

Social, Humanitarian, and Culture Committee (SOCHUM)



Committee Background Guide

**Chair: David Marblestone
Co-Chair: Angelin Mathew**



AHPMUN VII



Letter From Your Chair

Hello delegates,

Welcome to AHPMUN VII and welcome specifically to SOCHUM! My name is David Marblestone and it is my privilege to serve as your AHPMUN Chair.

About myself, I'm a senior at American Heritage and I've been apart of Model UN since I was a sophomore. On the circuit, I primarily compete in GAs and I'd definitely consider myself a GA delegate. Outside of school, I watch a lot of Netflix and Hulu. Some of my favorite shows are: Breaking Bad, Trailer Park Boys, Archer, and Peaky Blinders. I also really enjoy watching and playing sports, some of my favorite teams are the Detroit Lions, Detroit Pistons, and Michigan State Spartans.

The globalization of LGBTQ+ poses to be a pressing issue to SOCHUM for two reasons. First, while acceptance of LGBTQ+ community members is definitely on the rise in some of the globe, many barriers are still present that create trouble for LGBTQ+ individuals. Second, legislative and public opinion change are both imperative to the success of LGBTQ+ populations; however, this community and their very relevant issues always seem to be placed on the backburner by both state and international organizations. The community's threats are considered to be less important than issues that affect the global community, and to this date, the General Assembly has only ever once mentioned the LGBTQ+ community directly in a resolution. While the UN Human Rights Council has put in place protections for LGBTQ people in regard to discrimination and violence and has compiled a list of discriminatory laws and regulations, no concrete International action has been put in place on behalf of this community.

My staff and I look forward to hosting you at AHPMUN and if you have any questions feel free to reach out to me. Please write a position paper that covers all the major issues that are happening in your assigned county (1.5 pages double spaced 12 size font is perfectly fine). Note they will be used in conjunction with in-room and out-room performance to determine awards.

All the best,
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Statement of the Problem

Documented forms of homosexuality date back to ancient Egyptian and Greek societies, and attitudes towards homosexuality have always been controversial. However, it was not until after World War II that institutions were created on behalf of the LGBT community. LGBT movements during this time took place primarily in the United States of America and Europe. The 1960s Civil Rights Movement in the US marked a turning point with its Stonewall Revolution, during which homosexuals resisted police raids in New York City. This period was followed by the 1970s gay liberation movement, during which groups organized advocacy organizations and planned public demonstrations. In the 1900s and 2000s overall yielded the greatest advancement for LGBT people, but inequality between groups based upon sexual orientation continues. Greater awareness of homosexuality as a product of post-World War II globalization brought to light “political demands for fair treatment in mental health, public policy, and employment”.

The United Nations (UN) framework expressed concern regarding persistent acts of discrimination and human rights abuses on the grounds of sexual orientation and gender identity (SOGI) taking place around the world in the early 1990s. Stigma and discrimination based on SOGI can take many forms, ranging from psychological harassment to physical assault, violence, and killings. Persecutions and abuses on the grounds of sexual orientation and gender identity can be hard to identify, as they take place both in the private and public sphere, and are deeply entrenched within prevailing traditional, religious, and cultural values. To date, over 76 states still retain laws that criminalize same-sex relationships by either fining, or imprisoning the so-called perpetrators, or in some cases, practicing “corrective” rape, and the death penalty.

The primary question we will consider is how we might incorporate LGBTQ rights into the Universal Declaration of Human Rights. Although this topic has been considered by the United Nations in haphazard ways in the past - through resolutions, commissions, and policy - the debate remains to be resolved on whether there is a fundamental right of sexuality that should be protected for all citizens of the world. The first resolution concerning human rights relating to sexual orientation and gender identity was adopted in June of 2011.



Definitions by the United Nations

Addressing this topic on the Human Rights agenda is essential, given that not all voices within the UN agree on the best way to prevent discrimination based on SOGI, and some proposals could be considered a significant setback for LGBTI rights. Several terms related to better understanding this topic are defined below:

