Manual for Liberatory Conscious Practice For Queer Migrants

Within the Context of Domestic and Family Violence in Queensland

ACKNOWLEDGEMENT

The LGBTI Legal Service pays our deepest respects to Aboriginal and Torres Strait Islander peoples as the rightful owners of the lands on which we work and live. The Service is based in Kurilpa (also known as West End), on the unceded lands of the Jagera and Turrbal peoples.

We recognise Aboriginal and Torres Strait Islander peoples as diverse individuals and communities, with a historic and continuing connection to culture, land and waters. We pay respect to Elders past and present.

We acknowledge the strength and resilience of all Aboriginal and Torres Strait Islander peoples who identify with LGBTIQASB+ communities, particularly Brotherboys and Sistergirls. We recognise that First Nations peoples have always had rich and diverse understandings and practices of sexuality and gender, and that homophobia and transphobia were introduced under colonial occupation.

We are committed to fostering a culture of learning from and with Aboriginal and Torres Strait Islander people. We reaffirm our support for the aspirations and liberation of Aboriginal and Torres Strait Islander peoples, and redouble our commitment to stand in solidarity and share power to support their self-determination and access to transformative justice.

*The title of this document refers to "liberatory conscious" practice. Liberatory consciousness is the process of becoming aware of oppressive systems and intentionally acting in ways to achieve liberation from them (Love B (2010) 'Developing a liberatory consciousness', in Adam M, Blumfield W, Catenada C, Hackman H, Peters M and Zuniga C (eds) *Readings for diversity and social justice*, Routledge, 533-540).

ARTIST'S STATEMENT

The illustrations in this manual tell the visual story of three butterflies searching for a new home in Australia. Along their journey, they navigate a forest scarred by bushfires. Perched on a burnt, broken tree stump, they receive oranges from external helpers. Finally, they find their home on an Australian native bottle brush tree.

The butterflies symbolize the queer immigrant experience. The burnt tree stump represents the experience of violence caused by forces beyond individual control. The oranges signify the vital support needed during times of crisis, while the bottle brush flower embodies the universal need for love, safety, and belonging. These visual themes reflect the journey of queer migrants seeking love and security in the face of adversity within a hostile environment

ABOUT THE ILLUSTRATOR

Andre Andromeda is a trans and non-binary Australian-Filipino illustrator. They began self-studying illustration in 2010 as part of their dream to become a visual storyteller. Working across both digital and traditional mediums, Andre creates sequential visual art. Their experiences as a survivor of family violence and human trafficking deeply influence their creative practice, using art as a means of healing and meaning-making.

TABLE OF CONTENTS

TABLE OF CONTENTS

04   Conclusion

05   More Information

Introduction

SUMMARY

The *Manual for liberatory conscious practice for Queer Migrants within the context of Domestic and Family Violence in Queensland* ("**Manual**") is a best practice guideline. The Manual aims to provide key considerations and recommendations for workers, services, and organisations ("practitioners") when supporting LGBTQ+ immigrants, refugees, asylum seekers, and others from migrant backgrounds ("queer migrants") in the context of domestic and family violence ("DFV") in Queensland. The Manual is intended to be a living document that incorporates views and experiences related to DFV from a queer migrant perspective to provide knowledge and assistance to practitioners when supporting this community.

The Manual was created in consultation with a Peer Advisory Group that was recruited to drive the Queer Migrant Project (see **Background** below). The project is aimed to nurture the voice of queer migrant communities to address DFV, help develop existing resources and expertise to enhance effective support to queer migrants experiencing DFV, and drive systemic change that means a safer and more inclusive system of supports for queer migrants in Queensland.

STRUCTURE

The Manual is divided into sections to assist practitioners when locating information. These are the **Introduction**, **Glossary**, **Themes**, **Conclusion** and **More Information.** The sections are indicated with different colours to assist with navigation.

The **Glossary** contains key terminology and definitions based on responses by the Peer Advisory Group. Each definition includes de-identified quotes taken from members of the Peer Advisory Group to illuminate their responses to the terms.

The **Themes** are key topics identified by the Project Facilitators of the Queer Migrant Project. The themes organise the issues and recommendations expressed by the Peer Advisory Group. They are divided into three themes: **Support & Care**, **Listening and Storytelling**, and **Feeling Welcome**.

Each Theme contains sub-themes that provide overviews of identified problems related to the Theme and recommendations that may help address them. Each sub-theme is introduced with de-identified quotes from the Peer Advisory Group that provide first-hand accounts of the issues raised. They are accompanied with visual responses to the Themes by the Peer Advisory Group members, called "**recipes**". This can illuminate the issues as conveyed by the Peer Advisory Group members to help understanding.

The **Conclusion** and **More Information** sections provide final remarks and additional information that may help readers in supporting queer migrants in Queensland. They include concepts that are raised throughout the Manual for further reading.

PURPOSES & OUTCOMES

The Peer Advisory Group was asked for their views on the purpose of the Manual and the outcomes that they hope will result from it. These views are expressed below according to key identified themes:

Equality

Purpose

To express the importance of equality when working with marginalised communities.

Outcome

For practitioners to see queer migrants as equals and take action on commitments to empower them. This includes taking action on commitments to maintain the dignity of queer migrants by respecting their culture, language, and stories free from judgement. It also includes taking action against discriminatory practices and structures that pervade society and continue to cause violence towards marginalised groups.

Empathy

Purpose

To express the need to empathise with queer migrants.

Outcome

For practitioners to take responsibility to educate themselves about the history, lives, and views of queer migrants. This includes building relationships with the queer migrant community to enhance empathy and a genuine desire to support them.

Violence

Purpose

To express the many intersecting causes and manifestations of violence faced by queer migrant communities. This includes racism, the history of colonisation, white supremacy, cultural norms that enable violence, and intergenerational trauma.

Outcome

For practitioners to become more educated and sensitive to the many forms of violence that queer migrants face. This will enhance the practitioner's ability to take action against these forces and become more effective practitioners when supporting queer migrants.

Perception

Purpose

To express the ways that perceptions can harm queer migrants, such as worldviews rooted in shame and stigma. This also includes harmful ideas and attitudes that influence forms of communication that marginalise queer migrants.

Outcome

For practitioners to critically reflect and take action against perceptions and communication styles that harm queer migrants. This includes feeling and accepting discomfort when confronting biases. This also includes practicing patience and refraining from judgement when queer migrants communicate their stories and needs when they do not accord with the practitioner's values and worldview.

Power

Purpose

To express the power imbalance that queer migrants experience with support providers and society at large. This power imbalance contributes to their fear, distrust, and reluctance to seek help from practitioners.

Outcome

For practitioners to recognise the power imbalance between queer migrants and themselves and take action to mitigate this as much as possible. This includes providing care as quickly as possible and remaining accountable, consistent, and time-sensitive.

Moreover, it includes placing queer migrants at the centre of their care by listening to their stories and needs on a case-by-case basis. This is instead of prioritising models, communication styles, and expectations that may diminish their voice, safety, and trust.

Representation

Purpose

To express the importance of representation to enhance the trust and confidence of queer migrants.

Outcome

For practitioners and services to take action on commitments to represent a diversity of cultural backgrounds in their work and organisations. This includes employing staff from a variety of cultural backgrounds without resorting to tokenism.

Language Barriers

Purpose

For practitioners to understand the language barriers that keep queer migrants from expressing their needs and stories. This includes the need for translators and interpreters to have experience and sensitivity for the queer community to help ensure that queer migrants are heard and feel safe.

Outcome

For practitioners and organisations to provide community with access to translated texts and choice of interpreters that have been screened whenever possible to ensure safety for queer migrants.

Visibility

Purpose

To express the importance of visibility and clarity from practitioners to enhance the ability of queer migrants to access help.

Outcome

For practitioners and services to enhance visibility and ease of access to all sections of the community by broadcasting their work across several platforms and languages whenever possible. This includes building relationships with queer migrant groups to facilitate visibility and access. It also includes taking action on commitments to clarify the purpose and processes of services in ways that are understandable to queer migrants (see **Problem:** *Language Barriers* in **Listening & Storytelling**).

Healing

Purpose

To express the need for community to heal.

Outcome

For practitioners to support community by investing in the healing of queer migrant communities. This includes nurturing this community to build its connections and elevate their voice by delivering consistent consultation with them when evaluating and taking action on strategies aimed to impact them.

BACKGROUND

The Manual has been prepared by the Project Facilitators of the LGBTI Legal Service (Mark Kleine, Dilsah De Rham, and Saina Avesta) according to the findings of the Peer Advisory Group of the Queer Migrant Project.

The Queer Migrant Project was established by the LGBTI Legal Service in 2024 in partnership with Third Queer Culture, QPASTT, and with support from Queer and Trans Workers Against Violence (QTWAV) to assist LGBTQ+ people from migrant backgrounds to respond to and prevent domestic and family violence across Queensland. The Queer Migrant Project aims to:

- **Nurture** a collective voice to address domestic and family violence (DFV) experienced by LGBTQI+ refugees, asylum seekers, immigrants, and people who are culturally diverse in Queensland;
- **Leverage** existing resources and expertise that highlight perspectives on violence affecting LGBTQ+ people from culturally diverse backgrounds and identify gaps and opportunities to develop tailored and translated resources for LGBTQ+ communities who are culturally diverse; and
- **Drive** systemic change by undertaking a review of Queensland Government strategies and action plans related to DFV to drive systemic improvements to culturally responsive implementation of Government commitments for LGBTQ+ victim-survivors of DFV who are culturally diverse.

The Peer Advisory Group has been key to the delivery of these aims. The Peer Advisory Group was a panel of LGBTQ+ individuals who are asylum seekers, refugees, and immigrants who live in Queensland and:

- work with people who experience domestic and family violence; and/or
- have lived experience of domestic and family violence.

