

Joint Nordic Network Meeting: LGBTQ+-H-L and QUEEN

Theme: Queer Methodologies

Malmö, November 24-25, 2025

The research theme “Queer Methodologies” emerged as central at the first network meeting for the Nordic Network for LGBTQ+ research on Health and Living Conditions (LGBTQ+-H-L) in 2024. Together with the Nordic research network Queen (QUEer rEfugees rEsarch Network) we continue to explore the methodological and ethical aspects of doing research with and for LGBTQ+ people and issues.

Sessions will address: Methods and ethics in queer asylum and migration; Legal, social and economic barriers for queer asylum seekers and migrants, Intersectionality in queer asylum and migration, Participatory action research/ community based research, LGBTQ+, aging, rurality and religion, Using register and survey data for LGBTQ+ research, Ethical and methodological issues in LGBTQ+ research

Keynotes

Róisín Ryan-Flood is Professor of Sociology and Director of the Centre for Intimate and Sexual Citizenship (CISC) at the University of Essex, UK. Her research interests include gender, sexuality, citizenship, kinship and critical epistemologies. She is the author of *Lesbian Motherhood: Gender, Families and Sexual Citizenship* (2009) and co-editor of *Secrecy and Silence in the Research Process: Feminist Reflections* (2010), *Consent: Gender, Power and Subjectivity* (2023) and *Queering Desire* (2024). Her current research concerns digital intimacies. She is co-editor of the journal *Sexualities: Studies in Culture and Society* (Sage).

Jenny Gunnarsson Payne is Professor of Ethnology at Södertörn University. Her research investigates cultural, social and political aspects of gender, sexuality, reproduction and kinship. She has published widely on issues of queer kinship, assisted reproduction and anti-gender politics. She currently leads the project “Navigating anti-LGBTQ-politics and homonationalism” on LGBTQ-migration from Russia and East Africa to Sweden.

Program

Monday November 24:

9.30-10.00 Registration and coffee (outside OR:D328)

10.00-10.15 Welcome (OR:D328)

10.30-11.30 Session 1 (OR:B404) (see session program)

11.30-12.00 Queen network meeting

12.00-13.00 Lunch (Välfärden)

13.15-15.15 Keynotes, followed by discussions (OR:B423):

Róisín Ryan-Flood: Queering Methodology: Ethics, Visibility and Representation (see keynote abstracts)

Jenny Gunnarsson Payne: Relational Ethics, Narrativity, and Transference in Interviews with Queer Asylum Seekers Representation (see keynote abstracts)

15.15-15.45 Fika (outside OR:B423)

15.45-16.45 Parallel sessions 2.1 and 2.2 (see session program)

17.00-18.00 Session 3 (see session program)

19.00 Dinner at Art of Spices

Tuesday November 25:

9.15-10.15 Parallel sessions 4.1 and 4.2 (see session program)

10.15-10.30 Coffee (outside OR:D337)

10.30-12.00 LGBTQ+-H-L network meeting (OR:D337)

12.00- Lunch and goodbyes (Välfärden)

Venue is the building Orkanen near the central station in Malmö. Address is Nordenskiöldsgatan 10.

Lunches are at the restaurant Välfärden opposite to Orkanen, address is Anckargripsgatan 3.

Dinner is at Art of Spices, address is Bergsgatan 10.

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Session program

Monday November 24: 10.30-11.30

Session 1: Room OR:B404

10.30-11.00 Methods and Ethics in Queer Asylum and Migration

Sophia Zisakou: Inhabiting non-habitable spaces: Dis-comfort as method in queer migration research.

11.00-11.30 Legal, Social and Economic Barriers for Queer Asylum Seekers and Migrants

Thomas Wimark: Emotional Intelligence as a Hidden Standard in SOGIE Asylum Claims

Monday November 24: 15.45-16.45 (two parallel sessions)

Session 2.1: Room OR:F410

Intersectionality in Queer Asylum and Migration

15.45-16.00 Ilo Söderström: White normativity and heteronormativity as intersecting norms in social work with queer people with a refugee background

16.00-16.15 Linda Sólveig og Guðmunds: If I Go Back, I Will Be Killed: Legal Standards for SOGIE Asylum Claims in Iceland

16.15-16.30 Malin Ekelund: The Effect of Stereotype Congruence on Credibility Assessments of Sexual Minority Asylum Claims.

