

# Intergenerational Entanglements

around ageing and sexuality

*Future approaches to allied advocacy  
for Ageing, Youth  
and SRHR*

A short report  
**For Sustainable  
Ageing, by Youth**

**YouAct**  
**October 17**

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This is a contribution to the future of collaborative approaches in advocacy in sustainable ageing and intergenerational relationships in Europe. We would also like to express our gratitude to all those who we personally met at the Ministerial Conference, for your fierce stance in facilitating intergenerational exchange and promoting a life-approach to ageing. This will undoubtedly bring about social change for the present and the future.

**YouAct** is the European Youth Network for Sexual and Reproductive Health and Rights. Our members are passionate about health rights, gender equality and LGBTQI rights of young persons in their local contexts. **YouAct** makes solidarity within the region of Europe possible and fruitful. For our work to be sustainable, we also need your support. If you or your organisation would like to help, please fundraise or donate [HERE](#). **Your support ALWAYS counts!**

Cristina Moreno Lozano  
Member and Former Secretary of **YouAct**

## INTRODUCTION

We know that life expectancy continues to rise globally. We often hear that with low birth rates and longer life expectancies, we face a future where the population over 50+ will be higher than that of the younger generations. However, ageing in the future is more than a demographic prediction. We all have relatives, co-workers, neighbours... who come of age as we speak, and we will do so one day. This is a matter to all of us. We wonder... how do we feel about being young in an ageing world? Advocates for Youth Rights must address a long-neglected fact: we are all together in this ageing world, and we ought to take part in the conversation and collaborate to create more than statistical predictions.

With the opportunity posed by the UNECE Ministerial Conference on Ageing that took place in Lisbon on 21-22 September 2017 and the Lisbon Declaration derived from these conversations, **YouAct** is delighted to present this short report where we a) acknowledge the importance of and are willing to collaborate building long-lasting intergenerational relationships within civil organisations and within the projects we implement, as well as b) raise our concerns about the scarce mention to sexuality, gender equality, and Sexual and Reproductive Health and Rights (SRHR) during the event and the Declaration.

Being young is part of the process of living, and therefore of ageing - achieving “a sustainable society for all ages” depends on all of us and our capacity to work together in this matter. Together, we should promote inter-generational relations to construct a just ageing society. Our youth may be distinct to the one you lived, but we learn from you how to look to the future each day. Our societies should provide tools for the relations between you and us to become robust: civil society needs to take a stand, and become pioneers in transforming the rhetorical into the practical.

Here we aim to present a brief outline of the entanglements between ageing, sexuality and civil society from a youth perspective. Here we bring together some definitions of what ageing means to us, as well as a compilation of experiences and suggestions on how to promote intergenerational relationships. These are the result of a short survey completed by junior and senior members of **YouAct**'s partner organisations within SRHR and youth advocacy in Europe and beyond (between 23 and 52 years of age). The reader can join us in envisioning a civil society that constructs robust, sustainable, inclusive and intergenerational advocacy.

## THE BASICS

### **WHAT DOES “AGEING” MEAN?**

Did this word make you imagine wrinkled hands, deep eyes, and whitened hair? Ageing can be defined as the biological process by which organisms progress through a physical deterioration of the body. Elderly individuals are the fastest growing segment of the population. Ageing, however, cannot be only defined a synonym of the stage of life when we come of age, or refer only to the elderly. Age is more than a chronological definition of life. Here, we anticipate other imagined scenarios for understanding what ageing can mean in our societies.

Much discrepancy exists around the definitions of old age, the elderly, and the concept of ageing. When exactly do we become old? What may be the correct term to use to refer those persons coming of age? Technically (or etymologically) speaking, “ageing” is the gerund form of the verb “to age”. We are all ageing at the same time, although at different stages of life. In the words of Colombian writer Gabriel García Márquez: “Age has no reality except in the physical world. The essence of a human being is resistant to the passage of time”<sup>1</sup>.

Indeed, age is real. It is physical to virtually all people. We all change as we age. By using the word “ageing” to only address a particular stage in life we are clearly displaying some Western’s culturally-accepted fears of becoming old, of death, and of what will come of the future.

*“The fear of becoming old is born of the recognition that one is not living now the life that one wishes. It is equivalent to a sense of abusing the present.” Susan Sontag (Journals and Notebooks, 1947-1963)*

We often hear that new saying “40 are the new 20; 70 are the new 50”. Physically and psychologically, we may not appear to be the same as our parents or grandparents when they were our age. However, our cultures might not be adapting to these new aged realities at the same pace.

