Coyote

Youth work / Knowledge / Policy

DISCRIMINATING(,) ME?!   DECEMBER 2014   No. 22

Youth Partnership

Partnership between the European Commission
and the Council of Europe in the field of youth

Contents

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Coyote is published by the Partnership between the European Commission and the Council of Europe in the field of youth. The main activities of the partnership are training courses, seminars, and network meetings involving youth workers, youth leaders, trainers, researchers, policy makers, experts and practitioners. Their results are disseminated through different channels including this magazine.

Coyote is not responsible for the content and character of the activities announced in this magazine. It cannot guarantee that the events take place and assumes no responsibility for the terms of participation and organisation.

Coyote aims to use a form of English that is accessible to all. We aim to be grammatically correct without losing the individuality or authenticity of the original text. Our aim is that the language used in the magazine reflects that used in the activities described.

Some articles are offered by contribution and others are commissioned specifically by the editorial team in order to achieve a balance of style and content. If you have an idea for an article then please feel free to contact the editor.

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Edito

by Mark E. Taylor
On behalf of the *Coyote* editorial team

Hello readers!

So, we picked a tough one for our second issue to appear only online. Coming to a decision on a particular theme for Coyote always involves listening to the views of many people passionate about youth work, hearing what they think is important and then prioritising the main ideas. This time, the priority was clear almost immediately: to bring together a range of viewpoints drawn from research, policy and practice reflecting on multiple discrimination and young people; and in this way to raise readers' awareness about the fact that multiple discriminations exist, what they are, why it can be so challenging to cope with them AND to suggest actions to take.

To help us all to get a grasp of the issues and gain a useful entry point, the editorial team attended – and two members helped facilitate – the United for Dignity conference, organised by the Council of Europe as a forum to discuss and to find solutions to situations of multiple discrimination affecting young Roma. Looking at the contents of this issue, it is possible to see many of the conference topics and processes reflected here and see how our visions have progressed with inputs coming from pretty diverse sources. As this issue progressed we had quite some debate as it is hard to write about these things which have such a massive impact on so many people's lives. As Marine Manucharian pointed out in one of our discussions, "tackling the challenge of multiple discrimination is an especially daunting task".

Undaunted, we attempt here to explore those challenges:

✔ How to begin to understand the concepts – especially as they are still evolving?
✔ What can we find out about the situations, causes and effects of different types of discrimination?
✔ What kinds of responses do we find in institutions?
✔ What are the ways that youth NGOs can combat multiple discrimination and what are the questions to ask ourselves in taking action?

There are many social, economic and legal factors at work here. What are your reactions to what is in *Coyote*? Does it help you to take in the complexity and come out fighting?

There is now a comments section on the *Coyote* website page – please have a look and share your views!

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A beginner's guide to multiple discrimination

"Hell is other people" Jean-Paul Sartre

By Barbara Giovanna Bello and Mark E. Taylor

This short contribution aims to familiarise newcomers to "multiple discrimination" (and related topics) with some basic concepts. Some suggestions for readers: you might want to read this guide either as an article (from beginning to end) or come back to it to clarify some definitions. Of course you can also read it in many other different ways. Second suggestion: after reading all the descriptions and definitions, forget them! What?!? Yes, you understood, forget them all. Definitions are context specific and can change over space, time and field of expertise. Therefore use those provided below as a starting point, rather than as a point of arrival.

Let's take the longer way to these concepts and definitions and speak about identity. For trainers, researchers and activists who are used to working with young people across Europe, saying that people's identities are complex and multifaceted might sound overly simplistic. The fact that people's identities are made up of several factors (sex, gender, ethnic origin, sexual orientation, disability, age, etc.) and the fact that people may belong to a virtually unlimited number of groups are more widely accepted today than in the past. But do this knowledge and awareness translate into practice, law and policy? Is this awareness truly spread in our societies, among policy makers and lawyers or is it rather confined to small elite circles? Do youth NGOs and stakeholders take this complexity into consideration when planning their training and advocacy activities or do they base them on mutually exclusive subjects? Furthermore, is there awareness that people can be discriminated against on the basis of more than one aspect of their identity? If so, are they protected by law?

To answer some of these questions, let's scrutinise some key concepts, starting with "I" like "intersectionality" (but also like "I am").

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Intersectionality

Kimberlé Crenshaw, the law professor and human rights activists who coined the term "intersectionality" in 1989, didn't present it as "some new, totalising theory of identity" (Crenshaw 1993). She rather used it to emphasise the need to take multiple forms of identity into consideration, "when considering how the social world is constructed". She mainly focused on the experience of violence, subordination and discrimination of Black women in the USA, whose "race", "sex" and "class" interplayed in such a way that made their experience of discrimination different from that of both black men and middle-class white women.

The word intersectionality comes from Crenshaw's simple but effective idea that Black women are located "at the intersection" or, even clearer, "at the crossroads" of different social categories. According to Crenshaw, race, gender, class and other grounds for discrimination or oppression are the "roads" that shape social, economic or political structures. She uses the image of a traffic intersection to explain this concept. Individuals who are oppressed in different ways are located at the intersection of more than one ground for discrimination because of their specific identities. When the "traffic" flows simultaneously from many directions, injuries may result from discrimination coming from one direction or from simultaneous collisions. People at the centre need to "negotiate the 'traffic' that flows through these intersections to avoid injury, and obtain resources for the normal activities of life" (Crenshaw, 2001).

Animated videos by Marlies Pöschl

Watch

Sticking to the "I", it should be a bit easier now to understand what "intersectional discrimination" is. Intersectional discrimination can be roughly defined (but not everyone agrees) as one of the three forms of "multiple discrimination". In Europe, many legal scholars and practitioners use "multiple discrimination" as an umbrella term, encompassing intersectional discrimination, compound discrimination and multiple discrimination. This might be confusing at first sight (and even at second and third sight) because "multiple discrimination" is used both to address the overarching umbrella term and a specific type of multiple discrimination.

Jumping to the "M" in this beginner's guide, let's have a look at all these three forms of "multiple discrimination".

Intersectional discrimination occurs when discrimination is based on several grounds operating and interacting with each other at the same time, and which produces a specific type of discrimination.

How does this happen? An example can help explain this better. Borrowing again from the US experience, Crenshaw demonstrates that the fact of being black and a woman puts Black women at risk from particular forms of discrimination that are qualitatively different from those affecting black men and white women. Crossing the ocean and landing in Europe, an often cited example is forced sterilisation of Roma women in some European countries, even in the recent past: neither Roma men nor non-Roma women are subject to this kind of violence.

Compound or **additive discrimination** takes place on the basis of two or more forms of discrimination that are added to each other at the same time. The role played by the different forms of identity can still be distinguished.

For example, Chan, a young Chinese woman, was rejected for a job because the employer did not want to hire young people whose mother tongue is not the language of the country of residence and who are dark-skinned. The job denial is based equally on age discrimination, language discrimination and race discrimination.

Watch

Multiple discrimination occurs when a person suffers from discrimination due to more than one aspect of his or her identity, however the grounds for discrimination vary according to the occasion or situation.

Abdullah, a young disabled asylum seeker, was denied basic health care in the local hospital because he was undocumented. On another occasion, he could not access the hospital because there was no disabled entry equipment.

So far, so good. But, unfortunately, things are a bit more complicated than this. In fact, each type of discrimination, based either on one ground or on more than one ground, can take several forms. This means, for instance, that a person may be directly or indirectly discriminated against. Therefore a beginner's guide cannot ignore some more complex notions. Shuffling the letters of the alphabet, let's continue with "D" as in "direct discrimination", "I" again ("indirect discrimination", "instruction to discriminate" and "institutional discrimination"), "H" as in "harassment" and "V" as in "victimisation".

Direct discrimination occurs when one person is treated less favourably than another in a comparable situation because of a particular characteristic (ethnicity, religion, sexual orientation, etc.).

For example, a transgender person is denied access to a shop or restaurant because of his or her physical appearance. History can show us many examples of this all around the world (Jews in the Second World War, black people in the US and in South Africa, Roma people in some European countries).

Indirect discrimination happens in a more subtle and less straightforward way compared to direct discrimination, therefore it is more difficult to recognise and combat. It occurs when an apparently neutral provision, criterion or practice places people with a particular characteristic (ethnicity, religion, sexual orientation, etc.) at a particular disadvantage compared with others. These provisions, criteria and practices are not considered discriminatory if they are objectively justified by a legitimate aim and the means of achieving that aim are appropriate and necessary.

For instance, shop or restaurant owners want to ban access to Roma women. Instead of hanging a "No entry to Roma women" sign on the door (which would amount to direct discrimination), they hang a sign saying "Access is denied to people wearing long skirts". This condition applies to everybody, but it is easy to understand that Roma women are indirectly targeted by this if one just asks this question: who usually wears long skirts in the Czech Republic or in Slovakia?

A beginner's guide to multiple discrimination

Instruction to discriminate against people due to a particular aspect of their identity (ethnicity, religion, sexual orientation, etc.) is considered as discrimination under EU antidiscrimination legislation. This includes situations in which "there is an expressed preference or an encouragement to treat individuals less favourably due to one of the protected grounds" (European Union Fundamental Rights Agency).

As an example, this might happen when the owner of a flat tells the estate agent not to rent it to gay people; or the bodyguards of a fancy disco refuse access to disabled people because the owner does not want them to damage the establishment's image.

Institutional discrimination occurs when unequal treatment is deeply embedded in structures, processes and procedures of organisations or local and national authorities. One of the most blatant cases of institutional discrimination in some European states is the ethnic housing segregation of Roma people in ghetto-like settlements and the segregation of Roma children in "special schools" for mentally disabled children.

Harassment is considered as discrimination when an unwanted act (verbal, non-verbal or physical abuse) in reaction to a particular aspect of a person's identity (sex, ethnicity, religion, sexual orientation, etc.) takes place with the purpose or effect of violating the dignity of that person and of creating an intimidating, hostile, degrading, humiliating or offensive environment.

For example, employees are told that they must attend a weekly meeting to study the principles of a certain political belief or religion if they want a promotion. Those who do not attend the course are blackmailed and verbally assaulted.

Victimisation/retaliation is any adverse treatment or consequence as a reaction to a complaint or to proceedings aimed at enforcing compliance with the principle of equal treatment.

For example, Sarah's residence permit was not renewed because she had previously filed a complaint against the authority that handles residence permits; or Marko was fired because he previously lodged a complaint for discrimination against his employer.

Having said that, the "language" that people use in their everyday life can also be "inclusive" or "exclusive". Micah Grzywnowicz's article in *Coyote* 19 (June 2013) already explained that, for instance, an inclusive form of English would use gender-neutral pronouns such as "they" and "zie" instead of "she" and "he". In the same way, relationships are described with expressions like "spouse" and "partner" instead of "husband/boyfriend" and "wife/girlfriend" and public spaces are described through gender-neutral/inclusive terms (for example, restrooms are for use by all sexes).

Terms that are used to describe aspects of identity or grounds for discrimination are relative and can be more or less complex; it is important to use them in a way that refers to "all" the people that are involved in a given context. For example, the word "Roma" used in the European institutional documents is usually explained with footnotes stating that it refers to "a number of different groups (such as Roma, Sinti, Kale, Gypsies, Romanichels, Boyash, Ashkali, Egyptians, Yenish, Dom, Lom) and also includes Travellers, without denying the specificities and varieties of lifestyles and situations of these groups", or similar formulas. As far as acronyms are concerned, the variations on the theme "LGBT" show how sensitively gender identities and sexual orientation should be addressed. LGBT means lesbian, gay, bisexual, transgender, but other letters of the alphabet are also added, which embrace more or less diversity and differently defined identities: more "Ts" are often added to embrace transvestites and transsexuals; "I" for Intersex people and "Q" for queer or questioning (not an exhaustive list). In this issue of *Coyote* we have not imposed any specific acronym on authors – they have been free to choose how they wish to express themselves.

To conclude, let's go back to suggestion number two at the beginning of this article: this guide and this *Coyote* are starting points, not a point of arrival, to problematise issues related to different forms of discrimination and ways to combat them, by embracing diversity and multiple aspects of young people's identities. What do you think?

>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>

The first step to combating multiple discrimination: let's talk about it!

By Mara Georgescu   Videos by Marlies Pöschl

Multiple discrimination is like a public secret: many people would agree that this kind of discrimination can and does exist, and many have even experienced it themselves. However, acknowledging this problem publicly and finding proper answers to it in any public sphere, from education to antidiscrimination policies and legal remedies, are for the moment beyond our reach.

I am a young Roma woman from a poor neighbourhood. I wear traditional Roma clothes.

I went to a job interview and was not even allowed to be interviewed, because the moment they saw me, they said the job was already taken

## So, how do we start dealing with this?

This article demonstrates how we can start raising awareness of the issue of multiple discrimination. Hopefully, this can serve as inspiration for future steps!

Step 1: The Council of Europe's youth sector organised, in 2011, a Roma youth conference to discuss the agenda for its activities for and with Roma young people for the coming years. Multiple discrimination was seen as a priority area, in terms of giving visibility and restoring dignity to the "minorities within the Roma minority".

Caught in between expectations from their families and communities and the stigmatisation from majority groups, Roma young people have a hard time asserting their rights, their identity and belonging, their lives. The situation can be dire for Roma girls and young women and for invisible groups among Roma youth like, as discussed in the conference, young people with disabilities, LGBT, migrants and undocumented young people.

From the input of the participants in the Roma Youth Conference, 2011

Step 2: In 2013, the Council of Europe started the exploration of this topic with young people's life stories, in the context of a research project, which led to a publication. In 2014, the publication *Barabaripen* was launched during a three-day conference in June 2014.
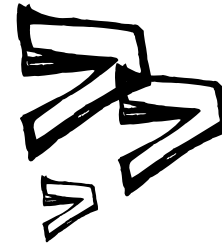
Barabaripen/Equality: young Roma speak about multiple discrimination

Barabaripen is the result of this project that included several interviews and meetings with Roma young people in eight countries: Albania, the Czech Republic, Hungary, Romania, Serbia, Slovakia, Spain and the United Kingdom. We interviewed young Roma women, young Roma migrants and young gay and lesbian Roma people. We analysed, through the life stories of these young people, how they live their lives within and outside the Roma communities, what they have to deal with and what strategies they have to counter multiple discrimination.

We invite you to read all the stories at www.coe.int/youth/roma!

Marcy (a young Slovak Roma woman) – I was dealing with a private landlord and when I came to view the property, he asked me what my nationality was. I told him I was Slovak, which has a very negative connotation in Glasgow as most of the locals think that Slovak equals Roma. Although he had originally sounded positive, he ended up not offering me the flat due to an unknown reason. I feel I was treated less favourably because he saw me as Slovak, Roma and an east European migrant. Also, I feel he would have acted differently if I were a man. I can only speculate as to why he did not let the flat to me but I feel that his assumptions about my ethnicity played a key role in this respect.

