies and are prioritized for cis people as an internal policy, for being cases of terminal or otherwise serious illnesses (leukemia, other types of cancer, etc.).

Another challenge has been to work intersectionally with the health service in order to manage the volunteer specialists, arguing that the impact of this policy does not lie in the quantification of the trans population, but in its visibility, and so it is therefore a process of constantly raising awareness.

Likeeveryone!
Month of Action
Against Homophobia
and Transphobia

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AXES INTERSECTING WITH SEXUAL AND GENDER DIVERSITY

Age, life cycles, infancy, adolescence, youth, elderly people

SUBJECT AREAS

Youth clubs and meeting places for young people

SUMMARY

During March 2018, a Month of Action against Homo- and Transphobia was launched in the youth clubs and meeting places for young people in the City of Zurich. The aims were to heighten the awareness of young people between the ages of 10 to 18 regarding the problems of homophobia and transphobia, to enable professionals to work with youth on these issues and to empower LGBT youth.

MAIN ACTORS

Equality Office of the City of Zurich. Partners: The Du-Bist-Du Counselling Platform for LGBT Youth (Zürcher Aldshilfe) and Offene Jugendarbeit Zürich (Open Youth Work, OJA).

START DATE

11/2017

END DATE

03/2018

CONTEXT IN WHICH THE EXPERIENCE IS TAKING PLACE

Prejudices against lesbians, gays, bisexuals and transgender people are widespread in Switzerland. Two studies from the cantons of Vaud and Zurich show that young lesbians and gays are more likely than their heterosexual peers to experience discrimination, as well as to have negative health and life outcomes. Young people defining themselves as trans* are presumably equally affected.

OBJECTIVES

Reducing prejudices and discrimination against LGBT people among youth, training professionals who work with young people, empowering young lesbians, gays, bisexuals and transgender people.

DESCRIPTION OF THE ACTION AND IMPLEMENTATION

Youth clubs and meeting places for young people in the city of Zurich organized activities concerning homo- and transphobia during the month of March 2018. Beforehand, professionals working with young people in their leisure time were instructed in specialized, methodological skills regarding homosexuality, bisexuality and trans* identity in thematic workshops. A special methodology box, including materials such as brochures, flyers, methodological tools and ideas for possible youth activities, was developed and distributed to the professionals. During the Month of Action, professionals carried out various activities against homophobia and transphobia with young people in youth centers, clubs and similar facilities. In addition to participating in these activities, young people had the opportunity to participate in a competition to develop projects in which homosexuality, bisexuality and/or trans* identity are addressed. At the same time, young LGBT people were taught that they are not alone. They were made aware of LGBT counselling and other services to which they have access.

FINANCING AND RESOURCES

Financed by the Equality Office of the City of Zurich, the Du-Bist-Du Counselling Platform for LGBT youth (Zürcher Aidshilfe) and Offene Jugendarbeit Zürich (Open Youth Work, OJA), with support from a broad network of organizations working with LGBT people and youth and contributions from private foundations.

RESULTS AND IMPACTS

The month of action reached 1,215 young people between the ages of 10 to 18, 73 professionals and 15 youth clubs. The discussions and activities helped reduce prejudices and made it possible to discuss homosexuality and trans identities among a broad public of young people of all genders, gender identities and sexual orientations. The official activities of the Month of Action are over, but the talks and discussions in youth centers go on, showing that there is broad interest in the subject. Furthermore, the Month of Action was widely covered in the media and helped introduce the subject to a general public.

BARRIERS AND CHALLENGES

ORGANIZATIONAL CHALLENGES/BARRIERS

It is important to have the main players on board for this project. The head of OJA (Open Youth Work) was part of the steering committee and, accordingly, all OJA Centers in Zurich participated, and were even obligated to participate. The head of the other chain of youth centers in Zurich, those in the community centers, did not participate actively in the project, but simply informed the professionals working in the community centers. Accordingly, there was much less interest in the community centers and only professionals who had prior engagement with these issues participated.

CONTENT

The professionals held conversations and activities with the youth in the center. The centers are open to everybody and the visiting youth have to "prepare" for subjects (as they would have to do in school, for instance). As was to be expected, some of the youths expressed homophobic and transphobic comments during the activities. It was a major challenge for the professionals to not condemn and ostracize these youths – and, at the same time, make them aware of the meaning of what they said, taking a firm stand on what is tolerable and what not.

LESSONS LEARNED AND TRANSFERABILITY

The month of action was a pilot project: other cities and cantons in Switzerland can and hopefully will take up this work.

Participating youth clubs received a certificate which they can hang up in the club. This also means increased visibility in future.

