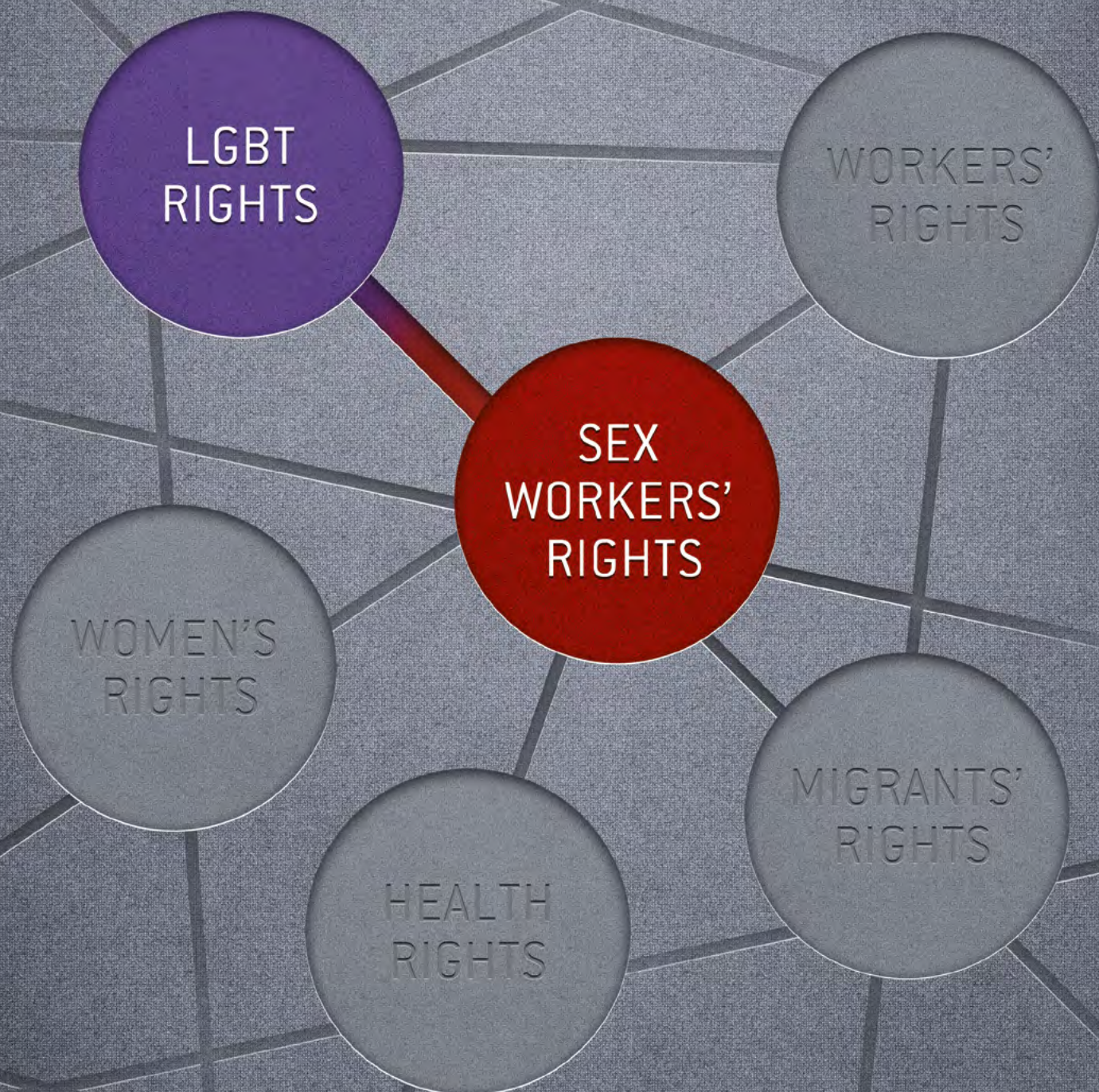


UNDERSERVED. OVERPOLICED. INVISIBILISED. LGBT SEX WORKERS DO MATTER



FOR AN INTERSECTIONAL PERSPECTIVE ON SEX WORKERS' RIGHTS

The struggle for sex workers' rights intersects with many other social movements. Contrary to the monolithic abolitionist discourse, which portrays all sex workers as "prostituted women" without agency, our communities are diverse and resilient. Sex workers are male, female and non-binary, LGBTQ, migrants and workers. Supporting sex workers' rights means understanding the diversity and complexity of our lives and involving sex workers from diverse communities in decision making, policy making and debates. This series of briefing papers will give sex workers, activists from other social movements and policy makers the tools to explore the intersection of sex workers' rights with other rights and social struggles such as those connected with LGBT people, women, workers, migrants and health.

