Closing protection gaps

Evaluation of training program on sexual orientation and gender identity for refugee professionals

OREN PIZMONY-LEVY

TEACHERS COLLEGE
COLUMBIA UNIVERSITY

SEPTEMBER 2016

about the author

Dr. Oren Pizmony-Levy is an Assistant Professor in the Department of International and Transcultural Studies at Teachers College, Columbia University. He holds a PhD in sociology and comparative and international education from Indiana University, Bloomington. His research and teaching focus on the intersection between education and social movements. His main line of research examines the emergences of international large-scale assessments and their consequences for public discourse and public opinion worldwide. He also conducts research on the work of youth and educational NGOs in the environmental movement and in the LGBTQ movement.
Email: op2183@tc.columbia.edu

When referencing this document, we recommend the following citation:
Pizmony-Levy, O. (2016). Closing Protection Gaps: Evaluation of ORAM's Training Program on Sexual Orientation and Gender Identity for Refugee Professionals. New York: Teachers College.

Graphic design: Pierluigi Bellini

Electronic versions of this report and other research reports from this study are available at:
http://dx.doi.org/10.7916/D8WD3ZPX
http://www.orenpizmonylevy.com

acknowledgments

The evaluation study was designed and fielded in collaboration with the Organization for Refuge Asylum and Migration (ORAM) with support from the Bureau of Population, Refugees, and Migration (PRM) at the United States Department of State. I gratefully acknowledge this support.

Any study would not be possible without the participants. I would like to thank the individuals and organizations who participated in this study. Your experiences, understanding, and measured growth from the workshop are valuable as we better understand those who work with LGBTI refuges and asylum seekers. Without you taking the time to share with us valuable information about your organization and your experience in the workshop, we would not be able to further best serve this population.

This work would not be possible—at all—without the leadership and vision of Neil Grungras, Founder and Executive Director of ORAM. Neil's knowledge of international law and how the international protection system operates not only made this study stronger, but also increased the excitement about the project. Additionally, I would also like to thank Jessica Burnstein, Tiela Chalmers, Natalie DeJarlais, Charmaine Hedding, Fang Gleizes, Leila Lohman, Leila Roberts, and Helena Skibinski for their support and assistance throughout the project.

At Teachers College, Columbia University I would like to thank my wonderful team Christine Jang, Megan Jensen, and Michael Ramsey. They contribute to the data management aspect of this project, and were involved in conducting literature reviews that informed the final report. Natasha Guadalupe provided much help with navigating the College's mechanics and kept me on budget. My work was further enhanced by formal and informal conversations with colleagues. Garnett Russell and Mary Mendenhall helped me to think through questions about education in the context of emergencies. Noah Drezner helped me to figure out question related to methodology and methods.

Finally, I would like to thank Brian Powell (Department of Sociology, Indiana University) and Joseph Kosciw (Research Department, Gay, Lesbian, and Straight Education Network [GLSEN]) for their guidance and advice on this research project.

In their words:
Workshop participants reflect on their experience

"A really good survey. Makes one think about issues that are normally not thought about. [It is] timely as LGBTI persons should come out of the shadows."

"I think the questions were very relevant, and they personally increased my self-awareness on the subject."

"Africans need more awareness about the issue of sexual orientation and LGBTI. The refugee community has poor understanding of LGBTI and sexual orientation. Many people, especially refugees, are lying on this as they know that their cases will be sent to resettlement countries."

"I appreciate the survey was specifically targeted not only to LGBTI issues but to refugees as well. I am looking forward to the training and am hoping that it will stimulate understanding and empathy in a country that is often highly homophobic. It is my hope that the message will meet people where they are and not come across as a Western-minded imposition. Excited! Thank you."

"LGBTI should not be encouraged because it's against the word of God."

"It is mostly a Western-based survey and not Third-world-based survey. This is because in Third-world countries, this is still considered a taboo and more questions regarding their behavior in such environments is crucial, because available durable solutions for LGBTI people is not available to all of them. And maybe that is why some of them continue to suffer in silence. Thank you."

"Most of the LGBTI people we have in Africa are taught by Western and promoted by International NGOs to be what they claim they are. Therefore, your survey is also aiming at promoting the same cause, while this is ABOMINATION and UNAFRICAN CULTURE" [emphasis in written response].

"I think more research should be done on LGBTI cases to understand the reasons and causes of such behavior. I also think it should not be encouraged because it naturally goes against the laws of nature. In addition to this, the LGBTI should not be mistreated or persecuted, but rather they should be listened to in order to find out the cause of their behavior and find ways to see how we can assist."

executive summary

1. The liberalization of state policies toward non-conforming sexual orientation and gender identity and expression (SOGIE) paved the way for the emergence of an international discourse about the protection from persecution based on one's SOGIE. Professional development for workers in the humanitarian field (e.g., staff at the United Nations High Commissioner for Refugees [UNHCR], in non-governmental organizations [NGOs], and in governmental agencies) is essential to disseminate and actualize this discourse on a global scale.

2. This study examines the effectiveness of the Organization for Refuge, Asylum, and Migration's (ORAM) workshop: ***Sexual and Gender Minorities: What Refugee Professionals Need to Know and Do?*** The workshop, which was implemented between 2013 and 2016 at eleven sites, was based on the understanding that sensitized, empathetic, and educated refugee professionals are able to adjudicate claims accurately and to better protect sexual and gender minorities (SGM) refugees.

3. The goals of the workshop are threefold:
    a. Sensitize refugee professionals and raise their awareness for SGM refugees.
    b. Develop capacity and competencies among refugee professionals for working with SGM refugees.
    c. Empower refugee professionals to actively promote a welcoming environment to SGM refugees.

4. In order to evaluate the impact of ORAM's workshop, the research team at Teachers College, Columbia University surveyed 799 training participants at three times: before the training, six weeks after the training, and three months after the training. The research team surveyed 245 additional professionals as a control group. The research instrument included closed-ended questions as well as open-ended questions.

5. When compared to their survey responses before the workshop, post- workshop professionals demonstrated increased:
    a. knowledge of SOGIE-related concepts and issues and the international framework on the protection of SGM refugees;
    b. awareness to the experience of SGM refuges and their needs;
    c. positive attitudes toward non-conforming SOGIE, including empathy for SGM refugees;
    d. competency to complete tasks related to SGM refugees;
    e. self-efficacy and sense of preparedness to serve SGM refugees; and
    f. active engagement in activities designed to create a welcoming environment to all refugees.

6. Findings from this evaluation demonstrate that the ORAM's workshop is an effective means for developing sensitized and educated refugee professionals. The findings suggest that providing such a workshop— with multiple modalities including interactive exercises and meeting face-to-face with LGBTI trainers— to all refugee professionals would result in a more inclusive and effective international protection system. To maintain the benefits of the workshop, professionals should receive continued and advanced opportunities related to serving and supporting SGM refugees.

table of contents

list of acronyms

LGBTI	Lesbian, gay, bisexual, transgender, and intersex
NGO	Non-governmental organization
ORAM	Organization for Refuge, Asylum & Migration
RSC	Resettlement Service Center
RSD	Refugee status determination
SGM	Sexual and gender minorities
SOGIE	Sexual orientation, gender identity and expression
UNHCR	United Nations High Commissioner for Refugees

list of tables and figures

Introduction

Over the past decade, national and transnational organizations have advanced the cause of individuals who seek international protection from persecution based on their sexual orientation and gender identity and expression (SOGIE). International documents such as the 1951 Geneva Convention Relating to the Status of Refugees and the 1967 New York Protocol Relating to the Status of Refugees define a refugee in the following manner:

> *As a result of events … and owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country …*
> *(Article I, 1951 Geneva Convention; emphasis added)*

Notably, this definition does not explicitly designate SOGIE as a legitimate claim for asylum. Starting in the 1990s, contemporary interpretations of these documents began to expand the definition of a refugee and treat SOGIE as a case of "membership of a particular social group" (Fullerton, 1993). By 2008, this cause had gained enough momentum that the United Nations High Commissioner for Refugees (UNHCR) published the *Guidance Note on Refugee Claims Relating to Sexual Orientation and Gender Identity*. Four years later, in 2012, UNHCR replaced this publication with extended guidelines, titled *Claims to Refugee Status based on Sexual Orientation and/or Gender Identity*.

To help actualize the vision of international protection from SOGIE-based persecution, the Organization for Refuge, Asylum, and Migration (ORAM) developed and designed a two-day workshop for professionals. This workshop, which is titled *Sexual and Gender Minorities: What Refugee Professionals Need to Know and Do,* is intended to professionalize frontline workers for engagement with and protection of refugees fleeing from SOGIE-based persecution. The workshop was implemented in 13 countries: Australia, India, Israel, Jordan, Kenya, Malaysia, Malta, New Zealand, Senegal, Switzerland, Trinidad, Turkey, and the United States. Several of these countries are considered to be hostile environments for LGBTI individuals.

Sexual and Gender Minorities: What Refugee Professionals Need to Know and Do[1]

Trained professionals can greatly enhance the protection environment of refugees persecuted for their SOGIE status. ORAM's workshop aims to professionalize organizations and create an infrastructure in which alternate forms of SOGIE are both accepted and embraced. The workshop was designed to take a multipronged approach, adopting exercises that had both cognitive and emotional effects. The intervention was informed by the scholarship of the late law professor Nicole LaViolette of the University of Ottawa in Canada, and Jenni Millbank, a law professor at the Sydney Technical University in Australia. Contact theory and experiential learning theory formed the backbone of the workshop and influenced the nature of the activities. Therefore, a variety of pedagogical tools were used, including role-playing, storytelling, and personal contact with LGBTI trainers.[2]

Workshop materials, including PowerPoint presentations, handouts, and artifacts, were prepared and used in similar fashion across all sessions. However, to increase the effectiveness of the workshop, trainings were conducted in the native language of the participants as much as possible. Local activists who could speak from the local culture served as co-trainers at each site. When available and allowed by agency rules, actual LGBT refugees conducted Q&A and engaged in mock interviews. The lead trainer taught sections that required high levels of technical and professional knowledge, while the local activist taught sections that highlighted their strengths as natives. Each workshop was divided into six modules, as described below.

