Not Alone in Europe

Innovative Youth Work and Intersectional Practices for young LGBTQI migrants, refugees and asylum seekers

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Innovation Intellectual Output: 02 is a creation of innovative youth work methodologies and intersectional practices, including guidelines, methodological approaches, and activity proposals through human rights education and Living Library methodologies

1. Introduction

2. Terminology

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PART I. INTRODUCTION

We are so happy that you are interested in learning more about how you can work with or for LGBTQI youth who are migrants, refugees or asylum seekers! Let us tell you the story of how we ended up creating this material.

About RFSL Ungdom and Not Alone in Europe

RFSL Ungdom is the Swedish Youth Federation for LGBTQI Rights. The target group is young lesbian, gay, bisexual, transgender, queer and intersex youth in Sweden up to the age of 30. Since 2016 RFSL Ungdom has been running the project Newcomers Youth. The project aims to support LGBTQI+ youth who are migrants, refugees or asylum seekers. Newcomers Youth creates social meeting places, activist workshops and peer to peer coaching, provides legal counseling and conducts advocacy work.

RFSL Ungdom was involved as consultants in the Erasmus+ project Becoming a part of Europe and were responsible for preparing and leading the expert meeting regarding gender and LGBTQI perspectives in relation to young migrants, refugees and asylum seekers. After the organisation's contribution to Becoming a part of Europe, RFSL Ungdom were invited as consultants for the Council of Europe project Youth.Together. Not Alone in Europe is a part of the Youth.Together project.

The idea behind Not Alone in Europe was to take the experiences from Newcomers Youth and build upon them and together with partner organisations in Europe create innovative methods and tools on how to work with LGBTQI youth who are migrants, refugees and asylum seekers. If you want to know more about the methods used in Newcomers Youth specifically we recommend you to read the Intellectual Output 1.

What is Intellectual Output 2?

Here in Intellectual Output 2 we will explore the innovative methods and tools created by RFSL Ungdom and the partner organisations together. The outcome is slightly different than in the first Intellectual Output due to the fact that we have collected the common experiences and knowledge from every organisation, representing different countries, regions and contexts. The added value of Intellectual Output 2 is to show that some recommendations are not specific for one type of context or country. We wanted to create methods and tools that can be applied wherever you are in the world. The methods and tools are accompanied with useful guidelines and some extensive chapters that we think can be beneficial if you want to work with or for the benefit of LGBTQI youth who are migrants, refugees or asylum seekers.

MEET THE PARTNERS!

AHEAD (Spain)

The mission of the Association of Human Rights Educators (AHEAD) is to promote human rights education (HRE) as a requisite to strengthen the commitment towards a culture of peace, democracy, and solidarity.

Cassero LGBT Center (Italy)

The Cassero LGBTI center is the Arcigay provincial committee of Bologna, a political circle committed to the recognition of the rights of trans *, bisexual, lesbian and gay people, a cultural space that designs and carries out artistic exhibitions and activities of social aggregation and entertainment, a active laboratory in the development of services dedicated to the well-being and protection of our community.

Jesuit Refugee Service (Serbia)

JRS is an international Catholic organisation with a mission to accompany, serve, and advocate on behalf of refugees and other forcibly displaced persons, that they may heal, learn, and determine their own future.

Solidarity Now (Greece)

A non-governmental organization, committed to improve vulnerable people's lives in order to pursue a better future, with dignity and perspectives.

Trajectorya (Estonia)

A non-for-profit, non-party, and non-governmental training organization, established with the aim to promote lifelong learning and non-formal education as tools for enhancing human dignity and intercultural dialogue.

Please note that this glossary list is not comprehensive and all-including regarding asylum and queer-related terminology. Instead, it focuses primarily on the terms and phrases used throughout this material.

Appeal | means that a person writes to an authority or court to say that they do not agree with the decision made by that authority or court and they want the authority or court to change the decision.

Asylum | The grant of protection from one state (e.g., Sweden) to a person coming from another state (e.g., Afghanistan) due to persecution that the person has suffered on the grounds of some factors. In the context of our target group, the main factor is their *sexual orientation and/or gender identity.*

The asylum process | refers to the different stages that an asylum seeker goes through from the application to the final decision/refusal that a person receives from the Migration Agency.

Asylum seeker | A person seeking protection from one state due to persecution that this person experienced in another state. Our target group consists of asylum seekers who are LGBTQI.

Decision in an asylum case | is when the personnel at the Migration Agency have made a decision that an asylum seeker can remain in the country or not.

Judgment in an asylum case | is when the appeal has been reviewed and the court of appeal decides whether an asylum seeker is permitted to remain in the country or not.

Refusal of asylum application | means that a person has received the answer "no" to their application for asylum. This person is not permitted to remain in the country of refuge.

Residence permit | means that a person has received the answer "yes" to their application for asylum. This person is permitted to remain in the country of refuge.

Undocumented person | A person who does not have a legal right to reside in a country in which they are living. In the context of our target group, it is a person who did not get the grant of protection (asylum) from one country (e.g., Sweden). Regardless of that, this person decided to stay in that country (e.g.,. Sweden). Consequently, this person changed their status from asylum seeker to undocumented person due to not getting that country's protection.

Refugee | A person who got the grant of protection (asylum) from one country due to persecution that person has suffered on the grounds of their race, religion, nationality, political opinion, or membership in a particular social or ethnic group in another country. In the context of our target group, their refugee status is mainly on the grounds of them belonging to a particular social group (e.g., being a transgender person or lesbian woman).

Migrant | A person who moves from one country to another due to various reasons. In the context of our target group, leaving one country happens due to insufficient/lack of protection and violation of human rights that LGBTQI migrants have experienced.

PTSD | An abbreviation for post-traumatic stress disorder that falls within a frame of anxiety disorders. This condition is caused by a series (or one) of stressful and terrifying events that a person has experienced. Unfortunately, this condition is common among queer refugees who have been exposed to different sorts of violence, abuse and traumatic events.

Trauma | In this context, trauma always refers to psychological trauma, which represents an event(s) that was stressful and distressing. The consequences of a trauma include anxiety, fear, dissociation, and depression among others.

Lesbian | A homosexual woman.

Gay | A homosexual man in general terms, but often used by homosexual women in terms of their sexual orientation.

Transgender | If a person's gender identity is not the same as the sex assigned at their birth, that generally means that the person is transgender. If a person with a female gender identity is assigned as male at her birth, that person is a trans woman. If a person with a male gender identity is assigned as female at his birth, that person is a trans man.

Intersex | A person born with characteristics (i.e., chromosomes, sexual anatomy or reproductive organs) that do not belong within the medical definition of male or female.

Queer | A person who is not heterosexual OR not cisgender. In the context of our target group, queer migrants include those whose sexual orientation or gender identity is not heterosexual or cisgender. They migrated due to violations they experienced in relation to their queer identity (identities).

Sexual orientation | A person's sexual/romantic attraction to another person. The person's sexual orientation can be:

Heterosexual - being sexually/romantically attracted to persons of different genders than you (e.g., a woman attracted to men).
Homosexual - being sexually/romantically attracted to persons who have the same gender as you (e.g., a woman attracted to women).
Bisexual - being sexually/romantically attracted to multiple genders (e.g., a woman being attracted to women and men).
Pansexual - being sexually/romantically attracted to persons belonging to all genders.
Asexual - A person who may not experience sexual attraction or sexual lust or, during a period of their life, does not wish to engage sexually with other people. Asexual can be used as an umbrella term for people who identify with the term in different ways.

Gender identity | A personal perception of oneself as male, female or non-binary.

Non-binary | Gender identity (person's perception of themselves) that is neither male nor female - it is a gender identity that is outside of men/women binarity.

Gender dysphoria | A medical condition of distress that transgender person feels due to conflict between their gender identity and assigned sex at birth.

Pronoun | A type of word used when referring to someone directly (e.g., you) or indirectly (e.g., he, she, or they). Pronouns are always dependent on the language that we are using (the given examples are coming from the English language).

Using the right pronouns is especially important in relation to respect of persons' gender identities. A phenomenon that, for example, transgender persons often encounter is misgendering: using a wrong pronoun when we refer to a particular person e.g., (referring to a transgender woman with "he" although that is not her pronoun).

Homophobia | Negative attitudes, actions and discrimination against homosexual men and women (gay persons). In the context of our target group, homophobic incidences and respective states' lack of protection from those are the main reasons why gay asylum seekers ask for protection from another state (e.g., Sweden).

Biphobia | Negative attitudes, actions, and discrimination against bisexual persons. In the context of our target group, biphobic incidences and lack of protection are the main reasons why bisexual asylum seekers ask for protection from another state (e.g., Sweden).

Transphobia | Negative attitudes, actions, and discrimination against transgender persons. In the context of our target group, transphobic incidences and respective states' lack of protection from those are the main reasons why transgender asylum seekers ask for protection from another state (e.g., Sweden).

Queerphobia | Negative attitudes, actions, and discrimination against queer persons. In the context of our target group, queerphobic incidences and respective states' lack of protection from those are the main reasons why queer asylum seekers ask for protection from another state (e.g., Sweden).

Heteronormativity | The privileges of heterosexual persons which create a norm in overall society.

Cisnormativity | The privileges of cisgender persons which create a norm in overall society.

Cisgender | If a person's gender identity is the same as the sex assigned at their birth, it means that the person is cisgender.

Coming out | A process of accepting your sexual orientation/gender identity and sharing it openly with others.

Intersectionality | An analytical perspective that focuses on how identity categories (e.g., race, ethnicity, gender, sexuality) overlap and create the power structures of superiority, subordination, discrimination and oppression.

Minority Stress | Stress imposed on minorities (e.g., sexual, gender, racial, among others) due to discrimination and prejudices they face by the majority group in one society (i.e., white, heterosexual, and cisgender majority).

Part III.
EXPERIENTIAL LEARNING AND HUMAN RIGHTS EDUCATION ON INCLUSION OF YOUNG LGBTQI MIGRANTS, REFUGEES AND ASYLUM SEEKERS

By: Xavier Baro, AHEAD

This chapter introduces a set of educational approaches proposed to work with young LGBTQI+ Migrants, Refugees and Asylum seekers and as well as useful to use for those social workers, youth workers, educators and mediators directly working with this target group. According to the diversity of contexts and groups, practitioners using these materials are invited to take these elements into consideration.

Introduction

This thematic chapter introduces a set of educational approaches proposed to work with youth LGBTQI+ Migrants, Refugees and Asylum seekers, and as well as useful to use for those social workers, youth workers, educators and mediators directly working with this target group.

In this chapter there are a variety of learning approaches and elements to take into account. These include an overview on the Experiential Learning spiral and the principles of Human Rights education.
According to the diversity of contexts and groups, practitioners using these materials are invited to take these elements into consideration.

The construction of a community of values through an educational perspective is the main challenge and at the same time the main objective of the pedagogical approach proposed in this chapter.

Creating a favourable learning environment

The key condition for all pedagogical approaches in formal or non-formal education is a favourable environment, in which the educator/learner relationship is not one of subordination but of partnership through an agreement accepted by all parties. And beyond this, all components, whether physical or intangible, must promote learning.

Space set-up - the environment is appropriate to the learning needs and features displays flip-charts, posters and other materials and tools relevant to the content of the training.

Comfort - educators should take time to arrange seating to encourage interaction between group members and make all presentations visible to all. Therefore activities should carefully be planned, for instance morning is more appropriate for learning and more active/moving sessions in the afternoon.

Atmosphere - An atmosphere that promotes learning is one in which the working group agreement is established collectively in order to allow harmonious interaction, and it is visible and respected by all learners as well as the facilitator or moderator.

•   Opinions are respected and mistakes are taken as a part of the learning process.

•   Humour and enjoyment are part of the learning process.

•   Participation is encouraged and all members are involved in discussions and debates.

Participation - is the most important condition because participation is the essence of active citizenship. Accordingly, we must work to ensure the respect of the various conditions it requires dynamism and action

Competences are enhanced when the learner is able to apply them to new situations and challenges. The learner must be able to find general patterns (concepts, principles, rules) and apply them to a variety of new tasks and challenges.