- Sexual orientation refers to a person's sexual identity, in relation to the gender to which the individual is physically and emotionally attracted.
- Homosexuals (gay and lesbian) are attracted to individuals of their own sex, while heterosexuals are attracted to individuals of the opposite sex.
- Bisexuality refers to individuals who are attracted to both sexes. Asexuality is a form of sexual orientation that concerns people who do not experience sexual attraction.
- The term gender refers to the social roles and attitudes attributed by society to women and men, while the term sex refers to the biological and physiological features that characterize them.
- Thus, gender identity is a person's private experience and own sense of his or her gender.
- Transgender describes a wide range of individuals whose identity is considered as third gender, or more typically people whose appearance and features are considered as gender atypical.
- Intersex refers to individuals who are born with sexual anatomy or reproductive organs that do not typically fit into the gender norm. They can identify as woman, man, or third gender.
- Sexual rights are human rights which aim at protecting individuals' rights to fulfil and express their sexuality free from discrimination; to enjoy sexual health and pleasure, including reproductive rights; and to benefit from bodily integrity and dignity.
- SGBV refers to violence that is directed against a person on the basis of gender, and entrenched within gender inequalities and power dynamics. Women are the most vulnerable to this form of violence, but men can also fall prey to it. SGBV reflects on a wide range of abuses including rape, exploitation, domestic violence, involuntary prostitution, torture, genital mutilation or cutting, and sexual harassment.

Current Situation

The globalization of LGBTQ+ poses to be a pressing issue to SOCHUM for two reasons. First, while acceptance of LGBTQ+ community members is on the rise in some of the globe, many barriers are still present that create trouble for LGBTQ+ individuals. Second, legislative and public opinion change are both imperative to the success of LGBTQ+ populations; however, this community and their very relevant issues always do not seem to be priorities for both state and international organizations. The community's threats are considered to be less important than issues that affect the global community, and to this date, the General Assembly has only ever once mentioned the LGBTQ+ community directly in a resolution.

While the UN Human Rights Council has put in place protections for LGBTQ people in regard to discrimination and violence and has compiled a list of discriminatory laws and regulations, no concrete International action has been put in place on behalf of this community. There are currently four factors the International Lesbian, Gay, Bisexual, Trans, and Intersex Association (ILGA) use to identify the status of LGBTQ+ people in a given state: the current level of criminalization in a state, current protections provided to LGBTQ+ people, what recognition of current partnerships is granted, and the ability for trans, non-binary, and intersex people to officially identify as a different sex/gender. Each of these factors collectively determines the overall climate in which LGBTQ+ people live in.

The current climate for LGBTQ+ in Western Europe and its allied developed nations is largely positive. In the last ten years, there has been a dramatic increase in acceptance of LGBTQ+ people, with nearly every Western Developed nation offering some recognized Domestic Partnership for LGBTQ+ people, and over twenty-one states in the region currently recognize same-sex marriages. Additionally, joint adoption and second parent adoption are prevalent in the region. Additionally, there are many nations in South America that offer recognition, including Ecuador and Chile, as well as marriages (Colombia, Brazil, Argentina, and Uruguay).





Past International Actions and Existing Frameworks

Considering and understanding the existing human rights framework as a whole better informs discussion focused on sexual orientation and gender identity.

There are many facets of legislative protection that can be put in place for LGBTQ+ persons. Whether it be protection from employment discrimination, the presence of a National Human Rights Institution (NHRI) recognizing LGBTQ+ persons, constitutional prohibition of discrimination based on SOGI, or a ban on “conversion therapies,” few states provide protection in every facet needed. In this case, there are many nations that currently have an NHRI dedicated to LGBTQ+ human rights work. However, many progressive nations across Europe and the Americas are lacking a functioning NHRI.

The principles of equality, universality, and non-discrimination are the foundation of human rights, enshrined in the 1945 Charter of the United Nations and the 1948 Universal Declaration of Human Rights (UDHR). Similarly, the 1966 International Covenant on Civil and Political Rights (ICCPR) contends that each state should respect the rights of all individuals recognized within the Covenant, “without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.” This particular quote taken from article 2 of the ICCPR is at the core of this topic as exemplified in the historic case *Toonen v. Australia*, in which the United Nations Human Rights Committee held that “other status” and “sex” include sexual orientation and gender identity. This decision created a precedent within UN human rights agencies, and while very few legal agreements in the UN framework directly reference SOGI, the principles of non-discrimination and equality still apply in any instance of human rights violations based on n sexual orientation and gender identity. Other essential documents within the international legal framework which highlight non-discrimination include the Convention relating to the status of refugees (1951) and its Protocol (1967), the International Labour Organization Convention on Discrimination in Employment or Occupation (1958), the Convention on the Elimination of All forms of Discrimination against Women (1979), the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment 1984), the Convention on the Rights of the Child (1989), and the Vienna Declaration and Programme of Action (1993).