Freju (a young Roma gay man from Albania) – My partner's brothers, whom we live with in the same house, beat my partner and me in 2011. When we went to the police to report the case they laughed at us. Instead of taking on our complaint, they held us in the police station overnight, for 10 hours. They undressed us and beat us. All night long they came to our cell to mock us because we told them we loved each other and lived together. We reported the case at the Internal Audit Service, the police department that deals with complaints against police misconduct. There was no follow-up of the case or punishment of the perpetrators.

The first step to combating multiple discrimination: let's talk about it!

The United for Dignity conference

In June 2014, the United for Dignity conference was organised by the Council of Europe as a forum to discuss and find solutions to situations of multiple discrimination affecting young Roma. Some 60 participants, activists for causes such as Roma rights, LGBT rights, women's rights, migrants' rights or simply human rights, took part in the conference. As the conference was really a space for understanding, we had sessions about the topic of multiple discrimination and about life stories, so we could connect to the real lives of young people. It was also a space to discuss topics that are rarely touched upon: what is it really like to be a young LGBT Roma, or a young Roma woman or migrant – what are the issues?

Working group on young Roma women, from the list of specific problems affecting young Roma girls

When a Roma girl enters an early marriage she is in a relationship where the man has more power than she does. She risks becoming a victim of domestic violence. She also risks dropping out of school. And as a Roma, she has already little chance to enter employment because of discrimination in employment against the Roma. For example, Roma young women are often not hired because they are thought to have lots of babies, one after the other.

Finally, there is a network of participants which is of precious value for the Council of Europe. They set up contacts with activists from "worlds" that are possibly different than theirs, but with whom they intersect, either because they work for the same people or fight for the same cause of human dignity! Participants also came up with proposals for the Council of Europe and themselves on what to do next.

Just a few examples from the list of conference proposals

❀ Build cross-community and intersectional coalitions, alliances, networks and partnerships among organisations and community groups of Roma, Roma women, youth, LGBTIQ people, migrants, disabled people, etc. within civil society, in order to:
   a) develop awareness of barriers and challenges confronting each of these groups;
   b) overcome potential internal prejudices based on misunderstanding within, and lack of information about, each of them;
   c) carry out ad-hoc initiatives on young Roma LGBTIQ, including campaigns, letters of concern, petitions, etc.
❀ Include modules on multiple discrimination within human rights education programmes.
❀ Fund initiatives by civil society aimed at identifying, combating and providing recourse for multiple discrimination, including in accessing health care and mental health services.

Learn more here: www.airecentre.org/pages/briefing-roma-united-for-dignity-conference-strasbourg.html

What next? Some messages

1. If people start to take into account multiple discrimination, we hope they will then improve their work when addressing discrimination and have a more in-depth understanding of situations of vulnerability and discrimination. We need to see people as people, with multiple, fluctuating identities!
2. Education is important! For everyone, but also for the diversity across professional fields (mediators, lawyers, youth workers, educators, youth leaders)!
3. Legislation needs to be changed in order to consider situations of discrimination through more than one ground of discrimination!
4. Victims should receive proper compensation, support and services!

© Credit: Marlies Pöschl

"Come here – who am I, what am I? / An ordinary gyppo, /
Come here - who am I, what am I?
Enough of this!
It doesn't mean I am a Rom, / So work won't come to me /
It doesn't mean I'm a gypsy so I'll be on the dole.
I don't know why everyone believes that / If they don't believe us, they'll find out for themselves.
We are ordinary people, nothing more / We just want you to meet us halfway."

From the lyrics of the song "Racism" of the De la Negra rap group, from the Czech Republic

Challenging chairs

E-mail interview and photo series by Marlies Pöschl

Photos by Marlies Pöschl

Two of the participants from the United for Dignity conference agreed to share a bit about their lives with us.

Victoria Luca

What was the biggest challenge you have faced in your life?

My biggest challenge was my childhood, having to beg in order to survive for another day, but God took me through all this. My mom put me in school, than I put my trust in God and he blessed me with wisdom and a new plan for my life. I had a dream of becoming a lawyer. That is what I am working on now.

How would you describe your biggest success?

My biggest success was being accepted at the Central European University LLM Human Rights Programme.

Karina Kristofova

What was the biggest challenge you have faced in your life?

I am 25 years old so a lot of people may think my biggest challenge was to successfully complete college but it wasn't. My biggest challenge was to help my sister escape from her husband with whom she has two children. Their life was very stressful and poor and it caused stress for my whole family. The second problem was that as Roma people we have a very hard life in the Czech Republic. Even if we all are educated, it's a big problem to find a good job because of our ethnicity. So I decided to leave my country and move to Manchester, UK when I was 23. As the youngest person in our big family it was really hard for me ... looking for a job, starting work without speaking the language, paying the rent, living alone without my friends and family, etc. I remember that many times I wanted to go back to my family. But I have endured it all ... more than I thought I would. And this is my biggest challenge so far.

How would you describe your biggest success?

I will continue with the story above. After two very hard years my sister and her children are finally here in Manchester with me. She has a good job and the children have friends. There is no longer stress with her husband or stress about how to pay the rent and bills or where to find money to feed the children. We all are satisfied now and I hope it will last forever, or better! :) So, this is my biggest success.

Please add a short paragraph about you and your background, let's call it a mini-CV.

I am 25 years old and I am from a Roma family. My life is full of love, joy, full of good and "other" people, but sadness and loss as well — this is life. I would not change anything in my life. I like children and their sincerity and I hope I will work with children in the future. My biggest wish is for every child to be happy and secure. And I will try to help as many children and of course adult people as possible in my life. I think everybody should help their friends or family or strangers if they have the opportunity. The world is full of people who need help, even if it's only a hug or nice words, it helps. Just spread love and smile as much as possible. :)

A social system at stake

*Inequalities and multiple discrimination:
a perspective from Arabic-speaking countries*

By Susanne Shomali

We are children
of nine logo

Photos depicting various youth work activities from planting trees to participating in a social inclusion fair, courtesy of the author
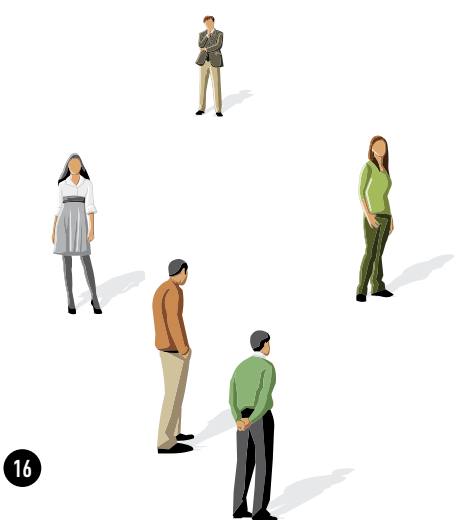
HOW DIVERSE ARE ARABIC-SPEAKING COUNTRIES?

Cultural diversity is not new to Arabic-speaking countries. These populations have always been characterised by diverse cultural backgrounds, ethnicities, faiths, languages, nationalities, social circles and identities. This diversity is attributed partly to people's mobility from early history and largely in recent years due to internal and external migration in search of a better life and employment or because of conflicts. Having said this, the title "Arab", given to 22 countries in the region,[1] does not necessarily reflect the demographic characteristics or the linguistic and ethnic references of Arab societies. Native communities like Berber, Kurds, Nubians and Assyrians have their own language, culture, traditions, and lifestyle as do localised communities, such as the Circassians, Chechens, Turkmen, Armenians and the Dom (Gypsies), just to name a few.

Given this diversity, it is not possible to generalise when addressing realities in these countries or about their populations. Diversity exists in the social, economic and political contexts and dynamics of each country. This, of course, includes inequality and discrimination. For example, what might be accepted socially or by law in Syria may not be accepted in neighbouring Iraq or Libya. Also, what might be a common custom in Saudi Arabia may not be shared in Bahrain or Sudan.

WHAT LEGAL DISCRIMINATIONS AND SOCIAL BIAS EXIST?

Constitutions of Arabic-speaking countries focus on collective and majority rights and give less attention to individual freedoms and liberties.[2] However, the gap between countries is wide. Tunisia is considered to have the most liberal constitution with strong protection of gender equity and citizens' rights to thwart prejudice and discrimination. On the other hand, despite the fact that it guarantees rights, particularly provision of services to citizens, Saudi Arabia's constitution stresses collective rights and the influence of the majority by including legislative restrictions, such as on women's right to drive.[3] Status laws[4] and religious practices remain serious issues[5] to address when talking about discrimination in Arab countries.

Legal reform in these countries is ongoing; it has been accelerated in the past few years by the public uprisings across the region. People in the streets are calling for more freedoms and rights, equality, better living standards and democratic, accountable, transparent and responsive governments. Some reforms have already taken place (though not in all countries) but still do not have the desired impact on the attainment of rights and delivery of services to people.

Legal discrimination and social bias coexist. It is important to acknowledge that laws influence local culture as much as local culture influences laws. This relationship affects a society's dynamics and development, creating new forms, values and principles. Social bias, in the forms of prejudice, stereotypes and discrimination, has its roots in this experience and manifests itself in relationships between genders, ethnicities, religions, citizenship status and social circles.

1. The countries of the League of Arab States, and where Arabic is spoken: Algeria, Bahrain, the Comoros Islands, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Mauritania, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, the United Arab Emirates and Yemen.

2. Feel free to view and compare constitutions, available in English: http://confinder.richmond.edu/

3. Most Arabic-speaking countries have ratified international human rights conventions with reservations made to reflect the national laws. Countries such as Tunisia, Algeria and Morocco amended their national laws in relation to the nationality of children to meet with the UN Convention on the Elimination of All Forms of Discrimination Against Women , for instance.

4. Status laws govern issues related to family and marriage, maintenance and inheritance.

5. YouthPolicy.Org provides up-to-date details of young people's legal realities around the world: www.youthpolicy.org/

A social system at stake

IS MULTIPLE DISCRIMINATION A CONCERN?

The answer is yes! And, it is the duty of the community, community and youth activists, civil society representatives, public officials and decision makers to act against it. Discrimination is intersectional (multi-layered). Challenges due to poverty (or wealth!), unemployment, belonging to a minority group, age, sex, sexual orientation, disability, identity, and military conflict and occupation do create, sadly, stronger forms of discrimination, which are prevalent in most of our societies nowadays. For example, a young member of a refugee group in Jordan or Lebanon with poor education will have challenges integrating in the society and finding opportunities to improve his or her situation. This person for instance is subject to social and legal bias to the multi-layered circumstances in which they live.

In highly diverse populations, there are many circumstances for discrimination. Social bias against women and LGBT people is possibly the most controversial in the Arabic-speaking countries. Minority and religious groups are also subject, at different degrees, to discrimination (though it is mostly legal), so are young or disabled people for many social considerations (the role given to young people, the regard given to disabled people, etc.) and because of the political realities and public administration capacities of each country.

When speaking about bias in the region, in my opinion it is not possible to neglect the ongoing occupation of Palestine and the consequences of Israel's violence and discriminatory laws and practices on the Arab population inside Israel and in the West Bank and Gaza. Moreover, the aggravation of the security situation in many of these countries, including the most recent domination of extremist military groups over almost all aspects of people's lives in Syria and Iraq, can lead to a drastic escalation in discrimination. Thousands of people are currently suffering because of their cultural, religious and ethnic backgrounds.

© Mohammed Dajani - An excursion day with orphans across Jordan (Out&About)

DO CIVIL SOCIETY ORGANISATIONS, PARTICULARLY YOUTH ORGANISATIONS, RESPOND TO (MULTIPLE) DISCRIMINATION? IF SO, HOW?

There is an active civil society across Arabic-speaking countries that addresses bias in all forms. Civil society work targets constitutional and policy changes, various societal values, behaviours and people's empowerment. Most of the work takes a holistic approach to targeting members of society with a focus on protection of vulnerable groups. Organisations work towards legislation for women's rights, protection of juveniles and refugees, early marriages, honour crimes, nationality and citizenship, civil marriage, etc. Some successful examples of such work are in Jordan.

Social Support Centre for Working Children
This centre helps drop-out and working children and adolescents to escape from working and helps them access vocational institutions and formal education.

Questscope – Putting the last first
This organisation runs a non-formal education programme designed in collaboration with Jordan's Ministry of Education to help the estimated 100 000 young people who have dropped out of school to re-enrol in the formal education system and benefit from a college education or vocational opportunities.

While civil society gives attention to the legal aspects of discrimination and dialogue with the government, informal community and, particularly, youth groups are effectively responding to the grassroots challenges. The following are examples of recent campaigns that are finding strong support in their countries.

"We are All Children of Nine" *(Yemen)*
A public campaign against racism and discrimination. The campaign addresses bias on the basis of race, tribe, faith, sex, colour, geography, social circle, job and wealth and promotes equality and equal opportunities among all members of society.

"I am Iraqi, I am Christian" *(Iraq)*
A public campaign that reaches out in solidarity to threatened and tortured Christians in the north of Iraq and encourages action that aids people in distress.

Out&About *(Jordan)* A community initiative that has been promoting values of love, peace, acceptance, forgiveness and benevolence among members of the society for the last four years and organises a wide range of voluntary-based activities on a weekly basis that bring people together to interact, learn and serve each other and their communities.

"No Honour in Crime" *(Jordan)*
This is a movement of community members for "the elicitation of justice". The movement seeks to shift the debate about honour crimes against women to conceive of such murders as unjustifiable crimes.

These are only a few examples but they show us various approaches to addressing (multiple) discrimination of young people by society. The civil society and community groups took developmental and rights approaches – both are powerful methods of reaching out to people and institutions and engaging with them responsibly. There is a lot happening, but for transformation to occur much more work is required and many more people need to be engaged.

We need more data!
Exploring multiple discrimination through quantitative research

By Giorgio Zecca and Barbara Giovanna Bello

European youth comprises people with a range of sexual orientations, gender identities and expressions; cultures; religions; linguistic, racial and ethnic groups as well as factors such as disability, financial means and family composition or responsibilities, among others.

european youth forum

Instead of being a resource, this diversity sometimes leads to multiple discrimination against those young people perceived or defined as "others". Young people in Europe can face discrimination based not only on their age but also on sexual orientation and/or gender identity, faith, race, ethnicity, gender, disability and other grounds. The main issue lies in the fact that antidiscrimination laws provide only fragmented protection from unequal treatment because they are based on the assumption that recognised grounds for discrimination are objectively identifiable, mutually exclusive and internally homogenous.

The European Youth Forum[1] aims to adopt a full rights-based approach to youth policy that integrates the norms, standards and principles of the international human rights system into the development, implementation and evaluation of youth policy. To do so, the European Youth Forum works to:

- ensure that young people are not negatively discriminated against on the grounds of age or any other factor;
- promote a youth policy that encourages the participation and autonomy of young people in a cross-sectoral manner and ensures that youth-specific concerns are taken into account in all sectoral policies (mainstreaming);
- promote the recognition, access and monitoring of youth rights by continuing to strive for the adoption of legal tools targeted to the specific needs of young people;
- fight against social exclusion and discrimination based on age and multiple discrimination experienced by young people.