Introduction

This module introduced ORAM and the local trainers to the participants, provided the ground rules for the workshop, and presented the goals to be achieved throughout the two-day session. There was a strong emphasis on 'speaking from the heart'—participants were encouraged to voice their beliefs without concern for political correctness. To establish this environment, trainers reassured participants that their comments would not be judged, their moral and religious beliefs would not be challenged, and their statements would remain strictly confidential. The introduction also situated the workshop and the protection of sexual and gender minorities (SGM) refugees within international refugee law, including the 1951 Refugee Convention and 1967 Protocol. Finally, participants learned about the plight of SGM refugees.

[1] This section is based on interviews with ORAM's staff and content analysis of training materials.

[2] Research on professional development of teachers suggests that incorporating opportunities to practice and apply new content (knowledge and/or skills) *during* workshops leads to increased use of this content in the participants' workplaces (Desimone et al., 2002).

Module 1: Sensitization and Identification

This module covered terminology and concepts related to SOGIE and SGM—including gay, lesbian, bisexual, transgender, and intersex. The concept of gender expression— defined as being feminine, androgynous, and masculine— played a key role in facilitating activities. To make participants aware of gender roles and gender expression, trainers conducted a role-playing exercise. Participants were told to discuss the role of women and the role of men in society. As participants debated the merits of these roles, often discussing them in fluid terms, the workshop facilitators emphasized that most persecution for SGM refugees happens due to gender expression, not sexual behavior or sexual orientation. The module detailed the high rates of physical and verbal abuse, sexual abuse, discrimination, and alienation many of these refugees endure.

Module 2: Protecting SGM Refugees

In this module, participants reviewed the demographics of the refugee population within the country and the legal and administrative context for SGM refugees. While SGM refugees share the same concerns as other refugees and asylum seekers, including difficulties in accessing health care, employment, and being subjected to police abuse and discrimination, they also face double marginalization based on their foreign status and SGM status. This can have a multiplicative effect, as they experience isolation from the local population, family, and community members, and in turn become vulnerable to exploitation. In addition, the module aimed to enhance participants' skills in assessing and improving the protection environment of SGM refugees. Participants, for example, were encouraged to show compassion, facilitate support groups, and establish partnerships with local LGBTI organizations.

Module 3: Working with SGM refugees

The module first stressed the importance of creating a safe space for SGM refugees. It aimed to increase participants' knowledge of why SGM refugees have difficulties in opening up, and in the process, attempted to increase empathy among the workshop participants and increase their desire to provide such a space. The majority of the session was highly technical. To improve participants' skills in creating such space, the facilitators discussed details such as how to create a welcoming physical environment, how to create a SGM-friendly form, how to verbally and non-verbally communicate, and how to develop a SGM-friendly Code of Conduct.

Module 4: Assessing Credibility for SOGIE-based Claims

The module discussed pre-interview and assessment considerations, highlighting best practices for conducting interviews. While some of the advice was applicable to all refugees and asylum seekers, facilitators also discussed specifics pertaining to SGM refugees, including the use of

pronouns This session also explored topics to avoid, including stereotypes and questions regarding their private acts, and topics to probe, including treatment by family, authorities, and community. Participants engaged in role-playing exercises to make this session interactive. A person would play refugee, while the other would play interviewer. When possible, actual refugees participated in the session. The group would examine what was done correctly and incorrectly; they would also be encouraged to think how the refugee and interviewer felt.

Module 5: Resettling SGM refugees

For the last module, participants became acquainted with considerations relevant to the resettlement of SGM refugees. The workshop facilitators explained how to assess standard resettlement criteria in light of the various threats SGM refugees face: arbitrary arrest or detention, fundamental human rights violation, physical safety, psychological distress, medical conditions, lack of access to health care, and gender-based security. This session also covered SGM-specific considerations in resettlement destinations, including the need to consider their family and partners.

Goals and Theory of Change

The workshop was based on the understanding that sensitized, empathetic, and educated refugee professionals are able to adjudicate claims accurately and to better protect SGM refugees. The goals of the workshop are threefold: (1) sensitize refugee professionals and raise their awareness for SGM refugees; (2) develop capacity and competencies among refugee professionals for working with SGM refugees; and (3) empower refugee professionals to actively promote a welcoming environment to SGM refugees.

Together with ORAM, the research team at Teachers College, Columbia University developed a theory of change for the workshop. The theory describes how the workshop is believed to accomplish its goals. As illustrated in Figure 1, the workshop aims to influence participants' knowledge, awareness, attitudes, and competencies. The workshop also aims to influence participants' behaviors related to creating a welcoming environment to SGM refugees. Specifically, the workshop was expected to accomplish the following:

1. Raise participants' knowledge of SOGIE-related concepts and issues and of international laws that support protection from SOGIE-based persecution.
2. Raise participants' awareness to the experience of SGM refugees.
3. Affect participants' attitudes toward protecting SGM refugees (e.g., perceived legitimacy of SOGIE-based claims, empathy, sense of comfort when serving SGM refugees, etc.).

4. Improve participants' competencies, including self-efficacy, and sense of preparedness.
5. Capacitate and tool participants to actively promote a welcoming environment in their organization/agency so SGM refugees feel safe and respected, and *bona fide* refugees are protected.

Importantly, the workshop did not set out to change attitudes toward LGBT individuals. Rather, participants were expected to learn to work with SGM refugees regardless of their personal beliefs and attitudes.

This study evaluates the impact of ORAM's workshop changes on participants' awareness, knowledge, attitudes, skills, and behaviors by monitoring changes before and after the workshop.

Program Implementation

ORAM selected 11 sites to implement the workshop, based on three criteria: (1) locations with high numbers of refugees (which increases the likelihood of interacting with SGM refugees), (2) locations where such a workshop is needed and would make a difference, and (3) organizations that are open to the content of the workshop. Certain cities such as Bangkok, Thailand were dismissed due to the high level of knowledge, capacity, and relative acceptance of SGM refugees already at the site. Eventually ORAM chose Australia, India, Israel, Jordan, Kenya, Malaysia, Malta, New Zealand, Senegal, Switzerland, Trinidad, Turkey, and the United States. These locations maintain high numbers of known SGM refugees. Recent public opinion research shows that attitudes toward homosexuality are negative in some of these locations (Pew Research Center, 2013 & 2014). As illustrated in Table 1, in five countries a large majority of the public endorse the statements "Homosexuality should not be accepted by society" and "Homosexuality is morally unacceptable."

Figure 1: ORAM's workshop theory of change

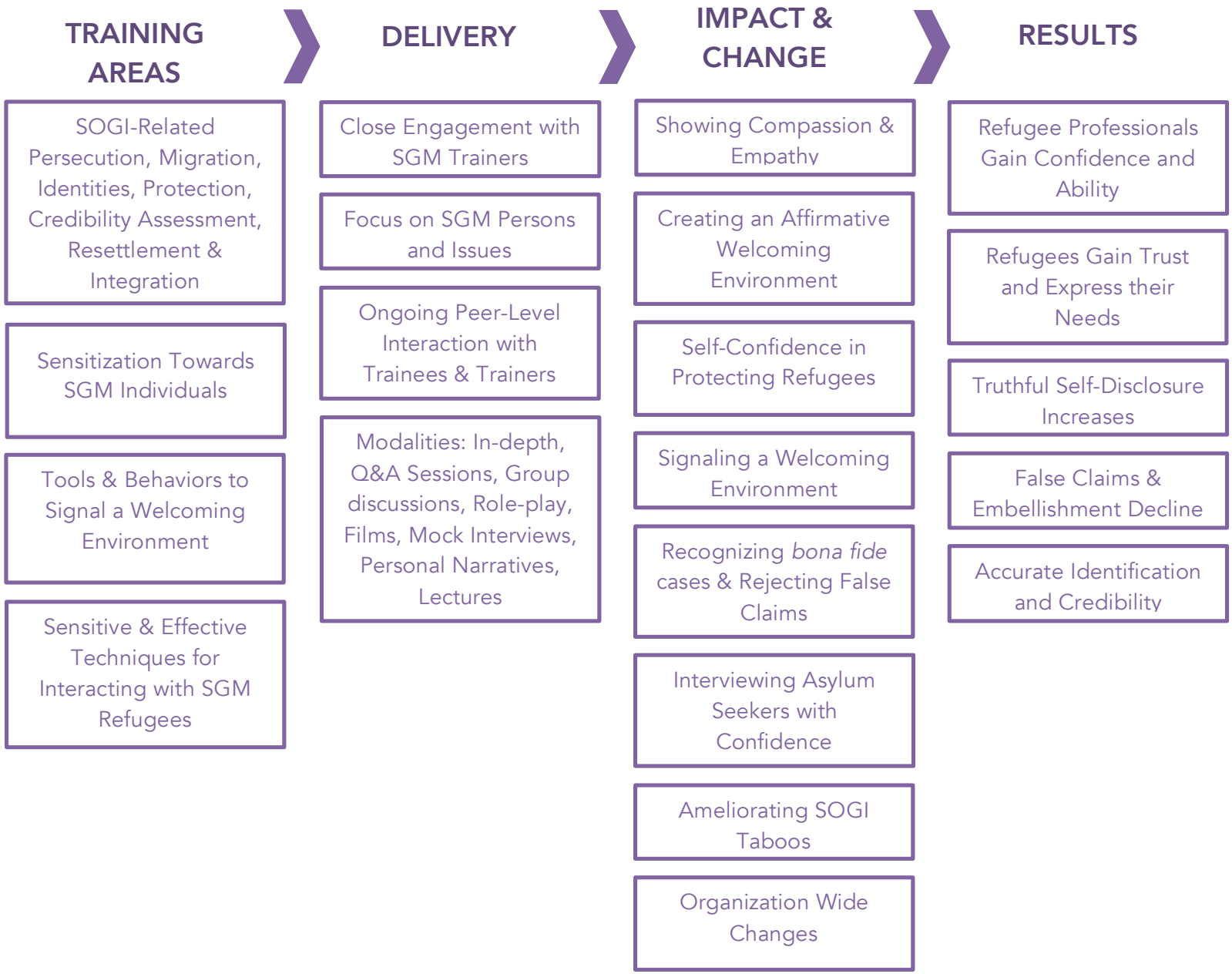


Table 1: Attitudes toward homosexuality in eleven countries (percent agree)

Country	Homosexuality should not be accepted by society % agree	Homosexuality is morally unacceptable % agree
Australia	18	18
India	n/a	67
Israel	47	43
Jordan	97	95
Kenya	90	88
Malaysia	86	88
Malta	n/a	n/a
New Zealand	n/a	n/a
Senegal	96	68
Switzerland	n/a	n/a
Turkey	78	78
Trinidad	n/a	n/a
United States	33	37

Source: Pew Research Center, 2013 & 2014.

