
Celebration, Pride, and Violence:

Queer Experiences in
Youth, Peace & Security



Authors

Mena Ayazi

Rashad Nimr

José Alvarado


Lamea Tanjin Tanha

Alex Alvarez



Table of Contents

- **Introduction.....1**
 - Global Perceptions.....1
 - Policy Imperatives.....2
- **Challenges for Integration.....3**
 - Recognizing Intersectionality.....3
 - Barriers to Participation4
 - Economic and Financial Violence.....5
 - Sociocultural Dynamics and Colonial Legacies....6
- **Opportunities for the Future.....7**
- **Recommendations.....9**
- **Annexes.....12**
 - **A.** Key Definitions.....12
 - **B.** Footnotes and Sources14



Introduction

Including young people in all their diversity is crucial to advancing sustainable, positive peace around the world. Even though their protection concerns and need for social and political change are some of the most acute, young queer [1] peacebuilders often feel that their perspectives and issues are sidelined from the mainstream peace and security agendas. As noted by young queer peacebuilders, addressing SOGIESC [2] more explicitly will contribute to lasting peace throughout conflict-affected contexts. Often ostracized by the mainstream peacebuilding movement on the basis of age, the YPS movement has not always been explicitly open to sexual and gender minority (SGM) communities in its mandate -- reflecting the realities of queer individuals in broader peace and security conversations. While the Youth, Peace and Security (YPS) agenda has made many strides in creating inclusive spaces, the exclusion of queer youth impedes its progress. In an effort to truly move the global YPS agenda forward, the peace and security field must strive to understand all young peacebuilders'--including and particularly queer youth's-- needs and support their well-being, safety, and meaningful participation.

This paper is meant to open the conversation for further exploration and is guided by the following question: ***What have the experiences of young queer peacebuilders been and what are their needs?*** From November through December, 2021, 15 people were interviewed ranging in age from 21 to 32, and from Central and South America, North America, Europe, the Middle East, Southern Africa, South Asia, and Southeast Asia [3]. Their experiences, the challenges they face, and the hopes that many of them have for the future of the peace and security field are synthesized below. But first, it is important to situate these experiences in the global realities and policy dynamics in which these young peacebuilders work.

Global Perceptions

Acceptance of and the promotion of rights for SGM communities around the world is extremely heterogeneous. While some countries have expanded protections on the basis of SOGIESC, others continue to repress, abuse, and imprison SGM individuals both through formal legal structures and informal processes. As of 2020, 71 countries criminalize same-sex relations for men and 43 for women, eleven countries have the death penalty for same-sex activity, and fifteen countries criminalize expression of trans identity [4]. To note, even where consensual sexual activities among same-sex couples is legal, officials may overlook repression and violence against SGM communities, which could include forced marriages, honor killings, sexual violence, and conversion therapy [5]. Much of this violence is directed toward young people, who face harassment in their homes, neighborhoods, and educational settings due to the added challenge of their age [6].

The Millennial and Generation Z [7] cohorts are the most accepting of SGM communities and more open about their identities than any other generation prior, showing opportunities to create more enabling spaces for SGMs [8]. In the U.S. for example, the 2021 Gallup poll showed that 1 in 6 young adults in Generation Z identify with the SGM community [9]. These generations have not only been more vocal about the experiences and need for equality for SGMs, but have been actively creating more inclusive spaces, policies, and practices to protect and include SGMs in peace, security, and humanitarian contexts.



Policy Imperatives

Sexual and gender minorities remain underrepresented and under recognized in peace and security programming, policies, and initiatives. Though oftentimes acceptance of SGM communities seems more commonplace throughout international discourse [10], in the last decade the most queer-inclusive countries have experienced increased levels of acceptance, while the least queer-inclusive countries have decreased levels of acceptance [11]. This has crucial implications for conflict-affected and highly violent contexts where marginalization is often exacerbated.