ABOUT ICRSE

The International Committee on the Rights of Sex Workers in Europe (ICRSE) is a sex worker-led network representing more than 75 organisations led by or working with sex workers in Europe and Central Asia, as well as 150 individuals including sex workers, academics, trade unionists, human-rights advocates, and women's rights and LGBT rights activists. ICRSE opposes the criminalisation of sex work and calls for the removal of all punitive laws and regulations regarding and related to sex work as a necessary step to ensure that governments uphold the human rights of sex workers. As long as sex work is criminalised – directly or indirectly through laws and practices targeting sex workers, clients, or third parties – sex workers will be at increased risk of violence (including police violence), arrests, blackmail, deportations and other human rights violations.

UNDERSERVED.OVERPOLICED.INVISIBILISED. LGBT SEX WORKERS DO MATTER

LGBT sex workers in Europe and Central Asia often live and work in precarious and dangerous contexts. The reasons for this are the criminalisation of sex work, sexual orientation and gender identity, structural, institutional and direct violence and pathologisation and medical mistreatment. This briefing paper explores the diverse experiences and realities of LGBT sex workers and the intersection of LGBT rights and sex workers' rights. It also calls upon the LGBT movement to build an alliance with sex workers and their organisations and actively support sex workers' rights and the decriminalisation of sex work.

INTRODUCTION

Sex work is a multi-gendered phenomenon, and sex workers of all genders and sexual orientations offer sexual services and are actively involved in the sex workers' rights movement. Sex workers and LGBT people have long shared a common history: for instance, trans sex workers of colour have been among the main driving forces in the LGBT movement, as in the case of the Stonewalls riots, celebrated and commemorated all over the globe during Pride events. Since the 19th century, both female sex workers and lesbians have been treated as deviants and asocial women, differing from "normal women", who engage in heterosexual sex taking place within marriage and for reproduction. The histories of gay and sex worker communities are also intertwined: sex workers and gay men have traditionally been part of the same subcultures, for instance places frequented by gay men were often the same places where sex work occurred.

The advent of the sex workers' rights movement is usually situated in the late 1960s or early 1970s and treated as one of the "offsprings" of the greater history of social movements fighting for social change and protesting against various forms of state and cultural oppression, such as women's liberation movements, gay rights movements, or movements for the civil rights of ethnic/racial minorities.¹

Since the early days of sex workers' activism, sex workers have been calling for rights similar to those on the feminist and gay rights agenda, demanding freedom of sexual expression, the right to autonomy and self-determination or an end to discrimination and social marginalisation.

The homophobic and transphobic social climate LGBT individuals live in and the social marginalisation they face is one of the main reasons why many LGBT people use sex work as a livelihood option. Members of the LGBT community are likely to face rejection from their family, obstacles to access to education and employment in the heteronormatively arranged social structures. In many countries, they therefore have limited economic and employment opportunities. This is particularly true for trans women, LGBT people of colour or of migrant status, and those who had to become economically independent at an early age without any support from their family.

TRANS SEX WORKERS

Trans people engage in sex work for a variety of reasons, most commonly because they live in a transphobic environment and face structural barriers to access to education and employment, and thus have limited economic and employment opportunities. The lack of quick, transparent and accessible legal gender recognition is a further driving factor. Bullying in educational settings could, at least partly, be fended off by identification documents with the name and gender matching gender identity or expression. Without this recognition, school drop-out rates, underperformance and suicidality remain a reality for many trans people in education. In a number of countries, for many trans people their low level or lack of education and the perceived difference between a person's gender expression and data in personal documents also put legal employment and fair payment out of reach. As a result they are exposed to poverty, homelessness and inadequate access to healthcare, including the inability to finance gender reassignment. These factors all contribute to the large number of trans people among sex workers in several contexts.²

Despite the gravity and extent of intersectional discrimination and violence LGBT sex workers experience in all spheres of their lives, knowledge regarding LGBT-identified sex workers is rather patchy, and the vital set of issues raised by the intersections of the sex worker and LGBT community has not been addressed sufficiently by LGBT and sex work organisations. This briefing paper therefore focuses on the common struggle for human rights of the LGBT and sex worker communities and the lived experiences of LGBT sex workers. LGBT sex workers are particularly vulnerable to multiple forms of oppression, and even if they also call for rights and recognition, the often used framework of prostitution as “violence against women by men” contributes to their invisibility and exclusion from discussions around sex work.

