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Introduction: The number of people fleeing their homelands to escape war, conflict, persecution, discrimination, famine, and climate change is on the rise. As of 2019, 70.8 million people have been forcibly displaced (UNHCR, 2019). Forced migrant people comprise a heterogeneous group and attention should be given to the intersections of race, gender, and sexuality (BPS, 2018), to mitigate risks of othering (Patel, 2003).

To date, same-sex relationships are criminalised in 70 countries (ILGA, 2019). BME LGBT refugee and asylee people’s experiences of distress are complex and marked by the disadvantageous ways that their intersectional subjectivities have been read during their journey into exile and across multiple micro and macro-level contexts (Ager, 1999; Berg & Millbank, 2009; Bronfenbrenner, 1979; Crenshaw, 1991; Higgins & Butler, 2012; Hopkinson et al., 2016; Murray, 2014; Pepper, 2005). Although attesting to this population’s predicaments is of paramount importance for underscoring the need for a constructive response, focussing solely on victimisation accounts can be re-traumatising and offers little insight into how services can facilitate healing. Resilience in this population is often framed in singular, essentialist, and static ways (Alessi, 2016; Kahn, Alessi, Woolner, Kim, & Olivier, 2017; Logie, Lacombe-Duncan, Lee-Foon, Ryan, & Ramsay, 2016). Research that explores the endorsing of a collective, performative, contextual, and resistance-based account of wellbeing is limited (Fobear, 2017; Taracena, 2018).

Aims & Rationale: This study proposes a collective narrative participatory design to explore collective ways of resisting oppression amongst BME LGBT refugee/asylum-seeking people, in hope that this could offer valuable insights into how services can ethically stand by this minority’s needs. Collective resistance spaces may facilitate BME LGBT forced migrant people’s healing, offering possibilities for self-organisation, empowerment, and the reclaiming of people’s preferred identities. This proves a necessity given the dearth of alternative narratives about this population, who often become objectified under hegemonic representations of refugeness, sexuality, gender and race (Luibheid, 2008; Puar, 2007).

Research Questions
1) How do BME LGBT refugee/asylum-seeking people resist oppression and how important are these stories in facilitating healing?
2) What stories do they tell about their multiple identities and how do these impact on the ways they resist oppression?

Figure 1. A Dimensional Framework of LGBT Refugee/Asylee People’s Predicaments.
Methodology: A collective narrative methodology was appropriated. Purposeful sampling procedures were pursued in collaboration with a London-based charitable organisation to locate suitable participants. Data comprised participants’ story-telling as captured through audio recording over two sequences (individual and collective) and subsequently transcribed verbatim. Story-telling was based on the co-construction of a novel metaphor: ‘The Passport of Life’. A participatory ethos was embraced to ensure the acceptability of the research process and the representativeness of findings.

Figure 2. The Passport of Life.

Analysis: Narrative Analysis was employed for the processing of the data. The analysis was based on two axes:
- the performance and performativity of narratives (Squire et al., 2014)
- contextual polyphony (Bakhtin, 1973)

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Home Region</th>
<th>Status</th>
<th>Sexuality</th>
<th>Gender Identity</th>
</tr>
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<tbody>
<tr>
<td>Kelvin</td>
<td>Africa</td>
<td>Refugee</td>
<td>Gay</td>
<td>Male (cisgender)</td>
</tr>
<tr>
<td>Stella</td>
<td>Africa</td>
<td>Asylum seeking</td>
<td>Lesbian</td>
<td>Female (cisgender)</td>
</tr>
<tr>
<td>Dom</td>
<td>Asia</td>
<td>Asylum seeking</td>
<td>Gay</td>
<td>Male (cisgender)</td>
</tr>
<tr>
<td>Kaba</td>
<td>Africa</td>
<td>Asylum seeking</td>
<td>Lesbian</td>
<td>Female (cisgender)</td>
</tr>
<tr>
<td>Bobby</td>
<td>Asia</td>
<td>Asylum seeking</td>
<td>Lesbian</td>
<td>Female (cisgender)</td>
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</tbody>
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Findings (1): Five participants took part in the study.
- Participants resist(ed) contextual maltreatment and the misrepresentation of their storied subjectivities through their narration, galvanising a re-definitional process, and through forming physical spaces of belonging in exile.
- Collective spaces were constructed as hopeful spaces, whereby support, information sharing, and mutual encouragement take shape, assisting with navigating new complex and abusive systems (e.g. asylum).
- Healing is not something that social support does to BME LGBT refugee and asylee people but is rather bound by the very active process of coming together, which has re-definitional, hope-inducing, and social justice properties. Therefore, ‘having us’ (having support) is transformed to ‘being us’ (we are the support).

Findings (2): Participants resisted the erasure of their queerness by socio-politico-cultural systems through subtle means, including concealing their sexuality and continuing to dream about freedom and equality.
- ‘Coming out” in the UK, constitute resistance act, as the claim ‘I am queer’ is read synonymously with the claims ‘I am not a pervert’, ‘I can be Black/Brown and gay’, and ‘I can be religious and gay’, thus, challenging some of the dominant othering discourses enacted in the asylum-seeking determination process. ‘Coming out’, however, is an agonising journey, facilitated by collective support.
- Participants performed ‘trans-identities’, ever-evolving through shifting temporal and geo-politico-social realities.
- Participants story LGBT sexualities as inseparable to their BME and religious backgrounds, challenging global narratives confining queer voices only within their White atheist margins. Resistance pathways were informed by ethnic and cultural ideas of strength and survival, also shaped by the collective struggles of Black people against oppression.
- In the context of patriarchy and the sanctioning of gender-based violence, lesbian women were more at risk of harm, being more likely to embrace heteronormative lifestyles, as a means to ensuring safety.

Quotes
Kelvin: I had to suppress myself,[…] because of the fear of being prosecuted or persecuted or being judged and being outcasted. […] Another challenge is integrating, trying to fit in to the community. Because you are a man of colour. […] I am a Black African gay person […] It means I’m a strong person. […] You are a community. Because you are a gay person […] they walk you through the system, and they help you to integrate.

Stella: I faced domestic violence. Because my husband used to complain that I was not engaging with him intimately. […] Why should you be a criminal […] because you are a lesbian? No. It doesn’t make sense.

Dom: So, I came here […] which makes me to bring more ideas in my mind, especially the first thing that I can have my own rights, especially on the basis of being a Muslim gay man.

Bobby: They ask, “if you are a Muslim, you are praying, you are wearing a hijab how come you are a lesbian?”

Kaba: […]us, as a community, we still have us!