Since the *Toonen v. Australia* case, UN treaty bodies have confirmed repeatedly in decisions or general policy guidance that sexual orientation and gender identity are included under international human rights law as inadmissible causes for discrimination. Another instrumental covenant is the 1994 International Conference on Population and Development (ICPD) Programme of Action, which advocates for the full implementation of reproductive health and reproductive rights, while also recognizing sexual rights as an inalienable part of universal human rights. The current ICPD Beyond 2014 review process represents a unique opportunity to identify remaining challenges regarding sexual expression and to develop future policies that favor positive sexual experiences.

The Yogyakarta Principles on the Application of International Human Rights Law in Relation to Sexual Orientation and Gender Identity were developed in Indonesia in 2006. These twelve principles address the reinforcement of human rights in relation to matters of sexual orientation and gender identity, including rights to security and safety, rights to non-discrimination, rights to fair employment, rights to health, rights to education, and rights to political participation.

In June 2011, the HRC adopted resolution 17/19 on “Human rights, sexual orientation, and gender identity.” This is the first UN resolution on the topic, in which the HRC Member States express their concern in view of growing acts of persecutions and discriminations based on SOGI. This resolution has paved the way for more action towards the acknowledgement of LGBTI rights within the UN framework, as well as at a regional and national level. Notably, on 26 September 2014, the HRC adopted its second resolution on “Human rights, sexual orientation, and gender identity” during its 27th session. This resolution is considered a major achievement in highlighting the importance of protecting existing rights of those at risk of discrimination because of their sexual orientation or gender identity.

On 7 March 2012 Ban delivered a speech titled “The Time Has Come” to the United Nations Human Rights Council urging the Council to place greater emphasis on combating homophobia and promoting LGBTQ rights around the world. Ban condemned anti-gay laws, noting that 76 countries still criminalize homosexuality, most of them in the Third World or members of the Non-Aligned Movement. Ban insisted that, “it is an outrage that in our modern world, so many countries continue to criminalize people simply for loving another human being of the same sex.”

The speech was met by a protest by a group of delegates, who organized a walk-out protest during the speech.



Impactful Subtopics:

Health Care

While researching the current social climate for LGBTQ+ persons in each respective country, it will prove important to keep in mind a few relevant subtopics. The Universalization of LGBTQ+ Rights is a very general topic, and purposefully so, as to date, the General Assembly has only passed one resolution which explicitly mentions SOGI rights. One of the most apparent barriers to solution-making for LGBTQ+ populations is the lack of research and information reporting that is done on these populations. LGBTQ+ persons are routinely passed over during the census and other reporting and are oftentimes excluded or ignored by government officials in public statements.

Vast health disparities exist in the LGBTQ community for several reasons. First, there is a long history of anti-LGBT bias in health care that continues to limit health-seeking behavior and access to care for LGBT individuals. Until 1973, homosexuality was listed as a disorder in the Diagnostic and Statistical Manual of Mental Disorders (DSM). Transgender status was included as “gender identity disorder” in the DSM up until 2013, when it was replaced by the more patient-centered term gender dysphoria. Unfortunately, there is very little LGBTQ+ education occurring in medical schools, with students in the United States receiving only four hours of LGBTQ+ focused education in four years of medical school. Because of this disparity of knowledge in even the most developed nations, the committee may look to develop a comprehensive LGBTQ+ education program, both for those working in education and their students, as well as a campaign for the general public. Beyond just education of communities and healthcare providers, a large barrier to the LGBTQ+ community and their health lies in their access to the medications and preventative services they need to ensure their prolonged health.

In keeping with a pathologic understanding of homosexuality and transgender identity, many LGBT individuals were subjected to reparative therapies in the past, including electroshock treatments or castration. Reparative therapy has been formally disavowed by many medical and professional societies, but some LGBT patients continue to report discriminatory experiences in health care settings. Because of these experiences or the expectation of poor treatment, some LGBT patients are reluctant to reveal their sexual orientation or gender identity to their providers, despite the importance of such information for their health care. Differences in insurance coverage have resulted, at least in part, from decreased access to employer-sponsored health insurance benefits for same-sex partners and spouses.

Minority stress refers to the discrimination, stigma, and internalized homo- and transphobia experienced by LGBT individuals in their daily lives; it has been linked to mental health problems and other adverse health outcomes. For many LGBT individuals, the minority stress they experience on the basis of sexual orientation and gender identity intersects with inequalities associated with race, ethnicity, and social class.