16.30-16.45 Panel discussion and questions

Session 2.2: Room OR:E477

Ethical Issues in LGBTQ+ Research

15.45-16.00 Emilia Brusila: See abstract

16.00-16.15 Irina Schmitt: Research ethics as central contribution of queer and transfeminist methodologies

16.15-16.30 Joa Hiitola: Beyond Data Protection: Rethinking Ethical Review for Trans Research

16.30-16.45 Panel discussion and questions

Monday November 24: 17.00-18.00

Session 3: Room OR:F410

Ethical and Methodological Issues in LGBTQ+ Research

17.00-17.15 Ella Ben Hagai: How the Minority Stress Paradigm Constrains Research
Questions and Methodology: Alternative Methods Grounded in Belonging and Connection

17.15-17.30 Tove Lundberg: Reflexive methodology in LGBTQ Psychology

17.30-17.45 Kiin Catrine Andersson: Contextual Non-Consent: Notes From a “Failed” Interview Study with LGBTQ+ Youth in State Care

17.45-18.00 Panel discussion and questions

Tuesday November 25: 9.15-10.15 (two parallel sessions)

Session 4.1: Room OR:F416

9.15-9.45 Participatory Action Research/ Community Based Research

Kris Clarke: From Queer Love to Queer Solidarities in the Valley: A People’s History of HIV/AIDS in Fresno, California

9.45-10.15 LGBTQ+, Aging, Rurality and Religion

Susanna Lundberg: Older queers and the Church of Sweden

Session 4.2: Room OR:B422

Using Register and Survey Data for LGBTQ+ Research

9.15-9.45 Jukka Lehtonen: Gender and Sexuality Diversity within Large National Population Health Surveys

9.45-10.15 Ylva Moberg: The Demography of Norway’s Queer Multiparent Families

Keynote abstracts

Róisín Ryan-Flood

Queering Methodology: Ethics, Visibility and Representation

This presentation explores the possibilities and tensions of queering methodology, with particular attention to ethics, visibility, and representation. To queer methodology is to question the assumptions of neutrality, objectivity, and universality that often structure research practices, and to foreground the relational, situated, and embodied dimensions of knowledge production. Drawing on queer theory and critical methodological debates, this work considers how researchers might attend ethically to the vulnerabilities of queer subjects and communities while resisting normative demands for legibility and assimilation. The paper interrogates the politics of visibility, examining both the liberatory potential and the risks of making queer lives knowable within academic and institutional frameworks. It also addresses the challenges of representation, asking how to tell stories that are partial, contingent, and accountable, without collapsing difference or reinscribing marginalisation. Ultimately, queering methodology is presented as an ongoing, necessarily unfinished practice of unsettling dominant epistemologies, creating space for multiplicity, and centring ethical responsibility in research.

Jenny Gunnarsson Payne

Relational Ethics, Narrativity, and Transference in Interviews with Queer Asylum Seekers

This talk takes as its point of departure a series of encounters from an ongoing research project on queer migration, in which we interview LGBTQ+ individuals seeking asylum in Sweden. These encounters illustrate how qualitative interviewing in contexts marked by legal, material, and social precarity extends far beyond the production of 'data', engaging researchers and participants in ethically complex dynamics of trust and distrust, expectation, and mutual projections. Focusing on the specific challenges of interviewing people who are currently – or have recently been – subject to asylum procedures where narrative credibility is central to their claims, I explore how Judith Butler's theorisation of narrativity and accountability and their contributions to relational ethics, together with insights from psychoanalytically informed theory (especially the notions of transference and counter-transference), can help us better understand the difficult intersubjective dynamics that emerge between interviewer and interviewee in contexts pervasively shaped by precarity in different ways.

Session abstracts

Andersson, Kiin Catrine

Contextual Non-Consent: Notes From a “Failed” Interview Study with LGBTQ+ Youth in State Care

This research explores the ethical complexities encountered during a research project, where one sub-study aimed at interviewing LGBTQ+ youth in state care. Using a theoretical framework of ethics of care and the concept of consent, we discuss our difficulties finding interviewees and our decision to stop recruiting because of ethical considerations. We aim to show: (1) How different forms of care were expressed during the fieldwork process, and (2) How care practices and non-actions during this process constituted a contextual non-consent. We analyze the ethical dimensions of the fieldwork process and argue that this was an example of how a contextual non-consent was developed, based on lack of response from youth, gatekeepers' hesitations, the signals we received from allied professionals within NGOs acting as gate-keepers and the professionals in care facilities we interviewed, together with our own mitigations of the risks of contacting youth in facilities where we reached the conclusion that not conducting a certain study will sometimes be the most ethical way of doing research with a vulnerable groups. The study highlights the importance of continuous ethical reflection and the potential need to abandon research plans to protect vulnerable groups. The findings underscore the ethical responsibility of researchers to prioritize the well-being of participants over the pursuit of data, especially when dealing with marginalized populations. This case study contributes to the broader discourse on ethical research practices and the nuanced understanding of consent in qualitative research.

