



**A brochure with perspectives
of queer girls and women
after flight/migration**



Gefördert vom:

Ministerium für Kinder, Familie,
Flüchtlinge und Integration
des Landes Nordrhein-Westfalen



Imprint

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*I am not free while any woman is unfree,
even when her shackles are very different from my own.*

Audre Lorde (1981)

Dear readers,

Audre Lorde was black, feminist, lesbian, mother, a poet, and an activist. With her words in mind, we would like to begin our brochure. In her words is the desire for a common vision: the struggle for a better life for people in our society who, among other things, because of their gender, their (supposed) origin, their sexual orientation and/or their residence status, are denied opportunities that are rather obvious to be accessed by all. This also affects the young people we focus on here: queer girls* and young women* with flight/migration experiences. This brochure aims to make perspectives that are invisible in our institutions and counselling centres visible, and in doing so, to repeatedly engage in self-reflection: Who do we (not) hear? Who do we (not) let have their say? Who benefits from our resources and who does not? And what roles do our perspectives play in this? Who is actually „we“...?

We, Q_munity, a project of the Fachstelle Queere Jugend NRW, and the project Mädchen* nach Flucht of the Landesarbeitsgemeinschaft Mädchen*arbeit (LAGM*A) in NRW, sat down together for the first time in 2018 to exchange ideas about our work. The two projects are connected by the fact

that they were both initiated by the departments for racism-critical queer youth, child, and girls* work and are financed from the Ministry for Children, Family, Refugees, and Integration. The fund is titled „Coordination of programs for children from refugee families and for young refugees“. Moreover, both projects also commonly represent an intersectional approach with a focus on the critique of racism and (hetero-) sexism. At this point (2018), Q_munity was extensively working with queer youth institutions and youth education projects, conducting consultations to promote Safe_r Spaces for lgbt* in the context of flight and migration as well as funding such. In 2018, the project Mädchen* nach Flucht (Girls* after flight) had just completed evaluating research on the needs of girls* and young women* with history of flight regarding their life realities and experience of discrimination and furthermore working with professionals on (qualification) concepts for racism -critical girls* work, among other things. It quickly became clear in conversation, that the effort to reach queer/trans* female youth or young adults of Color with a history of flight or migration in their everyday life had been met by both projects. Even after explicit inquiries to the member

institutions of both departments at a later point in time, the feedback was that this target group was hard to reach. While the influx of cis-male and queer positioned youth were slowly but steadily increasing, female* queer/trans* positioned individuals were virtually invisible in institutions of child and youth work and support, but also in statistics of the current entry figures and causes of flight/migration.

The question arose, what caused it, and consequently, whether spaces for girls* and lgbtqi* facilities have so far been designed to be safe and open for queer girls* and women* after flight. How are safe spaces defined in the facilities and what influence do the positions(identities) in the team (Bi_PoC, white, female*, male*, queer, trans*, straight and many more) have on the accessibility of the target group? How and with whom are the institutions and projects networked (or not)? Which languages are spoken in the facilities?

With these and many other open issues, the projects organized a workshop meeting in 2019 and invited institutions of girls* work and queer youth work as well as queer activists and experts with a history of flight/migration to meet and exchange ideas.

The moderation was bilingual (German and English) done by Cecil Arndt (IDA NRW) and the support of a language mediator. There was a great interest from people and their response even greater. The wish for further exchange and discussion on the topic was brought to the department's attention, so a closer cooperation between the two projects developed. In 2020, despite strict hygiene regulations due to Covid-19, another workshop meeting took place, this time with content and technical support from Shiva Āmiri (empowerment & anti-discrimination trainer). In addition to the meetings, conversations were held and evaluated with the experts Nazek, Ravin and Lilith.

The results of this long-lasting cooperation are summarized in this brochure. We intend to make the brochure available for all participants, but especially for departments, sponsors and institutions of open child and youth work as well as for professionals and interested parties who would like to engage themselves in creating accessible places for queer positioned girls and young women after flight. The first part of the brochure gives an insight into the political, social, and health-related situation of queer and female* positioned people

with refugee status as well as the discussion on how the dominant language impacts the possibilities of action for the target group („Living situation of queer girls and young women after flight/migration „ and „the powerless power of language“). The second and larger part includes the documentation of the workshop meetings, results of the conversations held with the experts as well as an input by Shiva Āmiri, which includes impulses for a racism-critical queer girls* work in the context of flight.

Finally, we share our conclusion and analyse how to go forward: What do the results mean for the further development of (queer) youth and girls* work in NRW? How can youth work be shaped in an intersectional manner so that all young people get the opportunity to participate and feel they belong?

At this point we would like to express our gratitude to all the people who accompanied us in this process and participated in the workshop meetings, contributed, and generously shared their knowledge with us. Particularly, we forward our great thanks to Nazek, Ravin and Lilith, whose quotes and demands we would like to share with you throughout the booklet.

We wish you a good read the projects Q_munity and Mädchen* nach Flucht of the departments: Fachstellen Queere Jugend NRW and LAGM*A NRW

Gender-sensitive/just language:

In the texts of this brochure, gender-sensitive/just language is used, to make people of all genders and especially trans* and intersex people as well as non-binary people visible and to address them linguistically. For this purpose, the so-called asterisks* (gender star) or gender_gap are used (girls* and young women* or queer girls and young women). With our linguistic approach to gender, we also want to point out that gender is not a fixed biological category but has many facets and is always experienced and lived in a social context. Language is in a constant state of change in society and politics. We are aware that the spelling in the brochure can be both inclusive and exclusive.

Content Warning/Trigger Warning:

This brochure may trigger painful feelings and memories (triggers). Especially in the article „[Ke] - Integration - Living situation of queer girls and young women after flight/migration“ experiences and different forms of sexualized violence in connection with flight (multiple discrimination) are shared and addressed. Please be caring and mindful of yourselves.

Multilingualism:

So far, the brochure is available in German and English. This also excludes people. Further translations are therefore being planned. As part of a critical examination of the use of language, original quotes are not translated.



In the following, statements from the conversations with the experts during the process are shown. These statements were made during various discussion formats.

you are then afraid of being stigmatized again

Freundschaft und Familie ist sehr wichtig

We can't really open about this lgbtiq topic.*

*Es ist okay, allgemeine Räume anzubieten, but the topics being talked about don't fulfill your needs in Bezug auf Girls with Migration experience or black girls with trans*topics.*

Someone you can talk to

For lgbt people it is not easy for them to visit safe spaces for lgbt. Maybe they are here with family and can't be open with it.

Exchange experiences in a peer group

It was all about not to speak out loud who am I.

It is important not to be alone

In youth groups or with other people from all over the world language isn't important

MSO's: LSBTIQ-Perspektiven sind inzwischen sichtbarer in MSO's, aber noch lange nicht überall. Hier braucht es Aufklärung

I can't say easily „I'm Nazek and i'm a lesbian from syria“

*Germans are not like us.
They told you „This is right and this is wrong“.
There's no between.*

I'm in germany since five years and i'm working hard and speaking the language. I have no german closer friend. I have no - it doesnt work.

it is so hard to find someone to listen to you about your lgbt topic.

You live your life in a shadow

In Deutschland wird überall deutsch gesprochen. English spricht kaum jemand hier, wo ich lebe.

Es gibt Probleme oder Themen, die nur Menschen verstehen, deren Erstsprache nicht Deutsch ist

if you try to build and to start your life in germany you need to speak german

Syria for me is no place to belong. Ist about just hiding all the time. There's no community. Some friends accepted me as a lesbian but there were no talk about that topic.