1. The European Youth Forum (YFJ) is an independent, democratic, youth-led platform, representing 98 national youth councils and international youth organisations from across Europe. The YFJ works to empower young people to participate actively in society to improve their own lives by representing and advocating their needs and interests and those of their organisations at the European Institutions, the Council of Europe and the United Nations.
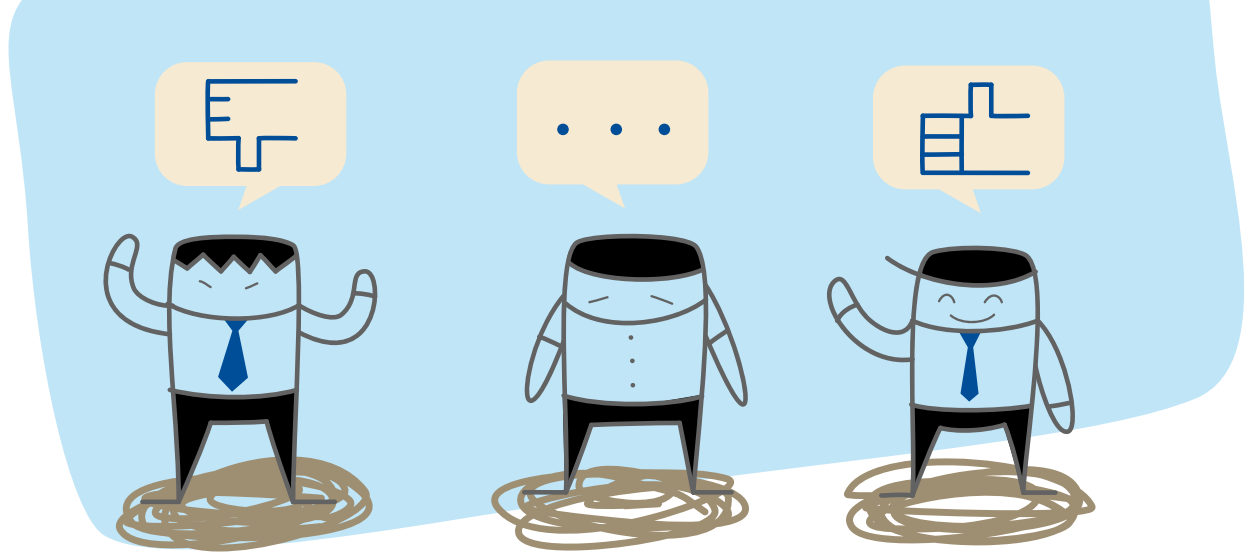
In this context, in order to plan more consistent lobbying activities aimed at fighting youth discrimination and active policies promoting inclusion, the Youth Forum launched an exploratory online survey in March 2014 with the aim of collecting information at European and national levels about multiple discrimination based on age and related grounds.

Two researchers Barbara Giovanna Bello (University of Milan) and Dunja Potocnik (Institute for Social Research of Zagreb) were appointed to design the survey integrating their background knowledge on multiple discrimination, intersectionality and applied social science, as well as to analyse the data consistently. In the period between December 2013 and February 2014, the methodology was planned and the questionnaire was set up.

For the aim of this explorative survey, the umbrella term "multiple discrimination" was adopted, in order to explore three ways in which multiple discrimination occurs (multiple discrimination, additive or compound discrimination and intersectional discrimination).

The questionnaire was divided into four sections. The first one gathered information about the respondents; the second delved into cases of discrimination experienced by respondents; the third section zoomed in on discrimination on one or more grounds affecting young people in the country where respondents live. The last section gathered information on respondents' awareness and knowledge of antidiscrimination law and policy in their countries and in Europe.

The survey has some constraints of which the team of researchers is well aware: quantitative methods do not leave much space for respondents' narration; the questionnaire was available only in English and only online, therefore excluding those young people without access to the Internet; the questionnaire length could also discourage some respondents.

Young people – from the European Youth Forum's member organisations or not – replied individually and around 500 replies were collected at the closure of the online survey (5 July 2014). The questionnaire was very in depth and answering the questions took about 60 minutes. All answers were processed in an anonymous way. Everyone aged between 18 and 35, and living in one of the member countries of the Council of Europe, could join the survey. A few participants expressed their availability to discuss some of the survey results during a semi-structured Skype interview.

The online collection of data was complemented by a focus group carried out by Professor Barbara Segatto and Professor Alessio Surian of the University of Padua (Italy), who expressed their interest in discussing the issue of multiple discrimination with around 15 students at the university's Department of Sociology. The data analysis will be ready for the end of 2014.

See more at:
www.youthforum.org/latest-news/stop-discrimination-against-young-people/#sthash.E4XQbTKI.dpuf.

The European Union Agency for Fundamental Rights and multiple discrimination in health care

by Barbara Giovanna Bello

A conversation with the EU Agency for Fundamental Rights (FRA) expert Henri Nickels, Head of the Equality and Citizens' Rights Department

Does FRA look in any particular way at young people as a target group of multiple discrimination?

FRA carried out research into how "multiple" discrimination is legally addressed and examines relevant case law with a special focus on health care. It explored health-care users' and professionals' views and experiences on how people of different gender, age, disability and ethnic origin experience discrimination and multiple discrimination when accessing the health system in Austria, the Czech Republic, Italy, Sweden and the United Kingdom. In the research, young adults between the ages of 18 and 25 with a migrant/ethnic background were interviewed. The young adults also had intellectual disabilities and had various health problems and physical and sensory disabilities.
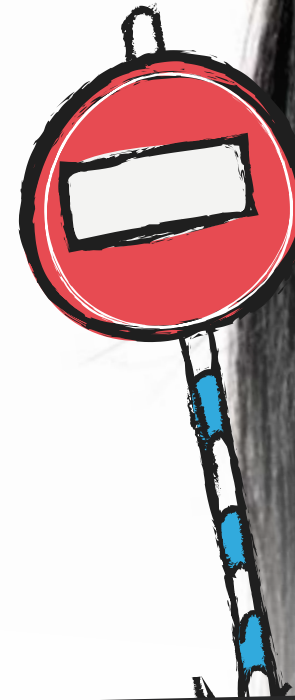
Do you think multiple discrimination should be considered in youth policy making? Why? How?

Yes, policy makers should particularly address youth when shaping polices as young people can be especially vulnerable to multiple discrimination in health care. This can be due to limited access to health services, including routine medical treatments, which in turn can lead to health inequalities especially for those people with disabilities. In addition, young women with a migrant or ethnic minority background can be at risk of multiple discrimination when it comes to sexual and reproductive care.

What are the main challenges you identify in the fight against multiple discrimination?

Discrimination based on more than one ground is addressed in legislation in very few EU member states, and it is not always defined as "multiple discrimination" but rather tends to be limited to "dual" discrimination covering two grounds. Although the concept of multiple discrimination has not yet achieved a distinct legal status, the challenges it poses to society are recognised among political institutions and civil society organisations in the EU. While existing EU directives relating to equality do not expressly oblige EU member states to treat multiple discrimination as a distinct category of discrimination, the concept is covered by secondary EU law. In recent years, we have seen a growing number of equality bodies and legal practitioners in EU member states that have begun to frame cases in terms of multiple discrimination and to collect data on cases alleging discrimination on a number of grounds. Multiple discrimination is still a relatively new concept in the equality field but awareness of it is on the rise.

What challenges did you find (if any) when persuading the EU and other institutions to integrate the concept of multiple discrimination in their policies?

FRA research found that uneven protection and legal ambiguity make it hard for "multiple" discrimination cases to be brought to court. In health care, EU antidiscrimination law protects against racial and sexual discrimination, but not against discrimination for age, disability or sexual orientation. In addition, lawyers often do not file health-care complaints as discrimination cases, due to lower compensation compared to, for example, medical malpractice suits.

On top of that, low levels of awareness of how and where to complain makes access to justice difficult. Victims are often uncertain where to go for help: either health complaints bodies or equality bodies which are responsible for ensuring equal treatment for all citizens. There are also low levels of trust in the effectiveness of existing complaint systems in health care as well as fear that filing a complaint will lead to worse treatment by health-care staff.

When it comes to health care, the varied needs of health-care users are not always considered. Health-care systems may (unintentionally) create barriers in access to health care or provide health care of varying quality to people who share more than one recognised trait, such as sex, age or membership of a minority group. In addition, current health statistics are insufficient to accurately assess the extent of disadvantage of groups that share multiple characteristics.

What strategy has FRA identified (if any) to make institutions aware of multiple discrimination?

Member states should increase awareness among health-care users of complaint mechanisms. In turn, complaints bodies should facilitate access to justice through better provision of information in different languages and formats. Referral mechanisms between health and discrimination bodies should also be strengthened.

What possible solutions to end multiple discrimination do you recommend?

Providing equal protection in health care against discrimination on all grounds would be an important first step towards effectively addressing "multiple" discrimination. This issue is addressed in the "horizontal directive", a piece of legislation currently under discussion at EU level that would extend protection against discrimination beyond the area of employment to cover the grounds of religion or belief, disability, age and sexual orientation.

For existing antidiscrimination laws to be effective, courts need to impose dissuasive penalties and award proportionate compensation for discrimination cases. This would encourage more people, and their lawyers, to bring discrimination cases – including "multiple" discrimination – to court. Member states could also explore more effective ways for all health-care users to be treated equally, with dignity and respect. This could include antidiscrimination training for health-care professionals, free linguistic and mediation services and outreach programmes to minority ethnic groups and people with disabilities. In addition, anonymised data on ethnicity and disability should be collected in national surveys to help reveal multiple inequalities and disadvantage in health care.

Would you like to send a message to the young readers of Coyote who want to engage with the topic of multiple discrimination?

We just need to think that back in the 1970s it was very controversial for young people to protest against discrimination based on gender identity or sexual orientation, to name a few examples. The situation nowadays is different but the fact is that discrimination still has a lot of layers that make it difficult for minorities to get a leg up. The past tells us that it is possible to make changes. Hopefully *Coyote's* young readers will experience positive changes if they trust in the power of standing up for their rights.

The European Union Agency for Fundamental Rights (usually known in English as the Fundamental Rights Agency, FRA) is a Vienna-based agency of the European Union and was inaugurated on 1 March 2007.

For information on the FRA, please see: http://fra.europa.eu/en

Combating multiple discrimination: ECRI's work

by Stefano Valenti

The European Commission against Racism and Intolerance (ECRI) is a body of the Council of Europe, composed of independent experts, which monitors problems of racism, xenophobia, anti-Semitism, intolerance and discrimination on grounds such as race, national/ethnic origin, colour, citizenship, religion and language. It prepares reports and issues recommendations to Council of Europe member states.

ECRI and multiple discrimination

Effective monitoring should be accompanied by the identification of good practices in the fight against racism and intolerance. ECRI therefore provides national authorities with concrete and practical advice on how to tackle these problems in their country.

In the findings and recommendations it addresses to states, ECRI quite often deals with multiple discrimination, in other words situations where people experience disadvantage because of discrimination on several grounds. For instance, ethnic minority people, including young people, may find themselves discriminated against not only because of their national or ethnic origin but also because of their gender, or disability, or sexual orientation or any combination of these factors.

... and "intersectional discrimination"

Multiple discrimination is not exactly the same as "intersectional discrimination", a concept that has been only recently recognised, at least in international fora. The latter refers to a situation where several grounds interact with each other in a way that they become inseparable and their combination creates a new ground for discrimination. For instance, an employer promotes both black men and white women but never black women. The employer does not discriminate on grounds of race or gender, but may do so on ground of a combination of race and gender.

The concepts of multiple and intersectional discrimination are rarely covered by national antidiscrimination law which tends to focus on one ground of discrimination at a time.

For more information on ECRI see www.coe.int/ecri

Multiple discrimination and employment

ECRI's experience shows that multiple discrimination is a particular problem in the field of employment, affecting the access to the labour market of migrants and members of other vulnerable groups, in particular young people and women.[1]

In its General Policy Recommendation (GPR) No. 14 on combating discrimination in employment, ECRI recommends that the member states of the Council of Europe provide legal protection from multiple forms of discrimination. Moreover, in GPR No. 3 on combating racism and intolerance against Roma/Gypsies, ECRI recommends that governments "pay particular attention to the situation of Roma/Gypsy women, who are often the subject of double discrimination, as women and as Roma/Gypsies"; similarly in GPR No. 5 on combating intolerance and discrimination against Muslims, ECRI recommends that the governments of member states "pay particular attention to the situation of Muslim women, who may suffer both from discrimination against women in general and from discrimination against Muslims".

As everyone knows, and as ECRI has observed in many countries, a major point of difficulty for young Muslim women is the impact of their choice to wear a headscarf on their chances of finding employment. However, the problems of the Muslim community are of a deeper and more pervasive nature. Nowadays, the prejudice against Muslims, including women and young people, is often expressed in the context of debates about "values". Islamophobia is almost invariably the result of multiple discrimination and it materialises in widespread discrimination in everyday life.

The way forward

What ECRI always stresses is that multiple discrimination in employment and education has become a major social problem as it constitutes an obstacle to the durable integration of vulnerable groups, including young people of immigrant origin.

ECRI has, therefore, encouraged employers to ensure that their recruitment and selection criteria focus only on the experience, qualifications and competences required for each post. In this context, ECRI has welcomed as good practice the adoption of legislation providing for the use of anonymised CVs in job applications in the private sector.[2] However, the application of such measures has proved to be quite difficult in the absence of positive incentives for employers. These can be of a financial nature, for instance tax or insurance reductions for employers with a multicultural workforce or funding for training programmes. They can also be non-financial, such as recognition awards or certificates.

In general terms, more has to be done to project a positive image of a diverse society and to explain better its advantages. For example, eliminating discrimination in employment can result in the creation of a diverse workforce offering employers an unlimited pool of talent, which is at the basis of any successful business. In order to eliminate discrimination in access to education, ECRI has recommended that authorities promote a social mix in state schools and place greater emphasis, in the course of teacher training, on the need to combat racism and racial discrimination and on the way in which diversity enriches society (report on Belgium published on 26 May 2009, point 68).

In the end, countering multiple discrimination of vulnerable groups, such as migrants and the Roma, with positive messages based on fact is the strategy to follow, in particular emphasising the multifaceted contribution these groups have made to the cultural richness and the economic wealth of most, if not all, European societies.
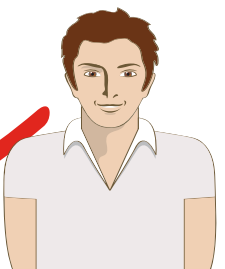
1. Report on Austria published on 2 March 2010, paragraphs 53 and 92; report on Belgium published on 26 May 2009, paragraph 113; report on Greece published on 15 September 2009, paragraph 49; report on Norway published on 24 February 2009, paragraph 91; and report on Switzerland published on 15 September 2009, paragraph 119

2. Report on France published on 15 June 2010, paragraph 48.

Children in conflict with the law: a case of discrimination?

by Jonathan Evans

Juvenile justice systems typically attempt to reconcile such potentially conflicting principles as punishment, justice, welfare, rehabilitation, reparation, children's rights, restorative justice and risk management.