Workshops first began with UNHCR employees. ORAM chose to partner with UNHCR due to its work with a vast number of refugees around the world. Next, ORAM turned to governmental agencies and NGOs serving refugees and asylum seekers. Attendance was voluntary for UNHCR and NGO staff, while attendance was mandatory for governmental agency staff.

Within each site, local partners were responsible for selecting participants based on their interest and openness to the issue.[3] This process introduces a selection bias to the sample, where refugee professionals who are considered less open to the SOGIE issues and SGM refugees were less likely to attend the workshop. That is, the sample is not random and does not represent the population of refugee professionals. Conclusions about the generalizability of the patterns identified in this evaluation study should be read with caution.

[3] In interviews with local coordinators, conducted after the workshop, the research team confirmed that this selection process was actually implemented.

Data & Methods

The effectiveness of ORAM's workshop was assessed through an evaluation study conducted by the research team at Teachers College, Columbia University. The study includes two groups: the main study and the control. In the first group, workshop participants were asked to complete questionnaires that assessed their engagement with SOGIE issues in general and with SOGIE-based persecution and protection.[4] Questionnaires were administered at four points in time:

- Time 1 | Baseline – two weeks prior to the workshop
- Time 2 | Exit survey – during and/or at the end of workshop
- Time 3 | First follow-up – six weeks after the workshop
- Time 4 | Second follow-up – three months after the workshop

In the second group, refugee professionals who did not participate in the workshop were asked to complete similar questionnaires. The control group included respondents from four locations: Australia, Kenya, Malaysia, and Turkey. Questionnaires were administered at two points in time:

- Time 1 | Baseline – two weeks prior to the workshop
- Time 2 | First follow-up – six weeks after the workshop

Questionnaires were designed to be self-administrated and the mode of administration (online versus pen and paper) varied across time points. More often than not, the baseline questionnaire was administrated online (84.1 percent). Exit surveys were administrated only in paper format because participants completed them at the training site. Follow-up questionnaires were administrated only online because participants completed them at their work site. For the online administration we used Qualtrics, which is a common web-based survey software. Qualtrics excels in data protection and adheres to industry standards (e.g., Transport Layer Security encryption, and SSAE-16 SOC II data center certification). Qualtrics also provides a protective privacy policy for email addresses and personal information.

Questionnaire Development and Pilot

Our research team developed the questionnaires in consultation with ORAM to reflect the content and the objectives of the workshop. Because relying on previous scholarship provides continuity with established measures commonly used in this area of research, the development of the survey items for this study was informed by scholarship in three areas: (1) opinions and

[4] For the purpose of this study we define engagement broadly to include knowledge, attitudes, and opinions.

attitudes toward SOGIE-based persecution and protection in the field of international protection; (2) opinions and attitudes toward homosexuality and LGBTI individuals; (3) adult education and professional development. In some cases we borrow *item format* (stem and response categories rather than content) from international large-scale assessments of professionals (such as the Teacher Survey in Trends in International Mathematics and Science Study [TIMSS]).

Several items build upon a previous study of attitudes toward SOGIE-based persecution and protection among directors or executive directors of NGOs serving refugees and asylum seekers (Pizmony-Levy & McManus, 2012). Specifically, we borrowed items that measured perceptions of the deservedness of protection and services to individuals persecuted based on their SOGIE status as well as the willingness to provide equal services to those individuals.

Other items build upon surveys that examine public opinion toward homosexuality and LGBTI individuals. We referenced the International Social Survey Programme (ISSP) and the Pew Global Attitudes Survey due to their successful implementation in international contexts and with individuals from different cultures.[5] Furthermore, we borrowed survey items from the 2008 ISSP module, which focused on religion and religious practices.

Finally, several items build upon research on professional development and implementation in the field of education. For example, we borrowed items from the evaluation of the New York City Department of Education's Respect for All Training Program (Greytak & Kosciw, 2010). The training program sought to reduce anti-LGBTI bias and behavior in NYC schools, and thus provided items relating to respondents' implementation of strategies covered in the training. In addition, we borrowed items from guidebooks on teacher professional development evaluation (Haslam, 2010).

To improve validity and reliability, our research team pretested the questionnaires in August 2013 with selected informants from UNHCR and from NGOs. Informants were asked to take the survey and to participate in a short follow-up interview about the survey format and item wording. The follow-up interviews were based on cognitive interview techniques appropriate for questionnaire development and testing. Following feedback and suggestions from informants, we revised the questionnaires. For example, informants asked for further explanation of the usage of the unique identifier code (see below) and whether respondents should save or memorize their code. Other informants suggested

[5] We reviewed various sexuality-related measures (e.g., Fisher, Davis, Yarber & Davis, 2013). Most of them, however, were found to be Western-centric and not relevant in other contexts.

revising items to make them more relevant and appropriate outside of Western Europe and North America.

A Note Regarding Terminology

The terminology used in the field is continually examined, contested, and evolving. The 2007 Yogyakarta Principles on the Application of Human Rights Law in Relation to Sexual Orientation and Gender Identity have had a notable impact on the use of different terms in international human rights discourses, influencing the widespread use of the term SOGIE when discussing human rights violations and state obligations (O'Flaherty & Fisher, 2008). In separate papers, academics, and lawyers associated with the principles tend to use the SOGIE label when discussing law and jurisprudence. In those instances, LGBTI tends to be used in reference to individual sexualities and gender identities when discussing specific cases and experiences. The Principles have played a role in influencing the use of SOGIE in global governance and in NGOs and activist networks. They have also been included in global political conflicts "over cultural diversity, identities, religion and globalization in which sexual politics is a crucial element" (Waites, 2008, p. 137).

The Principles define sexual orientation and gender identity in the following ways (2007, p. 6):

1. Sexual orientation is a "person's capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender."
2. Gender identity is a "person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body… and other expressions of gender, including dress, speech and mannerisms."

While acknowledging the growing usage of the term SOGIE, the survey instruments developed for this study still use the term LGBTI and the specific labels it includes (i.e., lesbian, gay/homosexual, bisexual, transgender, and intersex).[6] There are a number of reasons for this, a primary one being that most common survey items have used the term LGBTI and/or the

[6] Throughout the survey, respondents were able to access the following definitions for LGBTI: Lesbians are women primarily attracted to other women; Gay -- or homosexual -- men are primarily attracted to other men; Bisexuals are men or women who are attracted to both men and women; Transgender individuals have a gender identity that is different than the sex assigned at birth; Intersex people are born with some sex characteristics that are not clearly male or female.

specific labels it includes. Also, ORAM's workshop materials incorporate all of the aforementioned terms.[7]

Survey Instruments

The final version of the baseline instrument covered two domains: (a) engagement with SOGIE issues, and (b) engagement with SOGIE-based persecution and protection. The instrument consists of 13 items assessing engagement with SOGIE issues. The instrument also consists of 28 items assessing engagement with SOGIE-based persecution and protection, self-reported skills and competencies. An important purpose of this study is to examine the organizational and individual factors associated with engagement. To that end, the instrument included 35 background questions, including organizational affiliation, role/position, ethical code, social location (e.g., gender and education), motivations for working in the field, contact with gays and lesbians, views on social issues, and religiosity. The instrument also included an open-ended question inviting respondents to share thoughts and comments on the issues raised in the survey. The full instrument is available in Appendix A (of the electronic version of the report). The median value for the time needed to complete the baseline survey was 43 minutes.

The exit survey instrument includes items on four themes: (a) attitudes toward LGBTI trainers; (b) attitudes toward learning styles and techniques; (c) accomplishment of training goals: empathy, self-efficacy, likelihood of application after training; and (d) general evaluation of the workshop. The instrument consists of 20 items, out of which 18 items were closed-ended and Likert-type questions, and the remaining two items were open-ended questions. We included qualitative data to allow participants to voice their opinions and concerns about the training, and to better understand any patterns among their responses. The full instrument is available in Appendix B (of the electronic version of the report).

The follow-up instrument was built directly on the baseline instrument to allow monitoring of change over time. Therefore, it covered the two aforementioned domains and the background questions. In order to assess the impact of the workshop, the instrument included five items on the usage of materials provided at the workshop (e.g., the "you are safe here" button and poster). Moreover, the instrument included two items asking participants about support from supervisors to apply what was learned in the workshop. The full instrument is available in Appendix C (of the electronic version of the report). The median value for the time needed to complete the follow-up surveys was 31 minutes.