It it so important to find other people in Exil

[KE]-INTEGRATION

LIVING SITUATION OF QUEER GIRLS AND YOUNG WOMEN AFTER FLIGHT/MIGRATION

From our perspective, both projects work with specialists in youth work, young people and interested individuals, other organisations, committees, and political institutions in NRW. This position enables us and our colleagues to get an overview of the needs and situations throughout NRW. In the following text „[Ke]-Integration“ we summarize these perspectives.

Heteronormative social structures influence, endanger and destroy the lives of queer people worldwide. LGBTIAQ* are structurally disadvantaged everywhere, exposed to discrimination and violence. In as many as over 70 countries, people identifying as LGBTIAQ* are prosecuted. They also experience homophobic and transphobic attacks during immigration or during flight. Germany is one of the countries where queer refugees seek protection, safety, and spaces to live openly and freely. However, this does not mean that they are comprehensively protected and exempt from structural disadvantages and discriminations in Germany; they continue to face numerous challenges as a particularly vulnerable group.

Queer refugee girls and young women, as a part of this group, are affected by several forms of discriminations such as racism, queerphobia and sexism – moreover not only multiple times, but also collectively (intersectional). Throughout asylum process they face multi-layered challenges, which start from the moment they get interviewed, during accommodation placement and further in the hands of the care structure. However, sensitivity to these multiple forms of discriminations is often missing among employees in authorities, social workers, but also in queer communities

There are neither concrete statistics on how high the percentage of queer refugee girls and young women are, nor are there known numbers of queer refugees in general, to be able to capture possible human rights violations to show the existing disadvantages. During the asylum interviews (hearing), refugees are under pressure(obliged) to present their sexual orientation and/or gender identity in a „credible“ way to justify their experiences of

violence and discrimination with it: they are required to present themselves accordingly. Nevertheless, there is also a tendency among decision-makers and authorities not to recognize intra-family and communal violence experienced by queer refugee girls and women as grounds for asylum (Tschalaer, 2021).

Until their asylum is recognized, they are predominantly housed in collective accommodations, where intimidation, harassment and threats from fellow residents, security staff or employees are part of their daily life. There is a lack of places of retreat and lockable rooms, additionally shared sanitary facilities reinforce precarious and unsafe situations. Particularly, Women* and girls* are at an increased risk of becoming victims of domestic or sexual violence in collective accommodations (Cobbinah, 2015). While violence protection policies exist to protect vulnerable groups in collective shelters, they are rarely enforced. Collective shelters are mostly located in rural and thus isolated areas, from where there is little access to queer communities and support structures. However, these contacts are very important for the Girls* and women* because many are excluded from the support of a family network and/or a community of origin.

Since the beginning of the Corona pandemic, these problems have only worsened. The implementation of the hygiene and distance measures imposed by law is almost impossible in collective shelters, yet the residents must continue to live in the densely populated shelters. In addition, the curfew and collective quarantine measures expose them to possibly

continuous risks and thus psychological stress. Access to counselling centres, community services as well as open offers for child and youth work is not accessible hence the opportunity to obtain support is also eliminated. Apart from that, the advancing digitalization is also not an alternative to be able to participate in the corresponding offers without unwanted interruptions and free of fear, because in most collective accommodations there is neither Internet nor private rooms (Bundesstiftung Magnus Hirschfeld 2021, LAGM*A NRW 2021).

During the lockdown, however, participation in digital (communities) offers was also difficult for queer youths without migration or flight experience. Queer youth who live together with their families and are not outed or whose gender identity or sexual orientation is not accepted by their parents still face a great challenge and partly live in isolation. This is because 45% of queer youth experience discrimination among family/ in their close surroundings (Deutsches Jugendinstitut 2020).

During the asylum process, refugees also have limited access to health care. They are only entitled to medical care in the case of acute illness and acute pain conditions and require the consent of employee in authority for every visit to a doctor. They are excluded from psychotherapeutic treatment. Queer girls and young women are particularly affected here because they experience gender-specific violence and discrimination before, during and after their flight/migration, which are risk factors for psychological stress. In addition, gender reassignment health measures such as hormone therapy or surgical procedures are often not considered as acute. Trans* people are thus forced to live in their gender assigned at birth (Schock 2021).

The problematic situations addressed here makes it clear that there are still many structural obstacles, discriminations and human rights violations that need to be abolished to enable queer refugee girls and women to live a free and self-determined life. While these are causes of vulnerability for queer girls* and women*, however, their fight for their identities and dedication to express themselves as they are, do indicates their strength. They need Safer_r Spaces, more spaces to connect and support each other to further empower themselves.

The question to us professionals of girls* work and queer children and youth work, is how we can design our structures, institutions and offers(events) less heteronormative, anti-racist and critical to sexism, to make the identities of queer girls and young women with a history of flight or migration visible and to offer them the spaces they urgently need.

Bundesstiftung Magnus Hirschfeld 2021: Auswirkungen der Corona Pandemie auf lesbische, bisexuelle, trans*, intergeschlechtliche, queere und asexuelle Personen in Deutschland, online: https://mh-stiftung.de/wp-content/uploads/BMH_BroschuereCorona-auswirkungenLSBTIQA_barrierefrei.pdf

Cobbinah, Bea: Rassistische Diskriminierung und Gewalt gegen lesbische, schwule, bisexuelle, Trans*- und Inter*Personen in Deutschland, online: <http://rassismusbericht.de/wp-content/uploads/Rassismus-gegen-LSBTQI-of-Color.pdf>.

Deutsches Jugendinstitut 2020: Coming-out in NRW Coming-out-Verläufe und Diskriminierungserfahrungen von lesbischen, schwulen, bisexuellen, trans* und queeren Jugendlichen und jungen Erwachsenen, online: file:///C:/Users/Nutzer/AppData/Local/Temp/DJI_30170_Coming-out_in_NRW_2020.pdf

LAGM*A NRW 2021: Sammelunterkünfte - (k)ein Schutzort?, online: https://maedchenarbeit-nrw.de/wp-content/uploads/2021/05/Stellungnahme_Maedchen_nach-Flucht.pdf

Schock, Axel 2021: Rechtswidrige Barrieren, online: <https://magazin.hiv/magazin/gesellschaft-kultur/gesundheitsversorgung-trans-gefluechtete-rechtswidrige-barrieren/>

Tschalaer, Mengia 2021: Die Istanbul-Konvention und Queere Geflüchtete Frauen, online: https://www.gwi-boell.de/sites/default/files/2021-06/PolicyBristol_Briefing65_Tschalaer_queer-women-asylum_DE.pdf

THE (POWERLESS) POWER OF LANGUAGE

Since we work with a participatory approach and want queer experts with refugee histories to have their own say, this article is in collaboration with the contribution by Nazek. Nazek fled from Syria to Germany in 2016.

Language is a powerful instrument, both in society as a whole and in our interpersonal relationships. Who talks about whom already shows us whoever has the interpretive sovereignty and thus the power to decide which theories, concepts, opinions, etc. are given meaning and which are not? Language is complex, multifaceted, and represents our mindsets and stance, for example it can show those privileged in a group or society and those who tend to be disadvantaged. There are constant discussions about which words and terms are used and which should rather be avoided because they are, for example, racist, queer-hostile, ableist, sexist, i.e., discriminatory. For many people and communities, it is their everyday life experience to be devalued and excluded by certain expressions: in kindergarten, in high school, in the youth centre, in the counselling centre, at work, in government institutions etc. Different hierarchies/power relations are established through this use of language and access possibilities are made more difficult.