FACTS AND FIGURES

WHAT IS THE RATIO OF LGBT PEOPLE AMONG SEX WORKERS IN EUROPE?

There is very limited research and data available on LGBT sex workers’ engagement in the sex industry. The majority of research and data about the sex industry focuses on female street-based sex workers, thus creating a limited understanding of the issues faced by LGBT sex workers. In addition, in studies female sex workers are usually not asked about their sexual orientation, which leads to common assumptions that they all identify as heterosexual.

- TAMPEP’s mapping report from 2009 states that 6 percent of all sex workers in Europe are transgender, while 7 percent are cisgender male. However, these figures could be higher, as there are very few projects working with cisgender male and trans sex workers.³
- In France, an estimated 10 percent of sex workers are male, among them men having sex with men and gay sex workers.⁴

WHAT FORMS OF VIOLENCE ARE EXPERIENCED BY LGBT SEX WORKERS?

LGBT sex workers are threatened with a myriad of abuses, including rape, beatings, extortion, police maltreatment, forced eviction, deportation and discrimination, including exclusion from health services.

- In the United Kingdom, sexual assault at the hands of clients or people posing as clients was reported by over 16 percent of men sex workers.⁵

- In Turkey, trans women are regularly targeted by the police because they do sex work. In the Transrespect versus Transphobia survey of Transgender Europe,⁶ of the 108 trans respondents, 42 percent stated that they had often been fined by the police, and 46 percent that they had often been arrested. The reasons given for fines are prostitution, cross-dressing and public nuisance. In another survey, by Kirmizi Semskiye (Red Umbrella Sexual Health and Human Rights Association, Turkey), half of the trans sex worker respondents stated that they had experienced physical violence from police officers.⁷
- In Serbia, Sloboda Prava (Equal Rights), a Belgrade-based sex worker organisation, reports that trans sex workers used to be searched by male police officers only. Recently, they have been searched by female officers above the waist, and by male officers below the waist. Also, their hair used to be cut as short as possible as part of preparations for prison.⁸

ARE LGBT SEX WORKERS REACHED BY ADEQUATE SERVICES?

LGBT sex workers' needs are rarely addressed by service providers and policy makers, who fail to understand the diversity of people selling sex. These failures to support and protect LGBT sex workers are reinforced by the monolithic abolitionist discourse defining "prostitution as violence against women".

- In the UK, 60 percent of male sex worker respondents to a survey had never had any contact with outreach services.⁹
- HIV prevalence rates among male and transgender sex workers appear to be even higher than among female sex workers (11.8 percent): 14 percent prevalence rates for male sex workers (data from 51 countries) and 27.3 percent prevalence rates for transgender women sex workers (data from 14 countries), due to a range of social and structural barriers which contribute to increased odds of HIV infection and overall vulnerability to HIV.¹⁰
- There is a need for better data about HIV prevalence and coverage with prevention interventions among male and transgender sex workers, street sex workers and migrant sex workers.¹¹

WHAT ARE THE ISSUES FACED BY MIGRANT LGBT SEX WORKERS?

Migration of LGBT people is common in Europe, yet the relationship between LGBT identity and migration status remains understudied. In current debates, however, the links between migration and female sex workers are frequently addressed using the framework of trafficking and exploitation. This discourse, which defines

trafficking as happening to women, reinforces heteronormative expectations about gender, according to which women are “naturally” sexual objects and victims lacking agency. At the same time, migrant male and trans sex workers are rarely regarded as victims of trafficking, but rather as people who decide to travel for sex work.

The income gap between origin and destination countries, institutional persecution, high levels of homo-and transphobia and the threat of direct violence against LGBT people are common reasons for migration to places with greater recognition and protection as well as economic opportunities available.

Due to the sometimes limited access to other forms of employment as well as the language barrier and often little or no access to benefits, many people see sex work as a viable economic option.