[7] To demonstrate the root cause of most persecution, however, ORAM emphasized the term sexual and gender nonconforming individuals (SGM).

Participant Unique Identifier Codes

In order to match respondents' responses across different platforms of data collection (i.e. online and offline surveys) and different instruments (baseline surveys, exit surveys, and follow-up surveys), each survey was assigned a unique identifier code (UIC). The UIC, a methodology borrowed from the World Health Organization, was implemented to ensure participant anonymity while creating a code with which individual surveys could be matched. The UIC used in this survey is derived from the following information: the first letter of the participant's first name; the last letter of the participant's last name; the first two letters of the participant's city of birth; the participant's month of birth (in a two-digit format); and the participant's year of birth (in a four-digit format). Figure 2 illustrates the UIC for one respondent.

Figure 2: Constructing a unique identifier code

First name	Last name	City of birth	Month of birth	Year of birth	UNICODE
John	Smith	Bloomington	2	1975	
J	S	BL	2	1975	**JSBL21975**

Non-Response, Partial Response, and Refusals

The issue of non-response—the failure to obtain all of the information on some elements in the study—is a common problem in social research, especially in research on sensitive topics (such as human sexuality). Respondents could review the different instruments—i.e., baseline, exit survey, and follow-ups—and decide whether to participate or not (survey non-response). Respondents could also review the entire questionnaire and respond to some items but not others (item non-response). For example, some respondents were willing to respond to questions about their organization but were reluctant to fill out parts of the questionnaire that related to their specific role. In the case of questions with multiple response items, items with missing responses were coded as no answer/refusal if a response was given to at least one item in the multiple-part question. In addition, if a response was given to one or more items in the attitudes and opinions section, missing responses on any item in that section were recoded from "item non-response" to "refusal." An analysis of refusals provides some insight into the items that are most sensitive or problematic for the respondents.

Analysis

In addition to presenting aggregate descriptive statistics for different outcomes, we also present predicted probabilities for different groups (e.g., religiosity and organizational affiliation). Predicted probabilities are calculated from multivariate analysis (e.g., logistic and multinomial logistic regression) with the following control variables: gender, age, education, religiosity, organizational affiliation, and country/location. Analysis was performed in Stata 14.

Sample Description: Respondents and Organizations

Table 2 presents the total number of questionnaires collected in each location. A total of 799 individuals completed the baseline instrument in the main study. However, less than half (43.1 percent) completed the first follow-up (administrated six weeks after the workshop) and approximately one-fifth (19.5 percent) completed the second follow-up (administrated three months after the training). A similar pattern exists for the control group: 245 individuals completed the baseline instrument and one-third (32.2 percent) completed the first follow-up.

Table 2: Final count of questionnaires, by country and type of survey

Country	Main Study				Control	
	Base-line	Exit Survey	Six Weeks Follow-up (#1)	Three Months Follow-up (#2)	Baseline	Six Weeks Follow-up (#1)
Australia	109	142	28	n/a	13	2
India	31	28	18	16	n/a	n/a
Israel	56	60	30	19	n/a	n/a
Jordan	38	38	23	20	n/a	n/a
Kenya	194	233	82	56	61	52
Malaysia	78	99	37	22	33	25
Malta	31	30	11	n/a	n/a	n/a
New Zealand	n/a	n/a	n/a	n/a	n/a	n/a
Senegal	24	27	13	10	n/a	n/a
Switzerland	n/a	n/a	n/a	n/a	n/a	n/a
Trinidad	n/a	21	n/a	n/a	n/a	n/a
Turkey	160	460	76	13	138	n/a
USA	78	39	18	n/a	n/a	n/a
Total	799	1,177	336	156	245	79

Note: n/a – survey was not administrated

Table 3 presents the demographics of the participants in the main study. More than half of the sample works in a UNHCR or an NGO setting (29.9 percent and 23.4 percent, respectively). The majority of respondents (73.6 percent) hold full-time jobs at their organization. The typical

respondent is highly educated, young, and a self-described liberal. Slightly more than two-fifths (42.6 percent) self-identified as religious, with close to half of the sample (45.7 percent) indicating that they pray at least once a week. Compared with the baseline sample, individuals who participated in the follow-up surveys are more likely to work at UNHCR (41.5 and 38.5 percent versus 29.9 percent) and to be regular/full-time employees (85.4 and 83.1 percent versus 73.6 percent).

Table 3: Demographics and Key Characteristics of the Sample

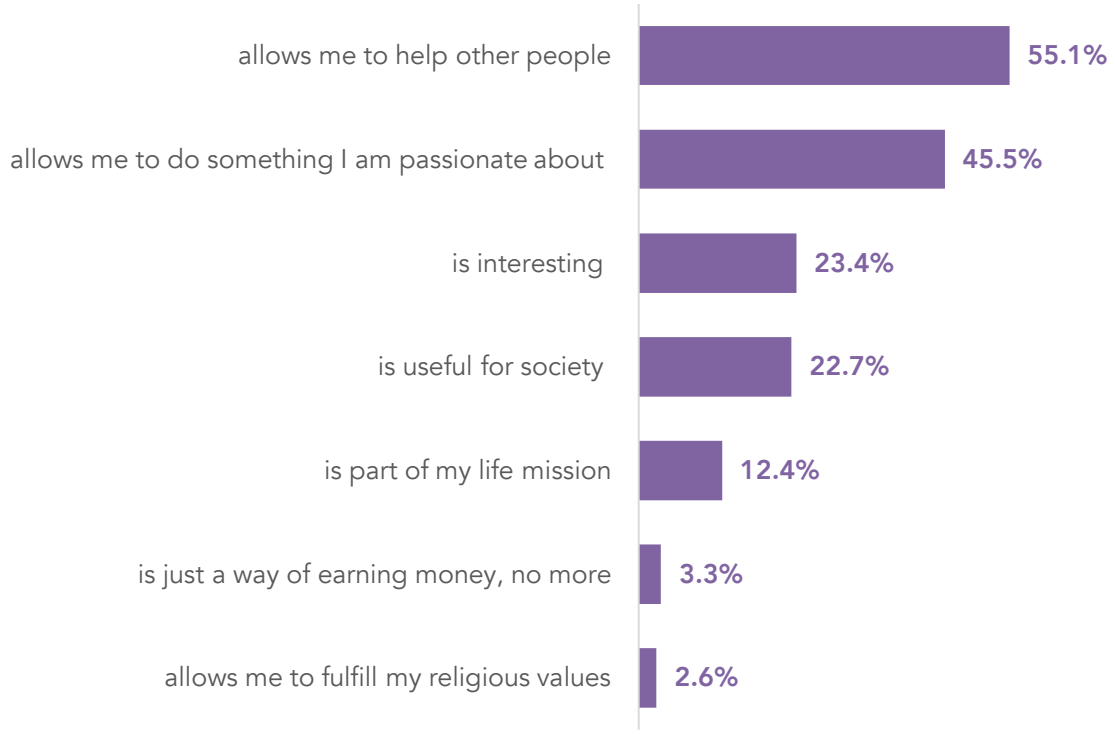
Characteristic	Baseline N=799 %	Six Weeks Follow-up N=336 %	Three Month Follow-up N=156 %
Organization			
UNHCR	29.9	41.5	38.5
Non-Governmental Organization (NGO)	23.4	17.6	20.3
Resettlement Service Center (RSC)	14.7	18.6	25.7
Governmental Office	19.4	14.2	10.1
Other	12.5	8.0	5.4
Regular/fulltime employee	73.6	85.4	83.1
Women	63.7	67.0	63.3
Age group			
18-29	36.5	33.7	29.0
30-39	41.9	44.6	46.6
40-49	11.7	11.5	17.6
50-59	7.2	8.1	4.7
60 plus	2.7	2.2	2.0
Academic Degree	89.0	91.0	93.9
Social Views			
Liberal	70.9	74.7	70.9
Moderate	20.9	18.7	23.6
Conservative	8.2	6.6	5.4
Religiosity and faith			
Respondent is religious	42.6	48.0	55.4
Pray at least once a week	45.7	49.4	57.1

Source: Main study.

Motivations

Motivations for working in the international field of humanitarian protection are important because they might affect participants' engagement with clients. Respondents were asked to indicate up to two statements that best describe their motivations for working in the field. Figure 3 presents these statements sorted by their level of endorsement. The most common motivation is extrinsic or altruistic: "My work allows me to help other people" (55.1 percent), whereas the second most common motivation is intrinsic: "My work allows me to do something I am passionate about" (45.5 percent). Other common motivations include "My work is interesting" (23.4 percent) and "My work is useful for society" (22.7 percent). Only a small fraction of respondents drew a link between their life mission and their work (12.4 percent) and mentioned instrumental or religious motivations (3.3 percent and 2.6 percent, respectively).[8]

Figure 3: Which two statements from the list below best describe your motivation to work in the refugee field?