Ben Hagai, Ella

How the Minority Stress Paradigm Constrains Research Questions and Methodology: Alternative Methods Grounded in Belonging and Connection

Theoretical paradigms shape the questions researchers ask and the methodologies they employ (Kuhn, 1962). Since the turn of the 21st century, the dominant paradigm in LGBTQ+ research has been the minority stress paradigm. This paradigm has been valuable in illuminating how discrimination and internalized stigma affect LGBTQ+ health. However, it also narrows the field by excluding critical research questions grounded in intersectionality, decolonial understandings of gender and sexuality, and feminist theories. In this talk, I will examine the shortcomings of the minority stress paradigm, juxtaposing it with decolonial and intersectional feminist thought. I will

illustrate my critique through a research study that employs an innovative methodology to explore the lived experiences of queer women and nonbinary people. Finally, I will propose a shift from a deficit-based minority stress model of queer identities toward a strength-based model rooted in belonging and connection.

Bruslia, Emilia

My doctoral research explores how gender diversity is recognized in Finnish social work practice, focusing on Social Workers perspectives. This presentation reflects on the ethical issues I have faced conducting this research and situates them within broader discussion on LGBTQI+ research ethics.

Ethical challenges in this work extend beyond standard principles of informed consent, confidentiality and voluntary participation. Because gender diverse people are often positioned at the margins of social work practice, questions of recognition, epistemic rights and power become central. In my research, I have had to consider how to represent the participants' varied and multilayered experiences -not only as social workers but as individuals working in the Social work field that is affected by political, legal and societal pressure, in a respectful but critical way. When conducting the focus group discussions with social workers (2024-2025) I emphasized creating a safe space for discussing sensitive and often emotional topics.

In this presentation I would like to bring the discussion to this ethical dimension concerning communication: how findings are represented, whose voices are emphasized and how research outcomes might either reproduce or challenge stigma and institutional inequalities. In reflecting on these issues, I highlight the importance of reflexivity, norm-critical awareness and sensitivity to participants' epistemic rights.

Ultimately, I argue that researching gender diversity in social work is not only a methodological undertaking but also an ethical and political act. By integrating ethical reflection at every stage, my research seeks to contribute to knowledge production that supports affirmative practice, advances social justice and promotes the accessibility and equity in Social work practices.

Clarke, Kris

From Queer Love to Queer Solidarities in the Valley: A People's History of HIV/AIDS in Fresno, California

The aim of this research is to examine the complex story of the HIV/AIDS epidemic in Fresno, California from 1980 until today by tracing the community response through narratives of patients, social and healthcare staff and community members with the

goal of generating new frameworks of understanding care. The study uses three main lines of interdisciplinary theoretical inquiry informed by Black feminist perspectives: 1) collective memory and erasure 2. queer love and intersectional solidarity; 3. decolonial and abolitionist perspectives on care. Through collective memory and erasure theories, the project centers marginalized voices and preserves hidden archives to document how the community overcame shame, stigma and the lack of resources to develop low threshold, effective services. In this project, I assert that the contemporary significance of complex intersectional stories of how the Fresno community has dealt with the challenges of HIV/AIDS over decades is reflected in global struggles associated with increasingly polarized social attitudes, the afterlives of the Covid pandemic, public systems under decades-long stress in neoliberal management, and the fraying of communities. Finally, through examining this difficult heritage, I draw on abolitionist and decolonial frameworks to explore the implications for the future of care in the community.

The primary research material consists of semi-structured interviews of over 60 racially and socially diverse LGBTQ+ community activists, social and health care professionals, sex workers, drug users, people living with HIV, bereaved loved ones, and policymakers. In addition to these interviews, which are currently being coded, the project draws from contemporaneous newspaper articles, epidemiological and policy documents, artefacts and other archival materials.

This project asks: how can memory work with the AIDS epidemic of nearly 50 years ago inform our future? Already in the late 1970s, feminist and queer activists developed many policies and practices, such as harm reduction, patient-centered care, and community empowerment, that have become the bedrock of best practices in social and health care. In a turbulent time marked by the dismantling of public health infrastructures and social service programs across the Global North, revisiting the AIDS epidemic offers an important lens for reimagining care and solidarity. By centering community-based narratives in Fresno, California, this project argues that memory work on AIDS is important not just for remembrance, but also as a generative and strategic resource to build more equitable futures.