Queer youth with a history of flight/migration often report that it is much more difficult to establish social contacts and gain access to groups/facilities/workplaces when speaking their native language and/or English, but not German.

One of the reasons for this is that in this society different languages are valued differently. People who speak languages such as English, Spanish, Italian, French are considered intellectual and educated in the Global North and are given preferential treatment. In contrast, people who speak Arabic, Kurdish, Turkish, non-European languages tend to be devalued and disadvantaged or discriminated against (see Dirim/Mecheril 2010b, p.123). Especially when it comes to the topic of „integration“ in Germany, migrants and racialized people who speak their mother tongue better than German are taught that they are not equal members of society. Thus, through language, a social distinction and hierarchical order is established among people, and it is decided who belongs and who does not (ibid.).

During the last five years that I lived in Germany, I noticed that there is a lot of unused languages like Arabic, Turkish, Kurdish, Indian, Asian and Russian.

Instead of there is a few other more languages which is recognized like French, English, Spanish and Italian.

But why, when you're speaking the recognized languages you see clearly a positive reaction?! Like, interesting you can speak English or French but when you're speaking Arabic or African languages, you'll get this reaction that „okay not so wow and we're in Germany you've to speak German!!!“.

The violent effect of language

Violence can also be exerted on people through speech. Linguistic violence includes not only insults and swear words, but also supposed jokes and phrases that refer to certain groups of people, such as Black people, Muslims, trans* people. Linguistic discrimination can be intentional, but also unintentional. The discriminatory effect remains the same. Whether a term is discriminatory or not is not decided by the person who speaks, but by the person who is referred to. The journalist and spoken word artist Azadê Peşmen in her article „Like a Thousand Little Mosquito Bites“¹ describe that these constant discriminatory statements and utterances (microaggressions) can make those affected physically, and psychologically ill.

Since I came to Germany I was able to speak English with the people and really had a nice reaction, and helped me a lot in the first months, I got also some German friends, but not everyone was able to speak English.

I think it's really important to talk about the language in the queer community because it's the first step to integration in the German community and a way to have a lot of contact with people or to express yourself more. But if we're talking about the organizations for the LGBTQ so I think you've to gather all the nations and also to be able to express yourself in more than one language so it's really important to get people from all over the world to help you and to support you.

¹ https://www.deutschlandfunkkultur.de/rassismus-macht-den-koerper-krank-wie-tausende-kleine.976.de.html?dram:article_id=422167

Foreign and self-designations

The distinction between foreign and self-designations is of great importance. Foreign designations are generally dismissive names and terms used by members of the white majority community, intentionally or unintentionally, to refer to marginalized people. This is an encroaching and violent act. Self-designation, on the other hand, is self-selected by marginalized people. Most often, self-designations have political meanings and represent an act of empowerment because affected people reappropriate (assimilate) foreign designations as self-designations. In this way, the original negative and offensive meaning of the word can be reinterpreted into a positive one. Thus, it makes a big difference who speaks about whom from which (power) position. It is similar, for example, with self-chosen names, pronouns, and labels. Each person decides for themselves with which name and pronoun they would like to be addressed, without having to explain or justify it.

This should be self-evident, but in many cases, it is unfortunately not. In spaces that are dominated by white people, many queer Bi_PoC experience queer hostility and racism at the same time. Which is why so-called Safe_r Spaces are particularly important. They strive to develop and implement a sensitivity against discriminatory language. This does not happen overnight but requires time and personal resources. Such a learning process must not be carried out at the expense of marginalized people themselves by demanding free educational work from them. Counselling and drop-in centres need to educate themselves regarding multiple discrimination and shape their (social) pedagogical work accordingly.

Barriers in the asylum procedure

„I was very motivated to learn the German language because it allowed me to protect myself more and more. So, I was more in a position where my words were understood exactly the way I intended. My experience in the asylum procedure and hearing was very bad, discriminatory, and queer hostile. The situation with language mediator was characterized by defensiveness, devaluation and shame.“

(Activist N.N., 2021)

People who flee to Germany to seek protection face multiple challenges when applying for asylum. On the one hand, the complicatedly worded forms and required documents make the application difficult, and on the other hand, many queer refugees have unpleasant and painful experiences in their hearing processes. Often the responsible employees and interpreters are not sensitized enough and reproduce racist and queer-hostile language. Because of fear of discrimination, many queer refugees do not dare to come out as lesbian, gay, bisexual, trans*, inter, queer or asexual in their hearing, which is fundamental for their asylum procedure.

Another reason for this is the fear that the interpreters might expose the refugee's sexual orientations to relatives or acquaintances in their country of origin. These and some other measures, such as the accommodation in collective housing and the lack of places to raise a complaint, pose difficult challenges to lgbt* refugees and put them in risky circumstances. To reduce these, there is a need for constant professionalization and training of employees who work in authorities and offices as well as those accompany refugees in their process.

“

I think my language in most places is recognized but where it should be recognized, like when I go to an Arabic doctor or supermarket.

And the most important point for me to learn this language is to be part of this community because I want to face all the hurdles in my life and to be also accepted in the society.

And most of my wishes come true after learning the language like finding a good job or having more relationships.

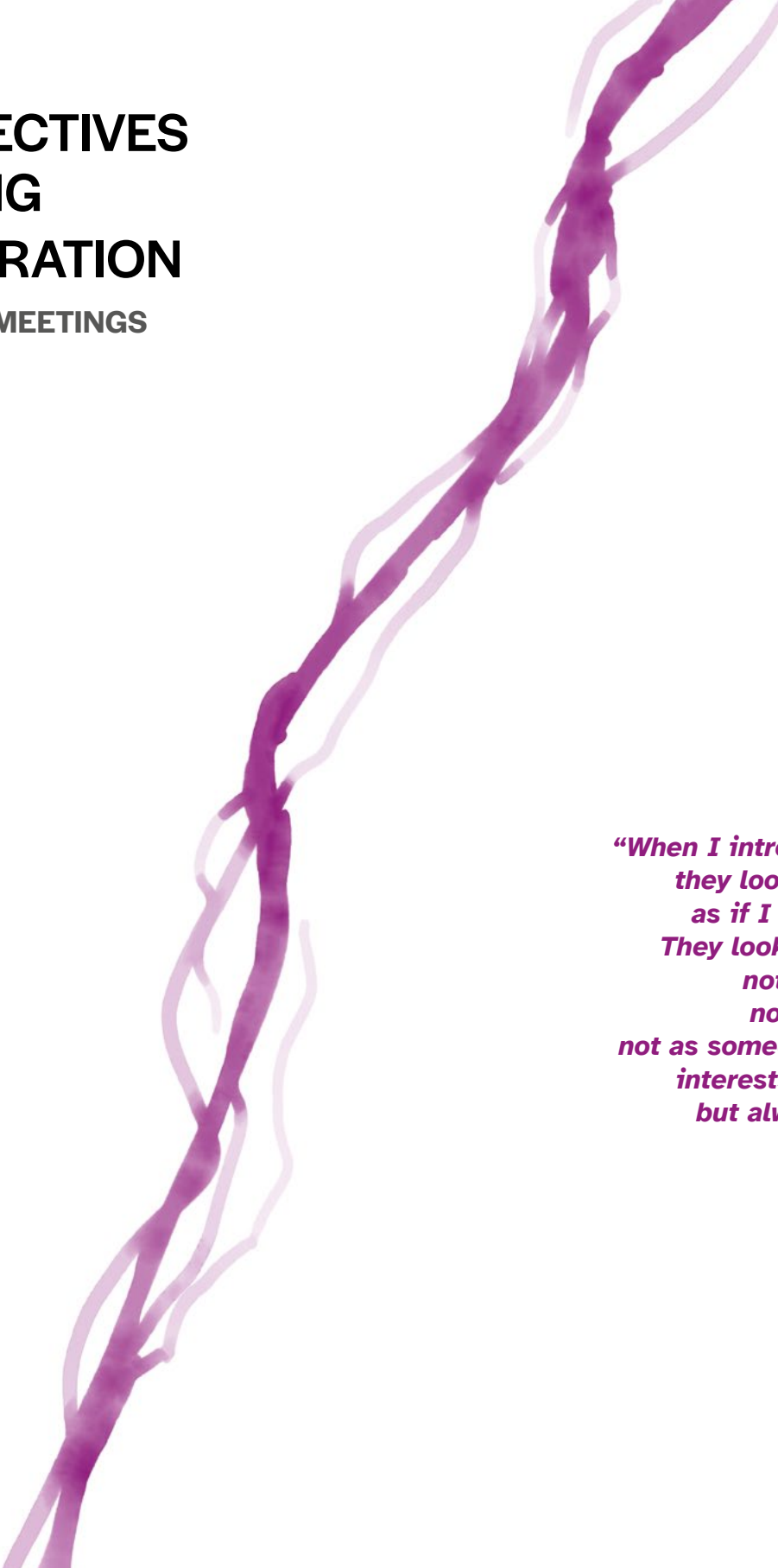
I think the most important thing to learn the language is to have more confidence in yourself and more power even in your daily life.