The panel was engaged in meetings during a 6-month period (September 2024 – March 2025). Meetings occurred during in-person workshops and in online meetings conducted by the Project Facilitators of the Queer Migrant Project. These sessions were intended to elevate the voice of the queer migrant community in the context of DFV in Queensland by:

- Exploring the ways that domestic and family violence is understood by queer migrants;
- Critically analysing a selection of terms frequently adopted by organisations, academia, and workers when addressing DFV in immigrant communities to illuminate perspectives of queer migrants with these terms;
- Examining publicly available resources that address DFV in Queensland with an intersectional lens to identify ways to make them more visible and accessible to queer migrants;
- Engaging the Peer Advisory Group in group and individual activities to stimulate discussion and foster solidarity with community; and
- Discussing the panel's collective and individual experiences and understandings when accessing practitioners to identify gaps and formulate solutions for practitioners to effectively support queer people from migrant backgrounds who need DFV support in Queensland.

The Manual is a product of these discussions. It speaks to the aims of the Queer Migrant Project by presenting recommendations for DFV contexts tailored to the specifications of queer migrants in Queensland as represented by the Peer Advisory Group. This prioritises the voice and perspectives of the queer migrant community when addressing DFV in Queensland in hope that it will result in change that is meaningful and impactful. In doing so, the Manual recognises the identified need for intersectional approaches for DFV prevention for migrants in the Fourth Action Plan and the need to provide them with effective access to DFV support and safe spaces. [1] [2]

The Queer Migrant Project is funded by the Queensland Government through the Safe and Diverse Communities Grant. LGBTI Legal Service was announced as one of three successful recipients of the large grant round. This is an important and rare investment in a peer-led specialist program recommended by the National Plan to End Violence Against Women and Girls. [3]

1. Department of Social Services (2019) Fourth Action Plan 2019-2022, Commonwealth of Australia, 28-30.
2. Vaughan Cm Davis E, Murdolo A, Chen K, Murray L, Block K, Quaizon R and Warr D (2016) Promoting community =-led responses to violence 3 against immigrant and refugee women in metropolitan and regional Australia. The ASPIRE Project: Key findings and future directions, ANROWS, 3-4.
3. Queensland Government (n.d.) Safe and Diverse Communities Grants, Queensland Government website, accessed 20 February 2025.

Glosssary
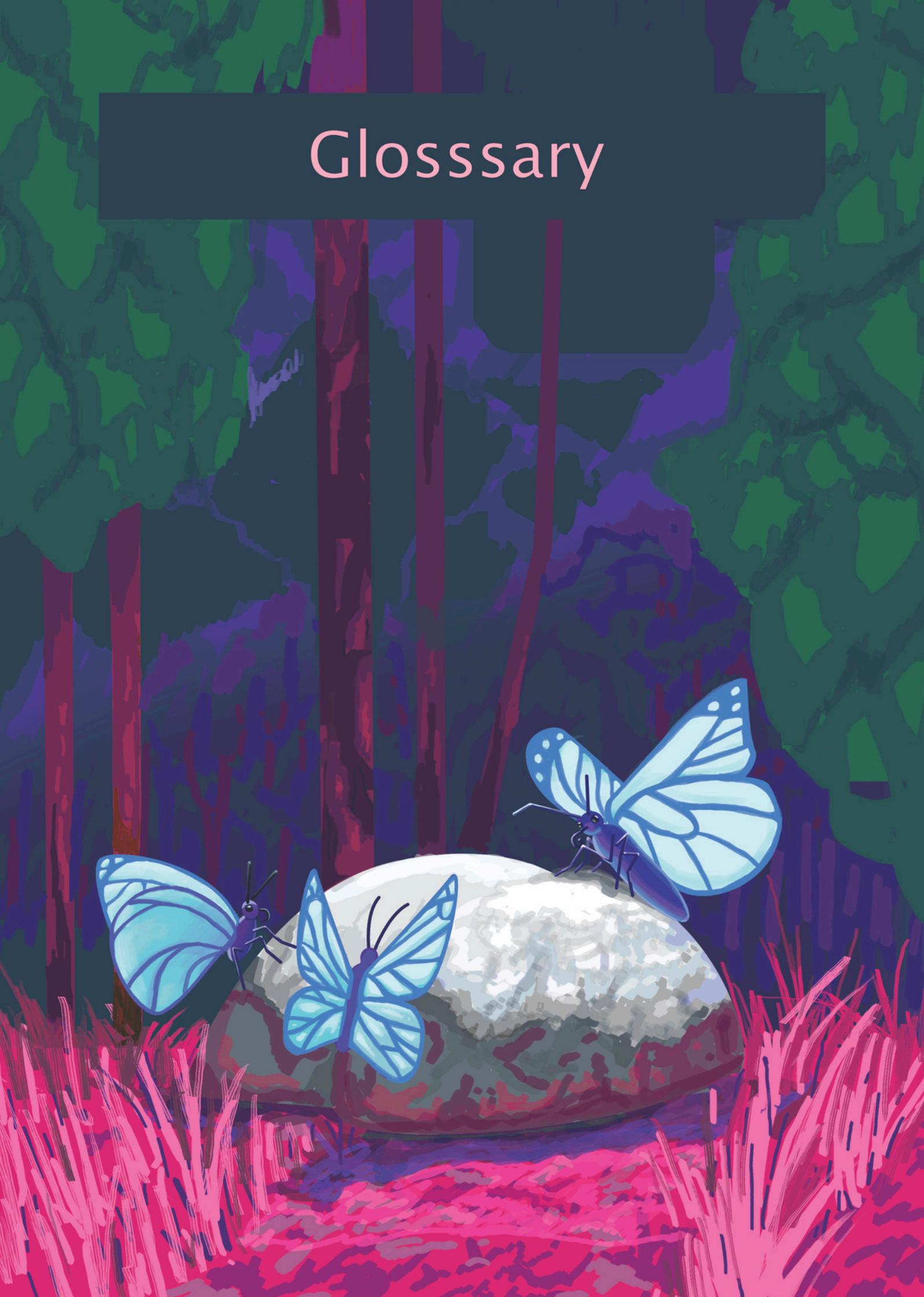
GLOSSARY

The Glossary contains terms and definitions used in the Manual. It is intended as a guide that can be adapted according to the uses of the practitioner. This recognises how meanings of terms can change according to time, context, and individual experiences. In any case, practitioners should always seek active, informed, and ongoing consent when using terminology.

The definitions of the terms are based on responses in consultation with the Peer Advisory Group (see **Introduction**). Each definition is accompanied with a selection of de-identified quotes taken from members of the Peer Advisory Group. This can help facilitate understanding and connect readers to the queer migrant communities that the definitions can resonate.

QUEER

- Many members preferred the term "queer" to describe their identities as they considered it inclusive and removed the need to explain their identity.
- Some members felt that "queer" indicates those who fight for their identity in a society that tries to ignore and hide them. In this sense, a "queer" person is fighting against the pressure to conform to social norms.
- The members recognised that the term may not be preferred by everyone. This emphasises the need to seek individual preferences from those seeking support.

LGBTQ+

- The acronym "LGBTQ+" and its extensions can be useful to capture the many ideas about gender and sexuality that the queer community embraces. It can also help express how gender and sexuality change over time.
- Some members expressed ambivalence towards the acronym and specific identities contained in it. For example, some members stated that terms such as "gay" and "bisexual" place pressure on them to conform to certain ideas about those identities.
- Some members stated that the acronym reminded them of self-censorship and how they have needed to act "straight" to live a normal life. It can conjure feelings of shame and the experience of being singled out as different, or "other". For example, "LGBTQ+" tends to appear in contexts to set the queer community apart from a majority as if they are not part of "normal" society.

CALD & CARM

- "CALD" (culturally and linguistically diverse), "CARM" (Culturally and Racially Marginalised") and similar terms need to be used with caution.
- Some members stated that the terms emphasise a binary between white people and people of colour which centres whiteness as a default. This can produce significant discomfort to queer migrants.

MIGRANT

- The members expressed many views on the word "migrant" and terms that relate to it, such as "immigrant", "asylum seeker", and "refugee". Practitioners can consider this variety and choose accordingly.
- Some members described a "migrant" as someone who is coming from somewhere else to a new place. They also described them as people who have left their place of origin to be part of a new society.
- Some members stated that "migrant" describes someone who is not part of the dominant culture.
- Some members stated that the "immigrant" experience can depend on feeling accepted. For example, some members felt that they are an "immigrant" if they do not feel welcome. They no longer feel this when they are welcomed and feel at home.
- Some members said that there are differences between "immigrants" because of privilege. For example, some immigrants may have visas and some may not. Some may be able to have health insurance and look forward to employment prospects while others cannot.

"[CALD] centres whiteness. [It] emphasises binary."

"When I spent 10 years in Turkey, I knew the language and culture but still felt like not belonging. Here in Australia, I am free. I don't feel like a migrant."

"Migration may be different to people, but what I experience, it was a journey full of stress and fear."

- The members stated that a "refugee" is someone who has refugee status while an "asylum seeker" is someone who is still seeking this status.
- Some members stated that a "refugee" and "asylum seeker" can be explained as distinct from "migrant" and "immigrant". For example, a "refugee" and "asylum seeker" was seen as someone who needs to leave a place because of violence while a "migrant" does not have this association.
- Some members stated that the migrant experience is rooted in feelings of confusion in the systems and barriers of the country that they settled. For example, the experience of a "refugee" is compounded by the fact that they can not return to their country and need to face this experience head on.

DIASPORA

- Some members stated that "diaspora" is another example of white culture seeking to label and categorise immigrants in groups e.g. "the Lebanese diaspora".
- However, some members considered "diaspora" as a positive term. For example, "diaspora" can mean a collective experience that connects immigrants of the same or different culture. This is because of similar experiences when leaving their home countries to relocate to new countries.

VIOLENCE

- The members expressed varying views about violence and the difficulty to identify violence in their communities. This emphasises the need for an open and inclusive definition of violence so more people from the queer migrant community can identify violence and seek help.
- The members expressed views about violence that demonstrated cultural views, beliefs, practices, and attitudes that frame certain things as violent or non-violent.
- The members highlighted the importance of intersectionality when defining violence. For example, the definition of violence is influenced by the personal experience of being queer and having a migrant background in addition to other experiences such as immigrant status, wealth, health, and other attributes.
- Some members stated that identifying, addressing, and seeking help for violence in communities is difficult and problematic. For example, the legal and justice systems prioritise one view, or "look", of what violence is and how it appears.