Ekelund, Malin

The Effect of Stereotype Congruence on Credibility Assessments of Sexual Minority Asylum Claims

Credibility assessments are central to asylum decisions, yet stereotypes often influence judgments over objective evidence. Sexual minority claimants may face expectations tied to gender expression—gay men as feminine, lesbians as masculine. This study

examined how stereotype congruence affected credibility evaluations and the psychological mechanisms involved.

We tested whether stereotype-congruent (gender-nonconforming) claimants were perceived as more credible than incongruent ones, whether warmth, competence, and moral character mediated these effects, and whether Social Dominance Orientation (SDO) moderated them. Intersecting identities like region and gender were also considered.

In an online experiment, 383 mock asylum officials evaluated sexual minority claimants whose gender expression was manipulated via AI-altered images. Participants rated credibility, warmth, competence, and moral character; SDO was measured. Data were analyzed with Structural Equation Modeling.

Results showed no support for the stereotype-congruence hypothesis: gender-nonconforming claimants were not viewed as more credible than gender-conforming ones. Credibility was mainly driven by moral character; warmth had no effect, and competence had a negative effect, possibly signaling suspicion. However, given limitations in manipulation salience, stereotypes may still influence credibility assessments in real-world settings. This underscores the need for further research into how intersecting identities and social biases shape asylum decisions.

Hiitola, Joa

Beyond Data Protection: Rethinking Ethical Review for Trans Research

This presentation critically examines the fundamental unsuitability of conventional medical ethical review processes for studies concerning trans people's experiences. The emphasis on standard data protection protocols ignores the specific historical context of trans communities, who have been subjected to decades of research that reinforced rather than challenged discriminatory practices. Trans communities experience ""research participation fatigue"" while large knowledge gaps persist - a contradiction stemming from historically alienating research practices that prioritized institutional liability over participant wellbeing. The presentation reflects on a study exploring trans people's experiences within gender identity diagnostic processes, which required navigating institutional review that revealed critical structural problems. During ethical review, we were compelled to comply with hospital requirements for tracking participant identities, and the contact person for data storage was the person involved in the medical gender identity assessment themselves. This demand prioritized institutional (medical) data protection over participant safety in an increasingly hostile political climate. This experience demonstrates how ethical review processes fail to account for trans people's long history of pathologization and medical gatekeeping and certainly do not engage with the trans community or view trans people as active co-producers of

knowledge, which are the best practice principles that research ethics literature on trans research suggests. Research ethics emphasize that transparency requires researchers to pre-empt the question ""why is this study being done?"" - recognizing that answers satisfying ethical review boards may not be adequate for participants themselves. Ethical boards may guide research toward predetermined outcomes rather than facilitating genuine inquiry into trans experiences. Consequently, in our study, we modified our recruitment strategy, accessing participants through alternative networks to ensure genuine confidentiality and safety. The presentation argues that ethical review must move beyond bureaucratic data protection toward frameworks that genuinely understand and address the "do no harm" principle by evaluating risks facing trans and other marginalized communities in research contexts. I see that there is a moral imperative to pursue trans research that contributes toward resisting and dismantling inequalities, rather than merely avoiding institutional liability.

Lehtonen, Jukka

Gender and Sexuality Diversity within Large National Population Health Surveys

In recent years, if not decades, there have been attention given to public data gathering from the perspective of gender and sexuality diversity in advanced societies such as Nordic countries. There has been pressure to gather information and knowledge on the social situation, wellbeing and discrimination experiences of LGBTIQ+ people to be able to change their situation into a better one. This is also true with Finland, a Nordic welfare state. In the chapter, the focus is on two large general population health surveys conducted by the Finnish Institute for Health and Welfare: School Health Promotion survey and HealthyFinland Survey (includes also survey for foreign-background people). The latter uses information from the national register data. The changes they have experienced and the continued challenges they face are scrutinised from the viewpoints of sexuality and gender diversity and of heteronormativity. The total survey error paradigm offers a theoretical framework for this analysis. The challenges related to survey questionnaire design, analysis and reporting will be analysed also in comparison to LGBTIQ+ population target group surveys. Suggestions are given to optimise the quality within the general country-based population surveys.