Intersectional feminism and other intersectional analyses have provided new lenses of expanding the umbrella for gender equity work, broadening the discourse to encompass those of all SGM identities [12]. These analytical processes are beginning to address the various, complex dimensions of exclusion in peace and security programming. By analyzing the founding policy documents of the field—UNSCR’s 2250, 2419, and 2535—it is clear that queer identities are only barely mentioned, without concrete directives to ensure protection or inclusion. Expanding the analysis to include foundational advocacy documents, such as the “We Are Here” and “If I Disappear” papers, the discourse and action around creating safe and inclusive spaces for SGM youth is still lacking. To truly develop inclusive peace practices mandated in YPS policy frameworks and throughout youth programming best practices, a clear understanding and exploration of the experiences of SGMs needs to be mainstreamed.

It may seem that the protection of SGM communities is still lagging, particularly in contexts where it is needed the most. However, young voices from SGM communities have been actively involved in international discourse and have created opportunities for heightened inclusion in the future of the YPS field. Young queer peacebuilders and their allies have shifted the conversation, vocalized the challenges of working in the peace and security field, and expanded notions of prevention, protection, and participation. Some of their voices reflecting on challenges, hopes, and aspirations for the peace and security field are highlighted below.

Challenges for Integration

Recognizing Intersectionality

Lack of enabling spaces for queer youth participation were noted as a key barrier to inclusion by the participants of this paper. Enabling spaces promote the meaningful inclusion of diverse voices to participate equitably with their peers. The international community has yet to do this effectively. Even when they are included in discussions or decisions, the spaces are not conducive to meaningful integration. When young queer youth are engaged, the focus is limited to just SGM-related issues—their agency and expertise on other issues is neglected. Many of the young people explained the importance of intersectionality in their exclusion- the complex interplay of their race, ethnicity, religion, disability, language, education, and other identifying factors in conjunction with age and SOGIESC

Further, many youth highlighted the erasure of queer contributions to peacebuilding. A participant mentioned the invalidation that they often face for their engagement in the peace and security movement. Young people explained that “queer youth are prevented from engaging in peace and security spaces because many of them are dealing with crises of their own”. For example, responses to the HIV/AIDS epidemic have been very targeted points of inclusion of some SGM needs and perspectives as these challenges still significantly impact young queer people. Many queer youth also face higher levels of mental illness including PTSD than their counterparts, serving as an important barrier to their participation [13]. But the needs of the community go beyond these chronic health concerns. The challenges young queer peacebuilders face are intersectional in nature, creating layers of barrier to their meaningful inclusion. For example in many international conversations, young Black queer women face exclusion due to their age, race, gender, and SGM identity, where one identity doesn’t disappear in relation to another – they interplay. Understanding these intersecting dynamics of inclusion is critical for queer youth and beyond.

“These spaces aren’t enabling for us. First it takes us knocking on the door and sending countless emails to get in the room. Then even when we get that chance to be there, our energy gets spent on explaining why we have pronouns, what LGBT stands for, what our experiences are. We aren’t seen for anything beyond being queer, but there is so much more that we work on, that we experience, that we have ideas on. When we started working on climate change, we were told ‘Why would you work on that? Focus on issues queer people face.’” - A young queer activist from Botswana



Barriers to Participation

In 2021, the Office of the Secretary-General's Special Envoy on Youth produced the groundbreaking report, "If I Disappear," on protecting young people in closing civic space. The report clearly addressed the needs, concerns, and realities of young queer individuals who articulated a lack of civic structures to protect them against threats and harassment [14]. The report addressed discrimination against SGM youth, and highlighted the legal, political, and financial barriers to exercising civil and political rights. The report highlights the crucial point that:

"Hostility towards LGBTQI+ youth can hinder not only their advocacy for LGBTQI+ related issues, but for broader issues as well, such as peacebuilding and community mobilization, which significantly shrinks opportunities for participation and meaningful contributions for this group of young people." [15]

"Not only are we afraid or not allowed to put down our contributions to certain issues on our CV, but are intentionally erased from history books because institutional bureaucracy and homophobia wants to erase us. On an intersectional level, it is the Black feminists and transgender women who deal with the worst of it. For example, during the Stonewall Riots in the U.S., it was really Marsha P. Johnson and Sylvia Rivera, two black transgender women, who organized and led that movement. They were erased with a white version of the gay rights movement."