> *"Arguably all youth justice systems (in developed countries) are required to fulfil two potentially competing objectives: firstly to help troubled young people to change; and secondly to deliver firm, prompt and appropriate responses to youth offending – a response which offers the best means of protecting the public when necessary."*
>
> *McAra (2010: 288)*

At the outset it should be recognised that not all young people who offend are necessarily troubled by profound psychological difficulties requiring intensive therapeutic interventions. Indeed, self-report studies suggest that impulsive, transgressive and high-risk behaviours are far from being uncommon among most young people. Zimring (2005: 63) has argued that it is "...a more or less normal adolescent phenomenon ... a by-product of adolescence". Young people's illegal behaviour tends to be of a relatively trivial nature and in most cases is transient and short lived (Rutherford, 2002; Roe and Ash, 2008). Most young people are not apprehended by the police for their misdemeanours and, as a consequence, their crimes are not processed by the criminal justice system. Presumably most go on to lead pro-social and law-abiding lives.

Some years ago I visited one jurisdiction as part of a research project and asked a room full of respectable, middle-aged sentencers whether they had ever broken the law during their youth. After a few uncomfortable moments I was treated to a deluge of confessional reminiscences – accompanied by head-shaking and embarrassed smiles – which included episodes of substance misuse, public disorder, theft, vandalism and assault. It is probably reasonable to assume that similar anecdotes could be shared by middle-aged members of other professional groups.

This is not to suggest that youth is an inherently troublesome condition which can only be cured by the maturation process. Although youth tends to be represented negatively and stereotypically in terms of unruliness in places such as Britain (Pearson, 1983, 2006), elsewhere young people are rightly celebrated for their idealism, energy, creativity and courage. What is being suggested, though, is that childhood should enjoy a protected status, particularly within the context of powerful social systems that can blight young people's future prospects. In short, children in conflict with the law should be protected from the formal criminal justice system. A clear distinction needs to be made between – on the one hand – young people taking responsibility for the harms they have caused others, and – on the other – the toxic processes of labelling, criminalisation and social exclusion which are an inevitable and integral part of any formal criminal justice system. In other words, a young person taking responsibility for her or his actions should not be conflated with the concept of criminal responsibility. No one is suggesting that a young person who has done something wrong should not be held to account. It is this author's view, though, that young people should be held to account outside of the criminal justice system in ways that take full cognizance of their age, level of maturity and personal circumstances. Given that many young people are themselves the victims of juvenile crime, it makes sense to promote more informal, child-friendly, restorative approaches to dealing with social harms (Moore and Mitchell, 2009). However, to treat children as if they are adults is actually profoundly discriminatory.

European criminal justice systems are based, *inter alia*, on the concept of fully competent rational actors who can take full criminal responsibility for their actions. Three main arguments are used against imposing the full weight of criminal responsibility on children who offend. Firstly, young people are in the process of maturing: their cognitive and emotional competences are, quite simply, stlll developing. The pre-frontal cortex, which is the main part of the brain responsible for cognitive functioning and impulse control, is one of the slowest to develop. Changes in the limbic system, meanwhile, may account in part for strong mood swings. Although young people are certainly not devoid of moral awareness, the wider ethical issues of taking certain actions are not always appreciated by them. In light of the implications of recent neuroscientific research on adolescent impulse control, decision making and moral development, the legal context should be considered seriously in relation to setting an appropriate age of criminal responsibility (Blakemore and Choudhury, 2006; Delmage, 2013; Lamb and Sym, 2013). It is important to emphasise the point that child and adolescent development is highly individualised. Nevertheless, on average, it is not until the early 20s that the process of neural circuitry is complete; with young males often lagging behind young females. In Europe the age of criminal responsibility ranges from 7 to 18 years old. The case for a higher age is compelling on developmental grounds alone.

Secondly, although young people are certainly not without independent personal agency, they are less powerful than their adult counterparts. They are generally less able to exercise choice in relation to their living arrangements, the school they attend and the neighbourhood which shapes their opportunities. In practice it is far more difficult for them to implement critical decisions about their lives because they rely so heavily on adults for the key necessities of life.

Children in conflict with the law: a case of discrimination?

Thirdly, there is the democratic argument that one should only be held criminally responsible when one is deemed sufficiently competent to vote for one's legislators. In most countries the age of majority is 18 years; the age at which a young person enters formally into adulthood. In most European countries, though, there is no alignment between voting age and the age of criminal responsibility.

In countries where there is a relatively high level of criminal responsibility, children in conflict with the law are generally dealt with by social welfare and health agencies. It is important to make the point, however, that clear principles of due process and robust advocacy need to be applied in these domains if the development of a "shadow youth justice system" is to be avoided (Pitts and Kuula, 2005; Poso et al, 2010). Being detained in a secure health-care or welfare facility may be considered in "the best interests of the child" in some cases, but we should never forget that the turn of a key represents the deprivation of liberty for a young person.

The arguments advanced in this article are implicit in many of the principles that underpin the international framework of children's human rights in respect of children in conflict with the law: the United Nations Convention on the Rights of the Child, 1989; the Standard Minimum Rules for the Administration of Juvenile Justice (Beijing Rules), 1985; the Directing Principles for the Prevention of Juvenile Delinquency (Riyadh Guidelines), 1990; The Rules for the Protection of Juveniles Deprived of Liberty (Havana Rules), 1990; The Standard Minimum Rules for Non-Custodial Measures (Tokyo Rules), 1990; and The Economic and Social Council Guidelines for Action on Children in the Criminal Justice System (Vienna Guidelines), 1997. The Council of Europe's (2010) Committee of Ministers Guidelines on child-friendly justice are also extremely important. Taken together this framework of guidance seeks to treat young

people below the age of majority as "children first, offenders second": in terms of the age of criminal responsibility, prevention, diversion from the formal criminal justice system, an emphasis on rehabilitation and reintegration back into the community, and the use of custody as a measure of last resort.

Although it is true that most young people desist from offending behaviour with the onset of maturation and the establishment of pro-social bonds, those that persist will tend to be more socially marginalised and will often have more complex needs. The "Edinburgh youth transitions study" (McAra and McVie, 2010 and 2012), for example, has found that persistent serious offending is closely associated with victimisation (such as abuse and neglect), acute vulnerability and social adversity. The study also found, incidentally, that contact with both welfare and criminal justice agencies tended to draw young people deeper into the respective systems and increase the probability of further offending. The relationship between the domains of welfare and criminal justice is often very close. In my current research project on high-risk young offenders in a Welsh local authority area, for example, 15 out of 16 children being studied have a background in the public care system. Such characteristics are not unusual (Evans, 2010, 2013).

It is often said that if one wishes to find out which groups in a society are experiencing social exclusion and discrimination, then just visit a prison. The profile of the clientele of any criminal justice system will certainly provide a reasonably clear snapshot of many, if not all, of the discriminatory processes at work in a society: the marginalised are shown in the sharp relief of social class, ethnicity and religion. The prejudice against some social groups will be open and explicit, but in most cases there will be more subtle exclusionary forces at work.

Social class for young people is best understood in terms of material conditions, social relationships and lived experience. It is about whether there is money available in the home to purchase food, warmth, comfort, access to the Internet, holidays and a sense of security. It is about being connected to – or disengaged from – cultural capital and influential networks. It is about the quality of one's education in school. It is about whether one grows up feeling empowered to make meaningful life choices or whether one resigns oneself to the destiny seemingly pre-ordained by inter-generational deprivation. Increasingly, the boundaries of social class and neighbourhood correspond. At one end of the city there is the gated community pulling up its electronic drawbridge; on the other side there are the hollowed-out, low-income, high-crime neighbourhoods so corrosive to the spirit that they can overwhelm the best efforts of parents, families and young people (Wikstrom and Loeber, 1997; Wiskstrom, 1998; MacDonald and Marsh, 2005; Macdonald and Shildrick, 2007; White and Cunneen, 2010). When the middle classes leave a neighbourhood, the residual working class community tends to receive poorer services: poor schools, poor health service, poor amenities. Social inequality is a form of "structural violence" that usually inflicts damage on its victims in slow motion. Simon and Burns' (2009) account of a west Baltimore neighbourhood depicts the retreat of jobs, good

services and hope from a community. In this vacuum the gravitational pull of "the corner" eventually lays claim to most of the neighbourhood's children. In so many cases the gold reserves of youthful energy, goodwill and talent remain un-minted in our poorer areas. Instead, diminished lives are lived through the unstable currency of local shadow economies and the alluring, but dangerously risk-filled promise of the alternative opportunity structures offered by crime.

If the boundaries of social class and neighbourhood are increasingly found to be contiguous, so too are race and ethnicity. Following the pattern of development in the USA, poverty is racialised in many European cities: from satellite social housing estates to the *banlieue* to the inner cities. Poor young people also tend to be more street-present and thus subject to closer surveillance by both welfare and criminal justice agencies. Poor young people from minority communities are arguably, by dint of their colour and appearance, even more visible and vulnerable to attention from the police. It is important, though, that one avoids lapsing into overly simplistic explanations for the over-representation of certain minority communities in our criminal justice systems. Racism within the police may offer part of the explanation, but so too might discriminatory practices by liberal professionals in teaching and social work.

Children in conflict with the law: a case of discrimination?

It almost goes without saying that crime remains a largely male enterprise: it is not an equal opportunities employer. Girls do commit offences, of course, but for the most part they commit fewer and less serious crimes, and desist much earlier than their male contemporaries; perhaps as a result of their generally faster rate of maturation. Another explanation is that they are subject to more intensive informal social control by families, social institutions and local neighbourhoods. Whatever the explanation, given that the criminal justice system is designed for males, what happens to girls when they offend?

When boys commit offences it is unremarkable: "boys will be boys". When a girl commits an offence, though, there is the risk of perceiving it as an act of "double deviance": the criminal code has been broken, but so too has the gender code. There is often an assumption that the crime is a symptom of some underlying psychological or welfare problem. As a result there is a risk that girls will be drawn into well-intentioned, but overly intrusive welfare interventions. If the girls fail to respond to this "help" and they reoffend, then they tend to escalate up through the criminal justice tariff system to custody much faster than their male counterparts (Gelsthorpe and Sharpe, 2010). Girls are thus placed at acute risk by the criminal justice system.

In conclusion, it is worth posing the gender and crime question in relation to males. Beatrix Campbell (1993) famously suggested that if we are to solve the problem of crime we must first solve the problem of men. When women are without work it is a financial crisis. When men are without work it is an identity crisis. Why? The subject, perhaps, of another article...
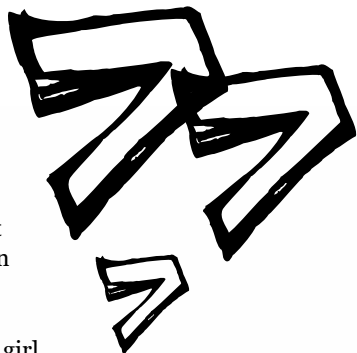
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Understanding intersectional discrimination:
the situation of young black men

by Iyiola Solanke

Why did Michael Brown die? An autopsy report confirmed that this unarmed African-American teenager was shot at least six times, two in the head, by a white police officer. He was neither under arrest nor committing any crime — he was walking down the street when he lost his life. While there may have been a legitimate reason for the officer to stop him, there is no legitimate reason that can justify the officer shooting him to death. Sadly, Michael Brown is just the latest in a long list of young black men around the world who have died during interaction with the police — others include Mark Duggan in the UK and Oury Jalloh in Germany. Mark Duggan was shot by a police officer as he sat in the back of a car; Oury Jalloh burnt to death in a police cell.[1] Michael, Mark and Oury can be described as victims of intersectional discrimination.
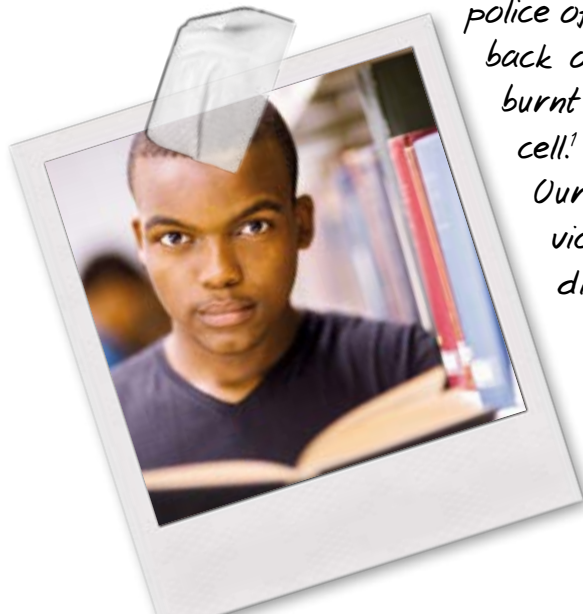
"Intersectional" discrimination is the phrase used to refer to the idea, first coined by Professor Kimberlé Crenshaw,[2] that a person can suffer discrimination due to a mixture of attributes that are intertwined in a way that makes them inseparable. She and other critical race feminists argue that black women suffer a particular form of discrimination due to the interaction of race and gender.[3] Other groups can also suffer from intersectional discrimination if they are a) unable to choose which attribute places them at a disadvantage and if b) the intersection of the attributes creates a ground of discrimination with a unique dynamic.

The quality of intersectional discrimination can be understood by analogy with the synergy that occurs when natural elements are put together: just as tin and copper interact to make bronze (not "tin-per"), age, race and gender combine to create a unique discriminatory dynamic suffered by young black men. Michael, Mark and Oury died not just because of their race, or their age or their gender but because all of these attributes when combined create a figure of fear that is vilified and demonised by society in a way not experienced by all black people, all men or all young people.

Young black men are an intersectional group, created at the nexus of these attributes, that suffers a special type of discrimination in society because they are subject to a particular kind of stigma.

What is "stigma"? Stigma does not refer to individual attitudes but focuses on social meanings that are attached to arbitrary attributes, such as skin colour, sexual orientation or disability. The first major study of stigma was conducted by social psychologist Erwin Goffman — he defines stigma as "a special kind of relationship between attribute and stereotype".[4] Stigma is always negative – it is used for social control. Stigmas develop over time: most are taboos and myths that develop over time and are thus almost invisible, difficult to identify and challenge. These "myths and stereotypes do much of their damage subconsciously. They seep into the inner psyche and take up residence... they're insidious. They're sneaky. They have had centuries to sink in."[5] Stigma is not just name-calling. Being stigmatised means being locked out of the norm and being stripped of dignity and humanity. Discrimination works together with stigma – stigma provides a reason to withhold equal treatment and subject a person to discrimination.

1. For more details on these and other deaths see http://blackexperienceofpolicing.org/
2. Crenshaw, 1989
3. Solanke, 2009
4. Goffman, 1990, p.14
5. Jones and Shorter-Gooden, 2003, p.11.