VICTIM & SURVIVOR

- Some members stated that the words "victim" and "survivor" enforce a binary that leaves no room for complexity and real experiences.
- Some members expressed negative feelings about these terms. For example, some members found the words traumatising. In addition, "victim" was viewed by some members as a sign of weakness.

"Imagine if every human being is light and emits and takes energy. DFV is when people take energy without giving back."

"Violence is in any situation that makes you feel unsafe."

"[Violence is a] pattern of exchange that benefits one entity at the expense of another."

"I am a victim. I am a survivor. But I am more than those things."

- Some members interpreted "survivor" as having gone through something life-threatening. This means that the term may be unrelatable to many people.
- Some members suggested alternatives to the "victim" and "survivor" dichotomy. This includes "recipient" or "overcomer" of violence, or "someone who has experience with violence".
- Some members provided alternatives to perpetrators of harm, such as "causer of harm".

CULTURE

- Culture had various meanings for the members. For example, culture could mean an identifier (e.g. ethnicity), a set of values, worldviews, how people relate to each other, and patterns of behaviour that occurs in groups.
- The members understood culture as something that evolves. It is not static. Understanding culture as static leads to harmful stereotyping, encourages racism, and attracts other forms of discrimination.
- The members saw culture as a lens to view the world. This may make connections in a multicultural country more difficult. This makes awareness of cultural differences more important to create safe spaces for people from different cultures.
- Some members stated that culture is an unwritten law that tells us what is right and wrong, what is polite etc.
- Some members stated that we need to be mindful of how culture effects people differently. For example, in collectivist cultures, culture may hold more influence on a person's life and decisions.

DISCRIMINATION

- The members expressed discrimination as a negative form of differential treatment.
- The members stated that discrimination for queer migrants is part of life. It forces them to monitor their behaviour and "pass" through systems. It produces significant anxiety and fear.
- Some members saw discrimination as systemic. Patterns of discrimination across society reinforce discriminatory practices that make it less and less likely for someone to be treated fairly and with equity.
- Some members saw discrimination as something that comes from a majority population that blames minorities for problems in society. Minorites are always scapegoated and stigmatized (see **Stigma** below).
- Intersectionality makes experiences with discrimination complex and more difficult to address. Some members expressed discrimination from white culture due to language barriers and their migrant status. They also experienced discrimination from within their own cultural communities due to their queer identities. These experiences affect them in all areas of life and compound their ability to seek and find help.
- Some members discussed their experiences with discrimination as migrants and refugees in countries other than Australia. Some said that discrimination was blatant in other countries. For example, they had no right to work, no right to study, or no right to live or enjoy their time in their countries of origin.
- Some members compared their experiences as migrants and refugees in Australia against their experiences in other countries. They said that they expected to feel safer and treated fairly in Australia. Their expectation was met to some degree.

"If racism is illegal, then why does it still exist?"

"You have to try to "pass" and be really aware of what's happening in your surroundings. I was actually nervous about the way that I speak because my voice wasn't "masculine" enough. It's insane because you have to pay attention to every single detail."

"Last time I stood up for myself [for racism], I got fired. You have to choose your fights."

- Some members shared their experiences with discrimination in the workplace. They experienced powerlessness against the people who have power over their employment. They stated that their livelihoods are threatened if they do address discrimination in the work place. They expressed how they cannot raise incidents of discrimination without being treated as a problem.
- Some members described forms of mistreatment that were hard to address, such as employers taking advantage of their ignorance of their rights to treat them poorly.
- Some members stated that power and control is omnipresent and denies them equality. Discrimination is inevitable. This also speaks to employment and medical systems that are hierarchical and non-transparent.

"I have worked with the same surgeon for many years. He told me to go back to where I came from when I said I was going to vote Yes in the referendum. ...He complained. He wants a white person. The hospital, instead of saying, "we don't condone this behaviour", they went above and beyond to accommodate him. We're talking about surgeons who are educated, who are serving people in a caring/service role. If they can treat us like that, and have that mindset and be supported by institutions to maintain that behaviour, what then? I wish I could have stood up and protected myself. It's really sad that I can't say no. You feel really disempowered when you can't stand up, when you can't change anything. You need people in power to help you."

"Some employers used my lack of awareness about the system and law at work, and when I spoke up, no one helped me. No help from police or organisations who claim to do things for refugees. I even talk to a high-level manager in these organisations. But there was no outcome. It was just them telling me they were sorry and they would help me. However, I never received any help from them to do my complaint. They also let those people who treated me badly stay in their position in the organisation and continue using other newcomers who lack knowledge."

STIGMA

- The members understood stigma as a kind of label that singles you out from others. It is a phenomenon that "others" you.
- The members stated that stigma can be seen in how people are negatively perceived through labels and perceptions. The process of stigma is that it oversimplifies experiences. It can also be weaponised as a form of retaliation for defying social norms.
- Stigma is an ongoing experience. Some members expressed that they experience stigma more in their home countries due to their sexual orientation and identities but that it continues in Australia with the addition of their migrant or refugee statuses.
- Some members acknowledged that they can stigmatise others due to their past experiences. For example, they may have unconscious bias against someone who has a certain religion which they have had a difficult experience with. They stated that they must be careful not to do this.
- Some members felt they can understand stigma to a higher level due to their experience with intersectionality. This allows them to be vigilant in identifying and preventing it.
- These observations mean that practitioners should be aware of the various experiences of stigma that queer migrants face and to consider communicating in ways that counter stigma. For example, stigma is made worse when services place a disproportionate focus on their queer identity or migrant status which takes attention away from the core or more urgent issues (see also **Problem:** *Intersectionality* in **Support & Care**).

"If I told people I was domestically abused, or show the scars or whatever, they would make the stigma against me bigger. It would be confirming something they already thought about me. I don't want them to because it's not true. It's like I looked for it, or deserved it. If I wasn't dealing with these sorts of people, if I were a normal straight person, [it would not happen]."

"I was not able to speak up even when I faced domestic violence in my relationship due to stigma. I was scared of being judged by my family or society. I didn't want to be a divorced woman in that society."

"Now I am more aware of my own stigmas after this session and I think my mind got them through my past experience."

RESILIENCE

"Resilience is a standard and expectation... it just feels like avoidance of recognising how shit things are. Because you could call me resilient. I could say it's dissociation. Frog in the hot water. It is pretending to be strong."

"I think it means that I am still alive, even though when I remember the hardship that I went through I feel emotional and cry. It made me feel, wow, how did you do it?"

"Sometimes you think you do not have any more resilience for new challenges but then you see, no, you become a strong person who can tolerate everything. While you are broke but still on your foot."

"Resilience in the topic of queerness is beyond the normal definition for this word. It means sometimes hiding your real self."

- The members expressed different views on resilience. They agreed that it is an important trait to have. However, the term needs to be used with cautio.
- Some members stated that resilience was a collection of strengths that developed during their life. Enduring hardships makes them strong.
- However, some members said it can be superficial and romanticised. This is because it can mask and ignore underlying problems and keeps them from addressing them.
- Some members said that telling someone to be "resilient" can create shame and make stigma worse. It can frame their experience as abnormal and that they need to "fix" it through resilience.
- Resilience can reflect privilege. For example, some members stated that it can show that some people have the privilege to be resilient when others have no choice. They have to survive so they are compelled to do what they need to do to survive.
- Similarly, some members said that resilience goes beyond the usual meaning of resilience when applied to queer people because it speaks to survival. It speaks to hiding authenticity, traumatic experiences from childhood, and having to survive in critical circumstances. It is about survival.
- Some members preferred words such as "transformation" and similar terms instead of "resilience". For example, "transformation" can reflect how people evolve through experiences to keep surviving. This focuses on how people adapt to respond to circumstances instead of placing responsibility on the person to "fix" their issues that "resilience" can inculcate.

WHITENESS & WHITE FRAGILITY

- Many members agreed that "white" and "whiteness" is complex. Whiteness has various manifestations across different contexts.
- Many members saw whiteness – a social construct that concentrates power in white people – as a legacy of colonialism and imperialist rule. White people have assumed power and concentrated it in ruling classes or families over subjugated populations. This led some members to prefer referring to whiteness as "white supremacy culture" to highlight this history.
- Some members considered white fragility as a manifestation of white supremacy. White supremacy - a process where things such as white culture, history, and people are elevated and positioned as superior - is assumed as a standard and something innocent. Claims of racism that frame white supremacy negatively are met with defensiveness because they are considered attacks on an identity that is presumed innocent. This makes accountability to redress wrongs committed against people of colour from systems of white supremacy difficult to achieve.

"I feel that "white" is a hard one because what comes to mind is white privilege. But when you talk about this to white people, it's very tough in my personal experience. Many of them think it's non-existent."

"I think race is a construct that's designed to subjugate some people above others. Under Western colonisation, or under Western imperialism, whites are considered either the best or the default, and that can be different in different contexts. But in Australia, there is a context around whiteness that is informed by British colonialism."

"When we talk about white fragility, it's the idea of whiteness as innocent and pure and inherently good in some way. So when we call out white supremacy culture and racism, they get very threatened because they see it as you attacking their identity as a white person as opposed to the harmful traits, behaviors, and systematic violence of white culture."

THEMES

The **Themes** are key topics identified by the Project Facilitators of the Queer Migrant Project. They organise the issues and recommendations expressed by the Peer Advisory Group according to key related ideas. They are divided into three themes called **Support & Care**, **Listening and Storytelling**, and **Feeling Welcome**.

Each Theme is categorised into sub-themes with an overview of the identified issue (the **Problem**) and recommendations to address them. Concepts are referred to in the text and are included in the **More Information** section for further reading.

The Themes have been used to organise information for the purpose of helping practitioners find and consult information more efficiently. They should be viewed as part of a guideline and not in any way inhibit the preferred practice of practitioners.

The Peer Advisory Group provided a selection of visual responses to the Themes during the workshops, called "**recipes**". Images of these responses are included at the end of each Theme. They can further enhance the practitioner's understanding of the information and provide a connection to the people whose views and experiences have informed the Manual.