Horizontality is necessary to establish better relationships between educators and learners and recognise their role in a mutual learning process. Classrooms can reflect these new, more horizontal relationships by:

- setting an horizontal organisation of the physical space.

- working on small groups in a circle with spaces between the different groups, ensuring heterogeneity within the groups in terms of age, competence, gender, geographical and ethnic origin and group mobility.

- considering the educator as a human companion and a symbol of proximity.

- facilitating regular changes in the spokesperson of the group so that everyone participates.

- encouraging debate within smaller groups and between larger groups, collectively elaborating a group agreement to be able to work together respectfully.

- ownership of the educational space by the learner is a function of the movement, the organisation, the activity as well as the heterogeneity and dynamism of the group. It is recommended that the learners are involved in the organisation of the educational space and allowed to personalise it with their own touches such as decorative elements, colours, cleaning, maintenance.

Motivation is essential. People cannot learn if they are not motivated, interested or curious to develop competences. There are several sources of motivation: common welfare, expectations of success, change of status and pleasure in acquiring new knowledge. The more the learning process has a direct and immediate outcome, the more it is motivating.

While designing educational activities, educators can keep in mind the model of the "three C's for active participation". A correct balance of these three components will enhance the engagement of learners.

- Connection: the proposed learning activity has a link with the reality, hopes, expectations,... of the learner.

- Challenge: the activity represents a challenge for the learner.

- Capacity: the challenge is accordingly balanced with the capacity of the learner to implement the task. Too demanding activities may de-motivate the learner as it is beyond their capacity.

For promoting active participation, especially when working with young LGBTQI+ Migrants, Refugees and Asylum seekers, educators should propose an activity balanced in the frames of this triangle. Notice though, that these three elements may be very personal. It means that while designing an activity educators may engage a majority of the group in active participation while few learners may remain disengaged. Play with different roles and tasks' division to ensure the inclusion of everybody.

Adaptation to the educational contexts: Informal, formal and non-formal

Adaptation to the educational contexts: Informal, formal and non-formal
Educators should take into account the diversity and complementarity of learning methods, users and target audiences and provide resources that can be adapted to different educational contexts. Being the limits among them often fuzzy, we can identify three main learning approaches.

Informal learning is neither structured nor planned and does not lead to the acquisition of diplomas. Each individual acquires live competences from his/her living environment all along the lifespan. This way of learning provides general competences and, above all, knowledge, skills and attitudes for their own development in the social, cultural and personal sphere.

The agents are: family, friends, media, films, and songs, everything that in general we name as the culture of a community. Learning happens involuntarily and non-intentionally and the learner is often not conscious of what is happening. It has as a main benefit the socialisation, but as well may have no so positive consequences as the acquisition of stereotypes and prejudices.

Formal education is planned and structured and often enacted within a formal institutional framework (schools, universities etc.). It has a designed curriculum and it is structured in terms of objectives and time. It is intentional and leads to the acquisition of diplomas. It develops around the official curriculum and includes formal programmes provided by educational institutions.

The agents are: preschool, primary, secondary, university teachers and professors; specialised educators; school staff and professional training centres. The target audience includes students, scholars and teachers.

When working with young LGBTQI+ migrants, refugees and asylum seekers consider their background and formal education curricula may be very different from those of young people of the hosting community. It may happen as well that some of them did not go through any formal education pathway. Design the activities accordingly and be careful of not exposing them in front of the group. Most probably their Informal Learning pathway is much stronger than those with curricular studies. Educators should value and acknowledge it.

Non-formal education is planned, structured, intentional and based on clear objectives in a set time and space. Non-formal education methodological approaches are based on the voluntary engagement and promoting the active participation of the learner. Although there is not an official curriculum, it is an organised process with educational objectives based on involving the individual and the group learning within a collective approach. The content is learner-centred based on the needs of learners and promoting the development of competences including knowledge, skills and attitudes. Although it does not lead to the acquisition of diplomas, it should be recognised by certificates or attestations.

The agents providing non formal education are: specialised educators, facilitators, moderators, trainers, companions etc., as well as professionals of education. The target audience includes everybody and can be implemented in different settings. Therefore, an educator can use non-formal education methodologies in a formal education setting such as schools or universities.

When educating on Human Rights, which is different from teaching Human Rights, we are going to encourage the use of non-formal education methodologies.

Human Rights Education

The Association of Human Rights Educators - AHEAD defines Human Rights Education (HRE) as "the educational process that aims to establish a culture of human rights, based on active participation through which to learn about human rights and its related issues, acquire the necessary skills for the defense of human rights and develop attitudes of respect for equality and dignity "

Human Rights education is by itself a Human Right as stated in the article 26 of the Universal Declaration of Human Rights. Article 26.b. Everyone has the right to education.

"Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace"

Towards a human rights culture

When working with youth LGBTQI+ Migrants, Refugees and Asylum seekers we aim to develop competences towards a human rights culture. These elements can provide us with general objectives for human rights education:

• to strengthen respect for human rights and fundamental freedoms

• to develop a sense of individual self-respect and respect for others: a value for human dignity

• to develop attitudes and behaviour that will lead to respect for the rights of others

• to ensure genuine gender equality and equal opportunities for women in all spheres

• to promote respect, understanding and appreciation of cultural diversity, particularly towards different national, ethnic, religious, linguistic and other minorities and communities

• to empower people towards more active citizenship

• to promote democracy, development, social justice, communal harmony, solidarity and friendship among people and nations

• to further the activities of international institutions aimed at the creation of a culture of peace, based upon universal values of human rights, international understanding, tolerance and non-violence.

Human Rights education and young migrants, refugees and asylum seekers

When doing human rights education with groups of young people from the hosting communities and with youth LGBTQI+ Migrants, Refugees and Asylum seekers we aim firstly to develop a sense of respect towards other human beings to avoid them violating the rights of others in the future. This is one important aspect of the work we do as educators for human rights.

But we can aim for more: we can aim to inspire the young people with whom we work to act not only on themselves but also on the world around them. We can try to inspire them to become, in their own right, mini-educators and mini-activists who will themselves assist in the defence of human rights - even when the issues do not appear to touch them personally. There is nothing unachievable about that aim: it does not mean that we should expect young people to devote their lives to the defence of human rights, but only that they should be aware of the issues, concerned by the issues, and capable of acting to alter the existing state of affairs where they feel that this is necessary.

With this idea in mind, existing models of human rights education sub-divide objectives into three main areas:

• Promoting awareness and understanding of human rights issues, in order that people recognise violations of human rights
•
• Developing attitudes of respect for human rights, so that people do not willingly violate the rights of others.

• Developing the skills and abilities necessary for the defence of human rights

Materials and techniques to support the learning process

Materials are only a means and not an end in themselves. In order not to hinder the learning process, they must be correctly chosen and well adapted to the context.

Recommended materials are those directly related to the context of learning such as ethnic, religious and cultural maps; Movies and documentaries; Texts; Newspaper articles; Photographs and slides; Comparison tables; Songs; PowerPoint presentations; International and regional conventions and all national and international legal texts.

As the name indicates, "Activity" implies that the learner is "Active" and is in "Action" involving physical and intellectual engagement. . Action, activity, participation and dynamism are essential and even crucial, not only in the educational process but also in the whole civic attitude.

Some training techniques worth taking into consideration:

Icebreaking consists of activities to facilitate mutual knowledge among the participants, to create good conditions for teamwork, to establish positive relationships and especially to encourage participation.

Brainstorming is a technique of collective problem solving and thinking of new ways for the development of activities.

Visual mapping is a technique for the visual organisation of thoughts, associations and relationships that helps to acquire and retain information, develop concepts, transmit knowledge and solve problems.

Role-playing games and/or simulations are tools promoting empathy and exchange of ideas and opinions while taking a different position than their own.

When using visual aids in any of the above, the rule to be respected is "the fewer words the better". Use graphics and increase the impact by using colours.

By making use of these methodical approaches, the educators support the participation and involvement of the learner, therefore fostering their competences development.

This is particularly true with regard to the modification of the participants' attitudes, which is the ultimate goal of human rights education, when action transforms information into behaviour.

The Experiential Learning spiral

Many of the Human rights education methods and activities are based on the principles of the experiential learning methodological approaches.

"Experiential" is not "experimental", it proposes not to experiment with participants, but to generate learning processes from experience where participants are the main leaders of their own learning process, aiming at gaining a sense of belonging towards the content and outcomes.

Experiential learning methodology supports learner's development of knowledge, skills, attitudes and values (competences) in a safe environment that is both challenging and engaging. It implies taking responsibility for their own learning, experiential learning enhances participation, self-reliance and self-confidence. Learners are offered a joint common experience, and are challenged to observe, reflect, question and draw conclusions that can be used in further experiences in diverse contexts.

As an adaptation from the cycle proposed by David Kolb, we propose a development towards an experiential learning spiral, where the perpendicular axis represents the development of the learning process. The more experiential learning cycles we complete, the more open and developed the spiral circles become and more our learning process develops.

Experiencing

The activities based on the Experiential Learning spiral are based on the concept of learning through experience. Participants already arrive with a set of lived experiences that could be used as a starting point in the introductory exercises, in that case we would start directly reporting about those individual previous experiences (Reporting stage).

However it may be interesting to implement activities that propose a common joint experience for all the group. These are very enriching because they make participants aware of the multiple learning outcomes that can appear from the same situation.

But experiential learning is not only about experience, it is not learning by doing only. Experiential Learning needs to report, reflect and conceptualise before applying this learning generating a new experience. For that reason it is essential that in the activities proposed we don't remain only on the action but we go through the following steps.

Reporting

On this second stage of the spiral, educators encourage learners to express and verbalise their emotions and reactions that happened during the experiential part. Without adequate implementation and enough time to an activity is at best just a game, a period of fun that can be quickly forgotten. At worst, it can reinforce negative attitudes and stereotypes, mislead or confuse learners, or even arouse and not deal with painful emotions. If you do not have time for a thorough debriefing, do not run an activity.

Reporting generally done during the debriefing using questions such as: "Describe your feeling in one word" "How was this activity for you?", "How did you feel during this experience?" or "What happened during this game?" Such open-ended questions invite a wide range of personal opinions in a non-judgemental context.

In situations working with learners that have less verbal competences, or in activities that have been emotionally very strong, the Reporting stage can be done through other ways rather than speech, for instance letting time for introspection and then sharing in pairs or small groups, using creativity and artistic expressions.

Reflecting

On the third stage of the Experiential Learning spiral, educators move towards exploring why the activity happened in that way. Learners are invited to reflect on the inner and outer reasons that led them and their colleagues to react in a certain way, and to explore how this had an influence in their feelings. On this stage we are on the transition from the experience of the activity towards its conceptual implications in the learners life.

This is generally done during the debriefing using questions such as:

"Have you personally experienced something like this in your life?" or "Do you know someone like that?"

Conceptualising

On this stage of the experiential learning spiral, the educator is supporting learners to "bridge" the experience of the activity to the 'real world' in general and especially to their everyday life and community. This stage should be specially directed towards developing critical thinking and promoting the exchange of opinions and learning outcomes among participants. Educators should be aware about the fact that from the same learning experience may derive different learning outcomes and this should help enrich the learning process. Is therefore important to encourage in all stages the participation and dialogue among learners.
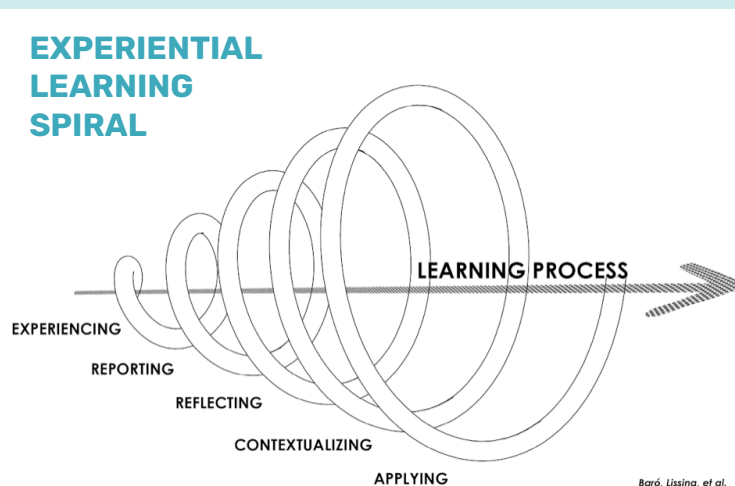
Applying

This stage is identified as "Ideas for Follow up". Taking action is not only a logical outcome of the learning process, but also a significant means of reinforcing new knowledge, skills and attitudes (competences) which form the basis for the next round of the spiral. It is also a key element in developing active citizenship in a democracy where individuals and communities can make a difference.