Lundberg, Susanna

Older queers and the Church of Sweden

The Church of Sweden is in many contexts a clear and active ally of the Pride movement around Sweden. In several of the church's dioceses, and especially in parishes in or near the cities, the church has taken an active role in connection to weddings, Pride festivals

and other celebrations. At the same time, there are dioceses and parishes where the defense of LGBTQIA people and our issues is completely absent and voices against inclusion are opposed.

For older people, the Church of Sweden's parish work has long been an important gathering point. Whether people are religious or not, the church work with social activities, outreach activities, visits to elderly care and the like can become important when other opportunities for social life shrink with age. Loneliness among the elderly is a documented public health problem, and LGBTQIA people, who are less likely to have families of their own, are particularly vulnerable to this. This raises the question: can the Church of Sweden fulfil this role, and what does it look like in different dioceses and parishes? And what happens in a community if somebody were to come out of the closet at a mature age?

Many of the LGBTQIA activities arranged around Sweden are aimed at younger people, and the relationships between the generations are rarely strong. In ""rainbow-friendly"" dioceses/parishes, the church's activities such as Rainbow Masses and similar are age-neutral, and an interesting question is how inclusion and openness reach activities for the elderly. In more conservative parishes the age neutral activities are likely to be few or absent, and stigmatization of elderly people attending is a factor to count in.

During 2026-28, the association Lesbisk Makt will carry out a project funded by the Swedish Inheritance Fund to support meetings between young and older queer people around the country. When a driving organization comes in with its ideas in a setting where a cause is controversial, proponents and opponents are likely to form. A methodological issue is how to find the opponents, especially the "vague" ones who are aware that they will face public criticism if they speak.

Lundberg, Tove

Reflexive methodology in LGBTQ Psychology

In this presentation I illustrate the main points in an article that explores the use of reflexive methodology to enhance mixed methods in queer psychological research in Sweden, by analysing data from a qualitative research project on how LGBTQ people cope with minority stress from four epistemological perspectives. A descriptive, hermeneutically and phenomenologically inspired analysis showed that coping should be understood from temporal perspective, where 'microcoping' covers strategies used in specific here and now-situations, and 'macrocoping' addresses general strategies used over time. We suggest that this differentiation is explored in further research. The analysis then included a theoretically driven perspective using feminist theories and discursive perspectives. Three themes resulted describing different types of constant ongoing work, 'existential', 'relational' and 'reflexive', that participants utilized to carve

out a livable existence in the world. We suggest that reflexive methodology can help produce results that can be useful in a local as well as an international context and in relation to different audiences. We hope this work could be a basis from where we can discuss further collaborative interdisciplinary work on LGBTQI-research in the nordic countries.

Moberg, Ylva

The Demography of Norway's Queer Multiparent Families

This paper describes the family constellations and demographics of queer multiparent families, defined as when a same-sex couple has a child with a single person or another couple, and they raise the child together. Using Norwegian register data from 1990 to 2021, we identify all cases where a male or female same-sex couple had a biological child with a single man or woman or another couple. Preliminary results suggest that there are about 50 queer multiparent families (comprising about 150 parents) in Norway. Among them, about half consist of a female same-sex couple and a biological father, half consist of a gay couple plus a single woman, and only a handful consist of a male and a female same-sex couple who had a child together. The division of parental leave between the three or four parents is partly determined by the restrictive rules for who can take leave. There is also a tendency to let the biological mother take more leave than the other parents.

Schmitt, Irina

Research ethics as central contribution of queer and transfeminist methodologies

Are there ways of conducting research that are inherently queer or transfeminist? The short answer is no. And yes. And no again. I end up with a resounding maybe. And I try to explore the question with more questions: When do we consider a study to be trans or queer? Does it the research questions? The participants? The theories? The researcher's position? Or just the methods?

Based on a chapter addressing these queer and transfeminist methodologies (Schmitt 2024), I want to continue to engage these questions . Queer and transfeminist research has explored and developed research methods to better describe queer experiences and trans lives and to more accurately analyze the norms we create in our societies. The methods and theories used can vary greatly, but the aim is to open up for experiences that do not fit into existing concepts and categories, to allow gender, sex, and sexuality vibrate, be troubled, and be shaken up (Meadow 2018; Bey 2019; Butler 1999).

I argue that in our reflections of methods and methodologies, discussions of ethics are central to queer and transfeminist research, and that our work with research ethics is an important contribution to the research fields we work in and co-produce.