SUPPORT & CARE

Support & Care speaks to the capacity for practitioners to deliver effective support to queer migrants. The theme mainly discusses the importance of intersectionality in approaches to care. This includes a discussion on the effects of focusing on specific identities or experiences against a holistic approach and calls on practitioners to consider more inclusive and fairer processes.

PROBLEM: *INTERSECTIONALITY*

"People on the outside want to put us in a certain box. [This is] instead of giving us a space to decide how we are going to be addressed and how we're going to express ourselves. It was like, "no, you have to be like that" instead of thinking about how you want to be addressed. I thought this was with me but I see now that this is experience shared with others in the group."

"When you get into an abusive relationship and it's just you, you didn't even understand that was violence because the violence from my family's ways was ingrained into you. That's what people who love you do. That's what the people who love you the most do."

"Here is like services just want to tick their boxes but they do not really care about what we need."

"You have to cosplay a certain thing so that they might help you. Because if you say, "I'm this", they won't take you seriously, or won't listen to you. The minute I'm an Arab woman, they say, "Oh, okay, yeah. Is your husband Muslim?"

"I don't even try to show my gender that I feel on the inside. I don't even show it. I just, my whole life, I just cosplay it. I'm high femme. That's it. It's easier to just say that, like I was raised like I am blah, blah, blah."

"I think there's a lot of code switching to even get a resource that will see you or understand you, and only one thing at a time can get dealt with. So at no point were my needs met as a migrant and a woman, and certainly not in gender identity. I just cosplayed being a straight ciswoman, and tried to be as white presenting as possible to get help. But as a result, so much was missed, and even then, I still couldn't get help."

"I felt like I had to justify myself to be able to access a particular service. So you're cosplaying different identities to get different services, because it feels exactly like that."

The findings of the Queer Migrant Project demonstrate that queer migrants in Queensland face numerous challenges when accessing support for DFV. These challenges include stigma from within and outside community, distrust of institutions, normalisation of different forms of violence in cultural groups, difficulty in identifying violence, language barriers, economic and health status, heteronormativity, and many other factors. The breath of the factors identified by the project highlights the need for practitioners to continually learn and acquire an intersectional understanding of DFV so that queer migrants can access and receive effective support.

The findings of the Queer Migrant Project suggest that there is room to improve intersectionality in supports for DFV in Queensland. A common complaint from the members was that they were not understood because certain identities or experiences were focused above their broader experiences as queer migrants. This led some members to access different support systems according to the different identities they could elevate or pretend to have. For example, some members felt they had to present as straight and cisgender before they could receive support. They called this process of elevating or pretending to have identities as "cosplay".

However, "cosplay" meant that key aspects of their issues were missed because of how intersectionality influences their experience with DFV. For example, queer migrants in straight-presenting relationships may experience violence from partners based on their sexualities but can find it difficult to approach services for help because of a variety of intersecting factors. This includes stigma against them as queer people, the pressure to conform to heteronormativity in their communities and cultures, and the normalisation of DFV in these groups.

The challenges in finding support that recognises the intersectionality of experiences with DFV contributes to the invisibility of queer migrants that access support for DFV. As mentioned, some members elevated or pretended to have certain identities in the belief that this would increase their chances of finding support. Conversely, this pressure can make queer migrants reluctant to access help even if they know it exists.

Moreover, the focus on certain identities in services can be a site for perpetuating stereotypes based on gender, queer identity, and cultural background. For example, one member stated that their Arab background and gender led practitioners to quickly assume they were married and in a heterosexual relationship. This made discussion about their queer identities and relationships difficult. This suggests forms of discrimination that distract practitioners from the task of listening for vital information or underlying problems that may reveal DFV. It also suggests an abuse of the power imbalance that exists between the person seeking help and the practitioner. This can result in insufficient or no assistance while causing further trauma to the person seeking help.

See **Intersectionality**, **Cissexism**, **Code-switching**, and **Covering** in **More Information** for further reading.

RECOMMENDATIONS: *INTERSECTIONALITY*

Practitioners can place the voice and needs of the person seeking help at the centre of care. They can support clients on a case-by-case basis and resist the urge to quickly fit them into frameworks and resort to box ticking. A commitment to remaining curious and seeking frequent clarification from clients can help with this.

Practitioners can provide people seeking help as much time as possible to communicate their experiences if there is capacity to do so. This can help with building a relationship with the person which can help identify and address DFV if it is not immediately visible.

Practitioners can seek to understand the experiences of people needing help by remaining open to learning new perspectives and worldviews. Ongoing education, exposure, and relationship building with queer migrant communities can help practitioners develop empathy and view queer migrants holistically. This will help understand how DFV shows up and is influenced by an intersection of experiences. It will also mean that practitioners will be better positioned to pin-point which intersections need work according to their client's goals and needs.

Practitioners should allow people seeking help to use their own language and terms to describe themselves, their experiences, and the problems they need addressed as much as possible.

Ongoing training in common terminology used by queer communities while keeping a record of terms and identities frequently discussed with clients can be a good starting point (see also **Problem:** *Language Barriers* in **Listening & Storytelling**).

whats your Recipe for
Being cared and supported?

* Listen.
* Show Empathy.
* offer guidence.
* provide safe space.

* Value the feeling

* Being Respeted.
* paid Attention To
the feelings.

RECIPE FOR TRUST

3 cups INTERSECTIONALITY
(closely examined)

love, sex
disability

500g CRITICAL THINKING

that love-hate thing

In HARMONY

CHALLENGING OPPRESSION
(to my taste)

**Protect the
ones you love**

SERVE
WARM ON NON-JUDGEMENT

④ 1 Kg of attempting to speak my own language (not literally but non verbal communication is welcome)

⑤ A hug to taste

③ liquid mirrors to show me my own power

② Active listening juice 2 cups

Stainless Safety Pot to contain and respect my boundaries

① water of transparency 2 Lt
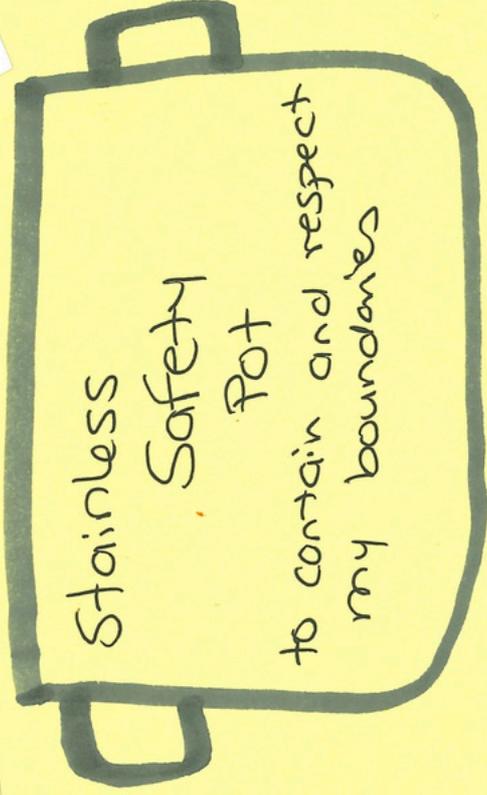
Support and care for me soup.

Listening & Storytelling
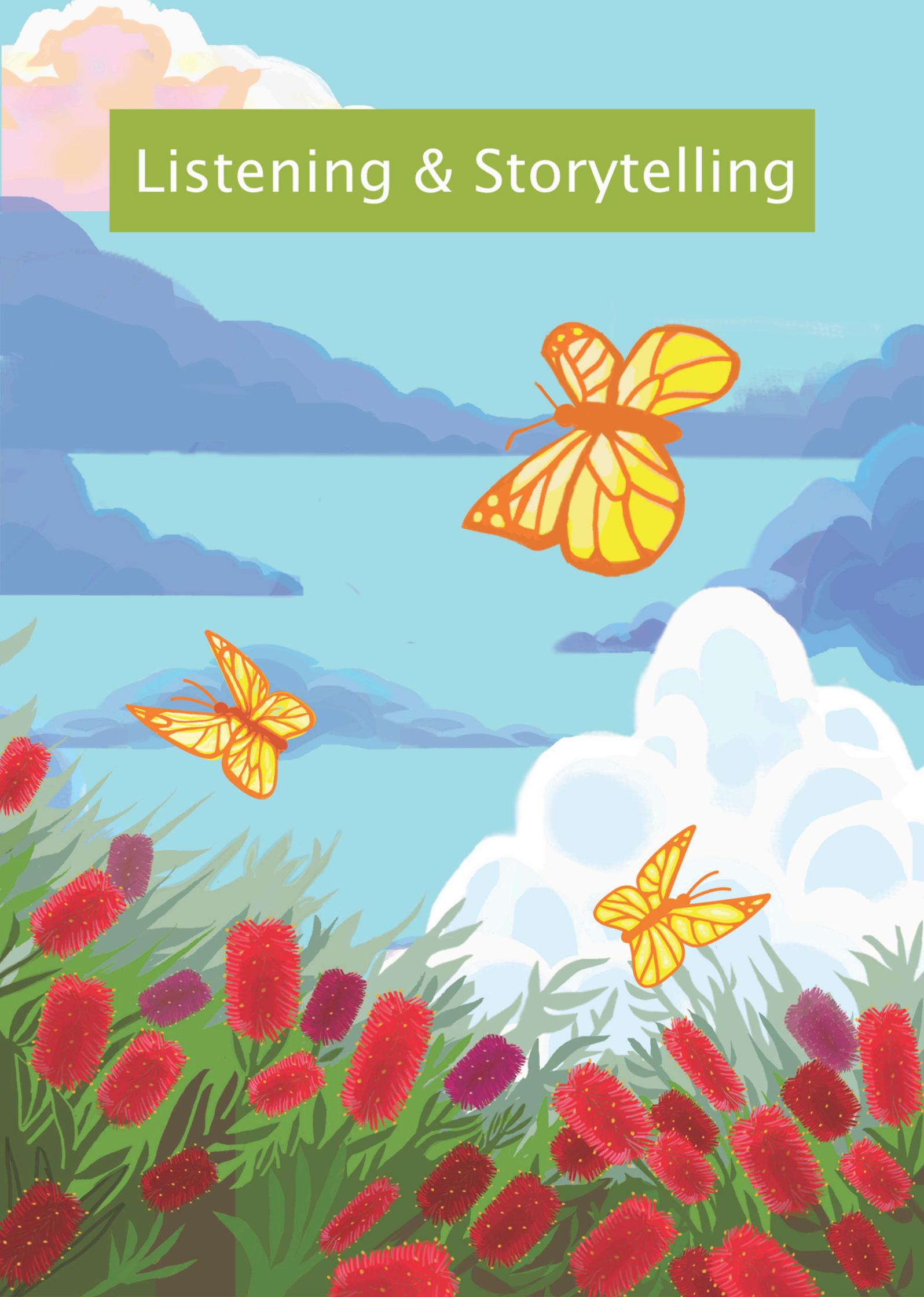
LISTENING & STORYTELLING

Listening & Storytelling speaks to the capacity of practitioners to provide queer migrants the tools to express their stories and needs authentically. This includes an analysis of the expectations that queer migrants may face from practitioners in relation to communication styles and social norms. The theme also speaks to the language barriers that need to be addressed to nurture authentic communication and enhance safety.