Experiencing...

At this stage learners should be better equipped to go through a new experience that will be more meaningful than the initial one as we have already gone through a complete learning process. Experiencing implies an increase in willingness to take action that might be individual and/or collective. Whatever its level and type, the action that learner undertakes should be voluntary and self-directed. The facilitator can encourage and assist learners to find an appropriate action to achieve their goals. However, the motivation to take action must come from learners themselves. The educator plays a crucial role in stimulating learners to think through their experiences and especially to relate their concerns to intercultural citizenship.

With the implementation of a new experience, learners start a new learning cycle contributing to their competences development.

EXPERIENTIAL LEARNING SPIRAL

LEARNING PROCESS

EXPERIENCING
REPORTING
REFLECTING
CONTEXTUALIZING
APPLYING

Baró, Lissina, et al.

Designing an educational programme

When planning an educational activity with young people, including hosting and LGBTQI+ migrants, refugees and asylum seekers it is relevant to design a programme flow that facilitates the engagement of participants along the learning process.

Following the spiral of experiential learning as a flow we propose to consider at least some key steps in the development of the educational activities:

1. Introductions and group building
2. Sharing previous experiences
3. Creating new joint experiences
4. Conceptualising (bring reflection on experiences back to learners' reality)
5. Planning action (follow up back in learners' reality)
6. Evaluating

Introductions and group building

In every activity consider a space to introduce the background of the course. This space should help participants to get a clear idea of the objectives, the programme and the methodological approach of the educational activity. It is important to visualise as well the expectations of the participants towards the event and their potential contributions to the programme development.

Group building is an essential part of any activity on intercultural dialogue. Several of the activities may support this step that should contribute to creating a safe environment where everybody feels confident to express their opinion, and in parallel, setting the ground agreement to support the group's work within this safe space.

Sharing previous experiences

When coming to an educational activity, participants arrive with many experiences that may be used as a basis to start the work. Often people never had the chance to reflect on them. The educational activity may be a good opportunity to reconsider them from different perspectives.
Educators should be aware of previous potential bad experiences and traumas that youth LGBTQI+ migrants, refugees and asylum seekers may carry. It is important to be ready to address them.

Creating new joint experiences

An educational activity offers the unique opportunity to generate new and collective experiences from which to extract learning reflections that may be shared through a collective approach. Some of the educational activities in this portal propose experiential learning approaches.

Conceptualising (bring reflection on experiences to reality)

Proposed activities may be based on experiential learning, including a debriefing based on the conceptualisation of the outcomes. In addition, consider addressing the "hot issues" in the participants' communities from the human rights education perspective.

Planning action in their contexts

It is important to consider what concrete steps and actions can be undertaken by participants with their newly developed competences. These are suggestions and ideas to further develop the learning process through other learning exercises but as well to take action in the context of the participant after the activity itself.

Evaluating

Sometimes neglected, evaluating a learning process is an essential part in any of the activities proposed. Evaluation may be undertaken by all stakeholders of the project such as organisers, partners, facilitators, participants.

Regarding the evaluation by participants, the suggestion is to conduct continuous evaluations where participants can reflect, share and express the main learning achievements of the day/session. It will allow facilitators to fine-tune the programme and participants to get aware of the learning process, achievements and needs.

On the other hand, it is strongly recommended to have a "Final evaluation" to assess the achievements and potential impact the activity had.

In conclusion, each educational activity is an opportunity to grow as human beings and should lead to a change, both developing competences at individual and at community level.

What will we do? push back! When rights are under What will we do? push back! No just peace! 1 2 3 4 hell are we march Equal rights and more so come on let's hear you roar stop the lies and the hate Open you it's not too late to and unite for our and empowermen de is a protest don get it The people will never be dei Hey Hey! Ho Ho! racist haters have go No Borders No Stop Deport No One is Illegal loud. Say it clear

By: Irene Pasini, Cassero LGBT Center

Sexual identity

In our societies, almost everything about our sexual and gender identity is decided by the day we are born (well, sometimes even some months before that): it is known already what kind of toys we are going to like, what colours we are going to prefer, which school will be the best for us, who we are going to like and fell in love with, what kind of jobs will suit us the most, what music, movies, sports, clothes, animals, hobbies we are going to like for all our lives. And among all this stuff, it will be mandatory to follow specific rules about how to talk, how to walk, how to move and how to and how often have sex.

And all of these will be decided by the shape of our genitals.

When we decide to analyse all of these, we usually refer to it as 'Sexual Identity', and we divide this into four parts: biological sex, gender identity, gender expression and sexual-romantic orientation.

Judith Butler, one of the first philosophers to questions the belief that certain gendered behaviors are natural, illustrated the ways that one's learned performance of gendered behavior (what we commonly associate with femininity and masculinity) is an act of sorts, a performance, one that is imposed upon us by normative heterosexuality. Butler questions the extent to which we can assume that a given individual can be said to constitute him- or herself; she wonders to what extent our acts are determined for us, rather, by our place within language and convention. Identity itself, for Butler, is an illusion retroactively created by our performances: "In opposition to theatrical or phenomenological models which take the gendered self to be prior to its acts, I will understand constituting acts not only as constituting the identity of the actor but as constituting that identity as a compelling illusion, an object of belief". That belief (in stable identities and gender differences) is, in fact, compelled "by social sanction and taboo", so that our belief in "natural" behavior is really the result of both subtle and blatant coercion. By underlining the artificial, proscribed, and performative nature of gender identity, Butler seeks to trouble the definition of gender, challenging the status quo in order to fight for the rights of marginalized identities.

Gender identity, sexual-romantic orientation, biological sex and gender expression are four integral components of sexual identity. Each component exists independently, yet they also intersect in ways that form a person's overall sexual identity.
Sexuality has to do with the way you identify, how you experience sexual and romantic attraction (if you do), and your interest in and preferences around sexual and romantic relationships and behavior.

Who your sexual or romantic partner is at a given moment in time doesn't necessarily define this part of who you are. Sexuality can be fluid — changing in different situations for some, and over the years for others.
Observing patterns in sexual and romantic attraction, behavior, and preferences over time is one way to better understand your sexual identity or romantic orientation.

Familiarizing yourself with language that describes different types of sexual and romantic feelings and orientations will help you, your partners, and your friends navigate and understand the many ways people experience and identify their sexuality.
Sexual identity is complex; it exists on multiple continuums, which together encompass infinite variability and possibility.
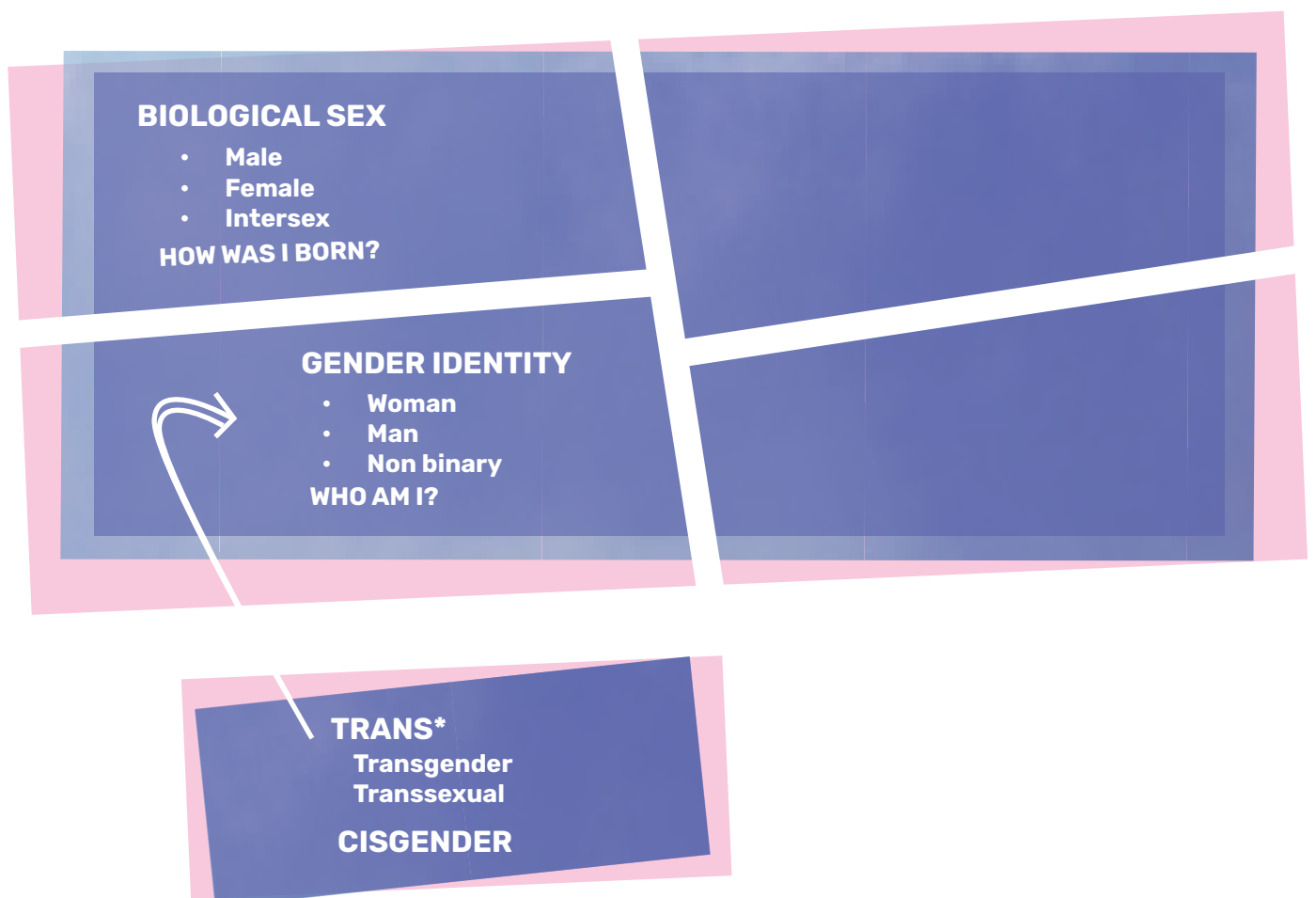
Biological sex

Biological sex defines the set of biological characteristics that identify a person as male or female: chromosomes, genetic markers, gonads, reproductive organs, hormones, genitals and secondary sexual characteristics. Not all people, however, are born with biological characteristics ascribable to the male or female in such a clear and binary way (indeed, to be a little provocative, we could say that almost no one is so perfectly 'male' or 'female' ...).

BIOLOGICAL SEX
- **Male**
- **Female**
- **Intersex**

HOW WAS I BORN?

Some people are born with sexual characteristics that are not exclusively attributable to males or females. In this case, we are talking about intersex people. The necessity of Western societies to bring all individuals back to the categories of male and female by force means that their condition is considered problematic and, in many cases, is faced with surgery or hormonal treatments that are absolutely unnecessary for their health.

Gender identity

Gender identity is one's the internal experience of their gender. Many people identify with the gender that for society is connected with their sex as assigned at birth, which is referred to as cisgender.

BIOLOGICAL SEX
- **Male**
- **Female**
- **Intersex**

HOW WAS I BORN?

GENDER IDENTITY
- **Woman**
- **Man**
- **Non binary**

WHO AM I?