The experience of ageing can be significantly different for each generation, and understanding the diversity of this process can also help us acknowledge how our grandparents, our parents and ourselves will be coming of age differently in the present and the future. Also, we must recognise that men and women do not age uniformly. In most societies, for example, women live longer. Likewise, in many of our cultures they are often

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<sup>1</sup> *Love in the time of cholera*. Gabriel García Márquez, 1985

expected to fulfil the role of carers. Therefore, women today may take care of others (younger or older, healthy or unhealthy) for longer, under socio-economic circumstances not experienced before. Acknowledging the diversity of the process is fundamental to embracing the task of imagining “a sustainable society for all ages”.

**SOME SURVEY  
PARTICIPANTS  
DEFINE AGEING  
AS...**

Getting older and having a greater collection of experiences to hopefully guide you getting older

**The inevitable gaining of wisdom and experience**

Transitions and new opportunities

Protection for elders who served the community for long time by promoting their rights

Gathering time and skills spent on the planet, often connected with losing flexibility and being in a bubble

Mental maturing and physical decline

**The process in which a large parcel of a population is able to reach older ages, causing implications in policy**

We defend the idea that **ageing is a process that involves all stages of life**. We acknowledge that as the years pass we will see a more pronounced change or conversion to another physical form or appearance. Our memory, our hands or our vision may deteriorate (or not), but that does not make us less socially competent, or useless for society. We may want to “add health to years”<sup>2</sup> – and we truly need to work for a healthy ageing today—but this will not be sustainable without a rights-based approach: we want to age respectfully, equally, in dignity and diversity, regardless of what age you may be (or feel), or what generation you belong to.

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<sup>2</sup> *Report on ageing and health*. WHO, 2015:  
[http://apps.who.int/iris/bitstream/10665/186463/1/9789240694811\\_eng.pdf?ua=1](http://apps.who.int/iris/bitstream/10665/186463/1/9789240694811_eng.pdf?ua=1)

## AGEING AND PREJUDICE

- The discrimination or stereotyping against any individual or group on the basis of their age is called **ageism**. It may occur at the individual level, within local communities, at the work-place or within institutions and in policies at **all stages of life**.
- **Diversity** defines all experiences of ageing. Not all people live their process in the same way. Socio-economic, health, cultural or political circumstances vary. Some experiences of ageing may not be recognised in public life due to the preconceived ideas of physical appearance, behaviour or social norms attached to each stage of the ageing process.
- Specific aspects of old age are surrounded by prejudice and discrimination in each cultural and social context. Among them, **sexuality** stands out: the stereotype of an asexual old age is strongly present in many societies. Older persons have specific sexual and reproductive health needs and a sexual identity. **Denial** of the sexual realities in the latest stages of life leads to a lack of recognition of their **rights** and a sustained vulnerability of some older people because of their gender, sexual identity, or specific sexual health requirements.

### **WHAT DOES IT MEAN TO BE YOUNG IN AN AGEING WORLD?**

We live an exceptional situation in recent history: data from 2015 estimate that by 2050, there will be more people aged 60 or more than adolescents and youth aged 10-24 (2.1 billion vs 2.0 billion)<sup>3</sup>. It is fundamental that we start to think how we would like to approach this future. Together.

We are in contact with plenty of older persons on a daily basis, in many aspects of our lives. During our education, our careers, as part of our family and communities, intergenerational relationships are the basis of our societies. It is our task to ensure these relationships are constructed from equality and productive exchange, not in mutual discrimination or condescendence. In our context as advocates, earning, fighting for social justice, creating quality employment and organising civil society should be promoted and approached as a mutually productive exchange between generations.<sup>4</sup>

In recent years, for instance, we have seen how the use of the expression “**Millennials**” has proliferated in the public sphere when referring to the young generations in the Western world. Much controversy has appeared around the word, as in some contexts it may provide

<sup>3</sup> UN; WPA 2015 Document

[http://www.un.org/en/development/desa/population/publications/pdf/ageing/WPA2015\\_Highlights.pdf](http://www.un.org/en/development/desa/population/publications/pdf/ageing/WPA2015_Highlights.pdf)

<sup>4</sup> For more details: UN (2012) The Future We Want: <https://sustainabledevelopment.un.org/futurewewant.html>

strong negative and judgemental stereotypes to what our youth is today. We are not the youths most older generations remember being.