PROBLEM: *RESILIENCE & SOCIAL NORMS*

"I have a complex relationship with that word [resilience]. My experience is that it's really romanticised... I don't have an option. You have to keep existing, that's the best thing I can do for myself. It's not like, "oh, it's so beautiful that, even if you're suffering, you can put yourself first." No, I have to put myself first because I don't have an option. And sometimes you have to do what you have to do. Sometimes I don't even know what I'm doing."

"They told me because I was very well spoken, I can self-represent. Write your own papers through your own [initiative]. I did my own affidavits. I did my own everything."

"You can speak English [so] I was referred to the DV service. They can only help you with DV or Family Law. Then they helped with Family Law and I did DV myself. With the service, I got one appointment. It went for two hours. They said, "you're more than equipped to be able to help yourself."

"I think there's a lot of code switching to even get a resource that will see you or understand you, and only one thing at a time can get dealt with. So at no point were my needs met as a migrant and a woman, and certainly not in gender identity. I just cosplayed being a straight ciswoman, and tried to be as white presenting as possible to get help. But as a result, so much was missed, and even then, I still couldn't get help."

Practitioners that work with people experiencing DFV help them express their stories and generate strategies for the future. It is sometimes reasonable to expect those seeking help to implement these plans proactively and practice resilience. The members of the Peer Advisory Group expressed varying views on this point. Resilience – or the ability to adapt to difficult experiences – was seen as a crucial trait but can mask underlying issues. It can be incorrectly perceived based on appearance. Some members reported that practitioners have turned them away for appearing strong when they were in fact vulnerable, confused, and scared.

Resilience – or the appearance of it – can be imposed on queer migrants to survive and may be unconscious. For example, several members expressed how they have had to leave their countries of origin to escape violence and have left behind their previous support systems. Resilience and the appearance of it is often about survival and is not a matter of choice. This means that perceiving and expecting resilience from queer migrants when they access support, as if it was a choice, can be counter-productive. It suggests a lack of empathy which can undermine the relationship between the practitioner and the person needing help.

The pressure to be resilient may reflect social norms and respectability politics. Some members expressed how they needed to cater to white fragility to find help. The appearance of "resilience" in this context is a form of assimilation that speaks to the history of white supremacy (see **White & White Fragility** in **Glossary**). For example, some members felt confident enough to approach services because they could pretend to act as a white person (see **Problem:** *Intersectionality* in **Support & Care**).

Some members felt that they needed to be polite and graceful when under distress while remaining vigilant in not appearing aggressive. There is a fear that communications will be discounted for appearing to be aggressive given the stereotype that people of colour are aggressive. This manifested during consultation for this Manual when members expressed concerns that it will come off aggressive and perpetuate the stereotype mentioned. This reflects how white fragility operates in communication styles where queer migrants are discouraged from expressing vulnerability and communicating their issues authentically.

However, conforming to respectability politics also risks being perceived as strong and competent enough to face their issues alone. This can create an difficult obstacle for community when finding support – they either conform to respectability politics and risk losing support for appearing to be resilient, or express their cases authentically and risk finding little or no support at all.

See **Respectability Politics** and **Assimilation** in **More Information** for further reading.

RECOMMENDATIONS:
RESILIENCE & SOCIAL NORMS

Practitioners can support clients to become resilient without dismissing them based on first impressions and appearances. They should be trained, supported, and prepared to provide the space for clients to express their stories and feel safe expressing their vulnerability. This is instead of expecting them to be proactive in their resilience at the outset. This can include providing as much time with the client as possible, remaining curious about their circumstances, and exercising patience. They should also be transparent about their capacities and be encouraged to refer people to services with specific expertise when needed.

Practitioners can be supported to learn communication styles that do not reenforce oppression towards marginalised groups. For example, the pressure to follow respectability politics and cater to white fragility can reproduce colonialism, discourage authentic expression, and cause further fear, anxiety, and distrust (see also **Problem:** *Language Barriers* below). Practitioners should adapt their communication styles in ways that counter white fragility so that queer migrants are encouraged to be vulnerable and express their stories authentically. This will take time and requires ongoing education, training, and exposure to different cultures, values, and communication styles.

See **Cultural Humility** in **More Information** for further reading.

PROBLEM: *LANGUAGE BARRIERS*

"Maybe there are good services around, but I don't feel comfortable to go and ask for help. Maybe because of the language barrier or all other barriers."

"Not having the right interpreters always makes us try to solve our problems alone and not be bothered by them."

"One time a service told me you can change the interpreter if you're not happy. When I changed the interpreter due to abusive behaviour, the second interpreter was even worse. It made me go home without solving my problem but also taking home a new trauma."

Language barriers have been identified by the members as a major obstacle for queer migrants when seeking help for DFV. The availability of language supports was considered a requirement for queer migrants when seeking help. However, the quality of the language supports available may need further consideration. This is especially apparent when using interpreters. For example, some members expressed discomfort when requesting interpreters as it causes feelings of shame or anxiety. Some felt that they were causing an inconvenience to the practitioner and placed these feelings above the problems that they wished to communicate.

The members highlighted that queer migrants are more disadvantaged in terms of access to interpreters compared to community that does not identify as LGBTQ+. This is because some interpreters may have discriminatory attitudes towards them and could harm queer migrants who use them. For example, some members experienced abuse from interpreters because of their queer identities. This speaks to ingrained discrimination against queer migrants in certain cultural groups. It can also endanger queer migrants given the real possibility that the interpreter in question is a member of their communities. This scenario places significant risk on the queer migrant needing help as they could be outed and become a target of abuse in their communities due to the influence of interpreters who are hostile towards them.

Using the correct terminology, conforming to conventional communication styles, and the pressure to use English places further strain on queer migrants who access support when

experiencing DFV. This pressure can reproduce colonialism and diminish the voice of the person needing help. For example, communities must often communicate in English and comply with bureaucratic structures in English when they reach out for help. This can diminish the voice of the person needing help and can prevent them from sufficiently communicating their needs. Moreover, the members expressed that some terminology used in services can cause confusion. These factors mean that practitioners may miss important details that can reveal DFV and frustrates adequate support. The ability for queer migrants to communicate in the language of their choice is therefore imperative in providing effective support for DFV.

RECOMMENDATIONS:
LANGUAGE BARRIERS

Practitioners can be trained to adapt to the communication needs of clients and interpreters (see also **Problem**: *Resilience and Social Norms* above). This will help create an environment that reduces stress and negative feelings in the client. They should also understand the importance of avoiding technical terms.

Practitioners can offer interpreters and translations in their provision of support whenever possible. This can empower queer migrants in communicating their needs authentically and receive the more effective support.

Practitioners may need to consider screening interpreters and translations in a process of quality control to ensure community safety. A requirement for quality in interpreters could be a willingness to help LGBTQ+ people. Other requirements could include training in basic terminology and an understanding of common issues faced by the queer community. Moreover, practitioners can consider having interpreters undergo regular exposure to community to build relationships and enhance empathy.

Queer migrants who access support services need to have the right to request and change interpreters whenever possible to maximize their safety and agency. In any case, clients should be empowered to choose or decline interpreters at every stage of support if possible. They should also be permitted to have a support person with them when it is safe to do so.

See **Language Justice** in **More Information** for further reading.

شیشه شدن همیشه من
این حس اردی دره مثل مثل
زمانی که توی شکم مامانم بودم
احساس راحتی میکنم اما به
شرط این که توسط آدم این شیشه نشم
اون وقت حس می کنم من زیبایم
دست دره تو دست آزاد دریا
دست دوباره عادی مردن دریا
می کنم.

A Recipe to Be Heard

1 Bok Choy
Intuit the ginger and Garlic
1 onion
A chicken
A long green chilli
Water
Time
listen to a story
Over food

1

listen to rest
and recover
Its time to grow
"You are what you eat"
Grow like a plant
Flow like the water
Rest, like the dead that
feeds more life
Time, time as if
there is no work to do

Perhaps, then we
can hear each other's
story

2

Feeling Welcome

FEELING WELCOME

Feeling Welcome speaks to the capacity of practitioners to instill trust and provide a safe space for queer migrants to feel welcome. This includes the importance of visibility to queer migrant communities, accountability, and the representation of queer migrants in services. The theme speaks to the history of white supremacy in social norms and how this undermines the trust and comfort that queer migrants need to communicate.

PROBLEM: *VISIBILITY & SERVICE EVALUATION*

""There was a time I wanted to talk to them. They didn't pick my call. And they said, "I should do it myself." So that's why, when I have this going on, I listen to music, or go to gym to work out. This is what I do for a therapist. They didn't pick my phone. I called many times. I had too much stress with me and my family. They said that maybe if I call them, they might help me...That's now my past."

"There should be a clear, transparent, easy way to make a complaint. Like a phone call or an email instead of having to go to the place and having to ask to speak with a supervisor. Also, to know what's happening with my complaint. Instead of coming up against this process of making a new appointment."