After the takeover of Afghanistan by the Taliban in 2021, members of the SGM community expressed fear with one activist saying, "Even if the Taliban accepts a woman in the government, in school, they will never accept gay or LGBT people. "They will kill all of them on the spot." [16] The fears faced by these activists are similarly echoed, though not always as dire, by queer youth around the world—protection concerns for young queer peacebuilders are a daily challenge. As the "If I Disappear" report addresses, it is not just protection, but legal and political suppression, systemic violence, physical abuse, sociocultural stigma, psychological abuse and mental health struggles, and digital harassment that affect young queer people. [17]

These issues are not just relevant to the areas of the world deemed conflict-affected by the international community. As of March of 2022, 25 anti-LGBT bills have been introduced to legislatures around the United States. [18] As a young Latinx [19] queer activist from the United States expressed:

"[The state of] Arkansas sees blanket bills and anti-transgender bills that target young people specifically being introduced in the state legislature every few months. We fought so hard for many years to build protections for queer youth, but on a daily basis there are new policies and politicians coming out trying to threaten that and make it worse. It is hard being in a context like this where our lived realities are being fought against."

There are long histories of SGM individuals who are active in conflict contexts, especially in resistance movements. From Colombia to Syria, there is emerging literature on the role and experiences of queer people who have taken up arms. Often, though, "the lack of inclusion in broader peace process and transitional justice processes has left queer people still without rights" with serious implications for adequate disengagement and reintegration processes. As explained by a lesbian activist from Bangladesh, a country that still criminalizes same-sex marriage:

"During the liberation war in 1971, a lot of transgender and queer folks fought to secure the freedom of our country, but their own freedom of sexual identity and gender expression is still compromised."

While local queer youth activists face greater risks of physical and psychological harm, young queer peacebuilders working and building a career in spaces considered safe, such as in UN missions, have also noted instances of intolerance and fear associated with revealing their sexual orientation. One Argentinian peacebuilder noted:

“Even if in the news the UN states to be friendly towards LGBTQIA+ the reality on the ground is totally different. I have heard of staff preaching about gender equality in workshops but stating not ‘buying the gender equality speech’ in private.”

This demonstrates a lack of understanding of the realities of queer youth in various local contexts that may operate under different norms and values than headquarters in far-flung capital cities.

Economic and Financial Violence

While the financial landscape for YPS programming has been difficult from its inception, the reality is even harder for queer youth. Many queer focused or queer-led youth organizations have an extremely hard time building personal financial success, but even harder time getting their work funded. As one queer activist explained:

“I have been looking for funding for the past five years to sustain our working supporting queer youth in Africa. Opportunities fall through because people think that LGBTQIA+ issues are not important. They aren’t a priority for anyone. We already struggle finding jobs and are discriminated against, so how can we be expected to do this work when we struggle to sustain our lives?”

The economic landscape for young queer people are difficult even beyond the peace and security space. These experiences have an impact on queer youth’s ability to participate in YPS conversations and efforts, and create stark issues of social protection. As one non-binary activist from the Phillipines explained:

“Queer people are often underpaid or kicked out of their jobs. It’s hard to find queer-friendly inclusive workplaces. This often leads queer people to either stay closeted or only hang out with other queer people because of their fear of being judged.”

Experiences of financial hardship also impact exclusion from YPS programs and related services. Many young queer people discussed attempting to get involved in peacebuilding initiatives, but being excluded because of their age, SOGIESC, and the interplay of other factors such as socioeconomic status, education and language ability.