Understanding intersectional discrimination: the situation of young black men
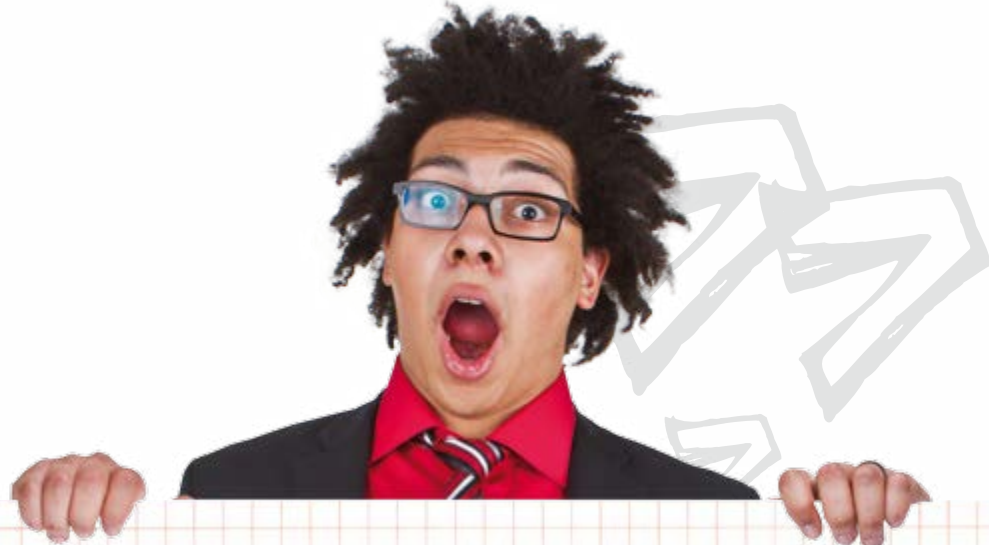
Young black men are stigmatised in many ways, by politicians, the general media as well as the police. During his last year as British Prime Minister, Tony Blair was sharply criticised for suggesting that the knife and gun crime causing the deaths of many young black men in Britain was part of a distinctive black culture.[6] Beyond politics, the media presents black men as uneducated, violent, hyper-heterosexual criminals and drug runners – failures in need of discipline who make no positive contribution to their families or society. The police in the UK contribute to this social image by stopping young black men to conduct street searches up to 28 times more than young white men. Data in the UK and USA shows that black males were often stopped simply because they were young black males. American and European society is wary of black males of any age – the stigma attached to this combination of race, gender and age causes society to assume the worst of this group and overreact in interaction with them. Some young black men take to whistling classical music to indicate to passers-by that they are no threat to them but on the contrary share their interests and habits.

Think about your own society – where are the positive images of young black men? Even if there are none living nearby, how are they portrayed in video games, on the news, in the papers and the materials you use at school? Compare by contrasting the images of young white men – they are likely to be overwhelmingly positive. You may find a few positive images of young black men in the fields of entertainment and athletics[7] – are there any in business, law or politics? It is a fact that few black men occupy these higher paying jobs and professional occupations. This is partly because these roles require higher level educational qualifications – data shows that in Britain and in the USA, black men are the least likely of any group to have a degree. In fact, there are twice as many black men in prison than at university.

Why is this? One answer may lie in problems in schools. Studies in the UK indicate black children are discouraged to participate and less praised in the classroom. Expectations for attainment and behaviour are lowered; punishment is disproportionate and discipline more frequent, harsher and for less serious misbehaviour than white pupils. Exclusion is common – black male school children are three times more likely to be excluded than white pupils. This has a long-term consequence – on average, excluded pupils will not do well educationally, are more likely to be unemployed after school and more likely to drift into a life of petty crime and long-term unemployment. In Britain, 50% of young people in a young offender institution had been excluded from school.[8] Exclusion from school is an absolute denial of education and the improved life chances that go with it – racial inequalities in the education system mirror and entrench inequalities in society. This may be the situation elsewhere in Europe – what happens in the schools where you live?

When you think about it, the high rate of exclusion is not surprising – media portrayal of black "street culture" conditions society, including teachers, to expect *less* from black pupils; that they will be worse behaved and more challenging. However committed they may be, only the most aware and self-reflective teachers will be immune to the prejudices swirling through society via the media and politics. The majority of white teachers, lacking close contact with black children, are unlikely to be free from the general racial stereotypes that permeate society about black men – why shouldn't they see a young black boy as a miniature "gangster rapper" – what alternative images exist? Compare how teachers treat white students who may misbehave or be hostile to the academic environment – you may notice that they are more tolerant.

The consequence of this stigma is therefore serious and not shared by any other group in society. Young black men face actual risks to life, liberty and opportunity caused by the synergy of their race, their age and their gender. They form a discrete group because they are victims of an intersectional discrimination which is qualitatively different from age discrimination alone, race discrimination alone and gender discrimination alone. Michael Brown, Mark Duggan, Oury Jalloh lived and died in different countries – they did not know each other but had these three things in common: they were black, they were male and they were young. In Western society these things put together label them a "risk" to society; however it is perhaps the young black men themselves whose safety and security are at risk! Can you think of another group in this position due to a synergy of multiple attributes? If so, they are victims of intersectional discrimination like Michael, Mark and Oury.

6. K. Barling, "Dying for an Answer", 2007, available at:
www.bbc.co.uk/london/content/articles/2007/04/17/kurt_bill_guns_feature.shtml
7. Hill Collins, 2005, p. 157
8. John, 2006

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Including intersectional identities in Scotland

by Sam Rankin

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A lot of equality work focuses on one kind of equality like disability, sexual orientation, ethnicity or gender identity. This is really good when focusing on key issues. However, if we only focus on one type of equality at a time then we can miss issues that affect people who fall into two or more of these identity groups at the same time (also known as intersectional identities).

For example, some transgender people with disabilities who have carers can find it difficult to get the carers to dress them in the clothes that they prefer. LGBTI (lesbian, gay, bisexual, transgender, and intersex) asylum seekers can find it hard to get lawyers who understand LGBTI issues in various countries. It can be impossible for deaf or migrant LGBTI people to access services and groups that have little or no funding for interpreters. Disabled and minority ethnic LGBTI people can face exclusion and discrimination in LGBTI, disability and minority ethnic focused groups, for example some can suffer from racism within an LGBTI group. For all of these reasons, people who are in more than one minority group may be less willing to be open about aspects of their identity that are not visible, less likely to access services and need more time and support to explain their situations. While our work does not have a specific focus on youth, the methodologies we have used and the lessons we have learned can be applied to all intersections, including those with age.

Organisations need to understand that people can have very unique and complex issues if they are in more than one minority group. They need to be able to direct people confidently to additional services. They should provide training specifically on intersectionality, ensure that the images and language they use are truly diverse and work with intersectional people to make their services properly inclusive and safe. Organisations can find some of these things quite easy but others difficult. Some staff may be scared to signpost people to other services where they may experience discrimination. For example, an organisation may be worried about referring a LGBTI asylum seeker to a church that provides emergency food. An organisation may find it difficult to find the time to train staff or the money to redo leaflets. They may be worried about the reactions of some of their service users or they may just not know where to start.

To help organisations to be more inclusive of all LGBTI people the Equality Network has a specific focus on intersectionality. The Equality Network is an independent charity that works for LGBTI equality and human rights in Scotland. For the past six years we have had a major focus on intersectional work. We started by doing the first research in Scotland on minority ethnic LGBTI people and services. We then set up a local network of organisations that wanted to work together on intersectional issues. These groups met four times a year to train each other, build trust, develop better signposting between each other and do small activities on intersectionality. Some of these were one-off events, poster campaigns or sharing stalls at events. We also developed intersectional-specific training modules and provided one-to-one mentoring for intersectional activists who fed into all of our work. We also participated in Beyond Borders, a two-year project that focused on including culturally diverse LGBTI people in five European countries.

We were then approached by the Scottish Government do similar work but focused on disability. So we did Scotland's first research on disabled LGBTI people and services, incorporated disability as a major theme in our local networks, developed training modules focused on disability and LGBTI and recruited disabled LGBTI activists to feed into all of this work. We ran these two projects for a couple of years and then merged them together. Our training now covers LGBTI intersections with race and disability and we have published practical resources for organisations on how to best include intersectional LGBTI people in their services.

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Including intersectional identities in Scotland

There are a few key principles we have followed throughout this work that have made it successful. Firstly, we have never seen ourselves as experts or as the people who have all the answers. Rather, we see ourselves as creators of spaces in which we can all learn from each other. In this approach partnership work has been the most important. We have worked in close partnership with a wide variety of race and disability equality organisations and public sector organisations. Secondly, we have worked hard on developing relationships with intersectional LGBTI people and have had all our work led by their voices, experiences and ideas. This has taken a lot of time but has been vital to making the work authentic and relevant. Thirdly, we have been flexible and open to different approaches, experimentation and learning. We have consulted widely, incorporated many different views and aimed for respectful debate rather than consensus. But most of all we wanted people and organisations to have a sense of ownership in the work and see it as much theirs as ours. Finally, we have had to be realistic about what is achievable and strategic about spending effort where it would have the most impact.

Now, six years into this work we are focusing on maximising our capacity to do training by training trainers, focusing on key issues with our networks such as access to health care and combating hate crime, and working on better intersex inclusion. We are still learning from our partners, developing our own skills and looking for new ways of doing things. There is no "right" or "wrong" way to do this work. There is only trying to include people or closing our eyes to exclusion.

NOTES ON PICTURES:

1. Doing real-life case studies is an important part of our intersectional training. This helps organisations to understand the wide variety of issues we face and explore ideas for helping us.
2. Participants in "Breaking Out of the Boxes" a three-day residential for intersectional LGBTI people to explore our experiences and ideas for improving services through arts focused workshops. The resulting film and resources can be downloaded from the Equality Network website.
3. We had the first stall at a Pride in Scotland that had information from LGBTI, race and disability equality organisations. This was only possible through partnership work with these organisations.

© Photos courtesy of the Equality Network

Top tips for including intersectional people

All organisations can be more inclusive of intersectionality. The good news is that most of the actions needed to do this do not cost much.

1 Develop your knowledge

Learn about the specific and complex issues intersectional people face. Talk with a variety of intersectional people, join intersectional groups on social media and read up on black feminism.

3 Be led by intersectional people

Develop relationships with intersectional people and groups. Consult with them about your work and help them with theirs.

5 Update your marketing and information resources

Send out the message that you are inclusive. Make sure that your language is inclusive and the pictures you use are diverse. Check that you refer to the needs and issues of different people.

2 Work in partnership

Build partnerships with LGBTI, disability and race equality organisations.

4 Review your systems

Do you set aside money for interpretation? Are people able to change their name and gender easily? Are your facilities accessible? Do you have a comprehensive code of conduct? A full checklist of the kinds of questions you should be asking yourself is available in the "Breaking Out of the Boxes" section on our website.

Further reading

For more information on our work and practical ideas for including intersectional people see
www.equality-network.org/our-work/intersectional/

For a comprehensive list of website resources on intersectionality go to the links pages of: *http://beyondbordersproject.wordpress.com/*

If you have any questions or comments I would love to hear from you:
sam@equality-network.org

Let's play courtroom — How do we fight against multiple discrimination?

by Barbara Giovanna Bello

Introduction: step by step towards equality

Legal stuff and the work of lawyers can be very boring and heavy, even lawyers know that. At the same time, knowing legal stuff can be very useful to protect human rights, whether they are yours or someone else's. NGOs play a huge role in implementing human rights and antidiscrimination law and youth NGOs are no exception to this rule.

If we really want to enjoy equality, we need to know what "equality" and non-discrimination mean in a given legal context. This article aims at clarifying the legal questions surrounding multiple discrimination, with suggestions for further reading at the end of the contribution.

Legal protection from discrimination has been a slow, step-by-step process. Understanding all the arguments is worthwhile. Please see the beginner's guide article for definitions of some of the terms mentioned in this article.
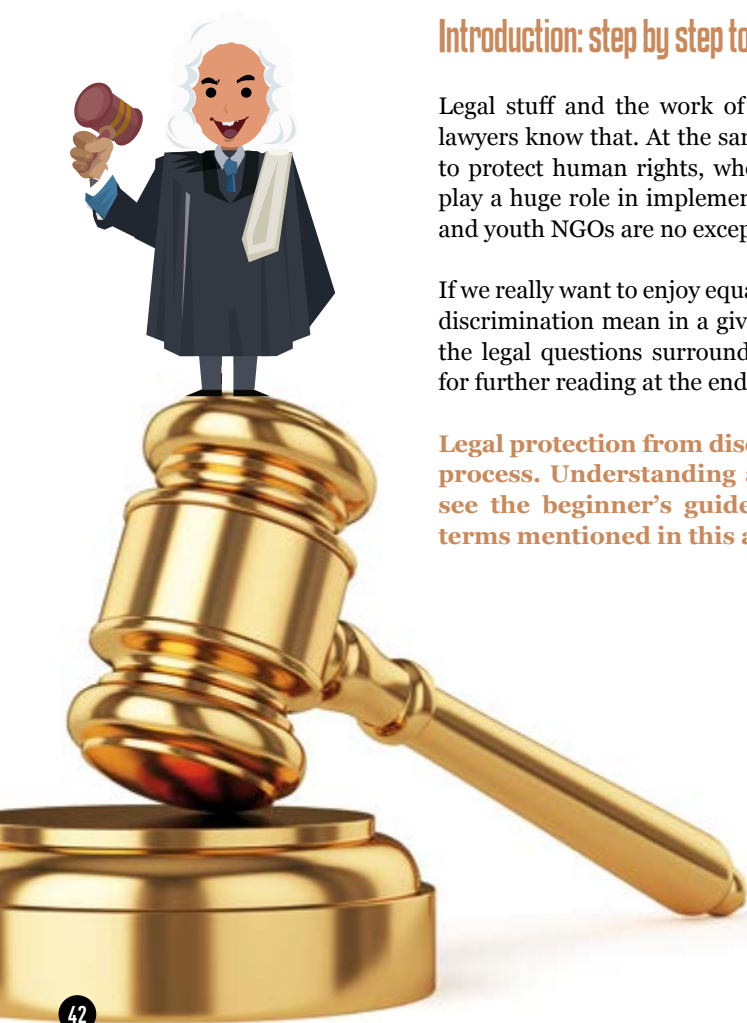
The general statement that "all human beings are equal in front of the law", which affirms the principle of "formal equality", was considered as a huge achievement in the fight against blatant forms of direct discrimination against people belonging to certain groups. After this principle was integrated into law, it became clear that differences which were preventing people from accessing services and opportunities on equal footing were not taken into consideration.

The legal principle of substantive equality recognises that law, policies and practices that try to suit everyone are apparently neutral and non-discriminatory, but fail to address the specific needs of certain people. In fact they can be indirectly discriminatory.

In the same way, it became increasingly clear that people can be discriminated against on more than one ground. However law, policies and practices are mainly based on a single-ground approach and are therefore inadequate to fight multiple discrimination. This depends on many factors:

a. international, European and national legislations adopted different approaches towards the protected grounds (gender, ethnic origin, etc.). For example, the EU antidiscrimination directives limit protection against a limited number of grounds and cases cannot be litigated on other grounds or on a "combination" of more than one ground. In this perspective, the European Convention on Human Rights (ECHR)[1] opens up more possibilities because it bans discrimination based on an open-ended list of grounds;

b. victims of multiple discrimination, as well as legal practitioners, lack awareness of this kind of discrimination;

c. law practitioners choose to litigate cases on the discrimination ground that is most likely to "win";

d. it is not clear whether evidence that unequal treatment does not amount to discrimination should be given concerning all the discrimination grounds involved or just some of them.