"I was referred to the DV service. They can only help you with DV or Family Law. Then they helped with Family Law and I did DV myself."

"Everything is new in this country. We cannot find the service we need here, even though they exist. It is hard to find them when you struggle with the new system."

"I don't like to be associated with being a gay man. It kind of annoys me a little bit. People think you identify in one way or the other just because of the way that you look."

"Number one [for services] is mainly information. You don't know who to look for. And when you do, you receive this wall of judgement. That makes it all hard. Because you're already going through something hard, and you're already getting judged yourself. And being judged by everyone around you. I saw it as a failure – my relationship, my ability to make decisions, to see what's good for me. I already felt like a failure, but then everyone else is putting that judgement on you too."

The members expressed that they faced several challenges when accessing services. A major issue that was identified was the lack of visibility of supports that address DFV. Many members expressed that they did not know if support existed and did not know where to look. For example, many members were surprised by the existence and variety of services and resources that were discussed during workshops.

However, some members reported that they were discouraged from accessing support even when they knew they existed. For example, they found them inaccessible due to language barriers and the complexity of the information communicated (see **Problem:** *Language Barriers* in **Listening & Storytelling** and **Problem:** *Resources Review* below).

Accountability was a common issue identified by the members that undermined trust in practitioners. Some members expressed a lack of consistent communication from services when they did access them. Complaints had been left unaddressed and there was a lack of clarity about their progress. This led some members to feel that their communities were being ignored and were discouraged from seeking help again.

The processes of support systems are another site that queer migrants can experience issues. Some participants had negative experiences with service processes that related to bureaucracy. They expressed that they had to fit into specific problem areas based on legal area or other frameworks to receive help. This oversimplified their problems and delayed finding the right support. In this context, some members stated that they felt judged and

thought they were an inconvenience to practitioners given the urge by services to categorise their matters and box tick. This point speaks to a need for intersectional approaches in support processes (see also **Problem:** *Intersectionality* in **Support & Care**).

Language can further discourage queer migrants from accessing support. Some members expressed discomfort and distrust in services due to the pressure to conform to perceptions of their identities. This is because they want to be labelled and perceived in ways that accord with their lived experience. For example, they want to be able to use their own labels whereas Western frameworks that use terms such as "LGBTQ+" or "non-binary" may be unfamiliar to them or might not adequately express their experiences or sense of identity. However, these labels are frequently used in services to enable support (see also **Problem:** *Language Barrers* in **Listening & Storytelling** and **Problem:** *Violence, whiteness, and colonisation* below).

RECOMMENDATIONS:
VISIBILITY & SERVICE EVALUATION

Practitioners should follow up on everyone who seeks help as quickly as possible. Communication should be consistent whenever there is capacity.

Practitioners may need to consider investing in diversifying communication methods about supports to the broader public, with consideration given to various styles of broadcasting and media. More people in communities can be reached by building relationships with them, such as organisations or private community groups with large queer migrant affiliations. They can also increase visibility in public spaces where migrant populations tend to visit, such as shopping centres and schools.

Services should commit to addressing complaints and following them up as soon as possible whenever there is capacity. This speaks to accountability and enhances trust from communities. It will also provide further insight into where there are gaps and helps identify ways practitioners can improve their work with queer migrants.

Practitioners can empower clients to use their own language to describe themselves and their stories rather than imposing labels on them (see also **Problem:** *Language Barrers* in **Listening & Storytelling**). They should also assure people that anyone can be affected by violence and deserve help regardless of their identity.

PROBLEM: *VIOLENCE, WHITENESS & COLONISATION*

"Being around white people can be like throwing dice. Am I going to have to put my HR representative shit on? Am I the face of a diplomatic mission now? I feel like we're always centering white fragility."

"Are we asking for special treatment? In the end of the day, I just want to be treated with dignity, I want people to respect my pronouns, I don't want to feel judged. All these things that services should be behaving with everyone. I want the same kind of kindness they show to cisgendered white people."

"I want to see them make structural changes in their own organisations, and not just tokenising us. Not just as 'we welcome you,' but make efforts to diversity their workplaces."

"In every workplace you have inclusivity training in regards to people of colour, but it's not enough."

"The point isn't to do the work. It's to say they [e.g. the services] are doing the work."

"A big reason that I left my home country was that I never felt like I would be accepted as a queer person there. And honestly, part of that was because of colonization. Singapore only very recently repealed a law that criminalizes sex between gay men. Only in the past two or three years this has happened, and it's a law that was part of the British penal code that they instituted when we were a colony. Singaporeans were saying, "No, we don't want to repeal this law because it's part of our traditional values. It's part of our culture and our conservative values not to accept homosexuality." It's so hard to think about because I can see how this is something that has been introduced to us and enforced on us – that it has then been internalized."

"As a person of colour, community feels very white. These people have the most social capital in these communities."

"Migrants should not be second-level citizens in Australia. However, we reached a safe place compared to our country of origin. We want to grow, we want to present in the society and show our abilities for our new country. If you want me to call here home, let me feel it then."

The members frequently raised their perspectives on the pervasiveness of whiteness and white supremacy in Australian society and the effects this has on people of colour (see also **White & White Fragility** in the **Glossary**). The members discussed experiences with whiteness and Western frameworks and how they are compelled to conform to certain norms and expectations (see also **Problem**: *Empathy & Social Norms* in **Listening & Storytelling**). This leads to structural violence and other forms of violence towards them. For example, some members expressed that people of colour feel policed and controlled by white fragility.

According to the idea of white fragility, whiteness is positioned as both morally superior and innocent. This means that white people can lack the ability to take critical feedback related to whiteness without being offended and may weaponise their emotions. As such, people of colour feel pressure to cater to white fragility so they can get a chance to be heard. This includes the pressure on them to be graceful and adaptable to the social rules and etiquette of whiteness.

The members reported that notions of gender and sexuality from Western traditions have negatively affected their communities for generations. White supremacy – a process where things such as white culture, history, and people are elevated and positioned as superior – has historically attempted to force and impose ideas about gender and sexuality on community. For example, colonialism has positioned the binary of "man" and "woman" as the only reality. This is manifested in the imposition of colonial laws and pervasive attitudes against non-heterosexual activity. This is a form of

structural racism. Fear of discrimination because of these attitudes towards gender and sexuality forces the community to "cosplay" or "pass" as cisgender, straight, and white to find support in systems.

Queer migrants are confronted with inequality due to discrimination and language barriers when they enter and settle in a new country. In Australia, the members expressed disappointment that opportunities that white people are often given are not given to them. They observe a lack growth in Australia and see themselves as unequal members of society. Some members saw this in the gatekeeping of culture and systems in Australia, particularly in education, and how it is difficult for their communities to enter professions without having the "image" associated with white culture to be part of these cohorts. However, the members expressed hope and the need for connection with the broader queer community in Australia to improve their lives as this is not currently possible in their home countries.

See **Colour-blind Ideology** and **White Privilege** in **More Information** or further reading.

RECOMMENDATIONS:
VIOLENCE, WHITENESS & COLONISATION

Practitioners can strengthen their practices by remaining open to diverse truths and worldviews. This will facilitate effective listening and effective support to queer migrant communities. They should do this while being mindful of how whiteness and white supremacy shapes common ideas and norms. They need to be trained and supported in reflecting on the colonial, historical, and ongoing systemic forms of violence against queer and migrant communities.

Practitioners can de-centre whiteness in their practices by countering white fragility in each individual case. This will involve interrogating and responding to white supremacy. This requires an ongoing commitment to support practitioners in training, reflection, and taking action whenever whiteness is prioritized.

Practitioners can consider publicly showing themselves as queer-friendly and multicultural. This will help queer migrants feel safer to make contact and develop relationships with supports. Services should commit and take action to make structural changes and diversify in staff, services, and all other aspects of their organisations without resorting to tokenism.

Practitioners should be supported to commit to ongoing education and critical engagement into cultural differences, discrimination of queer and migrant people, white supremacy, and the ongoing impacts of colonialism. This is for their own learning and growing empathy for queer migrants. It can also influence them to advocate for changes in society that will help dismantle the structures and attitudes that cause harm to queer migrants.

However, practitioners can only go some way to address the issues faced by queer migrants. Responsibility must also come from the broader society and governments. This is especially relevant in formative education where discriminatory attitudes and the normalisation of violence towards marginalised groups are nurtured and become engrained.

See **Racial Justice** and **Cultural Humility** in **More Information** for further reading.

PROBLEM: *RESOURCES REVIEW*

"I like the idea of having different kinds of resources. So in the intake and training, they can have a long comprehensive booklet with information. But also a little booklet that you can use in the office and with clients. Like a pocket version, with simplified language."

"Saying that this is for LGBT (Lesbian, Gay, Bisexual, Trans) is reductive. Instead, we should say that this kind of violence can be suffered by anyone under the spectrum or queerness or whatever you define yourself."

The project dedicated a section of the workshops with the members to evaluate publicly available resources that address DFV in Queensland. The members were given a variety of resources to discuss, including printed booklets, information sheets, websites, and videos that address DFV. Many of the members stated that they did not know where to find these resources and did not know they existed. This suggests that there is room for DFV supports to improve their visibility (see **Problem:** *Visibility & Service Evaluation* above).

The discussion about resources with the members highlighted a variety of issues that relate to readability and navigation. For example, many members expressed difficulty navigating the text-based resources. Some resources were deemed too text-heavy and were difficult to read. They stated that these resources did not provide information about DFV as quickly as needed for those in a crisis. The amount of text produced confusion and lack of clarity.

In addition, most members found the websites restrictive as they often require viewers to click through several links to find information about DFV. Difficulties with readability and navigation were compounded by the lack of translations in many of the resources consulted (see also **Problem**: *Language Barriers* in **Listening & Storytelling**). This led members to propose to DFV organisations that they should invest in a variety of different sources with different communication techniques for different scenarios. For example, the members suggested having different designs of resources for staff

intake compared with resources used by practitioners when supporting clients.

The content and designs employed in the resources were also scrutinised. Some members found that the images used in some of the resources were problematic and potentially traumatising. For example, photographs were deemed less ideal as they were too realistic and too closely associated with lived experiences with DFV.