Unfortunately, reports show neglecting addressing the health care and structural disparities have contributed to the creation of following statistics:

- Higher rates of HIV and other sexually transmitted infections
- Lower rates of mammography and pap smear screening for cancer
- Higher rates of substance abuse
- Higher rates of unhealthy weight/perception
- Higher rates of depression, anxiety
- Higher rates of violence victimization

When the public sees this correlation, it can often lead to even further stigmatization of the LGBTQ+ community in the region. However, this correlation is not due to the fact that LGBTQ+ persons pose any larger threat of infecting a community with HIV. Instead, this correlation is fueled by homophobia and stigma in the region, which can create a lack of preventative resources for LGBTQ+ persons, as well as a sense of personal shame, oftentimes preventing queer people from getting tested for HIV. For example, the prevalence of machismo in Latin American culture found that men who have sex with men in Tijuana, Mexico were often afraid to get tested for HIV, as it required them to continue moving further out of the closet, and face the backlash and stigma culture may present them with.





Impactful Subtopics:

Persecution and Hate Crimes

Targeted and systemic anti LGBT legislation remains a challenge. In nations like the Netherlands, there are many protections put in place for LGBTQ+ individuals. These provisions include the right to same-sex adoption and second parent adoption, anti-discrimination laws that prevent employment discrimination and use of hate speech, and ensure the legal right to change one's gender, as well as increased access to trans-specific healthcare. However, in countries such as Yemen, the 1994 penal code requires a sentence ranging from one hundred lashes to death by stoning for convicted men, and three to seven years of imprisonment for women. Sadly, these punishments are not even as harsh as those that may be enforced by communities, where public shaming and murder of LGB persons is prevalent, and little police intervention occurs to stop such brutal attacks.

As of February 2014, laws in Sudan, Iran, Mauritania, Saudi Arabia, Yemen and parts of Nigeria and Somalia maintain that homosexuality is a crime punishable by death. An additional 70 nations enforce legislations resulting in the imprisonment of members of the LGBT community. It is sometimes even written in the constitution that being LGBT is illegal. An important consideration is that in many nations such as Nigeria, simply being perceived as homosexual warrants arrest and other forms of discrimination. In some countries, even LGBT activism and statements favoring LGBT rights are prohibited. Another important point to take into consideration is that transgender people are often more persecuted than gay and lesbian people. In other countries, only male homosexual relationships are illegal.

Several Member States have launched campaigns aiming to combat hate crimes, such as for example UK Government with its report "Challenge It, Report It, Stop It." It outlines an approach that addresses preventive measures, increased reporting and availability of support services, and more effective management of cases.

The Trans Murder Monitoring project, which collects reports of murders of transgender persons in all regions. In its 2015 update reports a total of 1,731 cases of reported killings of transgender and gender diverse people from January 1st, 2008 to December 31st, 2014. LGBT people are also among the victims of so called honor killings. These are carried out by those who believe they have brought shame and dishonor on a family or community.

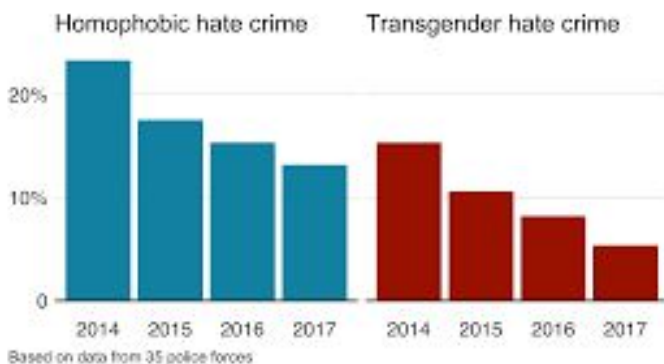
Delegates may want to put in time researching the role of media (specifically social media) in the proliferation of pro or anti-LGBTQ+ propaganda.



Criminalization of homosexuality is still a widely prevalent incidence in communities across the globe. Currently, the area's most likely to have a law on the books criminalizing homosexuality include West, Central, and South Asia, various parts of Africa, the Caribbean, the Pacific Islands, Lithuania, and Russia. The various acts which may cause an arrest in these nations do vary in language and interpretation, however, most nations categorize the offense as "buggery," "crime against nature," or simply by a sexual act with the same gender (including sodomy). Of the eighty-one states that currently criminalize homosexuality, fifty- nine of them categorize the offense in one of the above manners. The other twenty-two nations have either propaganda laws, banning the promotion or proliferation of gay culture, and nineteen enforce morality laws, which barre any form of LGB expression. Criminalization of LGB expression has seen a considerable downturn in the past decade, with many nations across Asia dropping maximum sentences or changing the way laws are interpreted. But in much of the Arab world, traditional attitudes still hold strong, and homosexuality is heavily criminalized. This is also true of nations with a strong Christian population, including many parts of East, West, and South Africa, and the Caribbean. The toughest maximum sentences are found in both of these regions, and the continued use of the death penalty for homosexuality is most prevalent in nations of North Africa and the Middle East.