Does the law cover multiple discrimination?

"It depends on…", this is what a lawyer would answer if asked whether the law covers multiple discrimination. In fact, the scope of antidiscrimination law changes depending on the context and what is not written in the legal texts has been sometimes interpreted by judges in an extensive way.

This means that the definitions of discrimination and the recognised grounds need to be contextualised in order to know whether and how "multiple discrimination" cases can be litigated.

The United Nations Fourth World Conference on Women in Beijing (1995) is commonly credited as the event where "multiple discrimination" was first discussed in an international context. On that occasion, it was demonstrated that minority women face "multiple barriers" around the world. The topic has then been brought to the fore of many international debates ever since, such as at the Beijing+5 Global Feminist Symposia and the UN World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in Durban, South Africa in 2001. At this last conference, the concept of multiple discrimination was explicitly addressed in the final declaration and the programme of action. Another recent example of progress is the UN Convention on the Rights of Persons with Disabilities which recognises[2] "that women and girls with disabilities are subject to multiple discrimination, and in this regard [Parties] shall take measures to ensure the full and equal enjoyment by them of all human rights and fundamental freedoms" (Article 6).

1. Council of Europe, 1950. Convention for the Protection of Human Rights and Fundamental Freedoms, available at: http://conventions.coe.int/treaty/en/treaties/html/005.htm.
2. United Nations, 2006. Convention on the Rights of Persons with Disabilities. Available at: www.un.org/disabilities/convention/conventionfull.shtml

➤➤➤ Let's play courtroom — How do we fight against multiple discrimination?

Within the Council of Europe, no binding document encompasses multiple discrimination. However, the ECHR does not hinder the possibility to litigate cases of multiple discrimination because its Article 14 bans discrimination on a non-exhaustive list of grounds and this provides the pre-condition for covering multiple discrimination. The recognised grounds are sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status. The limit of the ECHR though consists in the fact that discrimination is prohibited only in relation to the rights and freedoms provided for in it (freedom of expression, right to a fair trial, etc.). Protocol 12 to the ECHR[3] extends the protection from discrimination beyond the ECHR, but as of 2014, it has been ratified by just 18 member states out of 47. In addition, Article E of the revised European Social Charter[4] states that the rights set forth in the Charter are without discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national extraction or social origin, health, association with a national minority, birth or other status. Among other treaties, the Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence,[5] which entered into force

on 1 August 2014, has the potential to protect against multiple discrimination. Even if it does not explicitly address this kind of discrimination, its explanatory report stresses that "migrant and refugee women may also be excluded from support services because of their residence status. It is important to point out that women tend to experience multiple forms of discrimination as may be the case of women with disabilities and/or women of ethnic minorities, Roma, or women with HIV/Aids, to name but a few. This is not different when they become victims of gender-based violence." In the light of this convention and its explanatory report, "violence against women" is considered as a violation of human rights and a form of discrimination against "all" women. Among non-binding documents, the Committee of Ministers Recommendation to member states on measures to combat discrimination on the grounds of sexual orientation and gender identity (Recommendation CM/Rec(2010)5)[6] urges the states "to take measures to ensure that legal provisions in national law prohibiting or preventing discrimination also protect against discrimination on multiple grounds, including on grounds of sexual orientation or gender identity; national human rights structures should have a broad mandate to enable them to tackle such issues" (paragraph 46).
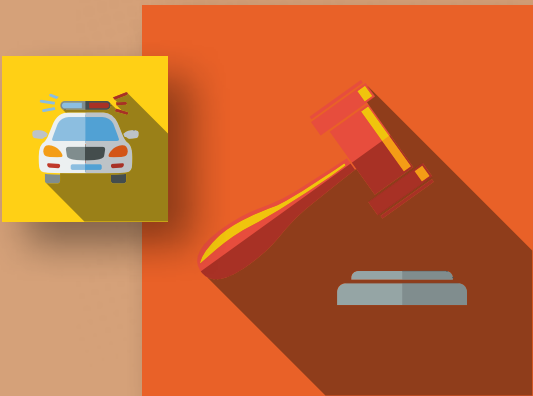
In the European Union the Charter of Fundamental Rights of the European Union signed in Nice in 2000[7] and with a binding effect since the entry into force of the Treaty of Lisbon on 1 December 2009, covers the following grounds: sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation. Secondary legislation, however, covers a narrower and fragmented list of grounds:

- Directive 2000/43/EC[8] – Racial Equality Directive, prohibits discrimination based on racial or ethnic origin in the labour market; education; membership of and involvement in an organisation of workers or employers, or any organisation whose members carry on a particular profession; social protection, including social security and health care; social advantages; access to and supply of goods and services which are available to the public, including housing;
- Directive 2000/78/EC[9] – Employment Equality Directive establishes a framework for equal treatment in employment and occupation, on the grounds of religion or belief, disability, age or sexual orientation;
- Directive 2004/113/EC[10] provides a framework for equal treatment between men and women in the access to and supply of goods and services;
- Gender Recast Directive 2006/54/EC[11] enforces the principle of equal opportunities and equal treatment of men and women in matters of employment and occupation.

In EU antidiscrimination legislation, there are the following protection gaps:

😊 areas covered by antidiscrimination law   😦 areas not covered by antidiscrimination law

	Directive 2000/43	Directive 2000/78	Directive 2004/113 and Directive 2006/54
	Racial ethnic origin	Religion or belief, age, sexual orientation, disability	Gender
Employment and occupation	😊	😊	😊
Education	😊	😦	😦
Social security	😊	😦	😊
Health care	😊	😦	😊
Housing	😊	😦	😊
Goods and services	😊	😦	😊

On 2 July 2008, the Proposal for a Horizontal Directive was presented by the European Commission to try to eliminate the hierarchy of discriminatory grounds and to abolish the discrepancies between the objective scopes of Directive 2000/78/EC and Directive 2000/43/EC. Despite the attempts to discuss and redefine its content, the proposal is still frozen.

3. Council of Europe, 2000. Protocol No. 12 to the Convention for the Protection of Human Rights and Fundamental Freedoms (ETS No. 177). Available at: http://conventions.coe.int/Treaty/Commun/ListeTraites.asp?CM=8&CL=ENG
4. The text of the European Social Charter is available at: www.coe.int/t/dghl/monitoring/socialcharter/presentation/escrbooklet/English.pdf
5. Council of Europe, 2011. Convention on Preventing and Combating Violence against Women and Domestic Violence (CETS No. 210). Available at: http://conventions.coe.int/Treaty/Commun/ListeTraites.asp?CM=8&CL=ENG
6. Recommendation CM/Rec(2010)5 of the Committee of Ministers to member states on measures to combat discrimination on grounds of sexual orientation or gender identity (Adopted by the Committee of Ministers on 31 March 2010 at the 1081st meeting of the Ministers' Deputies). Available at: www.coe.int/t/dg4/lgbt/documents/reccm2010_5_EN.asp?

7. www.europarl.europa.eu/charter/pdf/text_en.pdf
8. Council Directive 2000/43/EC of 29 June 2000,implementing the principle of equal treatment between persons irrespective of racial or ethnic origin, available at: http://eurlex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:32000L0043:en:HTML
9. Council Directive 2000/78/EC of 27 November 2000 establishing a general framework for equal treatment in employment and occupation, available at: http://eurlex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:32000L0078:EN:HTML
10. Council Directive 2004/113/EC of 13 December 2004 implementing the principle of equal treatment between men and women in the access to and supply of goods and services. Available at: http://eurlex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:32004L0113:EN:HTML
11. Council Directive 2006/54/EC of the European Parliament and of the Council of 5 July 2006. Available at: http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2006:204:0023:0036:EN:PDF

## Let's play courtroom — How do we fight against multiple discrimination?
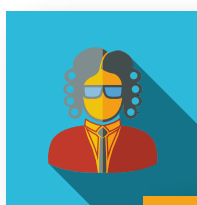
A couple of legal instruments also fill in some gaps concerning third-country nationals residing in the EU and can help fight against multiple discrimination against them: Directives 2003/109, ensuring that long-term residents enjoy equal treatment with nationals in areas such as employment, education, social protection, tax benefits, etc. (Art.11); and Directive 2011/98 granting third-country workers legally residing in a member state a common set of rights, "based on equal treatment with nationals" (Art. 1.b).

Why is it so difficult to combat multiple discrimination?

There are several factors that interconnect to make it difficult to litigate cases of multiple discrimination:

- the lack of harmonisation of EU antidiscrimination protection and the hierarchy of recognised grounds (how can we litigate multiple discrimination if one ground of discrimination is covered by the law and another is not?);
- only multiple discrimination occurring to women was taken into account by Directives 2000/43 and 2000/78, whereas the combination of other grounds is not mentioned;
- when implementing the EU antidiscrimination directives, only a few states took into consideration multiple discrimination (Austria, Bulgaria, Croatia, Germany, Greece, Italy, Poland, Romania, Spain and the United Kingdom) and for even those it is not sufficiently in depth;
- the fact that lawyers often prefer to litigate discrimination cases by picking only the ground of discrimination that is most likely to be successful before national courts;
- lack of awareness by lawyers and judges of national antidiscrimination law and in particular that regarding multiple discrimination;
- European Union equality bodies were only established under Directives 2000/43/EC and 2006/54/EC. Few member states entrusted equality bodies with a holistic and multi-ground agenda (see www.equineteurope.org/).

There are many questions to be answered about the burden of proof in cases of intersectional discrimination, the justification of discrimination, the adequate remedies and the suitable methods of comparing cases of multiple discrimination.
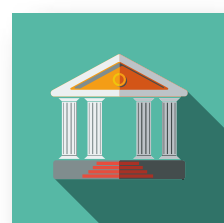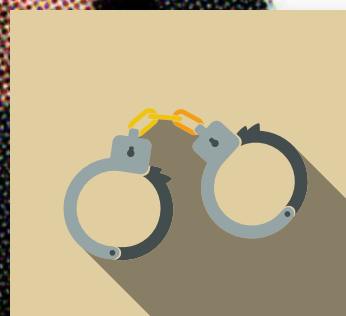
What can youth NGOs do?

Antidiscrimination law and the fight against multiple discrimination are not just for lawyers. Without civil society exerting bottom-up pressure to extend antidiscrimination law and enforce it, lawyers have a very hard life. Youth NGOs can play a tremendous role in raising awareness, lobbying and advocating for an end to multiple discrimination.

Here are some suggestions that youth NGOs might want to explore (to be taken in conjunction with those in Mara Georgescu's article "Work in progress: youth work addressing multiple discrimination"). Youth NGOs can:

- integrate the concept of multiple discrimination into their own statutes and regulations or equality policy;
- write letters to local, national and European authorities to ask to extend the national law to cover multiple discrimination or to recognise an open-ended list of grounds for discrimination;
- launch a campaign against multiple discrimination;
- apply for projects encompassing an intersectional approach and the concept of multiple discrimination. They can collect data on how multiple discrimination affects young people. Since discrimination occurs in different ways depending on the context, different types of data can help to map the situation on a larger scale. For example, Muslim women are not discriminated against in a Muslim country because they wear the veil, but they might be when they move to or grow up in a non-Muslim country. They experience a kind of discrimination that is qualitatively different both from Muslim men and non-Muslim women. Research carried out in different countries may reveal different target groups at risk of multiple discrimination;
- act as paralegals and co-operate with human rights lawyers and equality bodies and provide them with cases of multiple discrimination or measures to combat discrimination;
- work with victims of multiple discrimination to raise awareness about this form of discrimination and support them to find legal aid for these cases;
- organise situation testing;
- get engaged in the monitoring and reporting systems of international legal documents and in the collective complaints procedure regulated by the revised European Social Charter to "mainstream" the intersectional approach.

It goes without saying that this is itself an open-ended list and just a starting point to fighting against multiple discrimination in your own communities.

Further reading

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Danish Institute of Human Rights (2007), *Tackling multiple discrimination – Practices, policies and laws*, Office for Official Publications of the European Communities, Luxembourg.

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Multiple discrimination and disability

By Zara Todd

Photos courtesy of Zara Todd

People with disabilities are often seen as members of one group who are all very similar. However, the disability community is as diverse as society as a whole. We are all different shapes and sizes and have different backgrounds. Unfortunately this diversity and difference within the disability community are rarely celebrated or even discussed. Thankfully, in July 2014, the study session "Understanding and countering multiple discrimination faced by young people with disabilities in Europe", run by the European Network on Independent Living and the Council of Europe, created a space to start that discussion.

Why was it needed?

Disability is for many people a dominant identity attribute which is difficult to see beyond as it causes an immediate reaction and has many stereotypes attached to it. The reactions people with both visible and non-visible impairments receive from wider society make it is easy for them to think that their disability is the only thing about them that people notice. This often leads people with disabilities to underestimate the impact of other aspects of their identity, such as gender, age and sexuality.

"I'm not discriminated against because I'm a woman." This is a phrase I've heard over and over again from women with disabilities across Europe. Unfortunately there are research and examples that show this is just not the case. For example, women with disabilities are more likely to be victims of domestic abuse than those without a disability.[1]

While there have been a few sessions on multiple discrimination and hate speech in Europe, many young people with disabilities haven't been introduced to these ideas. If the applications to the study session were anything to go by many people thought multiple discrimination was being discriminated against multiple times on the grounds of disability rather than being discriminated against because of more than one aspect of their identity.

Multiple discrimination is discrimination against one person on the basis of more than one ground. A black disabled woman may, for instance, experience discrimination on the grounds of her disability, her race and her gender.[2]

Understanding how and on what grounds people are being discriminated is key to working out how to combat and stop discrimination.

It is this that makes *Compass* activities which help participants explore and discuss their identities such as "Who are I?" and "Where do you stand?" so important.

What is ENIL and why did they choose to look at multiple discrimination?

The European Network on Independent Living (ENIL) is a disabled person's organisation (this means it is run by people with disabilities for people with disabilities) that works across Europe campaigning to ensure that all people with disabilities can have access to independent living.[3] ENIL does this in lots of different ways, for example by making sure disabled people are represented at the European level and by working with different organisations and structures to promote the implementation of the United Nations Convention on the Rights of Persons with Disabilities.

Independent living means people with disabilities having the same range of options and same degree of choice and control in their lives as non-disabled people. It means having support and the control over our lives so that we can live in our local communities.

ENIL has been working to empower people with disabilities to tackle hate crime and multiple discrimination for a number of years. For example, ENIL has worked together with the Organization for Security and Co-operation in Europe (OSCE) – Office for Democratic Institutions and Human Rights (ODIHR) running workshops on tackling hate crime against people with disabilities.

As an organisation, ENIL knows that multiple discrimination and hate crimes stop many people with disabilities from achieving independent living. So the study session was born.

The study session

The study session took place from 29 June to 6 July 2014, at the Council of Europe Youth Centre in Strasbourg, France. It brought together 19 participants, all young people with disabilities, and six trainers from 16 countries.