Sociocultural Dynamics and Colonial Legacies

Sociocultural dynamics play into the shame, stigma, or inclusion of queer youth. Factors such as family acceptance, community representation, state support and believed narratives are important in understanding how young queer people engage with YPS work. Often, queer individuals may be less inclined to be open about their identity as it can be seen as a marker for difference. For example, one queer activist from Lebanon noted how his expertise in rehabilitation for incarcerated youth would only be valued as long as he did not openly identify as a gay man:

“If government officials in Lebanon, who are still very traditional in their way of thinking, would find out, it would pose an obstacle to the completion of my work [...] My identity and my work are completely separate. [...] I would be identified solely by my personal sexual identity rather than by the work I am doing.”

Family acceptance is a key factor for many queer youth. The shame and misunderstanding of SGM identity have led many parents to kick queer youth out of their homes, use harmful conversion therapy practices, or even in some cases threaten their safety. Many of our respondents also had important perspectives to share about their own family experiences, which highlight different levels of acceptance for different identities. For example, an activist from the Philippines said:

“When I came out to my parents with my lesbian identity, they said that it was alright with them. Only when I started to identify as a man did they tell me that it was unforgivable to be transgender.”

There is a large body of work that has begun to highlight the role of colonialism on perceptions of SGM identity. Many colonial powers imposed legal systems that were harsher on queer individuals, while also encoding identities. Current perceptions of colonial dynamics have also led to increased visibility of SGM rights as being imposed by formerly oppressive nations. Many academics have argued that LGBTQIA+ rights have become the new barometer of civility on the international stage—even without any concrete action to address these acts of violence. These transnational dynamics and narratives have had great impacts on queer youth today. One activist from Bangladesh mentioned:

“Because of colonization, being trans or queer was seen as a criminal act in South Asia. ‘Hijra’ is a century-long culture yet this word is often used as a slur here. Neighbours, classmates, and even teachers often bully and shame the transgender and intersex people in our community. Even family members disown them for their identities”



Though the experiences of young queer peacebuilders are often marked by exclusion, there are increasing opportunities for queer youth to be meaningfully engaged and accepted in the peace and security field.

Opportunities for the Future

Sexual and gender minority communities have always been part of peacebuilding processes. It is critical to highlight the successes that they have already made in this work, while recognizing the wave of young voices that are integrating diverse SOGIESC dynamics more explicitly.

Queer people do not spend all of their time sitting around being vulnerable and victimized. There is a lot of joy and love and happiness as well." - A queer peacebuilder in Nigeria

While facing challenges of their own for inclusion, this has not stopped many young queer peacebuilders from being at the forefront of grassroots activism, coalition-building with other social movements, and playing key roles in international peacebuilding and humanitarian discourse. "People don't see the work we do because we are scared to share who we are. We lead national and global YPS Coalitions, we shape advocacy messages to local, national, and global audiences, we are on the forefront of this work. See us for our capacities, potential, and strong contributions to peacebuilding, not just our challenges and queerness." - Young queer peacebuilder from the United States

However, SGM communities are often discussed as the perpetual victim—facing violence, threats, and destitution only. The reality is otherwise. From discussions with the young peacebuilders about their aspirations for the YPS community to take into the future, there are three clear opportunities.

First, intergenerational community-building is important for the SGM community. SGM communities have always found power among what has historically been called the chosen family—the support networks gained after biological families disowned or shunned their SGM children. This remains true today. Adults playing a role in the lives of SGM youth, accepting their lived experiences, creating enabling spaces, and offering a hand of compassion can change the course of their lives. Whether it be understanding struggles of identity, finding housing and employment, or even simply navigating office dynamics, young folks emphasized the importance of intergenerational support. Sharing identity with older SGM individuals and holding intergenerational dialogues can be powerful ways to come together to address homophobia and transphobia. A young queer peacebuilder from Southern Africa emphasized this by saying:

"We must recognize that safety is important. We need you alive, that is the most important thing. But we also must recognize that there might be pockets of acceptability or tolerance. It is always helpful to be part of networks, because you can use those to express your issues. [...] Reach out and find where those pockets of allies that can help you be safe and can help you express yourself how you want are. [...] Wherever you occupy space, you can play a role, and you can raise your voice. "

"Second, solidarity is necessary for any social change movement. Many of the respondents discussed the multidimensionality of their identities, their work, and their experiences navigating the YPS movement. Building bridges with other communities has been crucial for success for many including with Indigenous communities, persons with disabilities, racial and ethnic minorities, and feminist movements. Finding allies among varied communities helps to make the push for intersectional peace stronger—and makes the inclusion of SGM communities in common discourse less taboo. As a queer peacebuilder from Lebanon said, "when the international community comes together--not necessarily the governments--we can learn a lot. We can give each other hope, and provide the fuel to keep going."