- A 2001 UK study showed that among Central and Eastern European migrant men who have sex with men living in London, 15.4 percent had been paid for sex.¹²
- A large majority of male sex workers in Germany currently are migrants, most of them of Roma ethnicity,¹³ up from an estimated 55 percent in 2007.¹⁴
- Statistics suggest that the proportion of migrant male sex workers working indoors in London is similar to that of women.¹⁵



Members of Kirmizi Semskiye (Red Umbrella Sexual Health and Human Rights Association), at May Day protest, Ankara, Turkey. The signs say: “Don’t fight against sex workers. Fight against poverty”. “LGBTI students exist”; “No recognition (of rights), no peace” (Copyright Kirmizi Semskiye)

BEYOND EUROPE

More than half of the world's remaining sodomy laws – criminalising consensual homosexual conduct – are remnants of British colonial rule. From Africa to Southeast Asia, they derive from a single law on homosexual conduct that British colonial rulers imposed on India in 1860. The Indian Penal Code, which entered into force in 1860, punished “carnal intercourse against the order of nature” with sentences up to life imprisonment. This legal provision spread across the British Empire, with the aim of regulating sexuality.¹⁶ During the colonial period, the British also introduced various pieces of legislation in India that affected gender-variant/trans people, including anti-castration laws that criminalised the body-modifying rituals of hijras and aravani.¹⁷ Today, various countries have laws in place that criminalise, for example, crossdressing and homosexuality (e.g. Nigeria, Samoa, Tonga, Namibia, Uganda, some parts of India, Solomon Islands, Trinidad and Tobago, some parts of Argentina, Turkey and many Middle Eastern and North African countries). In some countries, trans people, mainly trans sex workers, are harassed by public officials in a routine manner through laws which do not criminalise “transgenderism” or “crossdressing”. These laws include “anti-nuisance”, “loitering” or “traffic” laws. These policies are common practices in many countries in Africa, Asia, Central and South America, and Turkey.

The huge changes in colonial states which took place over the course of the 19th century also altered the lives of sex workers besides sexual and gender minorities. Gender and sex roles were re-defined, for instance accepted practices like nautch, temple dancing and concubinage, were described simply as prostitution and regarded as immoral and barbarian.¹⁸ With the Cantonment Act of 1864, the British aimed to regulate prostitution, considering it an evil phenomenon which it was necessary to control: the act provided for about twelve to fifteen Indian women for each regiment of British soldiers, which contained around thousand people. They worked in brothels called chaklas and were often required to undergo medical examinations once a week, in order to examine them for traces of venereal diseases.



Member of Sex Worker Open University protests at the Stop Porn Culture Conference, London, UK, 2014. (Copyright SWOU)

THE MOST PRESSING THREATS TO THE HUMAN RIGHTS OF THE LGBT AND SEX WORKER COMMUNITIES

CRIMINALISATION OF SEX WORK, SEXUAL ORIENTATION AND GENDER IDENTITY

Heteronormative views are key organising principles in the majority of societies all around the world. These views operate with two complementary genders (men and women) and pre-determined roles in life for both genders. They promote reproductive, monogamous sex between committed heterosexuals as normal and natural within a society, while regarding all forms of sexuality and gender that differ from monogamy, procreation and binary gender roles as socially unacceptable and deviant.

Similarly to how LGBT people fall short of complying with these heteronormative criteria, sex workers are also seen as engaging in sexual practices that do not fall into the category of heterosexual sex taking place within marriage and for reproduction.

This socially legitimised system oppresses and marginalises both LGBT people and sex workers. As a consequence, various aspects of non-conforming identity and orientation, including sexual orientation, gender identity and sexual agency, for instance engagement in sex work, remain criminalised through formally existing laws, legal measures and other forms of oppression.

- Laws that affect lesbian, gay and bisexual people vary greatly by country or territory – everything from legal recognition of same-sex marriage or partnerships to the death penalty as punishment for same-sex sexual conduct.
- Several legal measures that criminalise trans people and trans-related issues, such as “so-called crossdressing” and “gender reassignment surgery”, are still enforced in some countries along with anti-homosexuality and sodomy laws that also frequently target trans women, perceived as gay men by law enforcement and the judiciary system. In Italy, a law from the fascist era criminalising “so-called cross-dressing” is sometimes used to prosecute trans people, mostly trans sex workers.¹⁹ Sex work laws are often used to arrest trans people, for instance through the common practice of harassing “walking-while-trans” that targets trans women based on the perception that they are sex workers.
- Laws also criminalise sexual conduct that does not conform to the norm. Sex workers, even in the absence of a legal basis for criminalisation of operational aspects of sex work, are harassed and punished by state actors, who oftentimes apply nuisance, public moral laws and non-sex work-related administrative offences to fine them.
- LGBT sex workers face multiple forms of criminalisation and discrimination, due both to being sex workers and to their gender and sexual orientation.