What makes us different? We were born into a digital world, and have grown up facing hostile labour markets, economic situations and austerity measures<sup>5</sup>. Are we disengaged with politics? Do we live precarious lives? We must appreciate that young people are also **diverse** in their ways of engaging with the world, and confronting their socio-economic circumstances. Not all of us have access to the same futures, and the same processes of ageing. In fact, perhaps this generation is so even more than before due to the possibilities the world provides us with.

How do we imagine engaging youth in ageing issues? How do we construct relationships across generations in an ageing world? We must start by exploring new languages and approaching each other from sympathy, not condescendence. Some future issues will be shared by all. We are both at a time of life targeted for taboos, stereotypes and disregard by the societies we live in. Capitalist societies tend to put us against each other. We must count on all ages to build a sustainable ageing society. We must work together.

## **HOW DO WE UNDERSTAND INTERGENERATIONAL RELATIONSHIPS?**

How can we envision intergenerational relationships? Counting on all ages must mean more than contribution to the caring for vulnerable older people, or campaigning for raising awareness on issues of ageing. May the present also be a good scenario for fighting the scourge of discrimination that affects both young and old in European societies?<sup>6</sup>

We are the generations that will live many changes in demographics, politics, health and economy. Under today's circumstances, youth may have longer working lives, and less robust pensions, social benefits and healthcare systems. We are the generations that will continue to experience the struggles of climate change and growing inequality. Shall we be overwhelmed by what the future might bring? It is important we recognise the fact that the policies we implement today will have an impact in the way we will experience the process of ageing in the upcoming years. We need to figure out how to work together today, to make the present liveable for people of all ages, and the future sustainable for a diverse and multicultural ageing world.

Throughout the conversations held since the Madrid Declaration on Ageing by the UNECE in 2002, authorities and experts emphasise the need for the implementation of “**intergenerational solidarity**” as “one of the important pillars of social cohesion and of civil

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<sup>5</sup> For more information, visit Millennial Dialogue: <https://www.millennialdialogue.com/>

<sup>6</sup> More information on Intergenerational relationships and solidarity in: <http://www.if.org.uk/2016/05/23/what-does-intergenerational-solidarity-really-mean/>

society” (UNECE 2002). We believe it is fundamental that youth organisations like YouAct and other partners help revise what this concept may mean in practical terms.

The OECD published a recent review of this concept in 2011<sup>7</sup>, defining intergenerational solidarity as a desirable value that allows generations to construct a positive view of one another, and as:

*“a mechanism for supporting mutually beneficial exchanges, both monetary and nonmonetary, between generations. These exchanges are too often seen as one way: younger workers paying taxes to support older workers’ pensions benefits and healthcare costs. But the exchanges in fact, go in both directions. Forwards, towards younger generations, are investments in infrastructure, innovation and environmental protection. Backwards, to older generations, are pensions and public and family care for older people.”* (OECD, 2011).

If we are to agree with the previous statement, we need to ask ourselves where and how can these bidirectional relationships be implemented. The OECD considers the family and the government to be ideal sites for encouraging intergenerational solidarity. Undoubtedly, the closest community and public policy will have a strong impact in the making of this value a strong one in our societies.

However, we must be sceptical about what can be understood as “solidarity”. Is it the same as intergenerational justice? What is fair for some must not have negative impacts on the others. This concept can dangerously lead to understand these relationships to be based on compassion or empathy, not equality and social justice. We must consider this intergenerational solidarity as transversal to the positive changes we want to see in our present and future, and bear in mind that what is good for the elder must not weigh on the shoulders of the younger, and vice versa.

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<sup>7</sup> OCED (2011) Paying for the Past, Providing for the Future: Intergenerational Solidarity <https://www.oecd.org/social/ministerial/session3payingforthepastprovidingforthefutureintergenerationalsolidarity.htm>

## INTERGENERATIONAL RELATIONSHIPS AND CIVIL SOCIETY

We believe civil society and NGOs also have a privileged structure and viewpoint to bring forward this kind of intergenerational relationships in two particular ways. We may start from within. Our own organisations, institutions and networks are filled with diverse members, of different ages that share the common objective of bringing about social change in the present and the future. By implementing ways of professional solidarity, bidirectional training and mentoring and horizontal working structures, we may be able to integrate these values into our own lives at work. We may continue by including intergenerational relationships as a structural core within the programmes, projects and publications we construct and make true. How do we go about?