TRANS*
Transgender
Transsexual

CISGENDER

Trans/transgender people identify with a gender other than what was assigned to them at birth. For example, a person may have been assigned female at birth based on a doctor's examination of the external genitalia, yet they might identify as a man and present as male socially. Then, there are people who don't identify either with a woman or a man gender identity, they do not recognize themselves in the gender binary and that's why they use the term 'non-binary'; these people can define themselves as agender (they do not recognize themselves in any gender), gender fluid (recognizes that they belong fluidly to genders), genderqueer (believes that gender identities do not and should not count.
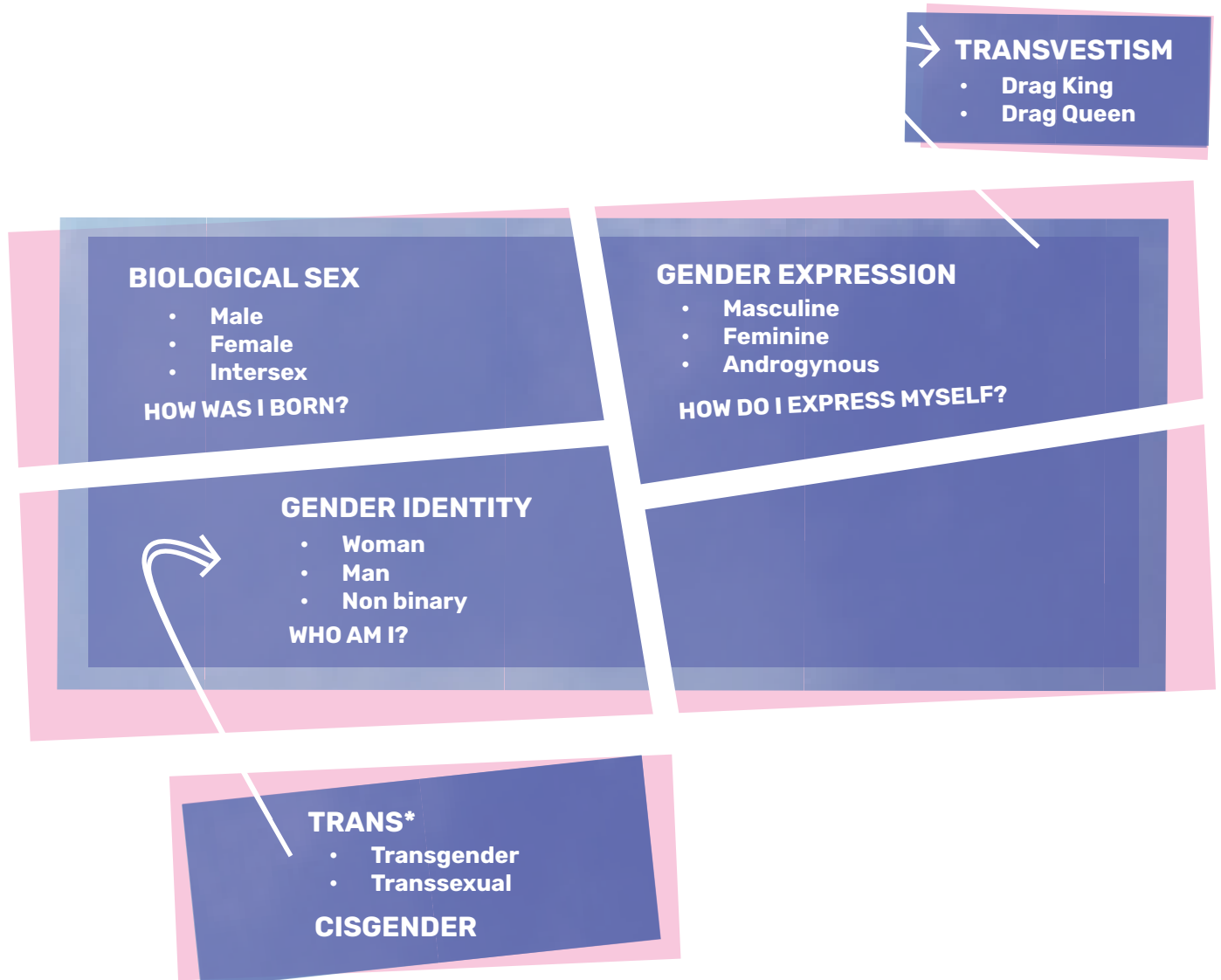
Gender expression

The expression of gender defines the way in which individuals communicate their relationship with the male or female: the way they dress, move or talk, but also their preferences in terms of sport, cultural consumption or work. It is profoundly influenced by gender roles and by that set of expectations and social models about the male and female that we call gender stereotypes.

The fact that the feminine, for example, is identified with the color pink, or the fact that women are expected to be inclined to care or that boys play football and not dance has nothing to do with biological differences, but with the way in which we have built expectations and repertoires over the centuries differentiated for both. The masculine and the feminine, in fact, are more than normal "normative", that is, they prescribe to individuals how to express their identity in an adequate way with respect to the expectations of society.

For this reason, the practice of transvestism (that has nothing to do with the gender identity of a person), and in particular the art of drag, is very popular in the LGBT community. Drag has a rich cultural history, spanning cross-dressing performances and deliberate parodies of fixed roles of gender and sexuality. Men have been performing on stage as women since the Ancient Greek tragedies, Shakespeare famously cast men as women, and Baroque operas featured early examples of drag. The term "drag queen" was first used to describe men appearing in women's clothing in Polari—a type of British slang that was popularized among gay men and the theater community in the late 19th and 20th centuries. And while drag has long maintained a powerful presence in popular culture, more recently, it has developed a strong foothold in the art world as well.

Drag is the practice of performing gender, sexuality, or other fixed societal roles, then in a way, it deconstructs identity categories using gender roles and expression in a unique and always out of boundaries.

TRANSVESTISM
- Drag King
- Drag Queen

BIOLOGICAL SEX
- Male
- Female
- Intersex

HOW WAS I BORN?

GENDER EXPRESSION
- Masculine
- Feminine
- Androgynous

HOW DO I EXPRESS MYSELF?

GENDER IDENTITY
- Woman
- Man
- Non binary

WHO AM I?

TRANS*
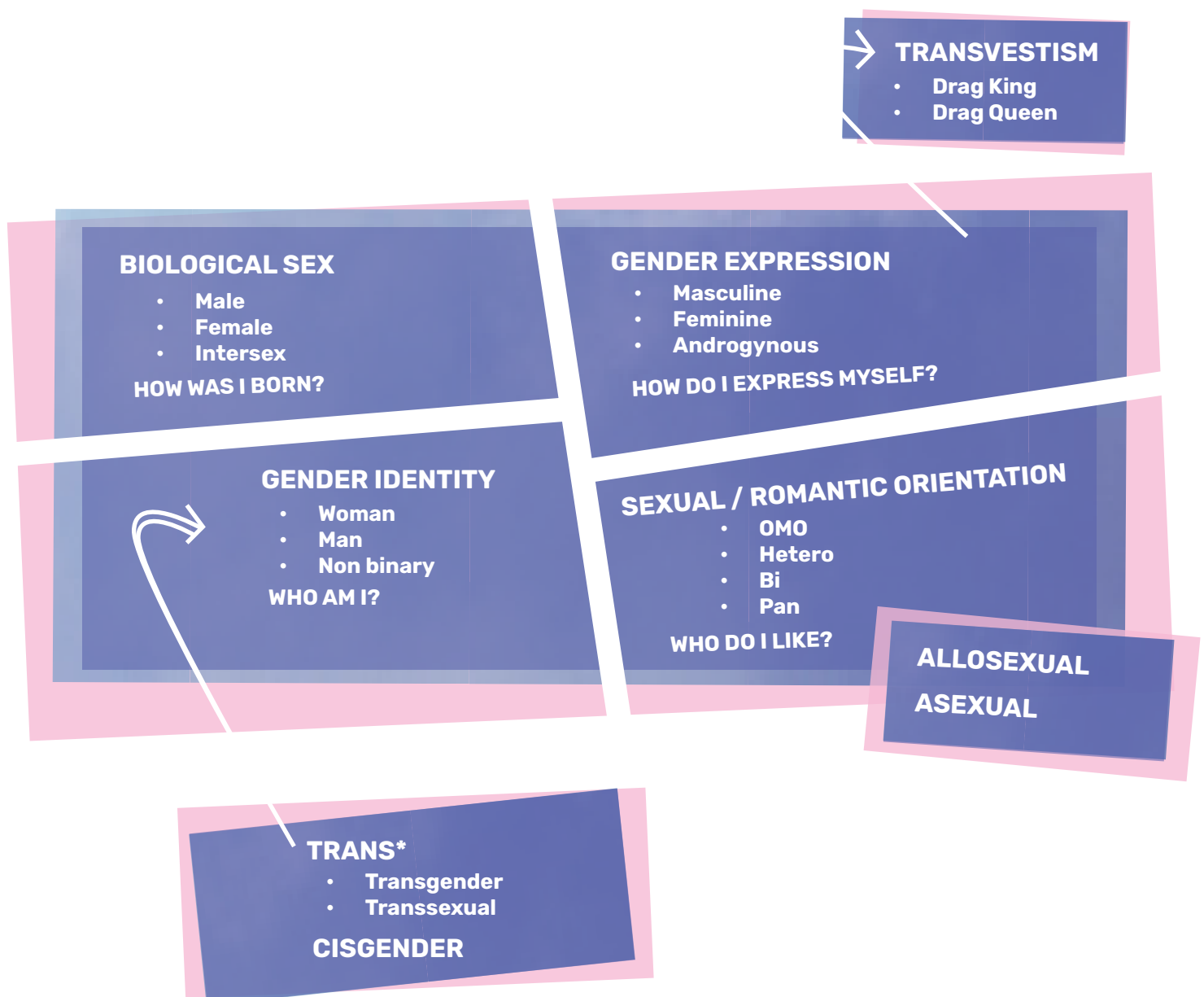- Transgender
- Transsexual

CISGENDER

Sexual and romantic orientation

Sexual orientation is to whom we are sexually and romantically attracted. Terms for sexual orientation can include heterosexual/straight, gay/lesbian, bisexual, pansexual.

If a person is attracted to someone of a gender other than their own, then their orientation is straight; if, on the other hand, they are attracted to someone of their own gender, they are gay or lesbian. Different is the case of bisexual people, who are attracted to both people of their own gender and of different gender, or even pansexual people, who in no way include gender among the characteristics that can influence their attraction towards someone.

Asexual people, who might use the term "ace" or "aces" for short, typically don't experience sexual attraction or want to pursue sexual relationships with other people. That said, being asexual means different things to different people. Some people might only experience sexual attraction in very limited circumstances. For example, someone who is demisexual — which some say falls under the asexual umbrella — experiences sexual attraction only when they experience a deep connection. To put it another way, they might only feel sexually attracted to people in the context of a loving romantic relationship. Some people might not experience any sexual attraction and still choose to have a sexual relationship. To put it simply, everyone has a different experience with being asexual, and there's no single way to be asexual. An asexual person, of course, can experience love or romantic attraction toward people, and so they also have an orientation such as heteroromantic, homoromantic, biromantic or panromantic. Instead, a person that experiences sexual attraction is allosexual.

TRANSVESTISM
- Drag King
- Drag Queen

BIOLOGICAL SEX
- Male
- Female
- Intersex

HOW WAS I BORN?

GENDER EXPRESSION
- Masculine
- Feminine
- Androgynous

HOW DO I EXPRESS MYSELF?

GENDER IDENTITY
- Woman
- Man
- Non binary

WHO AM I?

SEXUAL / ROMANTIC ORIENTATION
- OMO
- Hetero
- Bi
- Pan

WHO DO I LIKE?

ALLOSEXUAL

ASEXUAL

TRANS*
- Transgender
- Transsexual

CISGENDER

Looking at the ways these four components of sexual identity intersect can be confusing or overwhelming. However, it is important to recognize that there are limitless possibilities and that all are natural expressions of human sexuality.

While we have listed examples of identity terms for each of the four components, there are many other self-determined identities. You should respect and affirm ways that people self-identify, even if it is something you have never heard of before.