Many of the participants identified themselves as having other aspects to their identities, in addition to disability, which could cause them to be discriminated against, such as being from an ethnic minority or being LGBTQ.

We had a number of activities throughout the week looking at things like self-advocacy, the social model of disability, tackling hate crime, campaigning and what human rights were and how to use texts like the United Nations Convention on the Rights of Persons with Disabilities.

We were also fortunate to have a reporter from the Council of Europe who made a film about the study session and why it's important to see all of someone not just one part of a person's identity. The report can be found at www.humanrightseurope.org/2014/07/video-go-beyond-disability/

The week concluded with the participants producing four videos which will be central to a new ENIL programme called Think Different, Think Equal which is aimed at helping young people with disabilities to tackle hate crime and multiple discrimination.

The videos are available at www.enil.eu/multimedia/think-different-think-equal-campaign/ and explore topics including self-advocacy and tackling hate speech.

It was decided to make videos because they are easily accessible and can reach a large number of people. We hope that these videos will also contribute to the Council of Europe's No Hate Speech campaign.

1. 34% of women with disabilities identified domestic abuse compared to 19% of non-disabled women from
   http://fra.europa.eu/en/publication/2014/vaw-survey-main-results
2. Uccellari, Paola, "Multiple discrimination: How law can reflect reality", *The equal rights review* 1 (2008), pp 24-49.

3. ENIL has a youth network which is free and open for any youth with a disability (18-30) based in Europe to join
https://www.facebook.com/groups/enilstudysession2012/

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What is the UNCRPD?

The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) is an international convention which outlines the human rights of people with disabilities. It came into force in May 2008 and to date 158 countries and international structures have signed it, including the EU.[4] It was developed in partnership with people with disabilities and is based on the "social model of disability". Article 19 is all about the right to independent living in the community.

What is the social model of disability?

Traditionally disability is seen as a medical problem that needs to be fixed. People with disabilities are seen as problems that need to be segregated from society. This approach has led to people with disabilities being excluded, discriminated against and even killed.

The social model of disability was devised by disabled people who realised that their medical conditions were not what stopped them from taking part in society but it was how society reacted to their conditions that caused the problem. They identified three types of barriers that disabled people experienced: negative attitudes and physical/environmental and organisational barriers. So, for example, if a blind person isn't allowed into a restaurant because he or she has an assistance dog that is an example of attitudinal and organisational barriers. An essential element of the social model is that disability is not the fault of an individual and it is the whole of society that needs to take action.

Personally I think taking an approach that looks at barriers would be helpful when considering multiple discrimination as it places responsibility on the individual and makes being inclusive everyone's issue. For example an organisational barrier for those who identify themselves as LGBTQ might be the use of boxes marked male and female to express gender rather than leaving a blank space so people can respond how they like.

4. www.un.org/disabilities/ accessed 20 July 2014.

From multiple discrimination to intersectionality: IGLYO's approach

By Jordan Long

Photos by Alex Müller

> I would like to get my whole community to come together so that we can work as one big organism. Will I manage?
>
> **Alex Horky (19), Czech Youth Queer Organisation, Czech Republic**

INTRODUCTION TO IGLYO

In 1984, a group of young people saw the need for an independent voice in the European lesbian, gay, bisexual and trans movement. They established what has become IGLYO – the International Lesbian, Gay, Bisexual, Transgender and Queer Youth and Student Movement. This year, IGLYO celebrates its 30th anniversary of representing the needs and interests of LGBTQ young people.

IGLYO develops programmes to build the capacity of young activists who work on issues concerning sexual orientation and gender identity. These programmes take the form of conferences and workshops that explore pertinent topics or organisational development. At the same time, IGLYO lobbies in co-ordination with other European civil society organisations for inclusive measures at the EU and the Council of Europe.

For the past six years, this programmatic and policy work has been driven by a strategic plan, written and passed by LGBTQ young people to mandate IGLYO's executive board and secretariat to draft a work plan that reflects the interests of those IGLYO seeks to represent. In the past, the general assembly has decided that IGLYO should work in areas such as health, education, human rights and social inclusion. Recently, the topic of intercultural and interreligious dialogue developed into our current strategic focus area of intersectionality.

> I consider myself an activist because of what I am. As a teacher I have to act on behalf of others.
>
> **Blessed Businge (20), Youth Reproductive Health Link, Uganda**

INTERSECTIONALITY AS A FOCUS AREA

In October 2013, the delegates of IGLYO's general assembly (GA) met in Copenhagen, Denmark. One outcome of the GA was a new strategic plan – a five-year plan that included three strategic focus areas.

While the focus areas of social inclusion and education were easily agreed upon, the GA took more time to discuss the final focus area. The delegates recognised a need to address the multiple layers of identity – after all, IGLYO works on issues that affect young LGBTQ people. However, the debate focused on whether IGLYO would focus on multiple discrimination or intersectionality.

At the outcome, the GA decided that IGLYO would work on the focus area of intersectionality for the years 2014 and 2015. By doing so, the GA decided that IGLYO would not just focus on the harm that exists as a result of multiple discrimination, but on the positive recognition and celebration of multiple identities.

IGLYO wanted to recognise multiple layers of identity in addition to age, sexual orientation and gender identity. The GA mandated that we should not only focus on the ways young LGBTQ might be discriminated against because of their other minority characteristics, but how these multiple characteristics and experiences enrich the LGBTQ community. Indeed, IGLYO wanted to acknowledge that there is no monolithic "LGBTQ community", and that each person lives alongside systems of privilege and power.

In particularly, IGLYO would like to explore the ways that different socio-economic statuses, genders, (dis)abilities, and racial and ethnic identities intersect with the experiences of young LGBTQ people and develop our organisational position on intersectionality.

ROUNDTABLE SERIES ON INTERSECTIONALITY

In the first half of 2014, IGLYO launched its 2014 roundtable series on intersectionality. In four different meetings, we gathered stakeholders to discuss the topics of socio-economic statuses, genders, (dis)ability, and racial and ethnic identities. Participants at the roundtables were activists within each field, and we tried to bring together European, national and local actors. There was no pre-requisite for working from an intersectional approach, as each roundtable served as a starting point to establish common ground.

Some common themes emerged from the roundtables. One is that various social movements have often assumed homogeneity in their respective groups, ignoring the diversity within any community. We discussed the challenges of promoting diversity within the various movements, thus giving opportunities for meaningful participation and leadership for all people aligned with the cause.

> *Advocacy on policies is needed to make sure that laws are in sync with the needs of society and especially with the needs of marginalised communities such as LGBT people.*
>
> **Luluk (27), Srikandi Sejati Foundation, Indonesia**

From multiple discrimination to intersectionality: IGLYO's approach

Another discussion at each of the four thematic roundtables focused on the difference between intersectionality and multiple discrimination. While most groups worked on the topic of multiple discrimination, they recognised the value of using an intersectional approach. An intersectional approach provides the recognition of multiple social identities at any given time. For IGLYO, an intersectional approach is especially important, as young people do not have the same access to means of fighting institutional discrimination, especially when they experience multiple discrimination.

You can read the statements released by each roundtable: www.iglyo.com/what-we-do/focus-areas/intersectionality/.

CROSSING PATHS CONFERENCE

Additionally, IGLYO recently held the conference Crossing Paths: Exploring Intersections within the Diversity of LGBTQ Communities. Over 50 activists gathered in Bologna, Italy, with the objectives of:
- gaining a better understanding of intersectionality as a methodological tool in life/activism;
- exploring the specific themes of socio-economic statuses, genders, (dis)abilities, and racial and ethnic identities to become more aware of diverse experiences;
- critically reflecting on their own and their organisation's practices to increase inclusion;
- developing work plans and tools tailored to the needs of their organisation/context/peers.
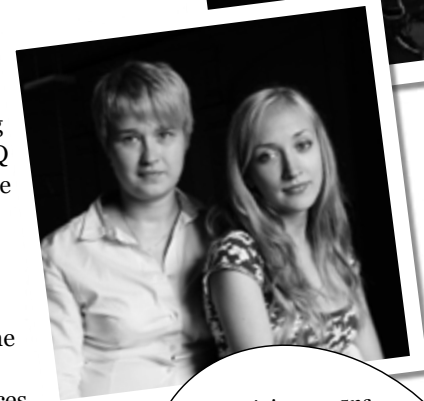
The conference continued to explore these areas with experts who were invited to roundtables on each topic. The conference also included theoretical background to the concept of intersectionality, discussions on the benefits and challenges of this approach, and individual action planning for participants to map out practical steps to improve the inclusivity of their organisations and groups.

> *Activism means standing up for justice and acceptance every day at any time and any level. Being an activist is a meaningful and significant part of my life and my identity.*
>
> **Selbi Jumayeva (22), LGBT Organisation Labrys, Kyrgyzstan**

WAYS FORWARD

IGLYO has one last event on intersectionality. The rapporteurs from each roundtable will meet to prepare a set of materials on the topic. In addition to publishing *IGLYO on Intersectionality*, the rapporteurs will prepare an organisational position paper on the topic. Finally, they will draft a guide to inclusive organisations, which will be a practical tool so that our members can reach the diversity we know exists among LGBTQ young people.

PeerThink — Tools and resources for the intersectional prevention of peer violence

By Olaf Stuve

Photos courtesy of PeerThink

Description of the project

PeerThink was a project that ran from 2007 to 2009 in the context of the European Commission's Daphne Programme.

The most important feature developed in PeerThink is a pedagogical approach to antidiscrimination work which takes into consideration various social categories: genders, various sexualities, affiliation to majority groups or to minorities and the question of social class – all this (and more) have influence on the everyday life experience of violence. In other words, the categories influence violence and violence prevention because they affect people's lives.

Our definition of violence includes all forms of discrimination based on gender, sexuality, ethnicity, social class and other social difference. For this reason we use the term "intersectionality" in the PeerThink project. With this concept we want to cover the complex reality of young people in a society which has many different social groupings. Our purpose was to ask what happens to young people when they belong to different social categories at the same time. We look for problems can we analyse, but also what possibilities arise if we consider young people's different affiliations as resources and not problems. An intersectional view on youth reality is an analytical approach to explaining violence and also works to identify pathways to non-violent behaviour.

Visit the webpage of the project at:
www.peerthink.eu/peerthink/

You will find, along with other interesting resources, the Method Tool Box and the Peerthink Manual.

In the Method Tool Box you find some selected methods which do not focus explicitly on violence, but all of them deal with the social differences and social inequalities that come as a result of gender, ethnic, racial or class categorisation and related everyday experiences.

They develop users' sensitivity to and recognition, reflection and discussion of social differences based on gender, class, ethnicity or race. Most of them are open methods and can be modified to address other social differences too (disability, age, religion, sexual practices, etc.) or focus on one or two social categories (such as gender and ethnicity) and their intersections. Some methods go deep and touch upon how to recognise discrimination, anger, conflicts and violence that arise from social differences based on social categorisation and develop strategies to deal with these feelings and situations (such as conflict resolution methods).

We classified methods according to the complexity of their structure as follows: starters, warming-up methods or ice breakers which can only be performed at the beginning of the workshop for getting to know each other, to release tension and to bring participants into the working and exchanging mode.

Advanced methods can be further classified as focused discussion methods which are more complex than starters and go much deeper into structuring and discussing their subject but still need a warm-up and some of them also need a reflection segment at the end if it is not already part of their structure. The last section of methods are what we call self-sufficient advance methods in which a kind of warm-up and preparation as well as reflection are already part of the structure. This can be used as a workshop in itself.

The online manual summarises the work of the PeerThink project. It contains:
- national overviews of intersectional prevention in each partner country;
- a description of an intersectional approach in education and violence prevention by taking into account the social categories of (at least) gender, ethnicity and social class methods for intersectional education and violence prevention work;
- a checklist for intersectional education and violence prevention work;
- strategies for implementation of intersectional education and violence prevention.

The manual can be downloaded for free and is available in the following languages: English, French, German, Italian and Slovenian.

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The need for a safe place: Roma, Gypsy and Traveller LGBTIQ people online

By Lucie Fremlova

Social media are an important tool for empowerment, particularly for marginalised and disenfranchised minority groups. They have become a powerful tool, too: in fact, nothing is more powerful than sharing stories. Stories have the power to connect us to the world and other people: whether they are stories told in pictures or in words. These days, social media and blogs are how and where we tell our stories in order to have impact on other people. No matter who or what we are, or are not, stories have the power to change us.

About four years ago, I started a Facebook page to bring together LGBTIQ migrants from eastern European countries who live in and around London, and administered another page called Queer Czech. In the course of running these online forums, which also served as platforms for generating international support for the very new Prague Pride, I came to appreciate the freedom these safe virtual spaces offered. Even though, luckily, the pages were not subject to any form of cyber attacks in the forms of hate speech or other expressions of intolerance, homophobia, xenophobia, racism or anti-Gypsyism (as some of the LGBTIQ followers were also of Roma heritage), little by little I started to wonder about setting up a closed, private group that would bring together Roma, Gypsy and Traveller LGBTIQ people, their like-minded friends and supporters. It was also a conscious move, as it turns out not all non-Roma LGBTIQ members were interested in and/or had sympathy for Roma and Roma-related issues.

That is how the Facebook group LGBTIQ Roma came to exist sometime at the end of 2010. Initially, it had about 50 members, mostly recruited from my circle of LGBTIQ Roma, Gypsy and Traveller friends and acquaintances, as well as like-minded non-Roma LGBTIQ and/or non-LGBTIQ people. Currently, the group has 148 members, spanning over 15 different countries across Europe and North and South America. The average age of the members of this forum is around 27.

The group has never expressed an aspiration to become an ambitious activist page, mobilising huge crowds of people as some groups or pages do. It has had the modest aim of sharing stories and spreading information about different initiatives and events among the members, and raising awareness regarding LGBTIQ-GRT people (Gypsy, Roma, Traveller; an umbrella term used in the UK to refer to the different subgroups of itinerant, semi-settled and settled indigenous and migrant Roma from central and eastern Europe and the Balkans living in the UK), the dynamics of the lives of these often invisible and misunderstood groups and some of the strategies for negotiating their roles and positions in their respective societies, as well as within the Roma-rights and LGBTIQ movements.

Thus far, the group has provided a safe and peaceful environment where the principles of diversity, equality, inclusivity (not exclusivity, which the title of the group might suggest), democracy and respect for difference are adhered to, promoted and encouraged. The group is always developing: the vast majority of the members appreciate the fact that the group is closed and does not aspire to be a dating site or a virtual space fostering hostility towards non-Roma of majority sexualities and/or gender identities. As the main administrative supervisor, I make sure to regularly consult with all the members.