Source: Main study, baseline

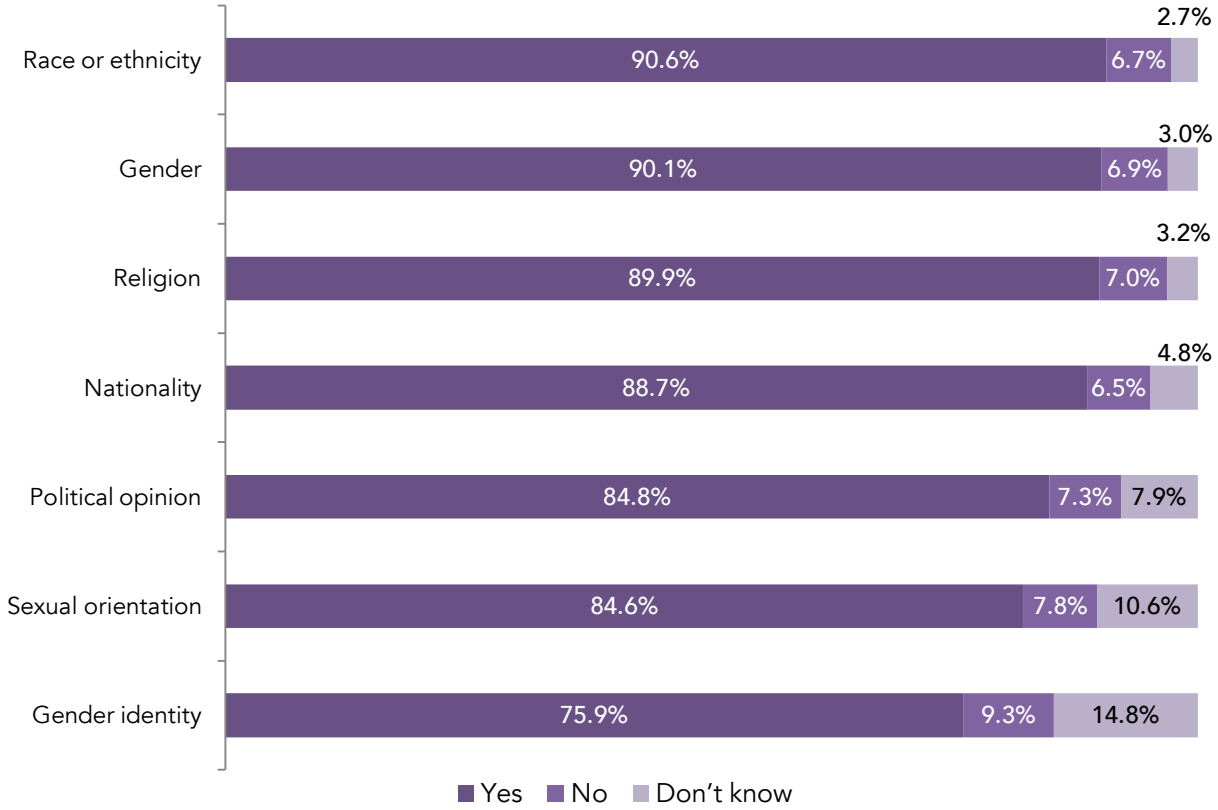
[8] Religious and secular respondents report different motivations. While religious respondents are more likely to mention religious values and helping others as motivations, secular respondents are more likely to mention interest and being useful for society.

Ethical guidelines in organizations

An important element in the structure of any formal organization is the adoption of ethical guidelines and/or a code of conduct. These documents set core values for the organization and provide a form of independent oversight for both workers and management. The vast majority of the respondents (93.3 percent) indicated their organization has a set of formal ethical guidelines or code of conduct.

Respondents who reported working in organizations with formal ethical guidelines were asked about anti-discrimination guidelines. Figure 4 suggests that a large majority (more than 75 percent) of respondents work in organizations that prohibit discrimination based on race/ethnicity, gender, religion, nationality, political opinion, sexual orientation, and gender identity. A relatively large share of the sample indicated they "do not know" whether their organization prohibits discrimination based on sexual orientation or gender identity (10.6 percent and 14.8 percent, respectively).

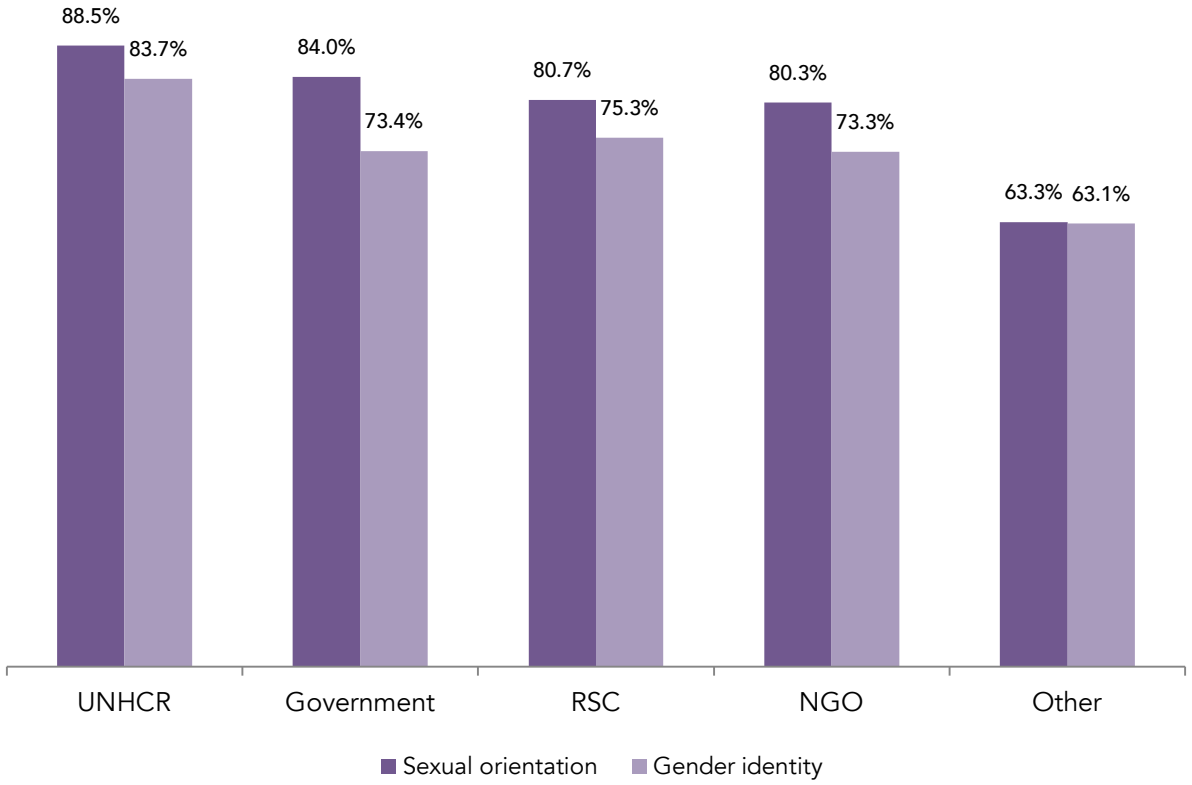
Figure 4: Do the ethical guidelines specifically prohibit discrimination based on any of the following?



Source: Main study, baseline

Attention to discrimination based on SOGIE varies across organizations, as depicted in Figure 5. Respondents working at UNHCR and in governmental settings were more likely than others to indicate that their organizations' formal ethical guidelines prohibit discrimination based on SOGIE. Across all organizations, the category "sexual orientation" is more common in anti-discrimination guidelines than the category "gender identity."

Figure 5: Do the ethical guidelines specifically prohibit discrimination based on sexual orientation and gender identity? By organizational affiliation



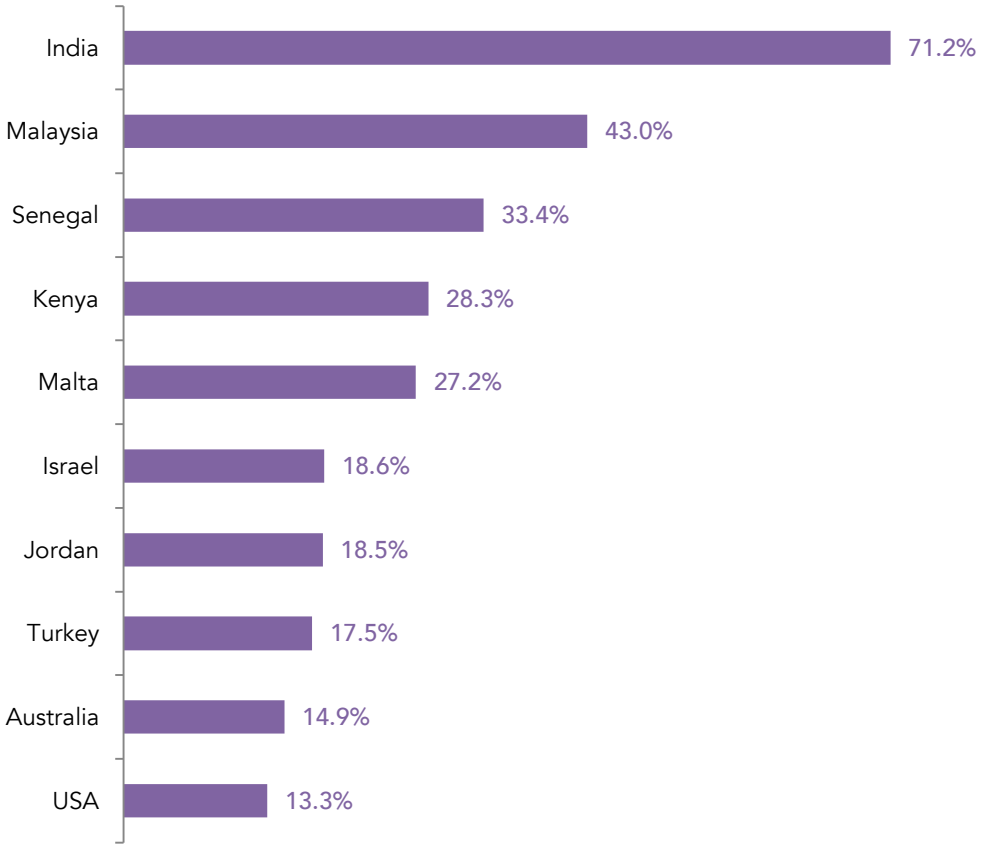
Source: Main study, baseline
Note: Probabilities adjusted by setting age, gender, education, and religiosity at the mean.