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A lot of people seem surprised when I tell them that I do sex work. The idea that, as trans men, we should be doing a more stereotypically masculine job contributes to the difficulty in being able to talk openly about it. This is all the more reason why it's important that the LGBT movement should be a non-judgemental place for us to be open about the reality of our lives and should support us in the struggles we encounter.

Sam, Sex Worker Open University

THE INTERLOCKING SYSTEM OF LGBT-PHOBIC AND WHOREPHOBIC VIOLENCE

As a result of high levels of criminalisation and discrimination in many societies, LGBT people and sex workers are easy targets for various forms of violence, including direct violence from private individuals, hate groups, family members, intimate partners and law enforcement, and are also oppressed by more subtle types of violence manifested in repressive institutional settings, practices and negative social attitudes.

- LGBT groups in particular are hit hard by various forms of direct violence and hate crimes. According to the Fundamental Rights Agency's EU LGBT survey in 2012, in the last five years prior to the survey, a quarter (26 percent) of all respondents had been attacked or threatened with violence at home or elsewhere. This figure rises to 35 percent among all transgender respondents. Lesbian women (23 percent) and transgender respondents (22 percent) were the most likely to have been harassed in the preceding 12 months because they were perceived to be LGBT.²⁰
- Trans people in many parts of the world have for a long time been victims of horrifying hate violence, including beatings, mutilation, rape and murder. For example, the ProTrans project of Transgender Europe registered more than 100 hate crimes against trans people in five European and Central-Asian countries between June 2014 and August 2015, including serious bodily harm, sexual and physical assaults.²¹
- In Turkey, 74 percent of trans respondents to a survey had experienced physical violence. Fifty-four percent stated that they had experienced sexual violence and 68 percent that they had experienced psychological violence in the form of threats, insults, regular harassment and verbal abuse.²²
- Sex workers report alarmingly high levels of physical or sexual violence from police officers. In a research study of the Sex Workers' Rights Advocacy Network (SWAN), 41.7 percent of sex worker respondents reported having experienced physical violence by police in the past year and 36.5 percent of sex workers reported having experienced sexual violence from police in the past year.²³
- LGBT sex workers in many contexts are reported to face high levels of psychological and emotional violence because of both being a sex worker and belonging to the LGBT community. According to the Trans Murder Monitoring Project of Transgender Europe, between 2008 and 2014, 65 percent of reported cases of murdered trans people with known occupation were sex workers.²⁴

DENIAL OF AGENCY AND THE RIGHT TO SELF-DETERMINATION

In the sexual and reproductive health and rights (SRHR) discourse, there has been a general neglect of the often complicated questions over the nature of choice and consent. Globally, the Millennium Development Goals (MDGs), which guide countries in defining their development priorities, reduced the SRHR agenda to a more limited focus on maternal health. As a result, the topic has become less political, and despite the efforts of civil society, including LGBT and sex worker groups, a more inclusive and rights-based approach that addresses the manifold issues around sexual agency, orientation, identity and SRHR is yet to be fully incorporated into public policies and SRHR programming.

Being denied the capacity to make choices in one's life is a threat to various groups, including people with disabilities, who are not allowed to make their own reproductive and sexual decisions, or women facing forced virginity examinations or forced abortions, or who are barred from access to abortions. Sex workers and gender and sexual minorities also share the experience of being considered as lacking agency to make their own choices related to their body, privacy, sexuality and gender.

- Denial of the right to self-determination, and being regarded as misfits of society or mentally ill, leads to internalised homophobia for a number of LGB people. This internalised self-stigma can be directly linked to lack of self-esteem and mental issues including depression and suicide attempts.
- Procedures to modify the sexual orientation of a person, including psychoanalytic methods, medical and religious approaches and sexual violence (“corrective rape”), have also undermined the self-determination and agency of LGBT persons for far too long.
- Trans people are also deprived of taking decisions over their body, sexuality and gender by state control: in several European countries, trans people have to undergo sterilisation, psychiatric examination or gender reassignment surgery, or to dissolve their existing marriage as criteria for changing their officially registered name and gender. While more and more countries implement the principle of self-determination in legal gender recognition and eliminate the sterilisation requirement, in most European countries trans people are denied the right to decide who they are.
- The global abolitionist movement defines all commercial sex as a form of exploitation. Its adherents generally hold that it is impossible to consent to “exploitation”, and thus denounce the capacity and agency of sex workers to make decisions about their lives; and externally define what “exploitation” means.