In the group, we primarily share life stories as experienced by members of LBGTIQ Roma communities, as well as the stories of non-Roma LGBTIQ people who experience similar types of multiple discrimination, whether it is on the grounds of their race/ethnicity or skin colour (for example, black LGBTIQ people), religion or disability. The issue of coming out within Roma communities, including within traditional, patriarchal Roma communities has been discussed on several occasions, usually in connection with the airing of documentary films like *Roma Boys*[1] made by David Tišer, one of our members. The issue of Roma lesbian women has also been discussed recently in relation to the online publication of a European Roma Rights Centre supported report entitled "Dzuvljarke: Roma lesbian existence".[2] However, we also focus on issues related to social (in)justice faced by the Roma: the Roma Holocaust, expulsions of Roma from France, Roma asylum seekers in Hungary, anti-Roma marches across central and eastern Europe or removals of children from Roma families. There was recently much discussion in connection with a case in which an English court entrusted two Slovak Roma siblings into the care of a single-sex, non-Roma family. In the group discussion, some of the participants suggested that it would be great if spokespeople from the Roma community in the UK and from the LGBTIQ communities made a public statement that no matter the situation, a child's welfare comes first so as to avoid extreme right wing parties such the UKIP or the French FN seizing such a case and simply taking the side of the birth parents, creating confusion and not caring at all about who gets hurt in the middle. In the group, we also share information about Roma LGBTIQ-friendly organisations in order to signpost potential users, as well as information about Roma LGBTIQ-related visual arts, music and literature (for example, Mikey Walsh's stories *Gypsy Boy* and *Gypsy Boy on the Run*, based on his real-life experience as a young English Gypsy boy coming out and consequently having to leave his family and community and move to London).

1. http://vimeo.com/25854654
2. www.errc.org/article/dzuvljarke-roma-lesbian-existence/4295

Since early 2013, the group has started promoting the idea of Roma participation at various European pride events. Thus far, the members have not been able to participate in pride events as a group, mainly due to financial constraints and the geographic dispersal of the members. However, individual members have participated in pride events in their respective countries, encouraging and providing one another with ideas with regard to participation at events such as Paris, Bratislava and Prague Pride parades, and have been seeking allies among other ethnic minority LGBTIQ groups. The group plans to step up these efforts over time.

LGBTIQ Roma has been promoting Roma LGBTIQ-related events such as the May 2014 IGLYO and Transgender Europe (TGEU) study session "Equality in action: mobilising LGBTIQ youth around the Council of Europe Recommendation on measures to combat discrimination on grounds of sexual orientation and gender identity", or the June 2014 Council of Europe United for Dignity conference, or other Roma LGBTIQ groups and their activities, such as the Spanish *"Ververipen* – Roma for Diversity" or the Czech "ARA ART" in an attempt to make sure that our virtual initiatives are translated directly into the real world and grounded in reality. ARA ART is possibly one of the most dynamic LGBTIQ associations, represented by Czech Roma LGBTIQ activist and the Czech Green Party candidate David Tišer, whose life story is featured in the recent publication *Barabaripen/Equality: young Roma speak about multiple discrimination*. At the beginning of May 2014, ARA ART held the first ever Roma LGBTIQ event in central and eastern Europe. It brought together over 20 participants from across the Czech and Slovak Republics. The group is currently preparing events and activities for Prague Pride 2014, which will feature a Roma-themed and Roma-led vehicle for the first time in the history of Czech pride marches. Several members of the group LGBTIQ Roma are planning on attending as well. ARA ART envisages holding an international Roma LGBTIQ conference in spring 2015, which is currently in preparation.

The reader may wonder why the activities of other organisations are being mentioned here in detail although they are not organised by the group LGBTIQ Roma. The reason for doing so lies in the nature of and the freedom afforded by the virtual space, as well as in the fact that even though members of minority groups communicate and even form new groupings through the Internet, while living lives plagued by homophobia, transphobia and/or anti-Gypsyism, we rely on each other's solidarity and support in our struggle to achieve equality.

ARA ART

> HOT CHOCOLATE <
ROMA LGBT

DAVID TISER

SOCIAL MEDIA

»»»»»»»»»»»»»»»»»»»»»»»»»»»»»»»»»»»»»»»
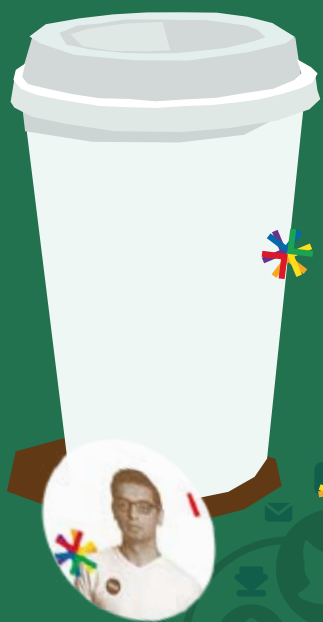
Work in progress: youth work addressing multiple discrimination

By Mara Georgescu

Thanks to its mission and underlining values, youth work can have an important role in helping young people become aware of the forces that influence their lives and in working for their equality and access to a dignified life, therefore combating multiple discrimination.

What follows are some questions and hints for youth workers regarding how to deal with this problem of multiple discrimination, as well as some suggestions for action.

Your personal views about the various groups that young people belong to

?

What are your views about these groups? What is your level of knowledge about their background and the problems they face? How often do you discuss this with your colleagues and the young people themselves?

Ignorance, bias and prejudice are strong factors that can lead to reproducing discrimination towards young people or to not taking any action when discrimination affects young people. What should you do? Find information about these groups; look for their history, characteristics, etc. Ask the young people themselves. Create moments where young people can learn about given groups their peers may belong to (ethnic minorities, people with disabilities, etc.).

Your awareness of discrimination and racism

?

How much do you know about discrimination, which groups are victims, how it happens, legislation against it? Which groups of young people are seen as the "bad and the ugly" in the media, or in your neighbourhood? How much do you know about the agencies or organisations fighting discrimination? How much time do you spend talking with young people about these agencies and organisations or services that can support them in case of discrimination?

What should you do? Get training for yourself and your organisation on this topic and encourage young people to do the same! If you change your practice as a result of the training, then make sure to review its effects with young people and your colleagues.

►►► Work in progress: youth work addressing multiple discrimination

Your views about what you want to achieve with young people

How do you set your objectives with young people? What is the role of non-discrimination in your objectives with young people? The purpose of the educational or youth work you do with young people shapes very much the way you will deal with issues of discrimination. It is important to be aware of your role in shaping how young people themselves deal with discrimination.

What should you do? If you do not (yet) have the skills for fighting discrimination, then what you could do if young people raise this issue is to put them in contact with other organisations or agencies dealing with it.

Young people's identities and needs

What information do you collect from the young people and how do you deal with privacy? How do you collect information about aspects of a person's identity that are not visible? How do you work with other agencies that work with young people and also collect their information? How do you find out about young people's needs: do you guess, ask them, ask others, etc.? Do you associate any part of someone's identity with needs without checking? How much time do you dedicate to listening to young people's stories? How are conversations about young people's lives seen in your work? How prepared are you to ask questions about sensitive aspects of someone's life (for example, about experiencing violence)?

What should you do? Get informed about young people's rights to privacy and confidentiality. How much information are you really allowed to share with others?

Sexual orientation and gender identity

What questions do you ask about their gender identity and sexual orientation? What are the expectations from young girls? How much do you assume about young people's sexual orientation and gender identity?

What should you do? Get training about sexual orientation and gender identity, and once you feel confident, be ready to address this with young people in conversations.

Preventative youth work

When working with young people, how much time do you invest in preventing discrimination or social exclusion problems that may affect them? How much time do you invest in developing skills, supporting their self-esteem and personal development, their connection with other people, their access to services and rights or their resilience to discriminatory attitudes? What should you do?

Review the time spent with young people on their development and check with your organisation if more could be done in this area.

Human rights education

How much time do you dedicate to exploring with young people the nature of power and multiple discrimination, human rights and access to them, different value frameworks that exist in society and their influence on young people's lives? How much time do you spend with young people with the purpose of developing their attitudes towards others so that they do not discriminate?

What should you do? Get training if needed and invest some time in conversations with young people about this.

Connection and community

How much do you commit to connecting the young people you work with and other young people with whom they share one (or more) aspect(s) of their identity? How do you support young people's relationship and affective connection with their families? What should you do?

Invest some time in mapping relevant organisations and agencies and try to learn what they are doing that could be relevant for your young people. Encourage young people to discover these organisations and even volunteer in their activities.

>> **Work in progress: youth work addressing multiple discrimination**

Working with young people when they express racist views, jokes, teasing, bullying or violence

What do you do if young people insult another one because of one (or more) aspect(s) of their identity? How do you engage with young people who hold discriminatory beliefs about other young people, if you do at all? How do you respond to racist remarks from the young people? How much do you work with the young people to develop non-discriminatory attitudes? What should you do?

Define what is acceptable and what is not with the young people and do not ignore discriminatory remarks. Be sensitive on how to address them and do not panic!

Long-term youth work and educational processes

How willing and ready are you and your organisation to engage in long-term youth work with young people who have been affected by discrimination? What access to supervision do you and your colleagues have? What should you do?

Review in your organisation what type of work you do with young people and the possibility to invest in long-term processes with them. In case this is not possible, try to connect young people who have suffered from discrimination with organisations that could provide them with support.

Mental well-being of young people

Being discriminated against can have strong effects on young people's self-esteem and does have a role in young people's mental health. How do you deal with this? How do you know how well the young people you work with are in their heads and heart? How do you find out? What should you do?

Learn more about mental well-being and try to be vigilant about how young people behave. Discuss this with young people in sensitive ways and provide them with information regarding agencies or organisations that could support them in case of mental health problems.

The accessibility of your work for the most vulnerable young people

How do you know you reach the young people who have the least access to services? How do you monitor this? If you work in a youth centre or another type of facility, how accessible is it? Can everyone feel welcome there? How do you approach young people in a supportive and inclusive way? How do you build trust and work with confidentiality and honesty? What should you do?

Start mapping the characteristics of the young people you reach and invest more time in outreach work. Review the first contact with young people to make sure it is respectful and builds trust. Reform the spaces you work in (get gender-neutral toilets for example).

Influencing (youth) policies and partnerships

How often do you inform policy makers, for example the municipality services dealing with youth, about new youth issues they should consider or problems for which they need to fund projects or initiatives? How much do you invest in networking with organisations that work on antidiscrimination and/or with specific youth groups? What should you do?

Get informed about the opportunities to discuss with the institutions or non-governmental organisations that do relevant work for young people.

Policies for hiring youth workers or educators in your organisation

How inclusive are the contractual policies in your organisation? How do you make sure the team of youth workers or educators team is balanced and diverse and it is also representative in terms of identities, while not only symbolically hiring people belonging to given groups? What should you do?

Review this for future initiatives so that your staff also reflects the diversity of the young people with whom you work.

The power of humanity

Do you have celebrations with the young people, just for the sake of celebrating their being young together? This kind of event can create a strong human bond and reinforce young people's self-esteem. What should you do?

Just do it!

This is not an exhaustive list. Adapt this list to your own issues, but most importantly do not turn a blind eye to discrimination! You have probably asked yourself most of these questions implicitly so do not panic that there are so many. Most of them fall in the realm of youth work practice. And if you got to this point of the article, it means you have a genuine interest to go on questioning yourself and improving your work, so cherish this!

Coyote

Are we ready for "inner readiness"?

by Mark E. Taylor

brazavil.training@yahoo.com

"Marker" is a regular column in Coyote, hoping to encourage debate, questions and a certain regard. For reasons of progress, this "Marker" could appear next in purely digital form as a series of "0"s and "1"s. Abnormal service could resume in the next issue.

Ingenious excuses and a LinkedIn dilemma

You ever come up against people who manage to find incredible excuses for their own action or inaction? I was reminded of a couple of examples while searching for a recipe in a cookbook detailing special meals experienced or consumed by Josip Broz Tito, the late President of Yugoslavia.

"If he did not like something, he rejected the unwanted food with great style: sparrow specialities, offered in China, were not really to his taste, so he stated that he could not possibly eat sparrows as they were the avian proletariat." Quite original, as a response, really. The book does not state how his hosts reacted.

My favourite excuse comes from the last century during a particularly trying seminar on the Fairy Mountain in Budapest (the wonderful part called Csillebérc). We were discussing stereotypes, prejudice, identity, refugees, minorities and other hot topics of what was then known as intercultural learning. For the majority of the participants it was the first time they had been confronted with many of the ideas involved. As many of you will know, this process can be quite challenging, personally. From the second day onwards there were two participants who never managed to join proceedings in the morning until after the coffee break at around 11:29. Their excuse? They were just fulfilling their role of personifying the stereotypical, prejudiced view of outsiders about their countrymen: this would involve having a great time telling stories and drinking large amounts of alcohol until very, very late into the night.

So, how could any reasonable person expect them to get out of bed and be available to start participating actively at 9:27? After several failed attempts at putting into operation some of the techniques of conflict resolution or even *transformation*, the secretary general of the organisation concerned decided that conflict management could be more appropriate there. He told the two heroes that their travel reimbursement depended on their active participation in the seminar. The next day there were two extra mouths to feed at breakfast. Other selected participants then provided encouragement and motivation whenever eyelids appeared to be closing. I'm still unsure if this was the best solution... What would you have done?

Are you a member of LinkedIn?[1] Anyone looking for professionals in a particular area are supposed to be able to find who they are looking for there and as a member you can connect with others. Each person is responsible for posting what they want to and, therefore, responsible for ensuring that information is "true". Or at least their version of truth. After training courses and other events, facilitators often get requests from participants to be "LinkedIn" with them (or even become Facebook "friends" – but that is another story). One colleague refuses all such requests, stating that he only wants to be involved with people with whom he has worked. What is your approach? Last year I received such an invitation from a participant and I deleted the request. He had been, for me at least, one of those participants who do not engage themselves in the subject matter of the activity and only attend courses in order to find partners for their own future projects. Recently, however, I did have a little look at his LinkedIn page to see what kinds of competences he claimed to have developed. You will not be surprised to learn that his page was bursting with competences and that his career history was very long. Buried in this long list, I was happy to find a reference to the training course last year... And my eyes almost popped out of my head when I read further, as his stated role had been "trainer and group leader"!

So, dear reader, what would you do?

And the response to the title of this issue's "Marker"?
The answer would appear to be: "not quite".
Maybe we'll see next time.

And finally
Thanks to those who write or give informal feedback. Next time we consider the "pataphysics of crafty crêpe creation in a postmodernist context".

Sounds, words, inspirations

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Robert Wyatt, "Go and sit upon the grass" (Ivor Cutler cover) www.youtube.com/watch?v=kWZs7N7_5EQ (accessed 14 November 2014)

1. Defined as a business-oriented social networking service. http://en.wikipedia.org/wiki/LinkedIn (accessed 14 November 2014).

Notes on contributors

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The Adventures of Spiffy — Nº 101 [sic]
Mark E. Taylor · The Big Family

"Coyote - a resourceful animal whose blunders or successes explain the condition of life in an uncertain universe."

(In: Jack Tresidder, *The Hutchison Dictionary of Symbols*, 1997)

Coyote is a magazine addressed to trainers, youth workers, researchers, policy makers and all those who want to know more about the youth field in Europe.

Coyote wants to provide a forum to share and give new insights into some of the issues facing those who work with young people. Issues relate to diverse training methodologies and concepts; youth policy and research; and realities across this continent. It also informs about current developments relating to young people at the European level.

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