Heteronormativity

Certainly, there are a lot of labels. For many people, they're a way of identifying themselves and discovering their identities; others, on the other hand, choose to avoid labels altogether. But no matter which camp you fall into, when your identity does not cohere with the invisible plot that regulates identities and relationships in daily life, the heteronormative system, you have at least to explain yourself and justify your existence.

But here's the thing: You don't owe an explanation to anyone! It's no one's business but your own who you are attracted to, how you identify (as a woman, as a man, as a woman sometimes and a man other times, or whether you don't identify as any gender), and how you express your gender or non-conforming gender identity. Eternormativity is in fact the conception that there are only two categories of people in the world, men and women, that they play natural and hierarchically complementary roles, and that sexual relations must only take place between people of the opposite sex. It is a vision of reality that has its roots in the idea that biological sex, gender identity, romantic-sexual orientation, gender expression and roles are rigid and predetermined characteristics rather than complex, multifaceted components and independent of each other.

Heteronormative culture reinforces (through every form of representation, etiquette, tradition, myth and so on) LGBTQI phobia and heterosexism. Heteronormativity also underlies discrimination and violence against LGBTQIA people because it views them as 'abnormal' and/or erases them.

Heteronormativity leaves out other forms of sexuality and sexual expression; it excludes queer people, gay people, bisexual people, trans people, and those who don't fall on a gender binary. It's an exclusionary and presumptive perspective, and by relegating those who fall outside of a heterosexual dynamic as "other," it alienates, causes stigma, and could possibly incite violence.

Discrimination and oppression

While attitudes and social norms have significantly shifted in much of Europe, we continue to live in a world where gender and sexual minorities are targets of overt discrimination and hate crimes. Many countries in the world still criminalize people who are LGBTQ, sentencing them to prison or even death.

Due to experiences of chronic stigmatization, marginalization and rejection/alienation from close social networks such as families and churches/religious communities, many LGBTQ individuals experience symptoms of depression, suicide, anxiety, PTSD, substance use disorders and more. It is important to be aware of the connection between oppression and mental health issues and recognize that it is not a person's sexual identity that is the problem; rather the problem is the hurtful and harmful attitudes, beliefs and actions of others.

Discrimination and oppression can take many forms—including individual/internalized, interpersonal/social and institutional societal—and can be overt/aggressive or subtle microaggressions.

Multiple discrimination

People might be discriminated against because of one or more characteristics that are part of, or are perceived as part of their identity. People have multiple layers to their identity and may define themselves, or be defined by others, according to various criteria, including gender, sex, sexual orientation, nationality, ethnicity, social status, disability, religion and so on.
The concept of multiple discrimination recognises that discrimination can occur on the basis of more than one perceived characteristic. For example, a person who is discriminated against on the grounds of their ethnicity may also be discriminated against on the grounds of gender, sexual orientation, age, and so on. Such discrimination can, and often does, create cumulative disadvantages.
When we want to underline the interconnection between all the social categorisations and their form of discrimination, we use the term 'intersectionality', cause in these specific experience there's overlapping and interdependent systems of discrimination or disadvantage.

Intersectionality

Intersectionality is the acknowledgement that everyone has their own unique experiences of discrimination and oppression and we must consider everything and anything that can marginalise people – gender, race, class, sexual orientation, physical ability, etc. First coined by Professor Kimberlé Crenshaw back in 1989, intersectionality was added to the Oxford Dictionary in 2015, with its importance increasingly being recognised in the world of women's rights.

For example, a black woman may experience misogyny and racism, but she will experience misogyny differently from a white woman and racism differently from a black man. Therefore, work towards women's rights must be intersectional – any feminism that purely represents the experiences of the white, middle class, able-bodied, heterosexual etc., women will fail to achieve equality for all.

Nowadays, intersectionality is considered crucial to social equity work. Activists and community organizations are calling for and participating in more dynamic conversations about the differences in experience among people with different overlapping identities. Without an intersectional lens, events and movements that aim to address injustice towards one group may end up perpetuating systems of inequities towards other groups.

LGBTQI migrant identities

In this vision, LGBTQI migrants live in an exemplary dimension of intersectional discrimination: first of all, they encounter unique obstacles to securing protection and safety, particularly when caught up in the immigration enforcement and detention systems. LGBTQ immigrants pursuing claims to the protection that are related to their sexual orientation or gender identity often face discriminatory attitudes in the immigration court system that lead to denials of immigration protection and longer periods of detention. Similarly, even within the LGBTQI community, migrant people find themselves facing little support and often outright racism.

In fact, immigration has been and always will be an LGBTQ issue. For the past century, government officials have adopted homophobic and racist strategies as a way to justify harsh immigration policies. In response, immigrants have long taken great risks to forge necessary paths to help liberate those seeking the freedom to express their gender and sexuality.

The rebellion at Stonewall, in fact, emerged out of this long fight against all forms of state violence and policing. Pride celebrations would do well to focus on fighting against the violence at the border, the incarceration of migrants and others, racially motivated policing and surveillance and the separation of families, both biological and chosen. Only doing so can provide true LGBTQ liberation.

What can I do?

- **Check your privilege:** And look beyond just skin colour. Middle class? University-level education? Able-bodied? Cis-gender? All your social identities would play into your 'privilege', even if you didn't ask for it. Reflect on these and consider how this impacts the discriminations you do and don't experience.
- **Listen and learn:** At its very core, intersectionality is about learning and understanding views from other human beings. Listen to, include and meaningfully collaborate with diverse groups of people. Hear and honour their words. But remember, it's not the responsibility of marginalised groups to do all the work in educating people on their experiences. This often takes up lots of emotional labour and should never be taken for granted, so be prepared to help undertake some of the labour by doing your own research.
- **Make space:** Ask yourself if you're the right person to take up space or speak on certain issues; instead, center stories and actions on those with lived experiences. Don't speak for them, don't speak over them.
- **Watch your language:** So many of the words we use every day are ableist, exclusionary and downright offensive to marginalised communities. When was the last time you said, "ah, that's so lame!" when you were annoyed about something? Consider how someone with a physical impairment might hear this. Recognise and correct your use of such terms. Accept criticism and call others out. As we become more intersectional and better at understanding differences, our language evolves to simply reflecting experiences from people of a singular identity.

LGBTQI and the right to asylum

By: Alexandra Politidis Palm, Newcomers Youth

A right to seek asylum is a human right. Asylum means a refuge and it means that a person who is in risk of being killed or subjected to violence may be given protection and the right to settle in a country where the person is not a citizen. There can be several reasons why a person is seeking asylum.

LGBTQI-related grounds to seek asylum

It is possible to seek asylum if a person risks persecution because of their sexual orientation, gender identity or expression. For example, it can be forbidden to be gay in the country where the person is a citizen, and there is a risk of being killed or imprisoned due to the person's sexual orientation. It can also be that a person has come out as trans for their family and now risks being killed by their family because of their gender identity. There are many LGBTQI-related reasons for seeking asylum. Whether it is the individuals or the state that poses the threat, the person can be granted asylum. A person can also seek asylum if they risk persecution due to assumed sexual orientation or gender identity. For example. if a person is heterosexual but they are perceived to be gay by the persons who pose a threat.

LGBTQI people are a vulnerable group in all communities, cultures, and contexts. This means that even if a person has other reasons to seek asylum, such as coming from a war zone, it can have a major impact on the outcome of the case if information about belonging to this vulnerable group emerges in the asylum process.

Vulnerability of LGBTQI refugees

Not Alone in Europe is a project that aims to reach and improve the situation for young LGBTQI migrants, refugees and asylum seekers. The need for improvement and support of this particular target group is based on the experiences of RFSL Ungdom's project Newcomers Youth and international research regarding this issue. The research project SOGICA[1] was a four-year project funded by a Starting Grant of the European Research Council (ERC). Based in the School of Law at the University of Sussex, it set out to produce the necessary evidence base for a more just and humane asylum process for individuals seeking refuge in Europe on the basis of their sexual orientation or gender identity. One of the outcomes of the research were thirty recommendations for improving the lives of people claiming asylum on the basis of sexual orientation or gender identity in the United Kingdom. However, since the challenges regarding assessment and reception of LGBTQI asylum seekers are very similar in most European countries, these recommendations are excellent to highlight in what aspects and in which situations LGBTQI migrants, refugees and asylum seekers are vulnerable.

Being young is another vulnerability

Newcomers Youth is among the few who have conducted research on young LGBTQI migrants, refugees and asylum seekers in particular. In the report "Jag vill vara Fri"[2] (I want to be Free) it is concluded that the demands are just as high on children and youth when it comes to LGBTQI asylum assessments. The lack of understanding regarding children and youth not always having the well analyzed and clear answers regarding their sexual orientation or gender identity is evident and affecting this group in a clearly negative way.

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1   Sexual Orientation and Gender Identity Claims of Asylum: A European Human Rights Challenge. (2020) https://www.sogica.org/en/
2   RFSL Ungdom (2020) Jag vill vara Fri - en rättslig granskning av hbtq-ungdomars asylärenden och nio berättelser om Sverige. https://newcomersyouth.se/sv/jag-vill-vara-fri/

Needs of the target group that can be addressed

There are some common themes within the existing research regarding this target group. Those themes have been evident since the start of the Newcomers Youth project in 2016. If your organisation is interested in arranging activities for the target group - these would be the main needs that can be addressed when planning the activities. However, always include the target group in the planning phase. In your local community, there might be other needs with more urgency.

- The need of a safe space: Meeting place, self development, empowerment, activism. The need of a safe space is almost always relevant, regardless of in which country you are, Within Not Alone in Europe the different partner organisations have experience of creating different kinds of safe spaces, but the general need addressed is a physical space where a youth can come and be themselves, be open and proud without risk of their security around peers who have similar experiences and backgrounds.

- The need for community & inclusion in society: Getting a job, learning language. For the more established youth, who already have a residence permit or are planning to stay for the foreseeable future, it is often appreciated to offer activities that help the youth to get integrated in the society, like finding a job or language training.

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For more information

If you want to learn more about the situation for LGBTQI-youth who are migrants, refugees or asylum seekers.
Go to Newcomers Youth website and read, watch and listen to our other material.

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Methods and tools for working directly with young LGBTQI migrants, refugees and asylum seekers

Method: Role models

Why?

We encourage to create separatist environments. This means that both group leaders and participants identify themselves as LGBTQI. To the extent where that is possible, the leaders themselves should have a refugee background, a migration background or have experience of being subjected to racism. The point of this kind of profile for an activity leader is to strengthen the feeling of community and safety by everyone in the room sharing a certain set of experiences. But also to work with the group leaders as role models. The leaders that we have worked with have often been participants to these kinds of activities when they first arrived in the country of refuge and that inspires the current participants!

Toolbox

Leaders sharing personal experiences: We encourage leaders to share their experiences in order to help or inspire others. However it is important to still keep the balance and distance between leaders and participants.

Private conversations with participants: We often find that some participants find trust in leaders because of the leaders' similar experience. The participants often request to have a private conversation with one of the leaders and share a bit more of their problems or thoughts. This is something that is often needed and totally okay. However, beware of the balance and distance between leader and participant.

Method: Creating a safe space

Why?

What is a safe space? Well, first of all… It can mean different things to different people. So it is important to always develop the definition together with the participants or guests at your social meeting place or workshop. When the partner organisations in Not Alone in Europe have talked about safe spaces we have agreed that is a physical or digital place where members of our target group can feel relaxed and free to be themselves. A safe space only exists in relation to the unsafe space, which can be the home, the school or work place, the street or everywhere except the safe space. The importance of creating a safe space could therefore be huge and it is often much appreciated and needed. If you want to read more about how Newcomers Youth are creating safe spaces - go to Intellectual Output 1. Down below you find some tools to use in order to make your space feel safer.

Toolbox

Introduction: The group leader welcomes the group members and explains what is the activity for the day. The group leader explains the purpose in the group (presenting the topic, explaining the concepts, keeping track of time).

Presentation round: The group leader asks the participants to share their name and pronoun with the rest of the group. This could be done in combination with a certain energizer or icebreaker that is chosen by the group leader. For example, it could be a certain body movement that every participant does after saying their name and pronoun.