- LGBT sex workers are being refused the capacity to self-determine and make decisions about their life. Anti-sex workers' rights discourses, including abolitionist or prohibitionist frameworks, not only silence the diverse voices and experiences of LGBT sex workers by conflating all prostitution with "violence, trafficking or slavery" but also undermine their claims for the recognition of their rights.

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As a lesbian, queer sex worker, I experience both homophobia and the whore stigma. Both sex workers and LGBTQI people are reduced to that one aspect of their lives, which is sex, and therefore discriminated against and stigmatised. It is not by chance that there are a lot of queer people in sex work: people who are reduced to sex may find it easier to use sex to make a living. But we are kept at bay through moralistic, discriminating and stigmatising laws and human behaviours. Therefore, sex workers and LGBT groups need to join forces to fight for a world where sex is not moralised and not used to perpetuate sexism as well as homo- and transphobia!

Elisa, Hydra

PATHOLOGISATION AND MEDICAL MISTREATMENT OF SEX WORKERS AND LGBT PEOPLE

The collective mobilisation within both the LGBT and sex worker communities was strengthened by the emergence of the HIV/AIDS epidemic in the 1980s. Although AIDS was linked to the urban gay communities when it was first recognised as a new disease, later on sex workers were also heavily scapegoated as "disease carriers", "core transmitters" and a threat to public health.²⁵

Simultaneously, in response to the demands of gay and sex worker organisations for funding research, prevention and education programming, governments started to recognise and offer financial support to organisations they had previously ignored, and this has resulted in strengthened LGBT and sex worker organisations.

While the 1980s proved to be essential to community organisation among LGBT people and sex workers, the two communities have been regarded as diseased and contagious ever since. Both groups are pathologised in cis and heteronormative medical settings, which contributes to their disproportionate level of burden of STIs and HIV. Furthermore, the “vulnerable” and “high-risk” discourse still prevails in many contexts, depicting LGBT people and sex workers as responsible for causing the problem rather than addressing structural barriers in the healthcare system.

LGBT identities and involvement in sex work have also been associated with being the causes for mental health issues in medical discourses. This approach has failed to address the effects of stigma, discrimination and criminalisation on mental health, as well as contributing to continuous pathologisation efforts against LGBT and sex worker individuals.

- Although homosexuality was removed from the Diagnostic and Statistical Manual (DSM) of psychiatric disorders in 1973, and “ego-dystonic homosexuality” has not been considered a psychiatric illness since 1987, various studies report that mental health and other medical professionals still consider LGB identities as illnesses, delusions or an inferior level of psychosocial development.
- Healthcare providers have the power to name diseases and construct them as the core elements of identities. This pathologising attitude in medical settings and establishments manifests itself in the requirement for trans people to obtain psychiatric diagnoses for their gender to become legally recognised. Trans identities themselves are still deemed pathological via the Gender Identity Disorder (GID) in the International Classification of Diseases 10 (ICD-10), and being diagnosed with GID is usually a prerequisite for gaining access to gender reassignment surgery or hormones, and to insurance coverage for treatment.
- In several countries in Europe (e.g. Austria, Hungary and Latvia) sex workers are being required to submit to mandatory HIV and STI tests. The practice of forced HIV testing also violates the human rights of sex workers: several police raids have been documented in Europe in which sex workers were forced to undergo HIV testing.
- A 1998 study²⁶ linked sex work to post-traumatic stress disorder (PTSD), characterised by anxiety, depression, insomnia, irritability, flashbacks, emotional numbing, and hyperalertness. Since then, sex work has often been associated with this disorder in abolitionist discourses, arguing that sex work is inherently traumatising. Although several studies have proved that sex work and psychiatric disorders are not inevitably associated and the 1998 study was problematic in its methodology,²⁷ it has been reported that PTSD was over-diagnosed among some groups of sex workers.²⁸

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When in 1993 I left Bogotá with the intention of becoming a sex worker, I could not foresee that I would achieve the financial autonomy and strength needed to fight against stigma, not to mention the tools necessary to live a better life as an HIV-positive person. For me, right now, it's impossible to stay silent about this.