*“Reverse mentoring (co-mentoring or reciprocal mentoring) is the most effective way for colleagues of different generations to successfully work together. It’s important to promote “leadership from every chair” strategy to get the best possible results. While learning from each other and exchanging practices, employees not only learn about one another but also cooperate much better.” (NGO employee, 27 years old)*

### YOUTH ADVOCATES IN THE WORK PLACE

*“Work to create a safe environment for young advocates. Our work as civil society is only valid if we are committed to strengthening the voices of people in all our diversity. The privilege we have to navigate through policy making processes, gives us a great responsibility to be open and welcoming.” (Young advocate, 21 years old)*

Our survey participants have considered some conditions that are intrinsically present in their paid or voluntary work as young or youth advocates. We present an outline of the main **challenges** and the envisioned **solutions** that could make sustainable intergenerational relationships at the work place possible for our civil society organisations.

## CHALLENGES TO INTERGENERATIONAL RELATIONSHIPS

**Lack of mutual respect** is the main obstacle to good intergenerational relationships in work environments

'Because of experience inequality, old people can dominate them by asking for respect for their experience.'

'In my experience as a younger team member, older staff members view my contributions as unsubstantial and ill-informed simply due to my age.'

'leadership (...) is often based on seniority, leaving out important voices.'

## ENVISIONING SOLUTIONS!

**Reverse mentorship programs** are a useful tool to promote intergenerational relationships and successfully work together.

But **CAREFUL!** with putting the emphasis on ~~one-sided mentorship~~ (as it is often older people mentoring younger people)

'It's important to promote "**Leadership from Every Chair**" strategy to get the best possible results. While learning from each other and exchanging practices, employees not only learn about one another but also cooperate much better.'

'Inter-generational relationships could be improved if individuals took the time to be more **empathetic** and understanding of each other...'

'Intergenerational relationships also require **openness** and shared organization's vision and mission to enable learn and understand the core values of the organization and promotion of culture.'

'I think when you respect Human Rights for elders, Youth, Women, and children the relationships will be promoted, and when you adopt a **zero-tolerance policy** in your organization'

## AGEING AND SEXUALITY: NEGLECTED ISSUES

Sexuality is an integral part of our existence. However, the issue of sexuality has been considered a taboo for a long time at many stages of life such as adolescence and the older age. Common myths around ageing and sexuality (such as ‘older people are asexual and they lose their interest for sex’), create an obstacle for older people when accessing sexual health services and can have a negative impact in their well-being and healthy ageing.

Evidence shows that healthcare professionals systematically avoid to discuss with their older patients about sexuality-related health problems<sup>8</sup>. This may result in limited access to accurate information about sexuality and limited access to quality, age-friendly and rights-based health services. In parallel, the issue of ageing and sexuality, is an issue that does not receive equal attention in public discussions or policy documents. We do not need to go far to find evidence of this neglect: sexuality is not mentioned in any of the documents considered within the context of this UNECE Ministerial Conference on Ageing, and it was not suggested to be part of the Lisbon Declaration at any time.

We youth have problems accessing health care systems and basic information about sexual health, so that making informed choices about our sexual life is not often possible for all. We must acknowledge other generations may have them as well, as sexual stereotypes and taboos do not discern between ages. As we mentioned before, there is diversity in the process of ageing for men and women. They not only experience their sexual lives differently on a physical or biological level, but they also experience their sexual identities and get involved in relationships in a different manner throughout their life time.

Elke Thoss, a sociologist and SRHR consultant, in an article on ageing and SRHR<sup>9</sup>, emphasizes the important role that the 50+ generation can play in social change:

“The ‘new old’ are better educated, more experimental and more open to controversial issues such as sexuality, different sexual life styles and abortion than their predecessors. It is these competencies, experiences and broader minds that SRH NGOs need to successfully fight for when it comes to sexual and reproductive rights. The ‘new old’ could be bridge builders not only between generations but also between SRH and rights opponents in the political sphere and the SRH NGO’s.” (*Entre Nous*, 2013).

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<sup>8</sup> Taylor, A. & Gosney, A.M. (2011). Sexuality in older age: essential considerations for healthcare professionals. *Age and Ageing*, Volume 40, Issue 5, P. 538–543. Available on: <https://doi.org/10.1093/ageing/afr049>

<sup>9</sup> Thoss, E. (2013). Ageing in the Context of Sexual and Reproductive Health and Rights. *Entre Nous*, 77, p. 10-11. Available on: [http://www.euro.who.int/data/assets/pdf\\_file/0010/183448/Entre-Nous-77-Eng.pdf](http://www.euro.who.int/data/assets/pdf_file/0010/183448/Entre-Nous-77-Eng.pdf)

Gender inequality, LGBTQI rights, SRH and sexuality have been neglected within the debates and conversations of the rights of older people and ageing since their outset. We strongly believe intergenerational solidarity should encapsulate all areas of individual's life, including sexual matters. Within civil society, we consider it necessary to promote holistic approaches to social justice issues through the life-course.