Reminder about the working principles: The group leader reminds the group about the internal rules that have been developed by the participants themselves. The working principles are developed to help us to keep our setting safe and inclusive.

Examples of simple group rules that can be used:

- Respect Others: You will hear ideas that may be different or new to you and opinions with which you may disagree. As you participate and interact, try to take in new information without judgment and to keep an open mind. Make sure that your words and body language reflect a respectful attitude toward others. Learn by listening to others.

- Speak From the "I": Speak from your own personal experiences and try not to judge the experiences of others. Use I-statements such as "I feel…" or "In my experience…" Avoid "You should" or "You all think that …" statements and generalizations of any kind.

- Ask Questions: Much of the information we will cover will be new to many of you. Feel free to ask any questions that come up for you—either during the activity or privately afterward—without fear that they are too "silly." Make sure to phrase all questions in respectful and nonjudgmental ways.

- Respect Confidentiality: Please make sure that everything said in the room stays in the room. When sharing personal anecdotes, make sure to avoid using the real names of other people.

- Share "Air Time": While you are encouraged to express your ideas and opinions, please do not monopolize the group's time. Help create a safe space in which everyone can speak. No one, however, is obligated to speak. "Passing" is okay.

Hang out and socialize: To hang out, arrange a party, play cards, listen to music, or talk about everything in a safe place where you feel recognition is one of the most important activities, just because the purpose involves socializing without having to produce something specific.

Celebration of heritage: Creating a space to celebrate one's origin, culture and not connecting the past with only trauma and thereby re-victimizing the group. Activities can be based on reclaiming the right of being proud of one's culture and religion AND belong to the LGBTQI community.

Snacks and refreshments: It may sound too simple but never underestimate the value of sharing drinks, food or snacks in order to create a more warm and homely environment. Just be sure to think inclusive here as well, and that there is something for everyone!

Method: Peer2peer

Why?

The idea behind Peer-to-Peer sessions started during Newcomers Youth's meeting place activities that were often used as the platforms for participants to talk about their mental health and everyday challenges. It seemed that every meeting place included those reflection moments where the members would comfort each other, provide each other with different tips and tricks on how to deal with difficult life situations, and empower one another. Although the organization (RFSL Ungdom) had mental health support services provided by our curators (one-on-one sessions), it seemed that these group moments where members discuss their struggles in a separatist setting is something that is highly appreciated. Consequently, the Newcomers Youth team decided together with the participants to pinpoint those areas related to mental health to explore with the hope of strengthening identities and dealing with stress.

Toolbox

Peer-to-peer methodology helps us to establish equal grounds for every participant. The young queer persons with migrant experience are the central figures in it and each participant is an expert on their own life who is entitled to share and interpret their personal experiences.

Each Peer-to-Peer support group has one assigned group leader who should also belong to the target group in terms of their migrant and queer identity, and have experience in working with youth. In terms of concrete skills that one group leader should possess, being a good listener is one of the basic pillars. This person should be also able to draw conclusions and connections between different stories, offer acknowledgement and appreciation to each member's involvement. Preferably this person should have knowledge in dealing with panic attacks that a group member might have during the emotional conversations. The overwhelming topics often make members start crying or express their emotions in unconventional ways. Respecting your group means offering every member the possibility to take a break or take more time in explaining why they react in the way they do. At the same time, being able to keep both individual and group needs in balance is something that is not easy, but what the group leader often has to act upon.

Newcomers Youth has hosted twelve sessions in total in the period 2020-2021. The session's themes were decided in consultation with all participants and they came as suggestions on what is important for LGBTQI migrant youth in Sweden. The sessions have been realized in the following order:

Session 1 - Identity, Home & Security
Session 2 - Homo/bi/trans-phobia
Session 3 - Xenophobia & Racism
Session 4 - Community and Chosen Family
Session 5 - Faith & Religion
Session 6 - Relationships & Dating
Session 7 - Sex & Consent
Session 8 - To be an Adult
Session 9- Minority Stress and Microaggressions
Session 10- Coping with Trauma and Depression
Session 11- Gender Expression
Session 12- Body Image

Are you interested in hosting a peer2peer session? Lovely! I suggest you read the Newcomers Youth Guide on the peer2peer method.

Method: Human Rights Based Approach to learning

Why?

The ultimate goal of the methods we use and recommend in Not Alone in Europe is that they should be used in order to empower the target group of LGBTQI-youth who are migrants, refugees or asylum seekers. In later years the Human Rights Based Approach has been more evident in the field of education and development cooperation. Within the field of migration and especially activities for migrants, refugees and asylum seekers it is still not a common approach to apply. The unfortunate perspective of the vulnerable migrant in need of help and without agency is more common than if we compare with information spread about projects within the field of development cooperation. We wanted to highlight the important perspective of a Human Rights Based Approach and to make the division of right bearers and duty bearers and especially in connection to our target group which is often marginalized in the country of refuge.

Toolbox

Thematic discussions: To include topics such as LGBTQI issues, racism, sexism or sex and relationships is important in creating both learning and exchange of experience.

Events: Arrange thematic events regarding LGBTQI issues or to celebrate themed days, like the Transgender day of Remembrance (20 November) or Bi-visability Day (23 September) . This can not only be a way of reaching the target group, but also highlight important issues like LGBTQI-phobia.

Method: Activism as empowerment

Why?

One way to empower others and yourself is to use activism as a method for personal development and social change. In Not Alone in Europe many of the partner organisations are using different kinds of activism as a method of working directly with the target group. Activism can come in different forms. Here are a few tools that we know are often appreciated by participants.

Toolbox

Activist workshops: To arrange activist workshops is a tool to inspire the target group to make reality of their own wishes to spread a message to the world. The opportunities are endless. In Newcomers Youth we have experimented with trying out different types of activism, from more creative and visual digital activism in the form of photoshoots and creating talk shows, theater and poetry writing, to the more direct political approach like speech writing and manifestations.

Demonstrations and manifestations: To arrange demonstrations and manifestations can be a powerful tool for activism. Within Newcomers Youth we arranged a manifestation at the Stockholm Pride Parade in 2018. The manifestation was in the form of a fake funeral were we honored LGBTQI refugees who have been deported to countries where it is criminalized to be an LGBTQI-person, just because they were not believed to be gay, lesbian, bi, trans or intersex whithin their asylum process.

Magazine: Newcomers Youth has their own magazine filled with political and personal texts from members together with photographs, artwork and poetry. Collect interested youth and put together an editorial team!

Digital Video/Audio Campaigns: Spreading your message in social media and becoming an digital activist is something that many members of the target group feel inspired to do. Queer visibility and role models is something that has been important important for many of the youth whom we work with and as a part of their own process of empowerment, many wants to take the step themselves to share their story and their message to the world. Examples of ways to do that are through fashion photography, artistic videos, songwriting, artistic performances and music videos. We encourage the youth's will to explore their creative expressions. But we also recommend you to read the guidelines on external communication before arranging these kinds of activities.

Example of a digital campaign: "If We Had the Power"
Collection of campaign films made by Newcomers Youth. The films reveal the way the asylum system affects young LGBTQI asylum seekers in Sweden. The aim of the campaign is to address the situation of young LGBTQI asylum seekers in Sweden who are subject to systematic racism and homo, bi, and transphobia. The campaign offers a way forward by presenting recommendations made by LGBTQI asylum-seeking youth to politicians, decision-makers, and other relevant actors within the asylum and migration process in Sweden.

The campaign films are real-life stories and are told by LGBTQI youth who are or have been in an asylum process. Each month a new short film episode is released with a new person that tells their story.

Method: Legal counseling

Why?

The need for legal counseling is large within the target group of LGBTQI refugees in general. This is due to the fact that the legal system and the assessments made by the asylum authorities are not as predictable as one could wish for. The assessment is often centered around whether the asylum seeker is LGBTQI or not, since this fact changes the outcome of the decision in many cases (depending on the country of origin). The legal counselling within Newcomers Youth is free of charge, you can come with any questions you want and it is given by experienced asylum lawyers.

Toolbox

Interview training: Within the Newcomers Youth legal counselling we also offer a certain type of counselling. Preparation for an asylum interview. In this meeting you will be prepared for the coming questions regarding your sexuality or gender identity. The interview training is not a substitute to the regular lawyer's role, but since we know many lawyers don't have enough time for each client, the interview training is a complement and often appreciated by both members and their lawyers. The lawyers volunteering at Newcomers Youth who offer the interview training are well experienced in LGBTQI cases.

Methods and tools for educating actors who meet young LGBTQI migrants, refugees and asylum seekers

Method: Understanding LGBTQI issues and terminology

Why?

Whenever we meet professionals who want to learn more regarding how to approach LGBTQI-youth who are migrants, refugees or asylum seekers we often have to start by advising them to get more familiar with LGBTQI issues and terminology. Knowledge often varies among professionals, but we advise to make an inventory to see in which level to start. It is important for everyone to use the right terminology and to know why it is important. To get familiar with the content please read the thematic chapter on Gender and sexual identities, normativity and intersectionality pages 18-23.

Toolbox:

During the Youth Together long-term training course for social inclusion of refugees through youth work at the Council of Europe Youth Department in Strasburg back in 2018, our project coordinator was asked to run a session on understanding LGBTQI issues for 35 participants from all over Europe. The two very helpfull activities from the workshop are listed below.

Understanding your own beliefs
Anti-LGBTQI bias is all around us. Yet we tend to overlook the subtle biases — the anti-LGBTQI jokes, the exclusion of LGBTQI related-themes in curricula, even anti-LGBTQI name-calling. Subtle or not, bias has the power to hurt and isolate people. Your work as an ally includes recognizing and challenging your own anti-LGBTQI bias. Answer each question honestly, and consider how these will affect your career as an ally to LGBTQI people.

How would you feel?
This guided fantasy gives people the opportunity to feel what it's like to be ridiculed, excluded and discriminated against on the basis of sexual orientation. In this case, heterosexual orientation,

Method: Understanding the target group of LGBTQI youth who are migrants, refugees and asylum seekers.

Why?

It is important to highlight the situation for the target group from an intersectional perspective. This is why we recommend to arrange exercises that encourage analysis regarding different privileges and vulnerabilities.

Toolbox

Role Play:
Role play is a great way of getting insight into the experience of being an LGBTQI youth who is a migrant, refugee or asylum seeker. At the Not Alone in Europe training course in Stockholm we used role play to get a deeper understanding of the case worker's role and the experience of the asylum seeker in the context of an asylum interview. The group was divided into two groups, the asylum seekers and the case worker. Each person was handed a role card with information about their role and some instructions. The facilitators prepared the two groups separately. After the preparation the role play started. Here we found it very essential to encourage everyone to be in their character and try to make the situation as authentic as possible. The case workers were let into the room where the asylum seekers were sitting and waiting. The case workers were prepared to ask questions in order to investigate whether the asylum seekers had the right to asylum. After the questions were asked they also left the room, still in character. We found it important to have an extensive reflection round afterwards where the participants could share their experiences. We had also prepared an alternative exercise for the participants who didn't feel comfortable doing a role play because this group mainly consisted of participants who were in the asylum process themselves or with very recent experience of the asylum process.

Knowledge exchange and networking:
Create a network event with international youth organisations and/or local and international LGBTQI-organisations in order to build networks and increase knowledge regarding the target group. For example: MGCY, IGLYO

Living Library:
To learn more about how to arrange a Living Library, read the thematic chapter VI.

Part VI.
LIVING LIBRARIES AS A TOOL FOR INCLUSION OF YOUNG LGBTQI MIGRANTS, REFUGEES AND ASYLUM SEEKERS

By: Ljubov Lissina, Trajactorya

Summary

This text represents the idea that Living Library methodology addresses well the challenges of inclusion of young LGBTQI migrants, refugees and asylum seekers and it is a good tool both for this target group itself and as well positively impacting the local communities, breaking their stereotypes and prejudices. We are providing the example of how the Living Library can be prepared in order to support the inclusion.

This Chapter aims in showing Living Library as a tool for inclusion of young LGBTQI migrants and refugees through strengthening their sense of belonging to the hosting communities.

What is Living Library?