Fewer hate crimes are being solved

Percentage of cases ending in a charge



Source: BBC Freedom of Information requests to UK police forces





Impactful Subtopics:

Social Isolation

Around the globe, LGBT people face restrictions on where and how they can practice their faith, imposed by state and religious authorities alike. The aforementioned reports document blasphemy and apostasy charges against LGBT advocates and allies in Greece and Sudan. They flag that men who have sex with men have been publicly caned under sharia law in Indonesia; that ISIS in Syria targets homosexuality; and that the Maldives, Mauritania, and Saudi Arabia criminalize it. In Indonesia, militants forced Shinta Ratri to close her Islamic school for transgender women. In Malaysia, state sharia laws prohibit transgender women from dressing according to their gender identity, and in Bangladesh, hijras are turned away from entering mosques. In Nigeria and Russia, laws against promoting homosexuality in public make it difficult for LGBT faith communities to operate.

In many countries, police have targeted private events they deem to be same-sex weddings, with participants rounded up and arrested — an issue the State Department raised in its report on religious freedom in Nigeria in 2015.

Discrimination in the workplace is another prevalent form of social isolation forces acting on the LGBTQ community. Companies around the globe have adopted policies that neglect trans inclusion. A 2011 survey has shown that the US transgender community experiences greater harassment than the homo- and bisexual community in the professional environment. Pay, hiring, or promotion inequality as well as harassment are aspects of this discrimination. Oftentimes, the gender identity of the trans staff, customers and other stakeholders are not acknowledged despite the self-identification of the person, regardless of whether this is reflected in official documents. Currently minimal work serves as a precedent in ensuring gender affirming surgery is covered by medical insurance and for safe and non-discriminatory access to bathrooms and other singlesex facilities for trans people, and nondiscriminatory dress codes.

In Northern Ireland, for example, unions have played a positive role in bridging religious or sectarian divides. Similarly, unions can make an important contribution to tackling discrimination, given a natural alignment between their objective of fair treatment of workers and their representatives and corporate compliance with the highest international standards.

Discrimination outside the workplace can range from denied access to public goods and services to arbitrarily raised prices. According to the study mentioned above, the transgender community may struggle to find affordable housing and is often confronted with refusal from service at restaurants, public transportation and medical attention.



Impactful Subtopics:

Cultural Relativism

Cultural relativism is the view that all countries' beliefs, cultures, laws and politics are equal. It is the ideology that everyone's views are relative to their environment and upbringing, and so are relevant to them and therefore as valid as anyone else's views. Historically, non-Western states were not able to participate in the drafting of the UDHR because as subjects of colonialism, they were not members of the UN. It has been argued that the human rights regime's assumption of universalism has a cultural bias, favoring Western norms derived from Enlightenment-era philosophy. Although human rights became an integral component of international law only after 1945, most scholars trace the concept of human rights to Enlightenment-era liberalism. According to the premise of natural law, governments do not create those rights; therefore, the government's role is simply to enforce them. This close relationship between the human rights movement and Western liberal thought has led relativists to advocate alternative approaches.

Evidently, cultural relativism has not been limited to academic debate. The idea has culminated in two notable international declarations: the Cairo Declaration on Human Rights and the Bangkok Declaration on Human Rights. In these declarations, Islamic and Asian states, respectively, banded together to proclaim that, although recognition of human rights is universal, the definition of such rights should be contextualized for culture.

Keeping this principle in mind helps to understand the difficulty. The United Nations can craft resolutions it so that it is applicable to all nations or resolutions can be adopted by member nations as deemed appropriate. Alternatively, resolutions can be tailored to account for regional differences.

There are many differing public responses to homosexuality depending on the region and culture throughout history. Delegates are encouraged to consider the question- are LGBTQ rights best advanced by UN Member States acting independently through domestic laws and regulations to protect rights? Or are human rights the responsibility of the entire international community? Does the international community have a role to play advancing LGBTQ rights in Member States whose governments resist extending protections, where populist and religious leaders campaign against acknowledging or protecting their social and legal equality?