”

IN_VISIBILITIES AND PERSPECTIVES OF QUEER GIRLS AND YOUNG WOMEN AFTER FLIGHT/MIGRATION

PROCESSES AND FOCUS OF THE WORKSHOP MEETINGS IN 2019 AND 2020

This section of the brochure includes an article by Shivā Āmiri, which was written in response to a presentation given at the 2020 workshop meeting. The focus of the text is a reflection on working with queer girls and young women in the context of refuge. In this text, Shivā writes from an intersectional and power-critical perspective about the social structures and current events in the global context. Subsequently, the results of the workshop meeting in 2019 will be documented.



*“When I introduce myself to Germans [...],
they look at me in a certain way,
as if I am missing something.
They look at me as a poor refugee,
not as a human being,
not as a transgender,
not as someone who has different needs,
interests and specific problems,
but always just as a refugee.”*

(Aftab)

“TO FIND YOUR WAY, GET LOST” –

IMPULSES FOR A RACISM-CRITICAL QUEER GIRLS* WORK IN THE CONTEXT OF FLIGHT/MIGRATION

After I had the honor to give an input at the workshop meeting „Queer girls* after flight“ in Wuppertal on 17.09.21, I was asked to summarize it in a written text. I shortened nine pages of transcription to four pages. It was still too long, and it turns out, that according to my art of writing I am unfortunately not accustomed to writing short sentences. During the writing process, I noticed my body resisting to finishing and handing in the text. It's been a year since my talk, and in that year the world and I have continued to spin, twirl, and stand upside down. This year my body arrived in new peaks, plunged deep, to places I thought impossible. My soul was sent into the past quite unexpectedly and without warning, my mind was played a trick and it left my body. I realized that my resistance was towards not to simply repeat what I had said a year ago in my input at the workshop meeting as that would mean to suppress all the experience that occurred immediately after.

Writing in context

One of the most important decolonial principles of a racial justice theory is to work against universalist ideas of truth and being. There is no such thing as universalism. We are part of the world, part of an Other, part of the non-human world, and interconnected. We can only understand the world by relating to each other. We can only learn in context and must unlearn it in a new context to understand it. Dr. Báýò Akómoláfé calls this state „Learning to be Lost.“

Only when we lose ourselves, (our whiteness, our cis-ness, our being) we have the chance to learn something. So, I invite you to get lost, to get confused and read the article, to look for questions instead of solutions. I write from a limited perspective and in context. The context from which I write consists not only of the written words, but is shaped by all the feelings, thoughts, experiences, and encounters that remain invisible and cannot be expressed here.

My context is that after twenty years the mission in Afghanistan, in which Germany has been actively involved, has ended in the most inhumane way, leaving vulnerable groups behind while the country has been undemocratically occupied by the Taliban. The Taliban, an anti-Afghan project that is the product of colonial racist and imperialist Western policies. In this situation, several members of the parliament (Bundestag) fired right-wing racist slogans against refugees, pointing to the situation in 2015. One of the many groups at risk are trans and queer youth and adults, as well as cis-women and cis-girls. The context of their oppression is a European product of colonialism and exploitation - to adequately reflect this context and events this year is unfortunately impossible as regard to how brief I must write. Most of the people seeking protection end up in inhumane modern prisons like Moria, only a few make it to Europe and Germany and are confronted here with an uncertain perspective of residence. It is precisely this circumstance that creates dangerous and unbearable situations for refugees and queer



trans* people in Germany. The context in which Ella, a trans woman of Color from Iran died of femicide suicide in Berlin on 9/14/2021. The grounds that push trans* people of Color with flight and migration histories to femicide suicide is related to patriarchal, transphobic violence, transmisogyny, and racism and classism experiences. While suicide is the second leading cause of death among young people, it is nearly six times higher among trans* people than cis and heterosexual youth, according to the Federal Statistics Office. Studies on trans* people with refugee experience have not yet been done, the assumption is that people who experience multiple discrimination are exposed to an even higher suicide risk, also because there are hardly any support structures. These incidents are only a small selection of what has happened this year. Even by mentioning them in this way, other events remain invisible, the above-mentioned incidences remain important and are not to be mistaken as deviation from the topic, but rather should be seen as the topic itself. They are the context in which I live and write and in which I reflect about the situation of queer refugee, trans*, and other girls/Dokhtarhā. Here, the question of connecting activism, pedagogy, and youth work arises. What would transnational, pedagogical activist work look like? Where does it already exist? What might a transnational intersectional youth work look like that acknowledges global workings of power structures?

Questions instead of answers

My talk was titled queer Dokhtarhāye* Mohājer - working in the context of flight and I decided to invite you to think about the central statements more in the form of questions. The first questions are about the terms we work with and the meanings they bring. For example, how the terms are defined with the target group:

- Who are queer refugee girls* (Dokhtarhāye* Mohājer)? What is the institution's understanding of queer girls*? Who decides who queer girls* are?

- Does queer mean a gender identity or sexual orientation? Is it about queer cis girls? Is it about trans girls or does it mean other girls as well? What about girls or teens who are questioning and searching for the appropriate sexual or gender orientation? What about teens who do not want to be defined (not labeled) and are genderfluid?
- Can trans boys who are not (yet) outed attend a girl* facility? Can the facility be used by them as a first Safe_r Space or a kind of refuge?

This is about institutions having concrete discussions about which new groups of young people they want to invite or focus more on in their work.

- What do we understand about queer girls* in the context of flight/migration? Who do you picture when you think of queer refugee girls with gender star (*)? Does this target group have a certain look or behavior? With what expectations is this group approached?
- What role do experiences of racism, heteronormativity, and transmisogyny play for this target group? Have these discriminations been reproduced by other young people or staff from the institution? How are they dealt with? How are other intersections of experiences of discrimination dealt with?