## **INTERGENERATIONAL RELATIONSHIPS, SEXUALITY IN AGEING POLICY-MAKING**

How are youth, intergenerational relationships and sexuality conceptualized in these specific ageing policy documents and recommendations? Here we have compiled some references to aspects such as 'youth', 'intergenerational', 'generation', 'sexual(ity)', or 'sexual and reproductive rights' in the previous declarations and working documents relevant to the issue of ageing.

### **2002 MADRID INT. PLAN OF ACTION ON AGEING (MIPAA)**

*There are 18 mentions to youth. One example is Article 16, which says:*

***“We recognize the need to strengthen solidarity among generations and intergenerational partnerships, keeping in mind the particular needs of both older and younger ones, and to encourage mutually responsive relationships between generations.”***

Objective 3 (c) mentions:

***“Foster collaboration between governmental agencies and nongovernmental organizations that work with children, youth and older persons on HIV/AIDS issues;”***

Priority Direction II mentions:

***“58. Older persons are fully entitled to have access to preventive and curative care, including rehabilitation and sexual health care.”***

## 2007 LEÓN MINISTERIAL DECLARATION

Point 8 mentions:

*“Active citizenship, a dynamic civil society and interaction between citizens and government are vital for achieving a society for all ages. These promote social cohesion, help overcome age discrimination, and empower older and younger persons to act for themselves and to work together.”*

Point 17 mentions:

*“We are committed to promoting intergenerational solidarity as one of the important pillars of social cohesion and of civil society. We encourage initiatives that raise public awareness of the potential of young people and of older persons and that promote the understanding of ageing and intergenerational solidarity. “*

## 2012 VIENNA MINISTERIAL DECLARATION

Point II mentions some aspects of sexuality:

*“(b) Taking measures to combat discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation.”*

Longer working life is encouraged by:

*“(c) Developing evidence-based labour market policies which recognize that youth and older persons’ employment policies are complementary and beneficial to all. (...)”*

*“(f) Promoting the role of older workers as transmitters of knowledge and experience to younger workers.”*

Intergenerational solidarity is called to be maintained by:

*“(b) Improving cooperation between youth organisations and older persons’ organisations.”*

*“(d) Designing and implementing educational campaigns for the general public, particularly the younger generations, on issues of population and individual ageing. It should include teaching about healthy, active ageing as part of the life-course into the curricula of all educational institutions, while also raising awareness among older persons on issues, living conditions and challenges of the younger generations.”*

These three documents do recognise the importance of interaction and cooperation of youth and older persons to develop “intergenerational solidarity”. Mutual benefits such as promotion of social cohesion, empowerment of both youth and elderly are underscored. But we may need to ask ourselves if these are only imagined as children-elderly relationships, or whether the rest of the age groups are envisioned as part of these solidarity relations.

Also, the necessity for awareness-raising and educational campaigns regarding life situation and issues of both age groups is often named. However, sexuality as life aspect is omitted throughout (the word ‘sexuality’ does not appear in any document explicitly), implying that it may not be an integral part of human life, intertwined with and influencing all aspects of life from the earliest years to old age.

The 2002 Madrid International Plan of Action on Ageing acknowledges the elderly’s right to access safe sexual health care; and the importance of cooperation of organizations working on HIV/AIDS to cooperate with children, youth and older people. The 2012 Vienna Ministerial Declaration does not include these aspects; however, it adds an important aspect of sexuality: this is, discrimination on the basis of sexual orientation.

## **2017 LISBON MINISTERIAL DECLARATION**

The new 2017 Lisbon Declaration does not mention sexual health or sexuality once again. As much as inclusion of such important aspects as sexual health care and protection of elderly from abuse was appreciated in the past, it is a must to reconsider why these aspects of ageing have been once again neglected.

Mentions to youth or young people appear only once, and intergenerational solidarity is mentioned throughout the document several times in relation to work, and volunteering. The life-course approach or perspective is also mentioned.