Past training on SOGIE-related issues

When asked about past training on SOGIE-related issues, about one-fourth (25.2 percent) indicated they had participated in training. We find no significant relationship between organizational affiliation and past training on SOGIE-related issues. However, we find significant variation across countries, as illustrated in Figure 6. The majority of respondents in

India (71.2 percent) indicated they have participated in some training that included issues related to SOGIE. In other countries, the figure is much lower. For example, in Australia and the United States, about one-in-seven respondents have participated in some training that included issues related to SOGIE (14.9 percent and 13.3 percent).

Figure 6: Over the past 12 months, have you had any training that includes issues relating to sexual orientation and/or gender identity? By Country



Source: Main study, baseline
Note: Probabilities adjusted by setting age, gender, education, and religiosity at the mean.

Emerging patterns from the baseline survey

This section describes findings from the data collected prior to ORAM's workshop. Here, we use data from the main study and the control group (baseline survey) in order to leverage the large sample size. For each domain, we begin with descriptive statistics of different items to familiarize the reader with the content of the instrument and to present the baseline situation. Then, we examine variation across key demographic variables (gender, age, education, and organizational affiliation) and general engagement with SOGIE and SGM individuals.

Descriptive Statistics

Knowledge of SOGIE-related concepts and issues

Previously developed tools for assessing knowledge on SOGIE-related issues were not useful for this study because they were too US-centered. Therefore, we developed items using examples from common quizzes on sex, gender, and human sexuality. These items present myths and realities regarding LGBTI individuals and ask respondents to assess whether these statements are true or false. Items were given in a closed format with four possible responses: definitely true, probably true, probably not true, and definitely not true. This approach allows researchers to measure the intensity of the attitude toward the statement. All responses were coded as correct or incorrect. Seven items included false statements, and three items included true statements.

The final knowledge assessment consists of 10 items. Two of these items refer to key concepts, such as gender versus sex, and behavior versus identity. Three items refer to the cause and malleability of sexual orientation. Other items relate to general knowledge about SOGIE. Seven items refer to specific sub-groups: homosexuals (3 items), bisexuals (2 items), lesbians (1 item), and transgender people (1 item).

Table 4 presents responses (correct/incorrect) to the 10 items. All questions were answered correctly by at least half of the sample. Overall, respondents demonstrated knowledge of SOGIE-related concepts. For example, the majority of the sample (92.7 percent) knew that the sentence, "A man is more likely to be homosexual if he has many sisters" is false. However, respondents seem to be confused with regard to the difference between sex and gender, and between sexual orientation and gender identity. Respondents also indicated that they view sexual orientation as something that can be changed.

Table 4: Items on knowledge of SOGIE-related concepts and issues

Item	T / F	Correct	Incorrect
A man is more likely to be homosexual if he has many sisters	F	92.7%	7.3%
Some people who engage in same-sex sexual relations identify as gay, lesbian, or bisexual	T	89.2%	10.8%
Young people often become homosexuals because they were sexually abused	F	80.1%	19.9%
Most bisexuals are actually homosexuals	F	74.4%	25.6%
Lesbians usually also act and dress in a masculine way	F	70.8%	29.2%
Bisexuals are people who feel they are part man and part woman	T	69.0%	31.0%
In order to be transgender a person must have undergone sex reassignment surgery	F	67.0%	33.0%
Gender is defined by individual's reproductive anatomy	F	59.8%	40.2%
Sexual orientation cannot be changed	T	56.0%	44.0%
Most homosexuals do not want to be members of the opposite sex	T	54.3%	45.7%

Source: Main study and control group, baseline

In addition to knowledge on SOGIE-related issues, the survey also asked respondents about their knowledge on how major religions view transgender people. Scholars have demonstrated that major religions are more accepting and tolerant of transgender people than homosexuality (see ORAM, 2016). One-in-six respondents (59.6 percent) knew this fact.

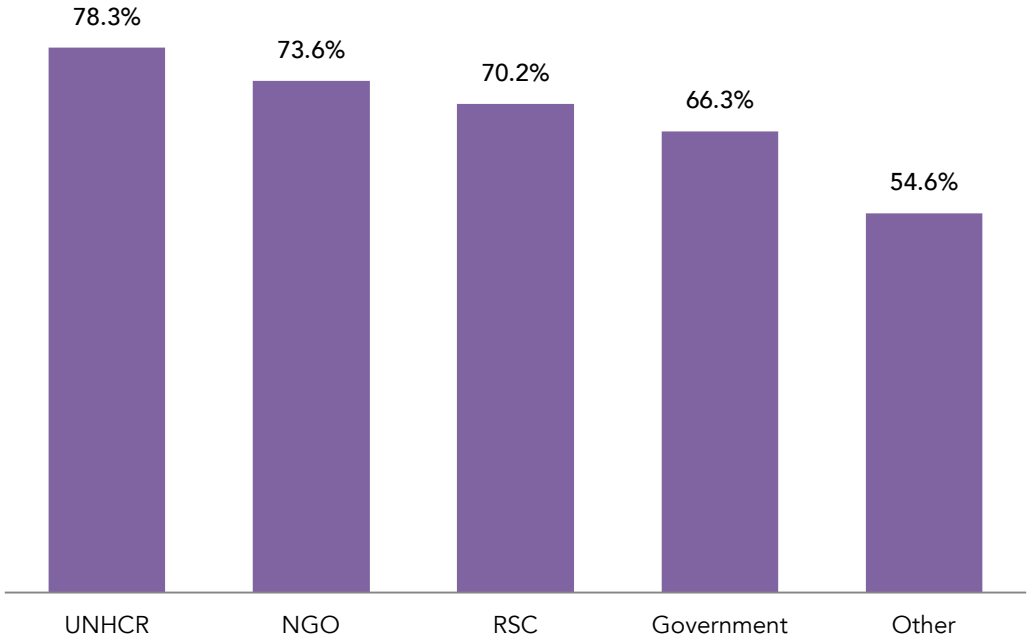
> *"Firstly the knowledge on LGBTI is very limited…a lot of ignorance amongst all of us who work with asylum seekers and refugees."*
>
> *(Participant from India)*

Contact with SGM individuals

A key premise of ORAM's workshop is to facilitate direct interactions between SGM individuals and refugee professionals. This practice is informed by the contact hypothesis (Allport, 1954), also known as the Intergroup Contact Theory. The contact hypothesis suggests that interpersonal contact is one of the most effective ways to reduce prejudice between majority and minority group members. Contact with SGM individuals was assessed using three survey items: knowing anyone who identifies as LGBTI, having close friends or relatives who identify as LGBTI, and having experience assisting refugees who identify as LGBTI.

The majority of respondents (82.6 percent) reported that they know someone who identifies as LGBTI, and three-fifths (61.1 percent) said they have close friends or relatives who identify as LGBTI. Seven out of ten respondents (70.6 percent) reported they have some experience assisting refugees who identify as LGBTI. Respondents working at UNHCR are more likely than others to have experience assisting refugees who identify as LGBTI, as illustrated in Figure 7.

Figure 7: In your organization, do you have any experience assisting refugees or asylum seekers who identify as lesbian, gay, bisexual, transgender or intersex? By Organization



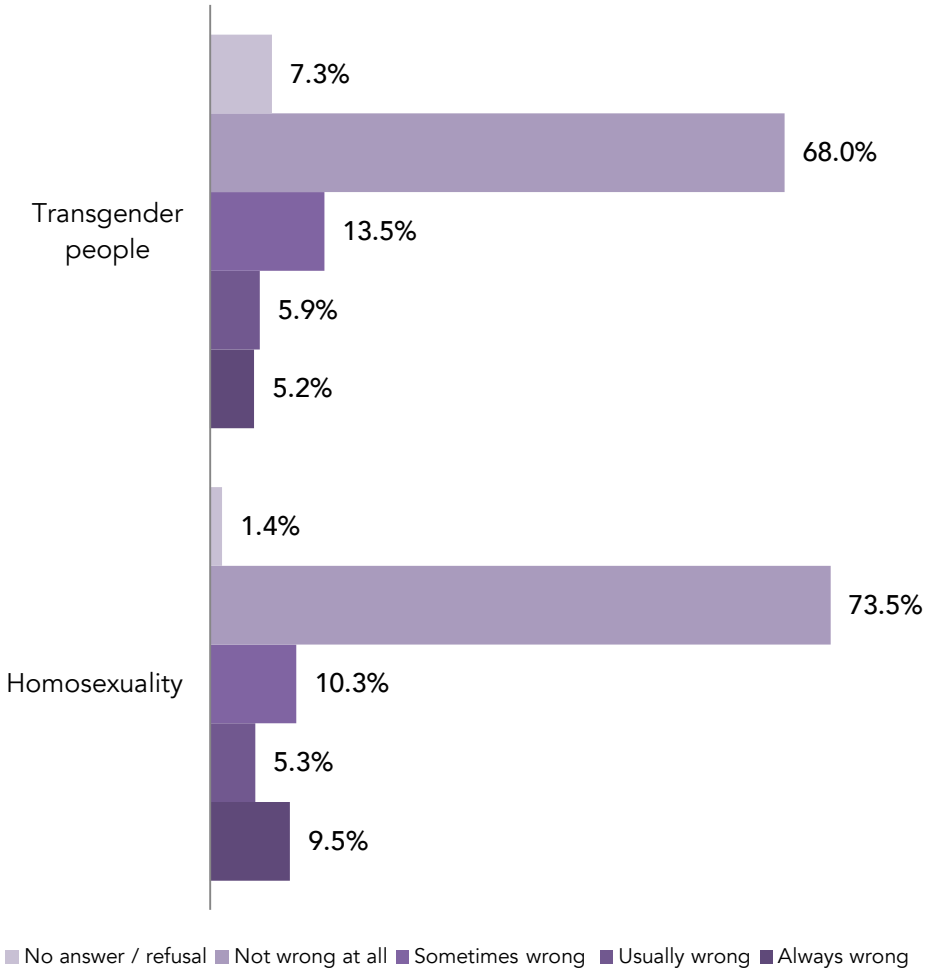
Source: Main study and control group, baseline
Note: Probabilities adjusted by setting age, gender, education, and religiosity at the mean.