Giovanna, Acceptess-T

EXAMPLES OF SUCCESSFUL MOBILISATION BY LGBT AND SEX WORKER ORGANISATIONS AGAINST VIOLENCE, HUMAN RIGHTS VIOLATIONS OR EXCLUSION IN EUROPE AND CENTRAL ASIA

Tajikistan

In June 2014, more than 500 sex workers and men suspected of “homosexual behaviours” were arrested in raids in Dushanbe, Tajikistan’s capital, for committing “moral crimes”. Detainees were forced to have blood and smear tests and several reported beatings and humiliation by the police. Many sex workers reported being raped by the police, who demanded sex in exchange for their release. All were fingerprinted, filmed and photographed. The raids and associated violence and human rights violations were denounced by Amnesty International, SWAN (Sex Workers’ Rights Advocacy Network) and NSWP (Global Network of Sex Work Projects).

<https://www.amnesty.org/en/press-releases/2014/06/police-seize-sex-workers-and-men-believed-be-gay-tajikistan-s-new-morality/>

Global

In 2013, ICRSE coordinated a day of action following the murders of Dora, a trans woman sex worker from Turkey, and Jasmine, a cisgender woman sex worker in Sweden. The murder of Dora was yet another case of murderous violence against trans women sex workers in Turkey. Sex workers and LGBT organisations have denounced the ongoing violence that saw more than 35 trans women sex workers murdered between 2009 and 2014 in Turkey. The day of action included demonstrations and actions in 36 cities over five continents and press releases and statements by more than 15 organisations.

<https://jasmineanddora.wordpress.com/>

France

In 2014, in the context of intense political and media debates about the criminalisation of clients and increased stigmatisation of sex workers in France, the Lesbian and Gay Pride of Lyon decided to show its solidarity with sex workers by including sex workers' rights and an opposition to the law proposal in their demands. This decision led to accusations by some abolitionist feminist organisations, who decided to boycott the Pride. Sex workers, including many LGBT sex workers, joined the Pride march and reported for the first time feeling visible during the event and empowered by this act of solidarity.

<http://www.dialogai.org/actualites/2014/06/droit-des-trans-pma-ivg-gpa-prostitution-nos-corps-nos-choix-le-mot-dordre-lyonnais-de-la-marche-des-fiertes-fait-des-vagues/>



Members of STRASS at LGBT Pride Lyon, France, 2013. (Copyright STRASS)

“ Sex workers and LGBTQ people share a powerful history of resistance against stigma, discrimination, (police) violence and criminalisation. The equality agenda of the LGB movement has, for many years, left behind both trans communities and sex workers, often the most vulnerable to violence and abuses. It is time for the LGBTQ movement to remember its commitment to inclusion, listen to sex workers and take an unequivocal position in favour of sex workers' rights and decriminalisation of sex work.

Luca, ICRSE

SEVEN STEPS TO MAKE AN LGBT ORGANISATION MORE SEX WORKER-INCLUSIVE

In sex workers' struggle for recognition and justice, it is crucial to link decriminalisation of sex work with anti-racist, anti-xenophobic, anti-homo and transphobic demands to challenge the system of increasing control and policing by the state in Europe. In the face of growing anti-sex work efforts, xenophobia and a backlash against LGBT rights in many localities, ICRSE calls upon LGBT organisations to support the sex worker movement by speaking up for decriminalisation of sex work and being more intersectional and inclusive of sex workers.

- 1** Reach out to and establish contacts with local sex worker groups and organisations in order to identify common issues and assess the situation of LGBT sex workers.
- 2** Empower LGBT sex workers to be more visible within the LGBT community by encouraging their participation in your events, including Pride events and LGBT History Month.
- 3** Raise awareness within the LGBT community on the human rights issues LGBT sex workers are facing.
- 4** Take a sex worker-inclusive approach when developing or implementing projects, e.g. partner with sex worker organisations to have solid plans in place to reach out to and involve LGBT sex workers in the planned activities.
- 5** Engage in campaigns and policy discussions relevant to the issues of sex workers.
- 6** Call upon feminist organisations for an intersectional, trans- and sex worker-inclusive approach.
- 7** Speak out for the full decriminalisation of sex work, highlighting the precarious situation LGBT sex workers live in.

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