Bloc Positions

As aforementioned, delegates should remain accurate with their country policy as conflicting viewpoints are welcomed and encouraged in debate to better address the complexities of the topic. An effective and representative resolution will recognize and address barriers to achievement in the goals outlined in these subtopics will be prevalent.

As of 2017, attitudes towards SOGI remain largely divided. At the core of the debate is the need to protect fundamental human rights rather than create specific SOGI-oriented rights. The international human rights standards that are at stake when dealing with discrimination based on sexual orientation and gender identity can be broken down into three categories: civil and political rights; social and economic rights; and sexual rights.

Countries that currently have laws criminalizing same-sex activity, or that have generally hostile views towards LGBTQ+ persons, may form a bloc with the intent to limit measures that require gathering and reporting information about LGBTQ+ persons and activity within their countries. For this purpose, delegates should ensure they are well versed on the role of religion in their region and its effects on social progress. If a delegate comes from a nation with a religious government, it will be advantageous to know the wording with which the religion's text refers to LGBTQ+ persons.

Criminalizing states may also protest augmentation of LGBTQ+ rights on religious or traditional grounds. It will be important for such nations to identify why they believe religious or traditional restrictions are justifiable in a modern world. Additionally, criminalizing nations will need to assess whether these traditions guide laws and cultural norms in other aspects of modern society, or if there is a current movement that calls for changing social norms, overall.

Keeping in mind the United Nations Sustainable Develop Goal #10, reduction of inequalities, anti-LGBTQ+ states will need to determine how the rights of LGBTQ+ persons fit in to our institutions goal of human rights for all, and will need to decide what baseline of protection should be put in place either by state governments or by the UN and its partners.

States with largely progressive stances towards LGBTQ+ persons will likely form a bloc that works to elevate the status of LGBTQ+ persons worldwide. Any delegate looking to demand change for the treatment of LGBTQ+ directly in this resolution should rethink their position in this committee. Change will always require time and will require mechanisms to be put in place that allow for a chain reaction of changing tides.



The resolution a progressive bloc sets forth should create a legal framework that allows for the further proliferation of LGBTQ+ life in criminalizing states, and takes an active role to protect communities where human rights violations are being committed.

Many countries will not lie clearly on one end of the spectrum or the other in their attitudes on this topic. These countries will play an essential role in the committee, as they will decide to what extent we would like to protect LGBTQ+ communities. Such nations should consider their cultural boundaries, and assess their current legal systems. It will be equally important for middle ground nations to assess their overall presence in the International Community.

Lastly, it will be essential for nations of a neutral opinion to assess the current climate for LGBTQ+ people in their country and develop a timeline for when it is appropriate for nations to reform their treatment of LGBTQ+ persons. There may be many cases in which a nation would like to reduce discrimination towards LGBTQ+ individuals in their country, but simply cannot due to other factors such as war, economic crisis, or government corruption.

Overall, the subtopics, controversies, and intricacies should be addressed within resolutions and blocs.



Questions to Consider

While as an international community, the topic of LGBTQ rights have not been adequately discussed, your role as delegates will be to explore various realms of this multidimensional topic and propose solutions that have the potential to create change. The following questions serve as starting points:

1. Should issues of sexual orientation and gender expression be addressed separately or jointly?
2. What barriers have been faced when attempting to translate legislation to the field? What can be done to create greater change that past legislation has been unable to?
3. Are LGBTQ rights best advanced by UN Member States acting independently through domestic laws and regulations to protect rights? Does the international community have a role to play advancing LGBTQ rights in Member States whose governments resist extending protections, where populist and religious leaders campaign against acknowledging or protecting their social and legal equality?
4. What role do existing societal, cultural, and religious norms play in the implementation of changes?
5. What rights should constitute fundamental and guaranteed?
6. What alterations to legal framework can be made without violating the sovereignty of countries?
7. Should there be an International body put in charge of reviewing cases of systemic discrimination against LGBTQ+ persons?
8. What mechanisms can be created and implemented to provide safer living conditions for members of the LGBTQ+ community?
9. What mechanisms will be put in place to assist LGBTQ+ persons who feel unsafe in their community? Will these mechanisms include the removal of the individual from their community, or will assistance be provided on site?
10. How can we ensure that gender non-conforming people receive adequate care for their special medical needs?
11. Should it be considered a duty to intervene in the face of widespread human rights violations of the LGBTQ+ community? Who can intervene?

References and Helpful Resources

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