The experiences of queer Dokhtarhāye Mohājer cannot be separated into exclusively queer experience versus experiences of racism or flight. At the same time, experiences are very diverse and contextual. When institutions provide services for queer Dokhtarhāye with experiences of flight and racism, what is the understanding of this target group? What do flight experiences mean in the context of youth work and what are the needs there?

- Does this (flight/migration experience) include youth or young adults who have been here for ten or two years or only the ones who arrived in 2021? Towards what are the offers of the institution oriented: to people who have a stable status? To young people who have come to Germany unaccompanied? To young people who are currently living in the camps? To young people who already speak German or also to those who communicate in other languages?

At the same time, it is also about the awareness of language(s). Language can mean possibility and exclusion at the same time. Here the question is about underrepresented positions and the power of definition: Who is allowed to speak which language and who decides that? Is everyone expected to understand everything all the time? Can young people communicate in the language they feel comfortable with, or is there one language that should be spoken by all?

- Other questions are, where do queer Dokhtarhāye with experience of flight/migration share similar experiences with queer Dokhtarhāye of Color without experience of flight? What experiences do queer Dokhtarhāye Mohājers share with white straight, cis- Dokhtarhāye without experiences of flight? And, again, within the target group of queer Dokhtarhāye Mohājer, where are these different and shared needs that require specific services?
- These questions assume that the institution has knowledge and expertise around the diverse experiences of queer girls* with refugee experience. Furthermore, there is a strong movement right now by many institutions for girls, to open

their institution to all girls*. This is very encouraging. In this opening process, the asterisk (*) behind the girl is often introduced. What does the asterisk mean in this context and who does it refer to?

- What does the opening mean? Does this go outward and inward? Who is behind the opening? To what extent are the staff, the management, and the visitors themselves part of the opening process?
- Which perspectives are overrepresented in the team, which are underrepresented, which are completely missing? To what extent are marginalized perspectives broadly represented in the team and adequately resourced? How many colleagues are there with, for example, experiences as Black trans women or genderfluid individuals with experiences of living in refugee camps?
- Is there a concept for openness in which, for example, the door policy is clear? What happens if a trans girl comes to a meeting for girls* and is not seen as a girl? Based on which criteria is her participation decided?
- How apparent are the conversation about such topics among queer youth in institutions? To what extent is the term queer or the asterisk (*) used internationally? How understandable are these usages for queer youth with refugee experience who have recently come to live in Germany? What terms and self-designations does the target group itself use? Are the offers recognized by the target group as specific offers made to them?
- What support systems are in place for new visitors*? What support does the institution have? Is external process support needed for the topic?

Finally, it is important for me to say that these are impulses that should stimulate further thinking and can be used as orientation questions. The questions are part of negotiations that can only be worked on in context and in relationship with others. They are neither recipes nor do they promise success. A colleague of Color recently told me that a text of mine ,saved‘ her at work. Her critique as a queer of Color person was not considered legitimate by her white, straight-positioned team to make their pedagogical work more discrimination-sensitive. Only written ,proof‘ would be legitimate. The experience of marginalized groups is rarely evidenced in books because the production of knowledge is part of power relations. At this point, I would like to plead for listening to and valuing your colleagues who critique from a marginalized position. Social progress and change are always part of social movements and never come from a position of domination. Concepts like intersectionality do not come from any theory, we owe them to the experience, critique and struggles of Black (trans* and cis) women like Sojourner Truth. Nothing is more legitimate than a lived experience.



RESULTS OF THE 2019 WORKSHOP MEETING

While the brochure has so far offered an overview of the cooperation process in previous years, the following section documents the results from the workshop meeting in 2019, which were compiled together with the participating professionals and experts. In the following section, these are reproduced as in its original form.

The first cooperation event of the LAGM*A and the Q_munity project took place in September 2019 in Wuppertal. This kick-off event entitled „Workshop Meeting for Queer Girls in the Context of Flight and Migration“ was intended on one hand, to provide space for encounter, exchange, and reflection for professionals & volunteers from girls* work, queer youth work and counseling contexts in NRW. In addition, four young queer women with their own flight/refugee experiences or migration history were invited. They enriched the event with their expertise, knowledge and experience and they took part in an interview by which gradually contributing their ideas suggesting the needs and demands for the general queer youth work. Furthermore, they accompanied the day with their presence and responsiveness.

After the relevance of the topic had been explained by the state-wide departments (LAGM*A and Q_munity), the participants dealt with the following questions in small groups:

- Which questions did I come with today?
- What are my previous experiences in the topic area of queer girls in the context of flight and migration?
- How much space does the target group occupy in our work/our context?
- Which questions do we share, and which ones arise specifically from my field of expertise?

The questions were recorded in writing and visualized on a pin board. The goal of this method was to open questions in the room and get an overview of needs and expectations.

Collected questions of the professionals:

- How can spaces be designed according to the needs, so that a sense of belonging to a particular space can emerge?
- Does the positioning (identities) of the professionals have a relevance in the offers?
- Representation: Do young people / visitors see their own experiences reflected in the team?
- Are there networking opportunities for the target group throughout NRW?
- Is there a need for stronger cooperation between girls* work and queer youth work?
- To what extent do come-in-structures make sense? That is, to wait until the young people „come“ and visit the youth center/youth group/counseling centers or is there a need for a more proactive concept?
- Why are queer girls with refugee experience invisible?
- What kind of help and support does this target group need?
- How do we get in touch?
- How do I deal with the wide age ranges among the youths?
- How can we create spaces for this target group and at the same time enable participation and involvement?
- How can we make youth centers more attractive for this target group?
- How do I talk about lgbt* topics? What words and terminology do I use for this?
- How do we deal with cultural and religious boundaries?
- How can we make it known before counseling and on our premises that it is safe here and that lgbt* issues are welcome?

In the second round of a small group work, participants went into an exchange of experiences and discussed/ reflected and deepened the questions listed above.

After the lunch break, we welcomed Lilith, Nazek, Ravin and Mahasen. We were very happy that the four experts accepted our invitation. Inevitably the content of the discussions with them formed the highlight of the event. We talked to them about their individual and collective experiences of challenges, opportunities, and gaps in youth work in NRW.

Finally, the conversation turned to concrete ideas, wishes and possible perspectives of empowerment and political participation of queer girls/young women with refugee experience/migration history. The needs and demands of the four experts are listed below.