Lastly, young queer peacebuilders highlighted the importance of having pride in their identities. The LGBTQI+ movement has been notable in its loud, outspoken versions of pride, which often take the form of parades or celebrations. Many of our respondents also discussed the smaller, more intimate moments of pride, community-building, and defiance. From finding joy in dancing with friends, safe spaces at cafes or bars, or engaging with media geared toward the SGM community online, finding joy through celebration is crucial for the success of all young peacebuilders. This can start with recognizing and celebrating queer youth in the YPS community and proudly giving them leadership opportunities when they arise.

As a queer peacebuilder in Nigeria said, "The stories joy, love, connection and solidarity are not as often told as much as stories of the pain and the suffering. That is what we need as a community."

We must continue to find opportunities for hope.



Recommendations

"Ensuring young, queer voices are able to participate in the YPS agenda is paramount for the success and promotion of peaceful, safer, and more secure communities for all. Across the five principles of partnership, protection, participation, prevention, and disengagement/reintegration, young SGM individuals must be consulted, included, and allowed to speak for themselves.

The following recommendations are meant for a variety of international actors to better integrate young queer individuals into peace and security work. Without doing so, and without intentionally addressing SOGIESC holistically in our approaches to conflict and violence, positive peace will always remain out of our grasp. Sustainable peace is inclusive peace.

United Nations

- **Establish a consultative mechanism for historically marginalized youth, with an emphasis on SGM communities, that will meet annually and make recommendations on the agenda of the Human Rights Council and other relevant U.N. bodies.** The need for a consistent process of feedback and a clear path to including the voices of queer youth is integral to building successful protection processes. Bringing queer peacebuilders to the Human Rights Council hearings to testify can be one first step to take.
- **Mainstream and expand gender programming to include SGM communities.** UN Agencies and relevant Secretariat Offices should have clear policies that outline their approach to integrating the needs of young people and SGM communities, respectively. These policies should be mutually constitutive and outline how their practices will take into account broader approaches to gender equity that are inclusive of diverse SOGIESC dynamics. This is acutely important for the agencies and offices working on gender, youth, and peace and security such as the UN Women, UNFPA, the Office of the Secretary General's Envoy for Youth, and the Department of Political and Peacebuilding Affairs.

Donors

- **Provide greater and sustained access to funding to support SGM communities in situations of armed conflict and heightened violence.** Many of the individuals interviewed discussed the difficulty in accessing money and adequate financial resources for their work. Some donors may not be able to or be willing to fund this work directly or publicly as it may garner pushback due to the common narrative of SGM identity being tied to former colonial powers and a lack of prioritization of support for SGM groups. Therefore, prioritizing funding through multilateral or co-funded assistance and through innovative smaller grants programs in particular help young queer activists.
- **Remove systemic barriers to queer youth access of funding opportunities.** Through the mindset of decolonizing the international funding landscape, donors should recognize that the informality of youth groups, particularly of queer youth groups, prevent them from equitably accessing existing funding opportunities. Language barriers, organizational requirements, and so many other barriers can serve as major challenges for young queer groups to access funding. By taking incremental changes to fix this, donors can create a more equitable playing field for queer youth.

- **Continue to promote sociocultural change approaches and programs that include the promotion of SGM rights and perspectives.** Social behavior change communication around social cohesion and human rights should be developed in conjunction with local queer individuals or organizations. This may include through radio, television shows, or other media outlets. Develop initiatives that work to breakdown stereotypes and negative perceptions of SGM communities at the community level.
- **Ensure funding for protection mechanisms remains consistently inclusive of young, SGM communities and activists.** Often funding priorities change for many donors. Ultimately, the protection concerns voiced by young queer peacebuilders remains consistent—there are continual threats to safety, security, and wellbeing. It is important that these communities are always intentionally included in protection-focused programs, services, and funding processes.