General attitudes toward non-conforming SOGIE

Three survey items relate to general attitudes toward non-conforming SOGIE. Two items ask respondents to evaluate the morality of "sexual relations between two consenting adults of the same sex" (homosexuality) and of "people who present themselves as women even though they were born male" (transgender people). As seen in Figure 8, approximately three-quarters of respondents (73.5 percent) view homosexuality as not wrong at all, and two-thirds of respondents (68.0 percent) view transgender people as not wrong at all. Respondents were more likely to skip the question about transgender people (7.3 percent missing).

The third item asks respondents about their opinion toward homosexuality and whether it should be accepted by society. Close to four-fifths of respondents (80.6 percent) believe society should accept homosexuality, while the rest believe society should not accept homosexuality (11.6 percent) or skipped the question (7.8 percent).

Figure 8: What is your opinion about sexual relations between two consenting adults of the same sex and about people who present themselves as women even though they were born male?



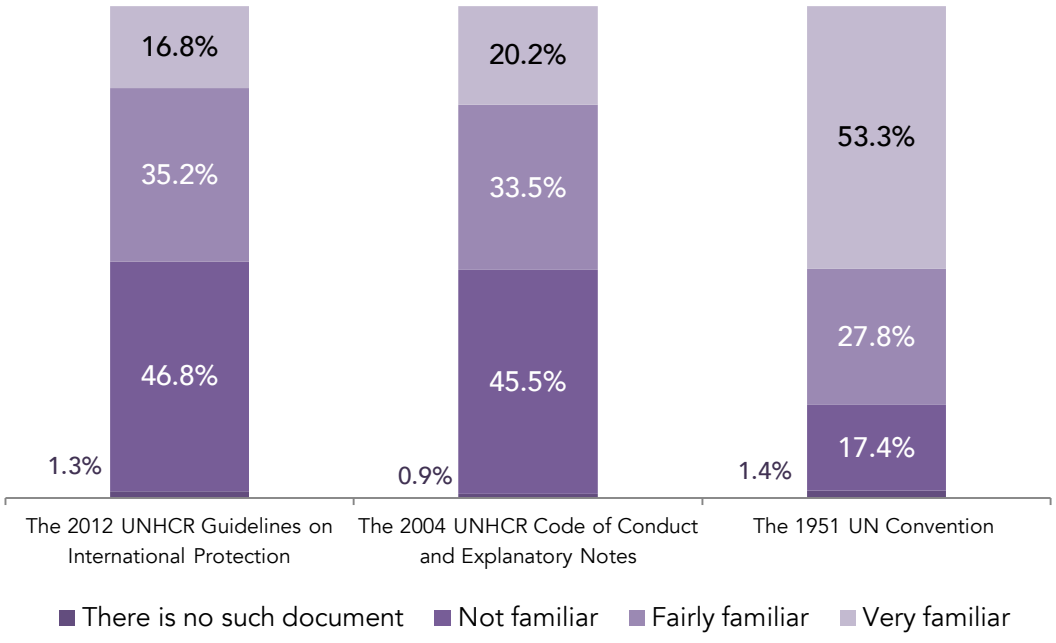
Source: Main study and control group, baseline

Knowledge of international laws on SGM refugees

The emerging discourse around SOGIE-based protection is codified in a series of international conventions and documents. Therefore, we asked respondents to indicate their familiarity with three foundational documents: (a) The 1951 UN Convention Relating to the Status of Refugees; (b) The 2004 UNHCR Code of Conduct and Explanatory Notes (which includes special measures for protection from sexual exploitation and sexual abuse); and (c) The 2012 UNHCR Guidelines on International Protection: Claims to Refugee Status based on Sexual Orientation and/or Gender Identity (see Figure 9). Slightly more than four-fifths of respondents (81.2 percent) say they are familiar with the 1951 UN Convention ("very familiar" and "fairly familiar"). However, a relatively lower share of respondents reported that they are familiar with SOGIE-related documents: 53.7 percent are familiar with the 2004 UNHCR Code of Conduct and Explanatory Notes, and 51.9 percent are familiar with the 2012 UNHCR Guidelines on International Protection.

> *"The NGOs should provide a universal guide to applying international human rights law to violations experienced by lesbians, gay men, bisexual, and transgender people to ensure the universal reach of human rights protections."*
>
> *(Participant from Malaysia)*

Figure 9: Indicate your familiarity with each of the following documents



Source: Main study and control group, baseline

Perceived legitimacy of SOGIE-based claims

Three items tapped into respondents' views toward the legitimacy of SOGIE-based protection. Respondents rejected statements suggesting that refugees and asylum seekers should alter their behavior in order to avoid persecution. A large majority of respondents (91.9 percent) stated they disagree with a statement suggesting that "Bisexuals should not get refugee protection because they can choose to be in heterosexual relationships." Similarly, three-quarters of respondents (74 percent) disagree with a statement suggesting that "Lesbians and homosexual men should hide their sexual orientation to avoid persecution." When asked whether individuals persecuted based solely on their SOGIE deserve refugee protection, the vast majority of respondents said that these persons "definitely" (85.2 percent) or "probably" (11.8 percent) deserve protection.

Empathy for SGM refugees

Not only do respondents view SOGIE-based protection as legitimate, they also display strong empathy towards individuals who are persecuted based on their SOGIE. A large majority of respondents said they understand the experience of these individuals (30.3 percent "strongly agree" and 42.2 percent "agree").

> *"Most people discriminate LGBTI individuals since they fail to understand how they are the way they are, and this can just be cured through sensitizing such people."*
>
> *(Participant from Kenya)*

> *"It's not easy to be a refugee in Turkey. For particular vulnerable groups, including LGBTI refugees, I feel that it is even harder. This community tries to stay in towns where they can rely on each other for protection, understanding, as well as emotional support—otherwise they would be even more vulnerable. I feel that many have mental health issues which stems from the manner in which they were treated in their home county as well as how they are often treated in the county of first asylum."*
>
> *(Participant from Turkey)*

Comfort level serving SGM refugees

A large majority of respondents feel comfortable assisting individuals persecuted based on SOGIE (68.3 percent indicated "very comfortable" and 20.6 percent said "somewhat comfortable"). Furthermore, a large majority of respondents feel comfortable talking with their supervisors/colleagues about the topic (67.4 percent answered "very comfortable" while 23.8 percent indicated "somewhat comfortable"). The correlation between these items is positive and statistically significant ($r=.68$, $p<.01$). Respondents who feel comfortable assisting SGM individuals also felt comfortable talking with supervisors and colleagues about the topic.

Willingness to serve SGM refugees

A large majority of respondents said they are "definitely willing" (78.9 percent) and "probably willing" (14.2 percent) to "provide the same services to individuals persecuted based solely on SOGIE.

> *"As a humanitarian worker, respect should be strongly demonstrated to members of diversified backgrounds in respect to cultures, religion, membership of any social group etc. LGBTI-affected individuals should be treated with equality and fairness."*
>
> *(Participant from Kenya)*

Preparedness to serve SGM refugees

The survey asked respondents about their competency and self-efficacy ("How well prepared do you feel you are to do the following?"). Majority of respondents indicated they are prepared to assist individuals persecuted or marginalized because of their SOGIE (31.0 percent indicated "very well prepared" and 48.8 percent responded "somewhat prepared"). Similarly, the majority of respondents indicated they are prepared to assess the credibility of individuals persecuted because of their SOGIE (23.6 percent indicated "very well prepared" and 46.7 percent answered "somewhat prepared"). Although these figures are high, it is important to recognize that about one-fifth of the respondents feel they are not prepared to assist individuals and about one-third feel they are not prepared to assess credibility.

Self-Efficacy

Self-efficacy is the extent of one's belief in one's ability to complete tasks. More than four-fifths of respondents (84.5 percent) are confident in their ability to use "language that is inclusive and supportive of LGBTI people" (39.5 percent indicated "strongly agree" and 45.0 percent

responded "agree"). Slightly less than four-fifths of respondents (82.0 percent) are confident in their ability to "promote a welcoming environment […] that all individuals, including LGBTI people, feel both safe and respected" (46.4 percent "strongly agree" and 35.6 "agree"). While respondents are more confident in their ability to adapt their own behavior (i.e., using inclusive and supportive language), they are less confident in their ability to change their organization (i.e., promoting a welcoming environment).[9] Still, the correlation between these items is positive and statistically significant ($r=.72$, $p<.01$). Respondents who feel confident in their ability to adapt their own behavior also feel confident in their ability to change their organization.