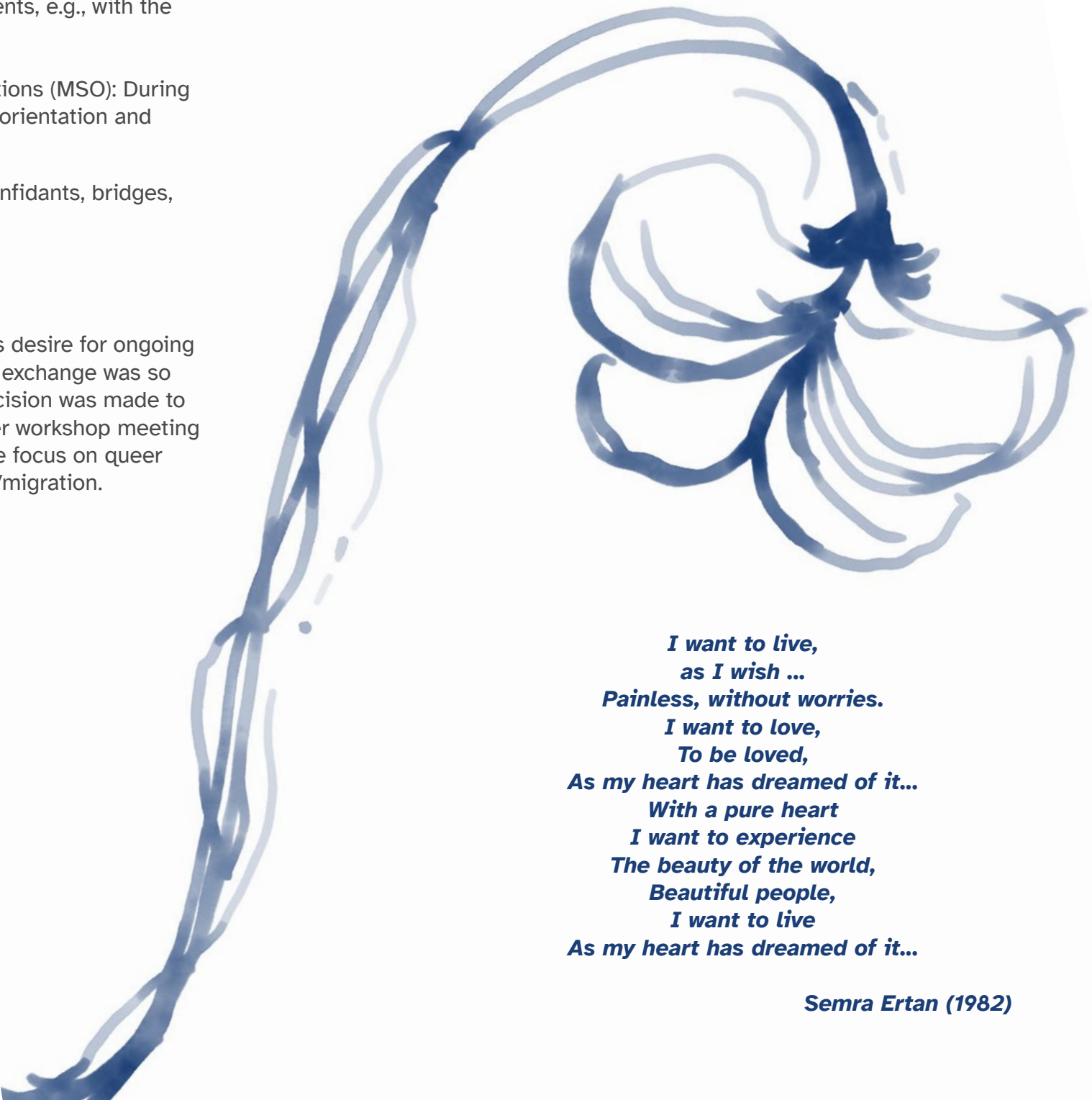
Collected needs & demands of the experts for general and queer youth work in NRW

- Protected spaces (finding a group to belong to)
 - We need our own spaces (create spaces for the invisible) create Safe_r Spaces for LGBTIAQ* of Color, group for people with multiple affiliations
 - Peer to peer support to build trust,
 - Empowerment (Important to build trust and not reproduce internalized rejection)
 - Places to just be (Places just to hang out).
- Counseling centers for lgbtiaoq* migrants are not accessible by public transport throughout NRW.
 - Where are trans* counseling centers?
 - Where can I find the nearest queer youth club?
 - Who pays the travel costs?
 - (Easily accessible offers/open counseling offers)
- Less bureaucracy - more open spaces.
 - Easily access on all levels is important: „finding places wasn't easy“.
 - Bureaucracy: poor accessibility. Calls to make appointments are a big barrier. „Talking to a stranger on a phone is a nightmare“.
- Listen and be patient.
 - Leave room for our own agenda.
- Problems are waved off.
- Trust.
 - Who can I trust?
 - Reduce fear of stigma.
- Break down the language barrier.
 - Interpreters/ language mediators who are trustworthy.

- Multilingualism
 - While designing flyers and information materials especially important for one's own coming-in and a verbalization of one's own individual identity.
 - Multilingualism for announcements and during events, e.g., with the offer of whispered translations.
- Inclusion of Lgbtiaz* topics in migrant self-organizations (MSO): During the asylum process, it is not self-evident that sexual orientation and gender diversity are addressed.
- Social workers have a significant role as advisors, confidants, bridges, allies, referrals, communities ...

After an intense day of exchange, encounter, input, emotions and many more questions, we concluded the event feeling encouraged motivated to further engage in the topic, the target group as well as keeping up the cooperation.

The participants desire for ongoing networking and exchange was so great, that a decision was made to organize another workshop meeting in 2020 with the focus on queer girls after flight/migration.



*I want to live,
as I wish ...
Painless, without worries.
I want to love,
To be loved,
As my heart has dreamed of it...
With a pure heart
I want to experience
The beauty of the world,
Beautiful people,
I want to live
As my heart has dreamed of it...*

Semra Ertan (1982)

In the following, statements from the conversations with the experts during the process are shown. These statements were made during various discussion formats.

Info-Veranstaltungen in Online-Formaten sind sehr wichtig!!!

Empowerment-Strukturen, die Frauen* und Mädchen ansprechen, sind wichtig.

Es ist aber auch wichtig, immer zu benennen, worum es bei der Veranstaltung geht: Kennenlernen, Movie-Abend, Karaoke-Abend, Gesprächskreis?

Kreiert safe_r spaces: z.B. Tage speziell nur für Schwarze Mädchen oder nur für türkische Bi_PoC etc., um Verletzungen zu vermeiden

Seperate Spaces: Räume sind überwiegend männerdominiert – Mädchen*tage einzurichten oder Tage für Transpersonen einzurichten wäre wichtig.

Eine Leitung eines Empowerment-Spaces sollte je nach Positionierung der Teilnehmenden Bi_PoC sein.

Teilnahme ermöglichen, ohne über Queer-sein zu sprechen, wenn man z.B. kein eigenes Zimmer und Privatsphäre hat – dass kein Zwangsouting passiert.

Buid smaler groups for learning language with peers

Safe_r Spaces innerhalb der Safe_r Spaces: Themen betreffen manchmal nur Schwarze, daher sollten auch innerhalb der Bi_PoC -Community Spaces für z.B. Schwarze Frauen* geschaffen werden.

Gestaltet safe_r spaces, in denen nicht deutsch als Erstsprache vorausgesetzt wird.

if you recognize and understand the reason – you can find a solution together

Interessen:

Im Queer-Bi_PoC-Space einen Film gucken – Es muss kein Thema geben. Diskort-wie ein Zoom, nur ohne Kamera, zusammen Podcast hören oder Musik hören, Escape-Rooms, Outdoor-Escape-Rooms, Fahrrad-Touren, Kochen, Playing Concerts, Online-Games, Twitter: „Spaces“ mutuals, Konferenz per Mikro - anonym Online-Lesen

Es ist wichtig, dass nicht nur „deutsche“ in diesen Beratungsstellen und Jugendzentren arbeiten. Es gibt ein anderes Vertrauen zu Personen, die so ähnlich sind wie ich

Inklusiv gestalten: Sprache thematisieren, vlt. Ist jemand dabei, der nicht deutsch spricht? Dann kann jemand neben dieser Person sitzen und übersetzen. (Hürde: Es sollte niemand bloßgestellt werden).

Weniger Bürokratie: Hürden vermindern Beratungen in Anspruch zu nehmen, offene Sprechstunden, offene Angebote, ohne die Hürde, sich anmelden oder telefonieren zu müssen.