It was important to have a broad network supporting the month of action. This made it possible to widely disseminate materials and involve many people. Members of the network include:

- HAZ, Homosexuelle Arbeitsgruppen Zürich (Homosexual Working Groups, Zürich)
- Milchjugend, Falschsexuelle Welten
- Pink Cop, Verein homosexueller Polizistinnen und Polizisten, Zürich
- TGNS, Transgender Network Switzerland Aids-Hilfe Schweiz
- LGBT+ Helpline, Beratungs- und Meldestelle für homo- und transphobie Gewalt
- LOS, Lesbenorganisation Schweiz (Lesbian Organization of Switzerland)
- Network - Gay Leadership Zürich
- Pink Cross, Schweizer Dachverband der Schwulen (a coalition of gay organizations)
- Pro Juventute (Swiss Foundation for Youth)
- Zürcher Gemeinschaftszentren (Community Centers of Zurich)
- Sportamt der Stadt Zürich

GLOSSARY

Axes of Inequality: Structural divisions through which social resources are unequally distributed, such as social class, sexual and gender diversity and place of origin.

Bisexual: A person who feels “emotionally or sexually attracted by people of more than one sex” (Takács, 2006).

Cis (or cisgender or cissexual): A person who identifies with the gender assigned to them at birth. A person who is not trans.

Cruising: Public spaces that produce anonymous sexual encounters between men (Langarita, 2017).

Gender Expression: “The expression of one’s self as a woman or man (or both, or neither) in one’s external presentation or appearance, through behavior, dress, hairstyle, voice, physical traits, etc.” (Takács, 2006). Gender expression is sharply conditioned by social expectations about how men and women should behave. Gender expression should not be fixed, nor does it necessarily have to coincide with a person’s sex or gender identity.

Gender Identity: “The experience of gender that a person feels internally and individually, which may or may not coincide with their sex assigned at birth, and which includes one’s perception of one’s body (which can, if so freely chosen, be modified through medications, surgery and other methods) and other gender expressions, including dress, language and gestures. Gender identity is not the same as sexual orientation and trans people can identify as heterosexuals, bisexuals or homosexuals” (FRA, 2009).

Heteronormativity: The support from many social institutions and deeply-rooted belief systems regarding the alleged parallelism between sex, gender and sexuality, which is taken as a given. Some of these beliefs are that people are classified into two completely different categories: men and women, and that sexual and conjugal relationships are only normal if they occur between people of different sexes, that intimate relationships between people of the same sex are without value, or that each sex corresponds to a single gender identity.

Homophobia: “The irrational fear of or aversion to homosexuality and lesbians, gays or bisexuals (LGB), based in prejudice” (FRA, 2009).

Homosexuality: The emotional, romantic or sexual attraction towards people of the same sex.

Intersectionality: A perspective that views the social position of individuals as the product of the interaction of several axes of inequality, which, at the policy level, requires us abandon a monofocal approach and seek out more complex forms of addressing inequalities (see Block 2).

Intersexuality: Intersex people or people with diverse sexual development (DSD) have atypical physical traits or a combination of traits associated with men and women, such as an infrequent chromosomal combination, genetic or gonadal variability or congenital sexual differences.

Lesbophobia: The irrational fear of or aversion to lesbians.

LGBTI: An acronym used to collectively refer to lesbians, gays, bisexuals and trans and intersex people.

LGBTIphobia: The irrational fear of or aversion to lesbians, gays, bisexuals and trans and intersex people.

Monofocal: A policy that is centered on only one axis of inequality, without understanding its interaction with others.

Pansexual: A person that can feel emotionally or sexually attracted to anyone, regardless of gender identity and/or sex.

Sexual Orientation: “The capacity for deep emotional, affective and sexual attraction towards people of another gender, of the same gender or of more than one gender, as well as the intimate and sexual relations that this establishes” (FRA, 2009).

Trans: People with a gender identity different than the gender assigned at birth, who may engage in body modification (surgical, hormonal, etc.) in order to adapt to the socially established body image that is in line with their felt gender. Trans women (or transfeminine people) were born in a male body and feel themselves to be women, while trans men (or transmasculine people) go from women to men.

Transphobia: The irrational fear of nonconformity between biological sex and gender identity, as occurs with trans people, or others whose identity and gender expression do not conform to the norm, such as masculine women, feminine men and crossdressers.

Transsexuality: Those who identify with the gender opposite the one they have been socially assigned in accordance with their sexual traits.

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GUIDE FOR THE INCORPORATION OF INTERSECTIONALITY
IN SEXUAL AND GENDER DIVERSITY POLICIES

Let us imagine a lesbian woman and think: what are the discrimination issues she may find herself facing at work?; what about motherhood?; how can her sexuality have an impact on the place she lives, on how she transits through public spaces or the way she feels as part of the territory she lives in? Now that we briefly imagined the situation, let us pay attention: what type of a lesbian did we think about?, how old was she?, what was her ethnicity?, did we even think she could be moving in a wheelchair, be an immigrant, a trans person or from a native population? This guide is especially directed at people who work for local governments, in both technical and political positions, who are interested in making their policies intersectional.