Living Library is a methodology, an activity and an event, which aims to raise awareness and sensibilise local communities about social groups that are prejudiced about and often unknown, neglected, disrespected or discriminated against.
People lack or have partial information about them, do not have personal experience of communication and would never speak to them if not the occasion of the Living LIbrary.

In this library there are no usual paper books, but "Human Books". These are persons that have interesting life stories and want to contribute to de-construct the "single story" about their group of people. In our project the Living Libraries specifically are recommended as a possibility to provide "readers" with "multiple stories' ' about the realities of young LGBTQI migrants, refugees and asylum seekers in the community.

The roles in the Living Library:
•   Human Books
•   Librarians
•   Catalogue of Human Books
•   Facilitators/volunteers
•   Interpreters
•   Media group: dissemination and visibility of the event
•   Other support

Living Library events encourage the meeting of diversity and de-construction of stereotypes and prejudices through open voluntary conversation and intercultural dialogue within the communities. It brings people together, in order to explore and challenge prejudices.

Just like a real library, where books provide an insight to unknown worlds, the Living Library offers its readers the chance to step into the real life stories of other people in an open and frank dialogue. It de-constructs stereotypes and prejudices, dismantles gossips and visualises the wrong and untruthful information which reaches us through conscious and unconscious ways.

Living Library is not just a "happening":
They may be very interesting and even amusing experiences, Living Libraries however require a thorough preparation and commitment from all involved actors. As it deals with human beings and their stories it requires a great degree of empathy and sensitiveness.

Living Library is not a performance:
In the Living Library there are real human books and real live stories that are presented in a frank and open dialogue. It is not a performance where the stories may be invented or elaborated.

Living Library is not a presentation of different interesting people to public:
In the Living Library there is not an invited expert/interesting/frick person speaking to a broad audience. The "human book" voluntarily talks about their personal life story (only those aspects that they feel like to reveal) and it is open to questions and to engage in a frank dialogue.

Living Library is not storytelling:
The Living Library is not just about telling a story but about generating an open conversation leading to dialogue. It cannot be done with a big auditorium but with one or few "readers" at the time.

This works through bringing personal experiences of people's lives. It means that instead of reading a written story, you can learn the own story of a real person through dialogue with them, actively listening and posing those questions you need further information about. And this way, listening and talking to the "human book" makes an impact on you, which is very different from reading a text. Listening to a personal story creates emotional connections. Through empathy, the reality of another person may become better understood. The first hand information and meeting a real person who lived such an experience, through dialogue, creates a unique opportunity to ask questions and clarify doubts, which we may not have often in another occasion.

The Living Library event can be organised in different formats, depending on local context where it takes place (and on the conditions and resources that you have available).

- Open air (outdoor) public event;
- Open indoor public event;
- Indoor closed event (when selected/invited readers are only taking part).

All options are valid and may be chosen according to the target group, the weather conditions, the cultural background of potential readers, the perception of safety for the human books and organisers or the technical facilities and permissions requested for each format.

Inclusion

Inclusion is a term used widely in social and educational policy-making to express the idea that all people living in a given society (should) have access and Human Rights on equal basis. This means, on the one hand, that institutions, structures and measures should be designed positively to accommodate diversity of circumstances, identities and ways of life. On the other hand, it means that opportunities and resources should be distributed so as to minimise disadvantage and marginalisation.
The main reasons creating difficulties for inclusion of young migrants, refugees and asylum seekers are multifold: stereotypes and prejudices leading to xenophobia of hosting communities, international, national and local political and economical interests as well as instabilities and lack of Global justice. Nobody is fully free of prejudices, newcomers may as well have their own prejudices and wrong expectations. So, towards the Inclusion it is necessary to work with both hosting communities' (stereotypes) as well as the ones of the new-comers. This is what Living Library, as methodology, can ensure and we (as organisation) could see that on our own experience.

Inclusion is a way towards Intercultural societies - ones where all diversity is respected and valued. Inclusion through Living Library does not only make an impact on the public/readers, but as well through the overall preparation, implementation and evaluation of these events, as an inner process, on the preparatory teams.

The best team - is a mixed team composed of local youth workers and young migrants, refugees and asylum seekers working together in the development of the Living Library event(s).

This process by, for and with young LGBTQI migrants is the main source of learning, cohesion and inclusion.
We are aiming to provide you with useful tips about inclusion youth work through Living Libraries and the supporting and hindering factors for inclusion of young migrants, refugees and asylum seekers in the hosting communities.

When talking about the young LGBTQI migrants' and refugees' inclusion, what matters as well is that intersectional approach (see Chapter on Intersectionality) is crucial and the organisations must be ready for that.

Living Library as inclusion tool for LGBTQI+ young refugees and migrants

The main idea here is, that we do/organise Living Libraries as space (or the "excuse") for the inclusive and integrative process for all the people involved in it. LGBTQI Youth with migrant and refugee backgrounds were going to be involved together with the local young people on an equal basis with equal opportunities to contribute and affect the process of preparation, implementation, evaluation and follow-up of the Living Library action/event and all together taking important decisions in the process. Each person involved, not depending on their origins, profiles and identities could identify themselves their role in the preparation, running and further progress of the Living Library.

The main impact of the traditional Living Library is, of course, on the public – the readers of the Human Books (challenging stereotypes about diverse vulnerable and discriminated social groups in the society and thus supporting the inclusion of these groups).

However, in the way we are suggesting here, - the important emphasis should be made as well on the inner inclusion process: what is happening and how is happening the work within the preparatory team of Living Library; and importantly – fostering in longer terms further work of the team doing other Living Library events or/and involvement of young LGBTQI migrants, refugees and asylum seekers in other projects and possibly becoming active members of organisation.

From this perspective, the Living Library is a tool for inclusion and may be used as such a tool. This exact emphasis makes our approach to Living Library methodology an innovation characteristic.

It is very important that young LGBTQI migrants, refugees and asylum seekers have choice to be involved in different roles, depending on their wish and ability to feel safe, useful and motivated: not only as "Human Books", but as well as librarians, coordinators, technical support, media team, designers of the materials etc.

The Living Library is always a transformative process for preparatory groups and it is an inclusive space for the young LGBTQI migrants and refugees to strengthen their sense of belonging to the hosting communities.

What are the factors that support or hinder the inclusion of LGBTQI migrants and refugees involved in the Living Library? Pay attention, that often the same factor can be at the same time hindering and supporting, depending on how it was uncovered.

Supporting Inclusion

Safety and acceptance:
- The event is a safe space for all its participants and open for open expression of everyone;
- The young LGBTQI migrants, refugees and asylum seekers feel, that their stories are appreciated and they are motivated to share and speak about their experiences, but they are not forced, if they are not ready;
- Inclusivity as well for people with disability;
- Creation of the conditions for comfortable communication and exchange, working spaces, availability of water and snacks, inclusive food; or organise lunch for people to have informal talks etc.;
- Migrants and refugees decide themselves in what role they get involved in the event;

Venue, date and time of the event:
- Well-chosen venue, time and date ensure that many readers come to an event.

Hindering Inclusion

Safety and acceptance:
- The communication barrier between the local youth and young LGBTQI participants with migrant/refugee backgrounds – "breaking the ice" and getting-to-know-each-other activities as well as team-building is needed to have a coherent inclusive atmosphere in the team;
- The facilitators are not prepared to support inclusive processes at all the stages of the project.

Venue, date and time of the event:
- The bad choice of the venue, day, time of the event as well as weak "marketing" of the LL event, may hinder the success of it – not many readers will come.

Supporting Inclusion

The language:
- The translation support facilitates communication with those who do not speak local languages. The opportunity for the "Human Book" to speak their story in the language they feel most comfortable - definitely supports the LGBTQI+ migrant and refugee.

The balance and diversity among all the participants:
- The cultural, age and gender diversity among the team of Human Books, Facilitators and other actors involved;
- Diversity of the public in terms of age, gender, social and cultural backgrounds.

Preparation of the Living Library:
- All the people involved know each other, the roles and responsibilities they have and understand the process of the LL event well;
- Feeling of togetherness and a feeling that you are not alone in this struggle;
- Active involvement of the migrants and refugees in the organisation of the event, including communication and logistics, not only in a role of "Human Books";
- Seeing the Living Library as a process, helps to foster inclusion, because LL not only event itself, but as well preparation and everything what is follows afterwards;
- Books' preparation - helps participants to develop their sense of belonging (to community and the group), making them feel more comfortable telling their stories;
- Facilitators are ready and trained to support quality preparatory processes.

Space for encounters:
- Living Library as informal networking, making-new-friends and meeting each other space between the local youth and migrant/refugee young people.

NGO-s and stakeholders involved:
- More Human Books can be mobilized through the cooperation with old networks or totally new partners/ stakeholders; it helps participants joining as well from other fields of work or locations and creates new partnerships and strengthens the old ones;
- Through the new partnerships and networks may provide useful information about the events with the interesting opportunities to join for young LGBTQI migrants, refugees and asylum seekers.

Hindering Inclusion

The language:
- The interpretation makes the reading-session and communication longer, as the same information must be spoken twice;
- It is sometimes possible that the LL activity is run in few languages, but this may limit the access of readers to them, who only speak local languages. For that reason it is so important the role of the interpreters;
- The quality of interpretation should be good in order to facilitate understanding and not complicate.

The balance and diversity among all the participants:
- Gender issue: among Human Books there were more men than women. In general among the participants with migrant/refugee backgrounds there were more men and, on the opposite, among the local participants – more women;
- The representation of the hosting (local) community youth should be as well strong – the lack of such books and team-members shows the interest of the hosting community and its readiness and openness for integration.

Preparation of the Living Library:
- Lack of budget;
- Lack of time for preparation;
- Lack of persistency in preparation process;
- Lack of emotional support and safety of the Human Books before, during and after the LL event;
- Low conflict management capacity during the event, for instance dealing with the tensions between the Books and the Readers;
- Weak opportunities to feedback, evaluate and measure the impact of the LL event;
- Facilitators are missing or they are not ready or well trained.

Space for encounters:
- People are invited just to do their "Human Book" work at the one-time event – no connection exists with other participants nor all stages of the project process.

NGO-s and stakeholders involved:
- Lack of partnership with other organizations, who could provide support on different levels;
- Failing partnerships.

Supporting Inclusion	Hindering Inclusion

Supporting Inclusion

Human Books' stories:
- The experience of dialogue might reshape books beliefs. They get to experience that it is possible to tell their stories the way that people are interested in listening to them. They are challenged to deconstruct their own stereotypes as well;
- Balance of the stories represented in Human Books – they are diverse and catchy to the readers;
- Migrants and refugees are not forced to be Human Books – they are free to choose their role;

Practicing to tell your own story helps to increase confidence and sometimes makes therapeutic effects.

Public/readers:
- The readers know the rules, they are prepared for experience;
- Reaching out people with high prejudice level;
- Readers come with ready questions and open to dialogue.

Follow-up, evaluation, feedback, impact:
- Organising the feedback session after the event together with the organisers and the books – build some connection between the facilitators, librarians and books;
- The team, and especially LBGTWI+ migrants and refugees, will feel being cared if there is continuation and follow-up events;
- More meetings and further Living Libraries to come with the same team;
- A possibility of involvement of the migrants and refugees in other projects of the organization and become its members.

Hindering Inclusion

Human Books' stories:
- The story that reinforces the stereotypes of the readers.

Public/readers:
- As the venue is LGBTQI+ migrant and refugee friendly, the audience may be already sensitive to the issues of migration/refug/lgbtqi+ and the most prejudiced part of the community stays unreached;
- People reinforce their stereotypes after Living Library.

Follow-up, evaluation, feedback, impact:
- As migrants and refugees are on the move (especially in transit countries in terms of migration), some of the participants (among migrants and refugees) may leave the project, so, their involvement in longer term may be not possible;
- Seeing Living Library as a one-time event;
- Weak visibility of the event: before, during and after;
- The project doesn't have any continuation for the organisation.

After the Living Library event

Evaluation of the event is a very important moment after the Living Library.
It is on one hand reflection and emotional completion of the process as well as celebration of what went well and what to take into account next time.