It is important to welcome this person. To talk with them. Talk about their fear and their experiences in germany. this can help to be able to deal openly with your own fears.

OUR CONCLUSION: WE ARE ONLY AT THE BEGINNING

Who are queer girls and women with a history of flight/migration and why don't they have access to institutions of open child and youth work? In 2018 This question inspired and motivated us to plan and design a process that is racism critical and gender sensitive. The commitment of ultimately five experts to a participatory process made us very happy and contributed significantly to the contents of this brochure. In the cooperation, the most important demands and needs were quickly formulated, which the experts Ravin, Shivā, Nazek, Mahasen and Lillith addressed to the specialists in youthwork and to us as representatives of the projects and specialized departments in numerous discussions and the two workshop meetings:

The demands on child and youth work are:

- There is a need for Safe_r Spaces and Empowerment offers in open child and youth work for queer girls and women who have a refugee status or a refugee or migration history, who are affected by racism and who are affected by hetero- and/or cis-sexism
- Resources must be made available for the self-organization of queer girls and women in the context of flight, migration, and racism - more opportunities for participation and space for independently implemented projects are needed in the service structures of the institutions
- There is a need for easily accessible counseling services that can be reached via regional public transport, on foot as well as by telephone and via social media, that accepts spontaneous requests and are multilingual

- In institutions of open child and youth work, in girls* meeting places and in counseling centers, there is a need for more visibility of queer Bi_PoC employees in connection with topics related to sexual orientation and gender diversity
- To be able to guarantee a sensitive handling in authorities and counseling centers, there is a need for employees who have faced racism and (hetero- and cis-) sexism, especially in decision-making positions
- Last but not least, language barriers should be reduced everywhere, and simple language and multilingualism should be introduced in public relations work

During the cooperation, more questions instead of answers arose. This fact surprised us and led to the following realization: we are just at the beginning.

How could Safe_r Spaces be designed? What should the framework conditions and criteria for different empowerment offers look like? and who determines them? At what points must decision-making powers be relinquished? To what extent must and can leadership and board representations be restructured? How can it be achieved that queer girls and women who have a history of flight/migration can decide for themselves and speak for themselves? Lastly but not least, which resources are available at all for the restructuring of offers and concepts and where in the structure is a lack of budget, motivation, and priority?

Funds and resources...

- To question the previous structures in institutions of open child and youth work and to enable change processes
- For sustainable values and structural development
- For opening up institutions that are racism-critical and gender-sensitive child and youth work or girl* work, for queer girls and women with a history of flight or migration
- For increasing professionalization in institutions of open child and youth work to see the needs of queer girls* after flight/migration and to develop offers for them and with them
- For making room to design and establish Safe_r Spaces and of Empowerment offers

Dedicating funds and resources to the above points seems more urgent because the awareness of the political and public institution/organization has changed since the beginning of our cooperation: Unlike three years ago, diversity-sensitive children's and youth work is now more than just a term in many girls* and queer youth institutions in NRW. Further training on racism-critical and gender-sensitive pedagogical work is increasingly demanded by pedagogical and specialists in youth work.

This also applies to concepts for opening institutions for queer girls with experiences of flight/migration and racism. Consequently, the Covid-19 pandemic has greatly worsened the living situation of immigrants after flight - especially queer girls* and women who live in shelters or in confined spaces with or without their families, suffer massively from structural disadvantages. In view of the adverse living situation of queer youth, it can be concluded that the cooperation process of the Fachstellen Queere Jugend NRW and LAGM*A NRW is far from being able to absorb the needs and demands. The range of challenges in this context is too complex and must be considered individually.

The work was enriching, empowering, and challenging for us as a team with different perspectives. It persuaded us to repeatedly self-reflect and eventually to further the development of our projects and offers for (queer) girls* and women* with flight/migration and racism experience.

We, as the employees involved in the cooperation, position ourselves as Bi_PoC FLINTA*, partly as queer and we partly have a history of flight/migration. This means that experiences of sexism and racism as well as classism and queer hostility all collectively part of our everyday life. Nevertheless, in the last three years we have learned that our perspectives and positioning are limited and what it means to carry out this cooperation from a more privileged position. For this reason, we do not claim to be exhaustive and are aware that perspectives of other forms of discrimination such as those who are discriminated against because they are disabled (Ableism) or who are affected by Ageism, Antisemitism, antimuslim Racism and/or others that are not represented („representation matters!“).

The experts, in turn, not only enriched the process with their knowledge, but also accompanied and helped to shape it. We were challenged to engage in self-reflection repeatedly and to address what, for example, Power-Sharing means in terms of implementation.

We learned that it doesn't mean talking about other perspectives. Rather, it's about using our own resources and taking a step back to give less visible perspectives themselves the space they don't have in NRW society. We have learned to deal with ambivalences, for example, with the fact that the desire for visibility exists alongside and at the same time as the fear and real danger of being hurt. So, we had to be confronted with the question of how multi-discriminated voices can be given space as well as provided with appropriate and necessary protection to share their perspectives and lived realities to participate equally socially and politically, and to help bring about structural change.

We are very grateful for this learning process, which we have carried out both on a personal level, as professionals and as part of specialized structures. And we see this as the starting point for much more...



GLOSSARY

Ableism:

„The term ableism refers to the structural discrimination against people with (designated) disabilities or people who are being disabled. A clear boundary is drawn between people with and without disabilities (othering), which is deeply rooted in society in the form of productivity, beauty, and health norms, among others. [...] Examples are barriers such as stairs instead of ramps for wheelchair users, lack of acoustic announcements for visually impaired people or the lack of inclusion in the education system. In this way, people who are disabled are structurally excluded and made „invisible.“ This, in turn, stabilizes societal notions of „normal“ physical, mental, and health characteristics.“

Source: IDA e.V. - Glossar (idaev.de)

Adultism:

Adultism is the structural discrimination of children and adolescents based on unequal power relations between children, adolescents, and adults. [...] Adultism manifests itself, among other things, in boundary crossing (e.g., unwanted touches), in language („This isn't kindergarten!“, „defiance phase“), disregarding (e.g., of questions) and physical violence. But adultism can also be expressed in seemingly self-evident rules if the rules are not considered worthy of explanation because it is assumed that children and adolescent must obey anyway, despite it being useful for protection, and only applying to children or adolescents.

Source: IDA e.V. - Glossar (idaev.de) - <https://www.idaev.de/researchtools/glossar>

Ageism:

„Ageism generally refers to discrimination against individuals or groups based on their attributed age. Ageism in this sense serves as generic terms for age discrimination and adultism.“

Source: IDA e.V. - Glossar (idaev.de)

BIPoC (Black, Indigenous and People of Color):

A self-designation of people who experience racism. The designation originated in the civil rights movement in the U.S. and aims to unite diverse groups experiencing racism to join forces and collectively disrupt against racist structures and dynamics.

Source: KArtoffelpuffer (2020): Schwarz, weiß, People of Color, BPoc, Poc-Grundbegriffe erklärt. <https://www.youtube.com/watch?v=BhSzNekUZyw>

Cissexism:

Cissexism refers to any forms of violence against and devaluation of or discrimination against people who do not position themselves as cisgender. Cisgender means that one's gender identity is consistent with the sex assigned at birth or has never been questioned.

Source: TransInterQueer e.V. https://transintersektionalitaet.org/?page_id=36

Empowerment/ Empowerment Spaces:

Empowerment refers to the processes in which young people and adults with experiences of discrimination and exclusion encourage themselves and each other not to let themselves be defined and determined by for example, racism. Empowerment spaces offer protected spaces where people support each other, share their experiences, to develop strategies to deal with e.g., racist discrimination.