Civil Society Organizations

- **Ensure that all gender analyses and frameworks include diverse SOGIESC dynamics, especially when targeting young people.** Queer youth experience exclusion, violence, and protection concerns due to gender-related marginalization. These dynamics must be taken into account in analytical processes that are already in place especially related to YPS programming. This can also be done through including budget lines for protecting and supporting SGMs in programming.
- **Build the evidence base of the importance of young queer people in peacebuilding processes, in particular those with other intersecting identities.** More research, more products, and more opportunities for engagement are needed to address SGM communities is necessary to continue this work and truly understand the relationship between peace and inclusion. Commit to incorporating diverse understandings of SOGIESC throughout your practices.
- **For organizations working directly on YPS, find ways to partner with SGM-focused organizations and communities.** Doing research, building connections, and creating equitable opportunities for queer youth-led organizations are central to increasing social cohesion and peacebuilding processes. Partnership, allyship, and solidarity-building across identities is necessary for long-lasting change.



Youth, Peace, and Security Community

- **Build strong allyship with queer youth who are already contributing to the movement.** Stigmatization and exclusion of queer youth is not just from older generations, institutions, or systems of power. By standing up for queer youth being bullied or harassed and raising the issues related to SGM youth in peace and security spaces, strong allyship can change the tides in the movement for equality for all and create more opportunities for collaboration.
- **Recognize and celebrate the queer young people who are working to advance the goals of YPS.** By celebrating queer young peacebuilders, the community has an opportunity to affirm and create enabling environments for the young people already active in these spaces. This will also change the way young queer peacebuilders identify and work with the YPS agenda, expanding support and innovative approaches to building peace. Continue to recognize the accomplishments of queer youth and share opportunities for leadership where possible.
- **Youth-led organizations and programs focused on gender equality must expand to include SGM related issues within their mandates.** Through incorporating SGM related topics in programming, these organizations and young activists can show older allies and larger institutions that this work is important to the new generations and must be prioritized. These organizations can start shifting gender programming and influence the WPS community simultaneously.



Annex A: Key Definitions [20]

As socialization of sexual and gender minorities in the peacebuilding and YPS spaces is still relatively new, we provide some key definitions and acronyms that are used throughout this paper [21]:

- **Sexual and Gender Minorities (SGM):** This term is inclusive of all individuals who do not identify as cisgender and/or heterosexual. It is broader and more inclusive than “LGBTQIA+” which is based off of English language identities and Western-associated identities.
- **Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual (LGBTQIA+):** This term is used most commonly to include all sexual orientations and gender identities beyond heterosexual and cisgender identities. Similar terms are: LGBT, LGBTQ, or LGBTI. Though the + stands for identities beyond those listed, many views this term to be exclusive of non-Western sexual and gender identities.
- **Sexual orientation, gender identity, gender expression, and sex characteristics (SOGIESC):** This term refers to the broader category of identity that relates to sexuality, gender, and sex characteristics. It does not inherently relate to the SGM community, but is a more expansive approach to what is often referred to simply as *gender* in the international community.
- **Gender identity:** A personal conception of self as a man, a woman, or another gender — whether or not this identity corresponds to the sex assigned at birth. Examples of gender identities beyond the traditional categories of man and woman include non-binary, gender fluid, and genderqueer.
- **Queer:** An umbrella term used to refer to all people within the SGM community. While many have reclaimed “queer” as a positive term, the word has historically been used as a slur, and is still used that way in some contexts. Some individuals identify with the term, while others do not.
- **Gender pronouns:** The pronouns that an individual uses, or asks others to use, as an expression of their gender identity. Common pronouns in English include he/him, she/her, they/them, or a combination of these pronouns. A person’s pronouns may not directly relate to their gender identity; for example, a person who uses “he, him, and his” may not necessarily identify as a man.
- **Cisgender and transgender:** Two terms related to how a person’s sex corresponds with their gender identity. Many cultures conflate sex with gender identity—for instance, associating a female sex with being a woman. By this standard, a cisgender person has a gender identity that “matches” their sex assigned at birth, while a transgender person has a gender identity that does not “match” their sex assigned at birth. Many cultures have many different understandings of gender that do not fit simply into this binary.