Sólveigar og Guðmunds, Linda

If I Go Back, I Will Be Killed: Legal Standards for SOGIE Asylum Claims in Iceland

Lesbian, gay, bisexual, transgender, queer, and other individuals with diverse sexual orientations, gender identities, and expressions (SOGIE) face heightened risks of violence, persecution, and discrimination globally. For many, the only means of survival is to seek international protection abroad. While Iceland has a strong human rights record and is a signatory to key international conventions, SOGIE applicants for asylum continue to encounter certain legal and procedural challenges that may compromise their right to safety, dignity, and non-discrimination. This presentation will discuss findings from a report that is part of the research project Queer Refugees in Queer Utopias: Inclusions and Exclusions, funded by the Icelandic Research Fund under RANNÍS. Drawing on international human rights law, UNHCR guidance, and Iceland-specific qualitative data collected between 2022 and 2024, the report offers a set of nine guidelines to ensure the rights of SOGIE applicants for international protection are upheld throughout the asylum process in Iceland. Each guideline combines legal analysis with testimony from SOGIE refugees and professionals working within the Icelandic asylum system.

Söderström, Ilo

White normativity and heteronormativity as intersecting norms in social work with queer people with a refugee background

The presentation is based on my doctoral research and my article Normative Boundaries Limiting Accessibility to Social Work for Queer People with a Refugee Background published in Social Inclusion in August 2025. The data consist of qualitative interviews with queer people with a refugee background and with social workers carried out in Finland in 2019–2020 and analyzed with thematic analysis. The theoretical approach follows critical social work research, queer studies, and decolonizing studies.

The results suggest that heteronormativity and white normative neoliberalism create boundaries that limit the accessibility to social work for queer people with a refugee background in Finland. Heteronormative boundaries were reflected in silences, stereotypes, and queer blindfolding, whereas white normative, neoliberal boundaries were reflected in a sense of rush, sense of distance, and sense of alienation. These boundaries marginalize queer refugees' service needs, such as the need for safe

housing, peer support, and support in the asylum system, and make it more difficult for them to receive support from social services.

In the presentation, my particular focus is on how heteronormative and white normative boundaries intersect and strengthen each other. White normative, neoliberal social work practice has resulted in chronic rush and a need to prioritize service, which reinforces norms about what kinds of service needs are at the heart of social work, and further marginalizes service needs that are not, like those related to non-normative sexuality or gender. White normativity, combined with neoliberalism, is also individualistic, which makes it even more difficult to discuss service needs related to discrimination with a social worker. The results suggest that anti-oppressive practice is crucial in increasing the accessibility of social work to queer people with a refugee background. This calls for structural changes in social work education and neoliberal social work institutions.

Wimark, Thomas

Emotional Intelligence as a Hidden Standard in SOGIE Asylum Claims

In the last decade, discourses and policy discussions regarding asylum have gained momentum, with increasing right-wing politics aiming at stricter asylum systems and governance of migrants. In this, sexual orientation and gender identity/expression (SOGIE) asylum seekers are becoming objects of deservingness and worthiness at the same time as other asylum seekers are deemed unwanted and underserving of asylum. Politics are gradually being remolded into securing settings to “protect” SOGIE asylum seekers in asylum adjudication from others. In this landscape, much scholarship on asylum adjudication of SOGIE asylum seekers has focused on what creates authenticity. Yet, less is known about what personal traits and qualities are needed among SOGIE refugees to establish authenticity. The aim of this article is to explore which abilities are required among SOGIE asylum claimants in order to establish credibility according to asylum authorities. Building on a representative sample of asylum decisions from Swedish Migration Authority, we analyse thematically what cognitive abilities are needed.

Zisakou, Sophia

Inhabiting non-habitable spaces: Dis-comfort as method in queer migration research.

Abstract: This article reflects on unresolved affective tensions in the field, not as failures or impasses but as analytical tools for (un)doing research. Shifting my focus from a distant analysis of my interlocutors' accounts, I place myself at the centre and seek to trace my disorientations, discomforts, and troubles in my encounters with queer

refugees and asylum seekers. Through this ephemeral self-accounting, I approach the self as a decentred, fragmented, and aporetic, collective and theoretical space of (un)becoming. In this endeavour, I discuss how non-normative normativities emerged in my PhD research and how I navigated them oscillating between affirming and resisting them. From this auto-theoretical standpoint, confronting the inescapability of discourse, I write about my uncertainties, ambivalences and affective conflicts viewing writing not as a closure and a restriction to “write what we already know” but as an invitation to relate and (un)learn through the performative act of writing itself.