In addition, some participants found that there was a lack of intersectionality. This led the members to suspect that a variety of communities were not consulted in their creation and this instilled distrust in them (see also **Problem**: *Intersectionality* in **Support & Care**). For example, resources about queer people often did not include information about cultural differences while resources in languages other than English lacked information about the LGBTQ+ community.

Moreover, some members expressed the need for language that recognised identities outside Western labels such as "LGBTQ+". They proposed language that recognised this, such as emphasising that DFV can be experienced by anyone from different backgrounds in the queer community or words to this effect.

RECOMMENDATIONS:
RESOURCES REVIEW

Practitioners can invest in a variety of resource types and designs, including mobile apps, social media, and face-to-face contact. Resources should prioritise intersectionality, including examples from queer lives and culturally specific examples. Multiple translations should be available, based on data on language groups' access to services. Different resources should be used for different contexts, such as pocketbooks while helping clients and detailed booklets for induction and training.

Illustrations in resources are encouraged instead of photographs. Community participation should be included in designing resources and communication styles. Information should be simple, short, clear, and quick to find and understand. A checklist and descriptions of various forms of violence can help people identify problems and help them report serious cases.

Terminology about the queer community in resources can be scrutinised to identify room for more inclusive language, such as replacing "LGBTQ+" with statements that can be more inclusive (e.g. anyone who is part of the queer community can be affected by violence). This will enhance authenticity, relatability, and trust in the service. However, practitioners need to be mindful that terms such as the "queer community" may not be preferred as they may be seen as generalisations.

What's your Recipe To be welcomed?

I will add some love To the person
that she/he feel welcomed. Like the
Butterfly that goes every where and
Every one likes when a butterfly
flying around them. Also I will add safty
and warmth so They can feel warm and
safe when they are around. us.

Recipe to *PROPERLY*

make Someone feel welcome.

• Extensive and careful preparation is key to longer and lasting relationships, making feel People welcome is the perfect start point.

* Lets start with a list of products:-

• Gloves

YAY!

• Curiosity

- mustard

. cup of tea
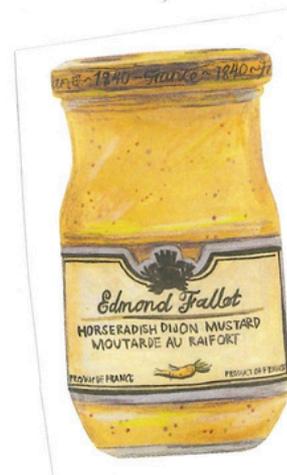
we wont use these produst to make anyone
feel welcome, they are just cute and I
like them.

To feel people welcome, you just have to lutcn
actively, treat ereyone as an individual
experience, and not asume anything just because
of tne way that they look. uses your
* curiosity * to show that you care and
respect.

enjoy the ride

and treat othar
people in the same
way that you
want to be treat.

* Important note → Clean your Biases as
you go, and dont let
this to ruin your ride.

Everything will be OK
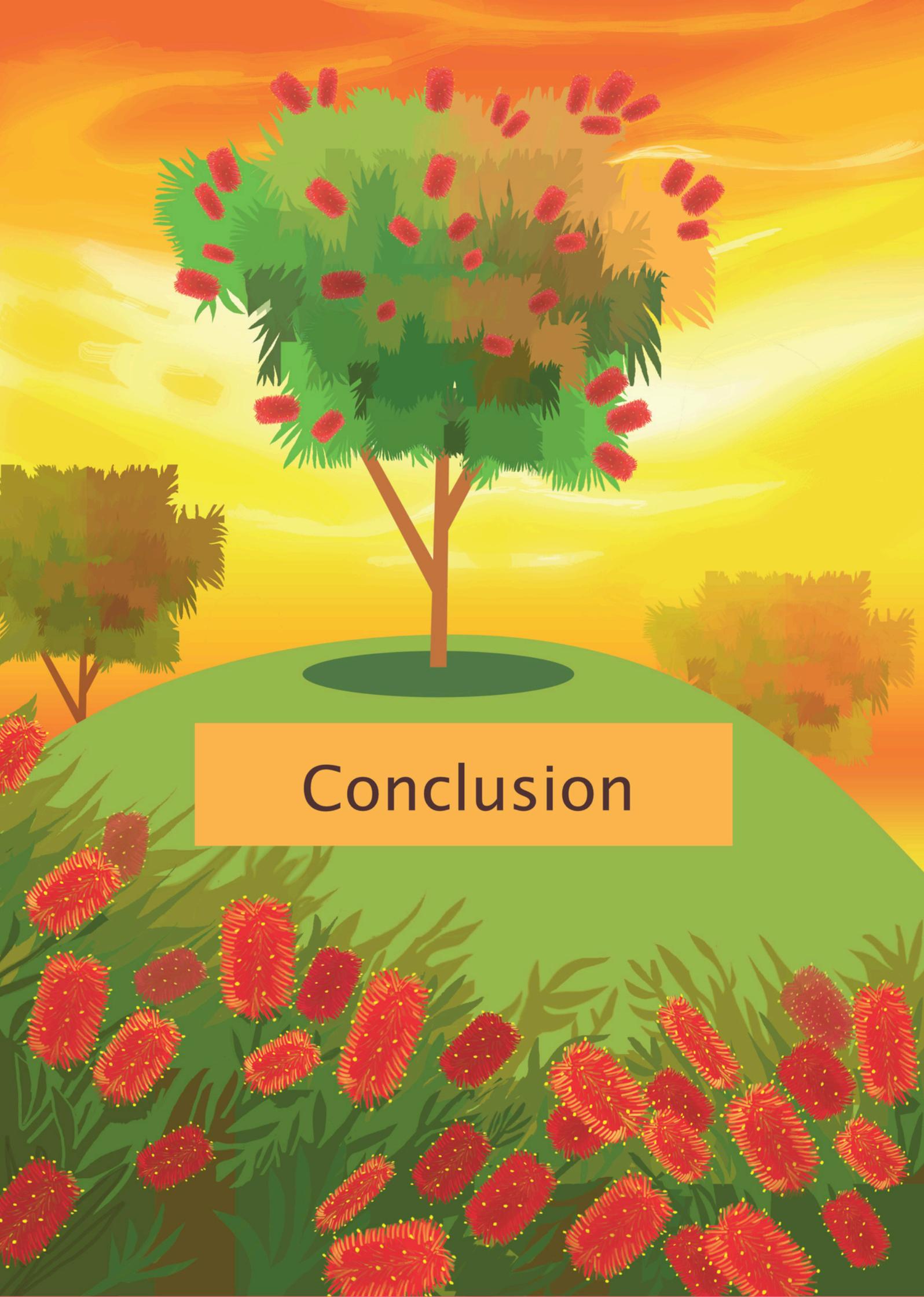
Conclusion

CONCLUSION

The Manual addresses many issues communicated by the Peer Advisory Group of the Queer Migrant Project in relation to their access to supports when experiencing DFV. It also provides recommendations to help address these issues. We hope the Manual will assist the practitioner in their practice when supporting queer migrants in Queensland. However, the Manual is by no means complete. We acknowledge the many limitations of the project that include location, funding, time, and other constraints. In any case, we hope that it becomes a stepping stone for projects that address the needs of the queer migrant community who now call Queensland their home.

The Project Facilitators of the Queer Migrant Project are deeply appreciative of this work as queer migrants. They are:

Dilsah De Rham is a queer community worker and artist from Sri Lanka, Switzerland, and France. They are an intersectional feminist with experiences of child trafficking, domestic abuse, and invisible disabilities.

Saina Avesta is an activist for LGBTQ+ and refugee rights. She is the training officer and a coordinator for Third Queer Culture at QPASTT. She is originally Persian and has lived experience as a refugee with a background in social work and community development.

Mark Kleine works in the community legal sector focused on DFV and is a queer artist whose interest lies in the fluidity of identities. Their parents come from Mindanao in the Philippines and Germany.

We would also like to thank the people, staff, and communities that made the Queer Migrant Project possible and show our gratitude. We extend a special and heartfelt thanks to the Peer Advisory Group that contributed their time and stories to the project. It was a joy and honour working with you. Members included Andre Andromeda, Amirreza, A. Quin, Blaise Jay Bruce, Maika, María Fernanda Almonacid, Maryam, Miguel Valencia Moreno, Minney Richani, and Nadine Chemali.

"I feel that this is my self-care. It's so great to come and share with other people like me. It's so great to feel part of a group where I definitely belong."

"We shared, lunch, games, talking. We talked about our families, and I feel free. It feels like home."

"Thank you - you've made this a really safe space. Not just to build a movement, and some action, but just to be ourselves, and to be vulnerable."

"Every time that I'm here, I feel so good about myself and my community. It lifts my energy and I take that with me going home and back into work. I'm not ready for this project to end here. There's still work to be done. We've built something really special here. Whether this continues informally, whether we keep applying for funding, we still have work to do."