As we are advising you to use Living Library underlying its inclusion potential for young LGBTQI migrants, refugees and asylum seekers, the question of follow-up is very relevant here. If the event is a single action for the organisation, think of how you may involve the participants furter in other activities and be in contact with them in the future.

Think, how this particular group could keep in contact after the event until the next Living Library? They themselves may come with ideas how to do that and facilitate that, you may support the process of planning that.

Tell all participants how they can stay engaged with the project of Living Library or/and other projects and activities of the organisation.

In case you have more coming Living Library events already planned, work together with the team/participants on strategy keeping in good shape for and contact till the next event or/and provide all your support.

Living Library is a beautiful event and there are many organisations who might already be doing it too. You, as organisations, may establish cooperation and join Human Books together for common Living Library events. This may allow LGBTQI migrants refugees and asylum seekers to meet more people, get engaged with other organisations and just expand their comfort zone.
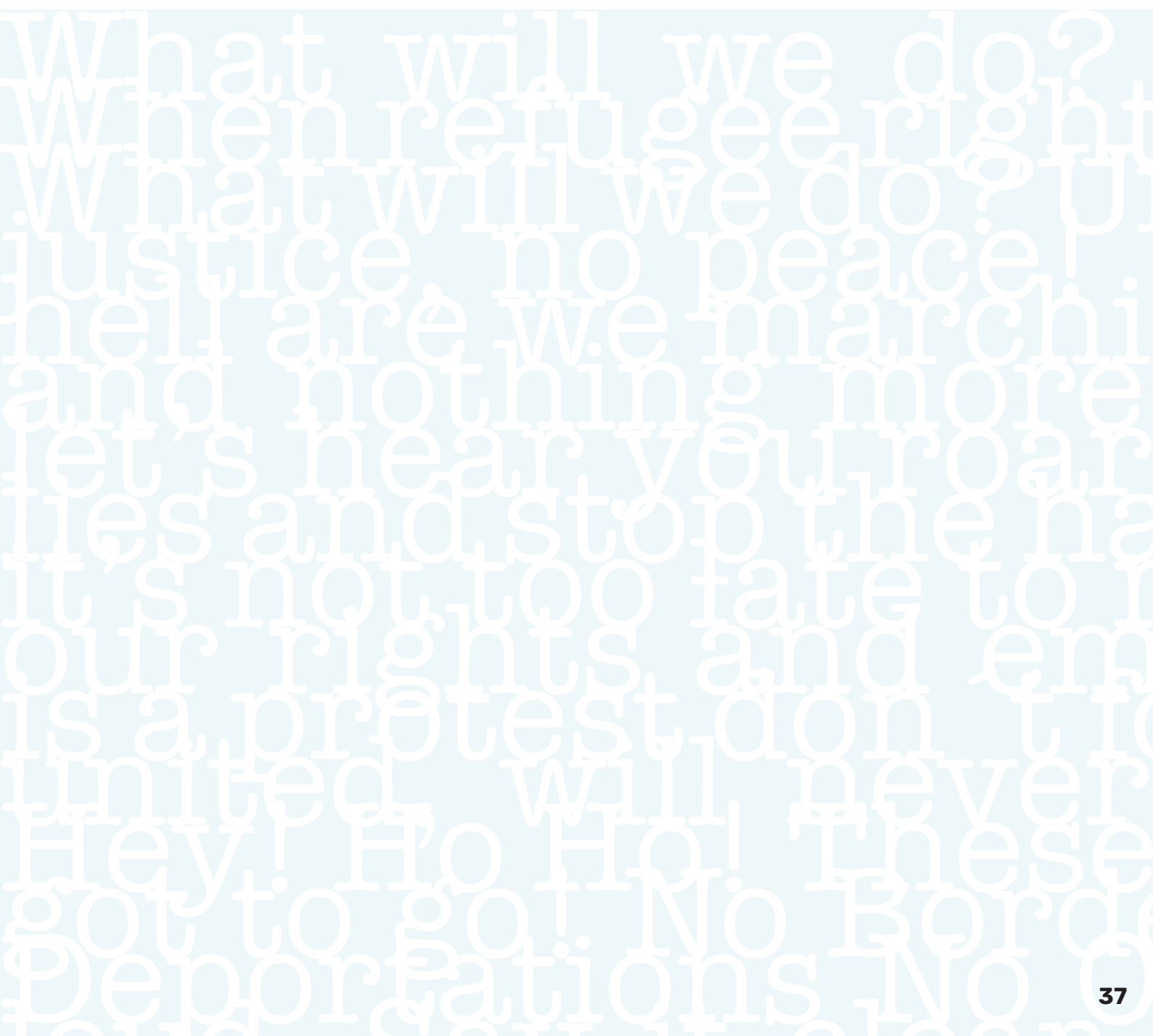
Conclusions

The Living Library events may be created only focusing on the real Youth LGBTQI refugees and migrants' stories.

The Living Library event in itself is not enough. We recommend to look at it as a wider concept, and in a long term perspective - only then will it serve you as a tool for inclusion of young LGBTQI refugees and migrants in its fullest potential.

It is very important that the team involves local youth with a variety of profiles together with LGBTQI youth, otherwise, who and where will you include?

This kind of approach can be applied in any Project in your organisation and this is a "win-win" way for everyone: the organisations and young LGBTQI migrants, refugees and asylum seekers, as well as the community and the state.

Disclaimer: The materials, presented in this chapter, are the result of the experience of Trajectory@ NGO. They have been developed through the years of educational work practices and tested at other projects before, including Erasmus+ activities. However all materials presented in this output were thoroughly adapted and especially prepared for and revised for the "Not Alone in Europe" Project.

For organisations working with young migrants, refugees and asylum seekers

Training for employees,volunteers by professionals from the field of LGBTQI+ activism. If your organisation does not have the particular competence of working with LGBTQI issues it is important to arrange training regarding this topic. This training should include basic terminology regarding gender identity and sexuality, intersectionality and if needed the legal, social and cultural position of LGBTQI persons in the particular country.

Do a workshop on how you can create a safe space inside the organisation or shelter. Include members of the target group in this process.

Including young LGBTQI migrants, refugees and asylum seekers in decision making processes in general. For example, as members of governing boards, employees, consultants or facilitators.

Try to reach out to interpreters who have been trained in LGBTQI-issues if or when using translating services. It is not always possible or available everywhere, but always ask to highlight the demand.

When doing activities for young LGBTQI migrants, refugees and asylum seekers

How should we prepare for the activity?

• Clear description of facilitators role and responsibilities. Make sure everyone is prepared to work with youth who have been subjected to crisis and trauma in their lives.

• If you are planning regular activities for the target group. Before planning and scheduling everything, dedicate one activity to ask what the participants want to do in the coming months or year. Take into account the profile of the expected participants and what they will get out of the activity.

• Make sure there is possible for everyone to participate in terms of ability, language, level of education or level of comfortability (talking about some topics can be very uncomfortable for some, for example sex). Always prepare a space for participants who don't want to participate.

What should we think about during the activity?

• Guarantee and free space at the beginning and end of the activity. One hour before you start - hang out and then activity. Everyone feels more welcome.

• Always come with structure - but that doesn't mean that the activity has to be decided before. Be flexible and listen to the group.

• Encourage safety and non-violent culture, for example by creating group rules together with the participants.

• Create an informal and friendly atmosphere physically and socially.

• Make sure food or snacks are available!

What should we do after the activity?

• Have an evaluation after the activity to receive feedback from the participants, arrange reflection groups for the participants and have a debriefing with the group leaders.

• Encourage everyone to maintain the safer space after the activity and make sure there is time for participants to relax and reflect.

Internal and external communication
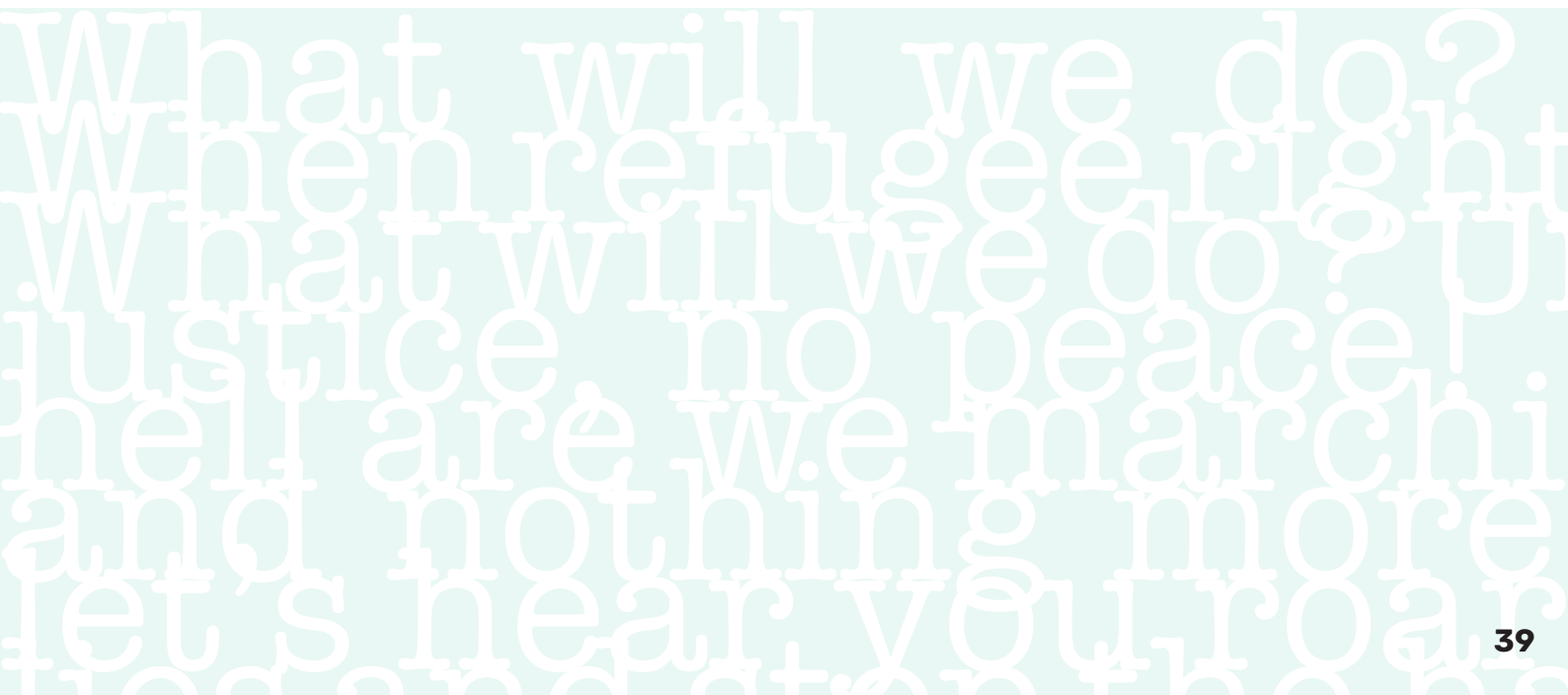
How to reach the target group?

• Word of mouth is the most effective way of spreading knowledge regarding activities

• Use cooperation with organisations and institutions as a tool to reach out to more potential participants.

• Use social media to communicate about what your organisation can offer and make sure you are accessible for questions on your different channels.
•

How to communicate within the group of participants (young LGBTQI migrants, refugees and asylum seekers)?
• Make sure everyone is using inclusive language.

• No offensive language is accepted.

• Actively work to avoid misgendering of participants and group leaders.

What to think of when using participants in external communication?

• Be mindful and aware of the power hierarchy when asking permission or for someone to share their story.

• Always ask for consent when taking photos and publishing. Make sure the person is able to retrieve their consent. For each publication to ask if they are still willing to participate. Be extra careful regarding pictures of persons with gender dysphoria, for example when using old photographs.

• Always protect the members if and when giving their contact to a journalist. Sometimes it can be good to make a formal agreement. Try to be present in the process in order to guarantee the youth not being taken advantage of.

• Invest in sensitization training for communication professionals within your organisation.

No Pride in Deportation!