- **Sexual orientation:** How a person characterizes the type of sexual, romantic, and emotional attraction that they can feel. Sexual orientation is often a better term than “sexual preference”, which suggests that attraction is a choice. Examples include gay, lesbian, heterosexual (or “straight”), and bisexual, among others.
- **Hijra:** An umbrella term for the transgender, intersex, and gender-diverse community widely used in South Asia (especially Pakistan, Bangladesh, and India). Hijra is not just third-gender identity, but also represents a traditional occupation and status within the culture of this region.
- **Homophobia:** Fear, discrimination, or hatred aimed at SGM people or groups. Such prejudice can take different forms—from discomfort to outright violence—and shape culture, norms, and laws.
- **Transphobia:** Fear, discrimination, or hatred aimed at transgender or other gender-diverse people.
- **Ally:** A person who does not identify with the SGM community but supports people in the community. Being an ally means checking assumptions, listening when others share their experiences, and embracing people in their full identity.



Annex B: Endnotes & Sources

1. The authors use the term queer to represent all identities that are not heterosexual or cisgender. The authors have also chosen to use sexual and gender minorities (SGMs) as opposed to the popularized LGBTQIA+ acronym to give space for non-Western or English articulations of identity. These terms may be used interchangeably. Throughout the paper, there may be other acronyms and words that are not common. Please see Annex A for an overview of their definitions and meanings.
2. SOGIESC stands for sexual orientation, gender identity, gender expression, and sex characteristics.
3. The authors have also included some excerpts from the webinar, “The Intersections between Peacebuilding and LGBTQ Activism,” organized by Search for Common Ground in June of 2021.
4. State-Sponsored Homophobia Report, ILGA, 2020
5. The Changing Landscape of Global LGBTQ+ Rights, Council on Foreign Relations, 2021
6. If I Disappear, Office of the UN Secretary General Envoy for Youth, 2021
7. The Pew Research Center defines Generation Z as those born between 1997-2012 who would be in the age ranges of 10-25 years old and Millennials (Gen Y) is defined as those born between 1981-1996 who would be in the age ranges of 26-41.
8. The Deloitte Global 2021 Millennial and Gen Z Survey, Deloitte, 2021
9. LGBT Identification Rises to 5.6% in Latest U.S. Estimate, GallUp Poll, 2021
10. Refer to the work of the Independent Expert on sexual orientation and gender identity of the Office of the High Commissioner for Human Rights: <https://www.ohchr.org/EN/Issues/SexualOrientationGender/Pages/Mandate.aspx>
11. Social Acceptance of LGBTI People in 175 Countries and Locations: 1981 to 2020, Williams Institute, 2021
12. Intersectional feminism: What it means and why it matters right now, UN Women, 2020
13. Elevated Risk of Posttraumatic Stress in Sexual Minority Youths: Mediation by Childhood Abuse and Gender Nonconformity, American Journal of Public Health 102, no. 8, 2012, pp. 1587-1593
14. If I Disappear, Office of the UN Secretary General Envoy for Youth, 2021, p. 52
15. Ibid., p. 53
16. LGBT in Afghanistan: ‘I Could be Killed on the Spot.’ BBC News, 2021
17. If I Disappear, Office of the UN Secretary General Envoy for Youth 2021, p. 52
18. Freedom for All Americans, Legislative tracker
19. Latinx is a gender-neutral term that is used by some to refer to people of Latin American cultural or ethnic identity.
20. Note: These words reflect their cultural contexts. This project aims to provide a template for youth and practitioners globally to adapt the resource to their own environment.
21. SOGIESC Glossary of Terms, UN Migration, 2020