More Information
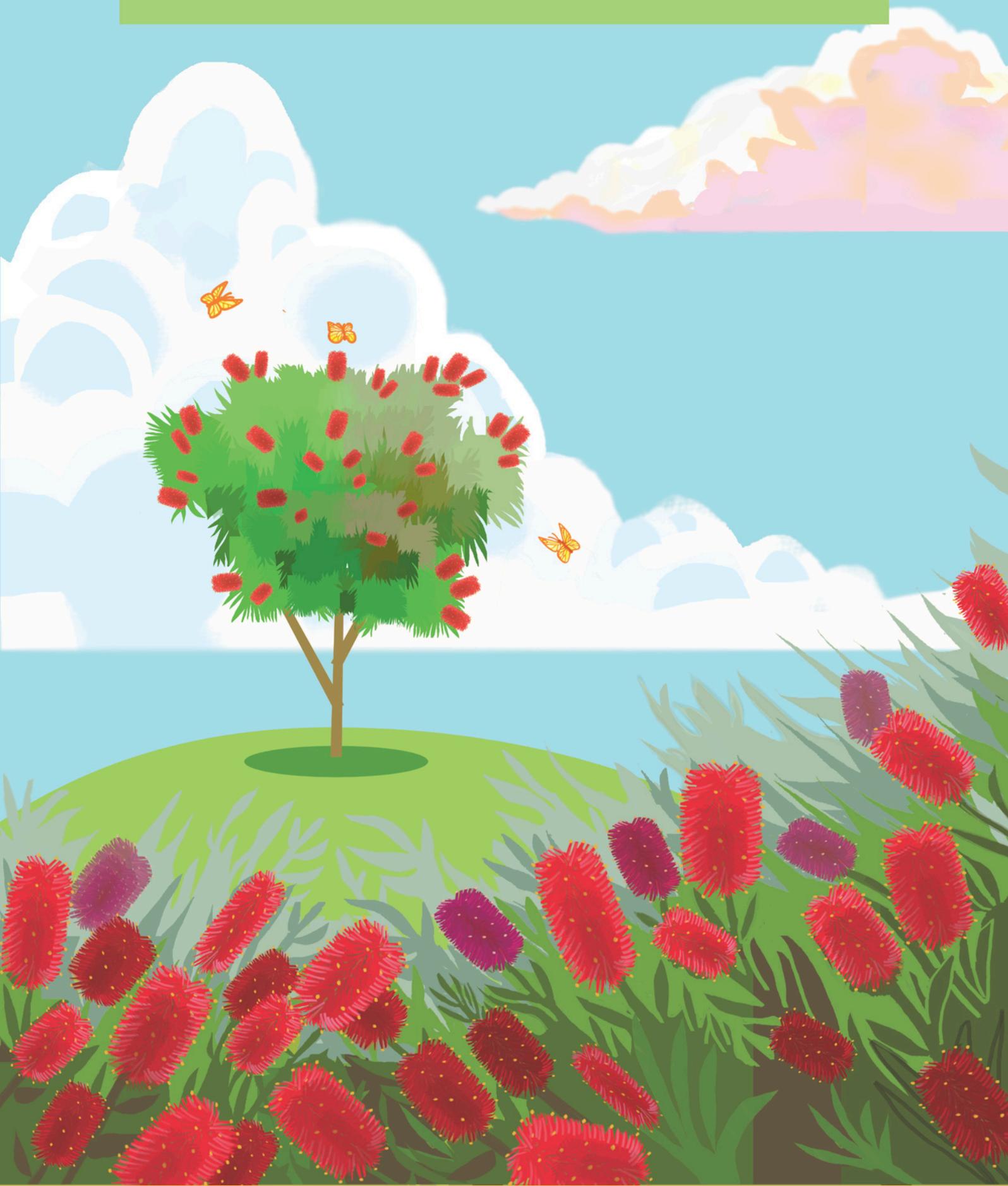
MORE INFORMATION

This section provides additional information that may help practitioners when supporting queer migrants experiencing DFV. Concepts that may relate to the issues and ideas raised in the **Themes** of the Manual are discussed below to help with further knowledge and understanding.

ASSIMILATION

Assimilation can be considered a process of adopting a different culture. Assimilation is influenced by societal norms or rules that enforce a dominant culture above those of minorities. For instance, a bilingual individual purposefully avoids speaking their first language in public because it is considered improper according to societal norms that elevate the language of the dominant culture. Immigrants will usually assimilate by following the norms of the country they immigrated to. Over time, ethnic and cultural distinctions are blurred and absorbed into the dominant culture. [1] [2]

CODE-SWITCHING

Code-switching is the capacity to transition between social contexts and cultural settings while maintaining the conventional language expected in these contexts. For instance, President Obama shook hands with white coworkers and dapped up to acknowledge and greet African American coworkers. It can be considered a communication skill to engage with many audiences and demonstrate solidarity. [2]

COVERING

Covering is a tactic people employ to obscure a stigmatised aspect of their identities in an effort to reduce the possible harm caused by prejudice. For instance, a queer person might attempt to steer clear of prejudice and stigma by not bringing their queer partner to a business gathering. [2]

COLOUR-BLIND IDEOLOGY

Colour-blind ideology, or colour-evasiveness, is a framework of ideas that ignores race in order to avoid accusations of racism. It claims that treating everyone equally, regardless of their colour, culture, or ethnicity, is all that is necessary to eradicate discrimination. However, this perpetuates an unequal status quo by ignoring the cumulative and persistent ways that race unfairly influences opportunities for members of different groups.[3]

1. Rumbaut R (2015) 'Assimilation of Immigrants', International Encyclopedia of the Social and Behavioral Sciences, 81-87. Retrieved from https://escholarship.org/uc/item/1kx005x6.
2. Eskalera Inc. (4 March 2019) 'Covering, Assimilation, and Code-Switching: A Quick Guide', Medium website, accessed 19 February 2025.
3. Adams M, Bell L, Goodman D and Joshi K (2016) Teaching for Diversity and Social Justice: A Sourcebook, Routledge, 138.

CULTURAL HUMILITY

Cultural humility is a lifelong commitment to self-evaluation and self-criticism. It focuses on understanding and respecting the cultural identities of individuals and communities. It also encourages individuals to recognise their biases, power dynamics, and limitations of knowledge while fostering open and respectful relationships with people from diverse backgrounds. Cultural humility is crucial in Diversity, Equity, and Inclusion (DEI) frameworks as it promotes a deeper understanding of complexities in identity, dismantles systemic inequities, and builds a more inclusive environment. [1]

Key components of cultural humility include lifelong learning, self-reflection, respectful engagement, and addressing power dynamics. Lifelong learning involves acknowledging that one's understanding is never complete while self-reflection helps recognise how these factors may influence interactions with others. Respectful engagement involves actively listening, valuing different perspectives, and acknowledging the expertise of individuals from diverse backgrounds. Addressing power imbalances within societal structures is essential for creating equitable opportunities for all. [1]

INTERSECTIONALITY

Intersectionality is the idea that our lives are shaped by multiple factors that intersect. The intersection of identities and experiences that someone has produces varying forms of oppression and privilege.

The term was originally devised in 1989 by Kimberlé Crenshaw and intends to emphasise how forms of marginalisation and discrimination are connected and should not be framed separately.[2]

Intersectionality can help us identify networks that work together to dominate and oppress communities. This has been referred to as a "kyriarchy".[3] Different types of oppression are independent and interconnected in a kyriarchy which include ageism, ableism, sexism, racism, heterosexism, and cissexism.[4]

LANGUAGE JUSTICE

Language justice advocates for the right for people to communicate in the language that they prefer. It encourages the meaningful participation of individuals whose identities, experiences, wisdoms, and languages extend beyond English. This includes the establishment of spaces where everyone is welcome to speak in the language that they prefer. [5]

RESPECTABILITY POLITICS

Respectability politics is a strategy that reproduces dominant cultural norms. Respectability politics enforces dominant cultural norms by condemning behaviours deemed unworthy of respect, endorsing values that support stereotypes which position the dominant culture as superior, and practicing impression management to ensure alignment with indicators of class, status, and privilege.

1. The Oxford Review (n.d.) Cultural humility - Definition and Explanation, The Oxford Review website, accessed 19 February 2025
2. UN Women Australia (n.d.) Intersectionality Explained, UN Women Australia website, accessed 19 February 2025.
3. The anti-oppression network (n.d.) Terminologies of Oppression, The anti-oppression network website, accessed 19 February 2025.
4. Ledwith M (2020) Community Development: A Critical and Radical Approach, third ed., Policy Press, 14.
5. Racial Equity Tools (n.d.) Racial Equity Tools Glossary, Racial Equity Tools website, accessed 19 February 2025.

These approaches reflect and reinforce the norms of the status quo to prevent marginalised individuals from obtaining upward social mobility. For example, adhering to respectability politics requires people of colour to perform social norms dictated by whiteness before they are deemed worthy of inclusion and safety from racialised violence. [1]

The term was devised by Evelyn Higginbotham in 1993 to describe how early 20th century Black women presented themselves as polite, sexually pure, and thrifty to reject stereotypes of them as immoral, childlike, and unworthy of respect and protection. Respectability politics also speaks to the pressure to perform social standards of gender and sexuality. Gender theorists argue that respectable femininity hinges upon whether behaviour threatens hegemonic masculinity. Women manage their identities and sexual reputations to avoid association with femininities that are rejected by the mainstream. [1]

RACIAL JUSTICE

Racial Justice is the methodical and fair treatment of individuals of all races, leading to equal opportunities and results for everyone. Racial justice is more than "anti-racism." There must be intentional structures and supports in place in addition to the absence of discrimination and injustices to attain and maintain racial fairness through proactive and preventative measures. [2]

Racial justice is an invitation to reimagine and co-create a world that is racially just and liberated. This includes:

- disruption and resistance to the status quo;
- working with accountability to address issues and community ecosystems for collective change;
- implementing interventions that centre the dismantling of structural racism, including the use of intersectional analysis; and
- centering and building community, cultural, economic, and political power of all people of colour. [3]

WHITE PRIVILEGE

White privilege refers to the unquestioned and unearned advantages, entitlements, benefits, and choices bestowed on people because they are white. This privilege is often unconsciously experienced by white people and is reinforced by systems and ideas that maintain beliefs that make racial advantages and disadvantages seem normal. [4]

The accumulated and interrelated advantages and disadvantages of white privilege are reflected in racial and ethnic inequities in life-expectancy, health, wealth, and other factors. These differences are maintained by denying the existence of these advantages and disadvantages and refusing to redress or eliminate the systems, policies, practices, cultural norms, and other behaviors and assumptions that maintain them.

1.Pitcan M, Marwick A and Boyd D (2018) 'Performing a Vanilla Self: Respectability Politics, Social Class, and the Digital World', Journal of Computer-Mediated Communication, 23(3):163–179.
2. Race Forward (2015) 'Race Reporting Guide', Race Forward: the center for racial justice innovation website, accessed 19 February 2025.
3. Potapchuk M (2023) 'Transforming Organizations by Operationalizing Racial Justice', MP Associates, accessed 19 February 2025.
4. McIntosh P (1988) White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies, Wellesley Centers for Women, accessed 19 February 2025.

NOTES