Continuing to develop international policies in ageing and intergenerational relations without the inclusion of sexuality, sexual diversity and sexual health care only reinforces discrimination, and stereotyping of sex and sexuality. We raise our serious concerns about this significant disregard and ask civil society to work together in the next five-year period to incorporate sexual rights of older people in ageing-related policies.

## HOW DO WE LEARN ABOUT AGEING?

Policies often mention “raising awareness” as a way to make intergenerational relationships stronger. We believe this only comes from active learning and listening. One way to learn may be through **fiction**. As real or imagined world, stories and characters start to inhabit our minds, we can become more aware of the realities of all ages and social relations between different generations.

Some of our survey participants provided us with a bunch of useful references of films and novels or non-fiction books that can help us in this endeavour. Do you have any other suggestions? Let us know, and let your civil society organisation colleagues know!

### FILMS

Mr. Morgan's Last Love (2013)  
Driving Miss Daisy (1989)  
Indiana Jones and the Last Crusade (1989)  
ABC Series “When we rise” (2017)  
Age is More: Meet Luisa Thorne  
Captain Fantastic (2016)  
Boyhood (2014)  
Amour (2012)  
Intouchables (2011)

### BOOKS

A hundred years of solitude (Gabriel García Márquez)  
The Alchemist (Paulo Coelho)  
Dark Matter Poetry  
Reviewing Intergenerational relationships in the academy  
(Anne Thompson)  
Promoting inter-generational relationships (Sik Hung)  
Little Instruction Book for Grandparents (Kate Freeman)  
Poisonwood Bible (Barbara Kingsolver)

## CONCLUSIONS

### *HOW DO WE WANT TO ACT?*

How do organisations such as **YouAct** and other youth and SRHR partner organisations go about engaging in intergenerational relationships and having a voice in discussions about the issue of ageing?

Here we present **5 APPEALS** to work on by 2022, as civil society works on bringing forward the issue of ageing:

### **5 APPEALS BY 2022**

1. We understand **ageing as a process** that involves **all stages of life** and consider the **life-course approach** is fundamental in conceptualising these policies.
2. For us, youth can and should **drive change** and engage in intergenerational relationships for a better present and a better future of an ageing society. Let's start with US! How do we construct inclusive, multicultural and intergenerational **work environments within our organisations?**
3. We believe that we need to work together, so one day
  - a. **Sexuality and sexual diversity** are no longer a taboo, and people from all ages can talk comfortably about their life choices.
  - b. **Everyone can have access to safe health care and sexual education** and services, regardless of their age, ethnicity, or economic background.
4. We commit to raise awareness about **issues of ageing and sexuality** and including it in our **agenda**.
5. Civil society working for the rights of youth or the older age cannot confront each other. We are not fighting against each other for resources. We **must support each other** in constructing a future liveable for all persons.

We will work hard to implement initiatives and projects to integrate different generations in issues of SRHR, creating opportunities for interaction, debates and exchange of experiences of how each one perceives the intersection between ageing and SRHR. Moreover, our continuous focus on health rights is also to assure that everyone will be able to live (and age) up to their full potential.

In a recently published policy brief<sup>10</sup>, WHO recognised the importance of respecting the diversity of needs across life course and populations.

“Sexual health exists on a dynamic continuum, with needs that change across the lifespan and which vary depending on a complex mix of individual characteristics, as well as the cultural, socioeconomic, geopolitical and legal environment. Particular combinations of these factors can create vulnerabilities – which can be temporary or lasting – that may increase susceptibility to ill health and/or hinder access to health care...Sexual health programming and research must therefore be inclusive of the diversity of needs among individuals at various points across the life course and in various settings or circumstances.” (WHO, 2017).

**YouAct** works to promote and guarantee SRHR for everyone, always being cognizant of intersectionality and the different needs of each group. Our work is often difficult without secure funding and proper space given to this form of advocacy, but we are determined to continue working for our purpose, and we hope to see you by our side through this process of learning, creating, fighting and growing older.

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<sup>10</sup> World Health Organisation (2017). *Sexual health and its linkages to reproductive health: an operational approach*. Geneva: World Health Organisation.

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WHO

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[http://apps.who.int/iris/bitstream/10665/186463/1/9789240694811\\_eng.pdf?ua=1](http://apps.who.int/iris/bitstream/10665/186463/1/9789240694811_eng.pdf?ua=1)

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*Youth Envoy: international relations*

<http://www.un.org/youthenvoy/intergenerational-relations/>

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UNECE Ministerial Declarations and MIPAA

<http://www.unece.org/population/ageing.html>

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