Source: LAGM*A NRW(20189: HANDREICHUNG MÄDCHEN*ARBEIT RELOADED. Qualitäts- und Perspektiventwicklung (queer)feministischer und differenzreflektierter Mädchen*arbeit. Dokumentation des Prozesses Mädchen*arbeit reloaded 2015 - 2017. <https://maedchenarbeit-nrw.de/wp-content/uploads/2021/02/handreichung-11219.pdf>

FLINTA*:

„Is an abbreviation for women*, lesbian*, inter*, nonbinary*, trans* and agender* persons. It represents an attempt to find an expression for a group of people who are discriminated and oppressed by the patriarchal structures of our society. The term refers to the diversity and differences among people who suffer from and struggle against patriarchy. Often the term is used when expressing who is welcome in certain spaces or to certain events.“

Source: <https://fstreikfrankfurt.noblogs.org/post/2021/02/10/was-bedeutet-flinta/>

Heteronormativity:

Describes the social norm of a binary idea of sexes (male/female) assumed to be natural, having a hierarchical relationship and desiring each other, experiencing love relationships and sexuality, and producing children.

Source: Landesfachstelle Hessen „Queere Jugendarbeit“ 2019: *Vielvalt Verthehen. Eine kleine Einführung in queere Begriffe.* https://www.queere-jugendarbeit.de/wp-content/uploads/2020/10/QueereFibel_148x148_final_Web.pdf

Heterosexism:

Heterosexism means any form of violence against and devaluation of or discrimination against people who are not heterosexual or behaviors and characteristics that are considered non-heterosexual (homo, bi, pan, queer). Furthermore, heterosexism describes a privileging of heterosexuals (characteristics/behaviors etc. constructed as heterosexual) over non-heterosexuals (characteristics/behaviors constructed as non-heterosexual).

Source: *Interventionen für geschlechtliche & sexuelle Vielfalt*: <https://interventionen.dissens.de/materialien/glossar>

LSBTIAQ(*):

This combination of letters stands for: lesbian, gay, bisexual, transgender, intersex, agender/asexual, and queer. The asterisk* (also called gender star) is used as a placeholder, as is the underscore_ (also called gender gap), to make all genders and identities visible beyond cis-male and cis-female. The attempt to map all identities on the queer spectrum exists in other variations as well.

Source: <https://www.aug.nrw/glossar/>

Power-Sharing:

„The power sharing approach addresses all those who are structurally privileged and have a political interest in shifting these structures towards a more equitable distribution of power, access, life and participation opportunities. A recognition of power structures and a critical examination of one's own position and role within them is the prerequisite for enabling power sharing in terms of acting in solidarity. Beyond that, larger systemic questions need to be asked that go far beyond the individual framework of action.“

Source: Natascha Anahita Nassir-Shahninan (2020): *Powersharing: es gibt nichts Gutes, außer wir tun es! Vom bewussten Umgang mit Privilegien und der Verantwortlichkeit für soziale (Un-)Gerechtigkeit*
Veröffentlicht in: *Empowerment und Powersharing* (2020)

Safe_r Spaces:

Safe_r Spaces refer to „protected spaces“ (i.e., spaces in the material as well as in the figurative sense) in which young people and adults who, for example, experience (cis/hetero) sexism, can interact and communicate without having to fear violations inflicted by the presence and statements of a person who is not affected by sexism (or/and racism).

Source: *Empowermenträume von und für People* of Color* –Yasmina Gandouz-Touati (JFT „Irgendwie Hier!“ 2019 der LAG Jungenarbeit in NRW), <https://www.youtube.com/watch?v=862CYmx1NY>

Quelle: LAGM*A NRW (2021): *Rassismuskritische Mädchen*arbeit. Reflexionshandbuch und Arbeitstool.* <https://maedchenarbeit-nrw.de/wp-content/uploads/2021/11/Web-Reflexionshandbuch-lagm-a-fin-68-Seiter-20-9-21Text.pdf>

Black:

The emancipatory self-designation of Black people. As a self-designation, the term refers to the experience of being Black, which is shaped by racism: it is not a biological category. To emphasize the resistance nature of this word, the „B“ is capitalized.

Source: *Diversity Arts Culture*, „Schwarz“, *Wörterbuch.* <https://diversity-arts-culture.berlin/woerterbuch/schwarz>

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Mail: mivo@rosastrippe.net
Tel: +49 0157 / 33880975
<https://rosastrippe.net/gefluechtete/>



Sofra Cologne – Selbstorganisierte LSBTIQ* Gruppe von/für Geflüchtete und Migrant*innen

Kamekestr. 14, 50672 Köln
Tel:+49 (0) 176 57636276
Email: inf@rainbow-refugees.cologne
<https://sofracologne.de/>



Spektrum LGBTQI* Gruppe

In-Haus e.V.
Ottmar-Pohl-Platz, 51103 Köln
Telefon: +49 157 1035538
Email: spektrum@ihaus.org
<https://ihaus.org/spektrum/>



Sunrise Dortmund

Geschwister-Scholl-Str. 33-37, 44135 Dortmund
Telefon: +49 231 70 03 26 2
E-Mail: poc@sunrise-dortmund.de
<https://www.sunrise-dortmund.de/queer-of-colour/poc-treff-swag/>



Together Jugendtreff Essen

Kleine Stoppenberger Str. 13 – 15, 45141 Essen
E-Mail: essen@together-virtuell.de
<https://together-virtuell.de/wir-fuer-euch/treffen-chillen-machen/>



Together Jugendtreff Krefeld/ LGBT Refugee Group

Neue Linner Straße 61, 47799 Krefeld
Email: krefeld@together-virtuell.de
<https://together-virtuell.de/>



Track Münster

Dechaneistr. 14, 48145 Münster
Telefon: +49 178 4539214
Email: track@vse-nrw.de
<http://www.track-ms.de/Startseite/>



Train of Hope e.V.

Münsterstr. 54, 44145 Dortmund
Telefon: +49 231 97 06 26 47
Email: Kontakt@trainofhope-do.de
<https://trainofhope-do.de/>



Einen Überblick über Gruppen und Treffs für junge Queers in NRW gibt es unter:

<https://www.queere-jugend-nrw.de/queere-jugendtreffs>



UNTERSTÜTZUNG BEI GEWALT UND DISKRIMINIERUNG

Landeskoordination Anti-Gewalt-Arbeit für Lesben, Schwule und Trans* in NRW

www.vielfalt-statt-gewalt.de



Hilfetelefon „Gewalt gegen Frauen“

Tel.: 08000 116 016 (Tag und Nacht erreichbar)
<https://www.hilfetelefon.de/>



NUMMER GEGEN KUMMER (Kinder- und Jugendtelefon)

Tel.: 0800 111 0333 oder (vom Handy): 116 111
Sprechzeiten: Montag bis Samstag 14.00 – 20.00 Uhr
www.nummergegenkummer.de/



Fachberatungsstelle gegen Zwangsheirat

www.zwangsheirat-nrw.de
Onlineberatung: <https://zwangsheirat-nrw.beranet.info/home.html>
Tel.: 0049 (0)521 5216879



Zufluchtsstätte des Mädchenhauses Bielefeld

Tel.: 0049 (0)521 21010 (Tag und Nacht erreichbar)

Zufluchtsstätte von Promädchen Düsseldorf

Tel.: 0049 (0)211 311 929 60