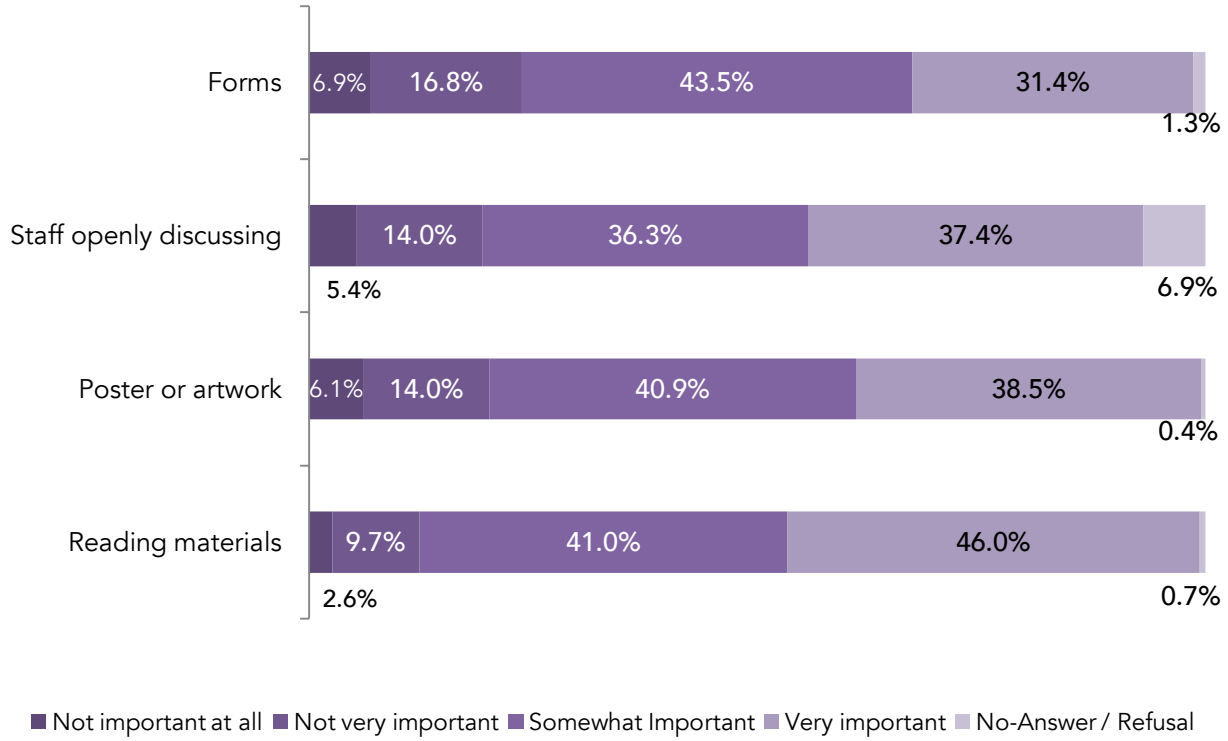
Attitudes toward and experience with "best practices"

One of ORAM's workshop goals was to build the capacity of professionals to actively promote a welcoming environment. To achieve this goal, ORAM trainers presented and discussed four "best practices": (1) posters or artwork that signal that the organization welcomes and accepts LGBTI people or same-sex relationships, (2) forms and/or a questionnaires referencing LGBTI people or same-sex relationships (for example, initial intake forms), (3) reading materials that include information about LGBTI people or same-sex relationships (for example, magazines and brochures), and (4) staff persons openly discussing LGBTI people or same-sex relationships. The workshop emphasized the importance of these "best practices," and provided participants with samples.

Figure 10 presents respondents' views on the importance of the four "best practices." The majority of respondents endorse all four practices. However, providing "reading materials that include information about LGBTI people or same-sex relationships" is perceived as more important than other practices (46.0 percent answered "very important" and 41.0 percent indicated "important"). The most "active" practice—staff openly discussing SOGIE issues—which involves more engagement, is perceived as the least important. Furthermore, while a small fraction of the sample refused/skipped questions about other interventions (the percentage missing ranges between 0.4 to 1.3 percent), 6.9 percent of the sample refused/skipped the question about staff openly discussing SOGIE issues.

[9] This pattern is evident in the relatively high share of respondents who skipped/refused to answer the question referring to their ability to change their organization (6.8 percent versus 1.5 percent).

Figure 10: For each of the following items, mark whether you think it is important or not important to have them in organization's public areas as a way to create a welcoming environment?



Source: Main study and control group, baseline

Although respondents view these four "best practices" as important, they do not report seeing these practices at their organization. Slightly more than one-third of respondents (37.5 percent) reported seeing any of the artifacts (i.e., reading materials, forms and/or questionnaires, and posters) in their organizations. About one-fourth (23.2 percent) reported seeing reading materials that include information about LGBTI people or same-sex relationships. About one-fifth (20.6 percent) reported seeing posters or artwork that signal the organization welcomes and accepts LGBTI people or same-sex relationships. One in ten respondents (10.6 percent) reported seeing forms and/or questionnaires referencing LGBTI people or same-sex relationships.

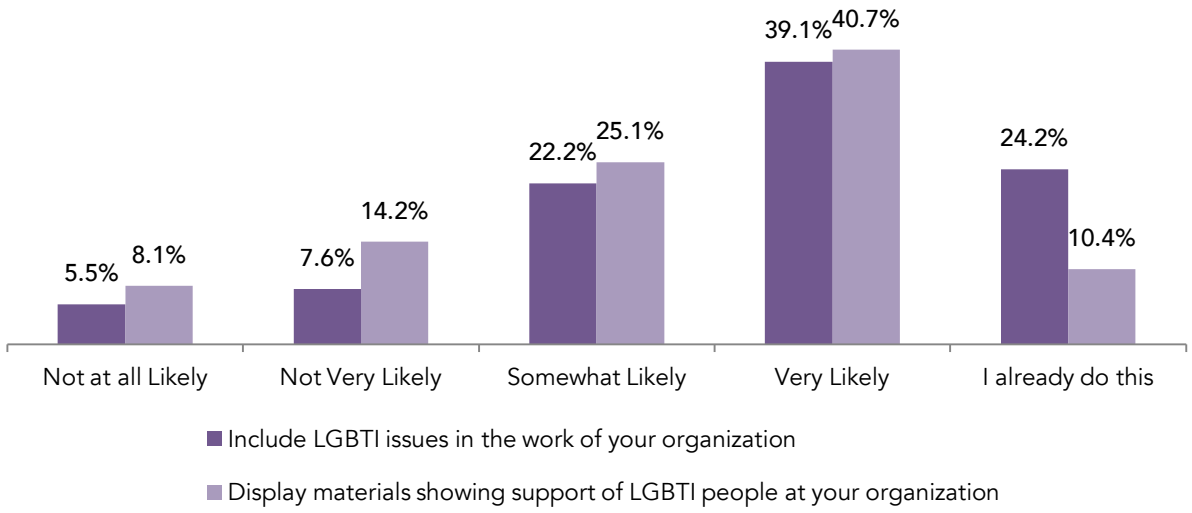
Interestingly, the majority of respondents (70.2 percent) identify six or more co-workers in their organization who are open to assisting individuals persecuted based on their SOGIE. About one-fifth of respondents (21.2 percent) identify between one and five open/friendly co-workers.

A small fraction (8.6 percent) indicated they know no open/friendly co-workers or skipped/refused to answer the question.

Intended behavior

Refugee professionals could actively promote organizational change by including LGBTI-related issues in the work of their organization and by signaling their support for LGBTI people. As illustrated in Figure 11, one-fourth of respondents (24.2 percent) already include LGBTI-related issues in the work of their organization, and two-fifths of respondents (39.1 percent) said they are very likely to do that if they had the opportunity. One in ten respondents (10.4 percent) indicated that they already signal their support for LGBTI people by displaying materials (e.g., posters and rainbow stickers), and two-fifths of respondents (40.7 percent) say they are very likely to do that if they had the opportunity.

Figure 11: If you had the opportunity, how likely would you be to include LGBTI issues in the work of your organization and to display materials showing support of LGBTQI people (for example posters and rainbow stickers) **at your organizations?**



Source: Main study and control group, baseline

Awareness of the social isolation of SGM refugees

One of the key problems SGM refugees face is social isolation from and marginalization in the refugee community. That is why ORAM's workshop encourages agencies and organizations to collaborate with local support groups in the LGBTI community and with faith-based communities. These groups and communities not only can support and empower the refugee, but they also provide crucial information needed to navigate the system. A large majority of respondents (85.2 percent) agree with the statement, "Local support groups for LGBTI people are useful for LGBTI refugees, too." However, about half of the respondents (52.9 percent) agree with the statement, "Faith-based communities can offer supportive and secure environments to LGBTI refugees."

Another aspect of social isolation is the tendency of SGM refugees to avoid any contact with the local police, even when being harassed. ORAM's work suggests that SGM refugees do not report harassment because refugees are afraid to approach the police and to reveal that they are being harassed due to their non-conforming SOGIE. Results from the baseline survey show that the majority of respondents recognize this problem: 82.9 percent agree with the statement, "Most LGBTI refugees do not report incidents of harassment to the local police."

Awareness of the importance of privacy and information confidentiality

For many individuals, the disclosure of their non-conforming SOGIE is a challenging step. This is especially true in the case of refugees. ORAM advocates for paying attention to the confidentiality of personal information as a way to enhance trust between SGM refugees and agencies. Respondents support this practice. A large majority of respondents (88.8 percent) agree with the statement, "Information confidentiality is especially important when assisting individuals persecuted based solely on their sexual orientation or gender identity" (75.8 percent "strongly agree" and 13.0 percent "agree").

> *"From my experience, LGBT persons who are afraid or ashamed will not be open about their story in the first sessions, which, in handling asylum cases, are crucial since there isn't much time to build a long and trusting relationship."*
>
> *(Participant from Kenya)*

Competency: Refugee status determination process

An important part of being recognized as a refugee is Refugee Status Determination (RSD), which is "the legal or administrative process that determines whether a person seeking

international protection is considered a refugee under international, regional or national law" (UNHCR, 2016). RSD for individuals claiming protection based on SOGIE is challenging and nuanced as individuals are required to establish they are LGBTI. ORAM's workshop addresses these challenges by providing guidelines on what counts as evidence and recommending appropriate/sensitive ways to seek evidence.

ORAM advocates relying on childhood and adulthood experiences as key to assessing whether individuals claiming SOGIE-based protection are actually SGM individuals (ORAM, 2013). Two items tapped into respondents' views on RSD in the context of SOGIE-based protection. About two-thirds of respondents (64.2 percent) agree that "applicant's childhood experience is useful for assessing SOGI" (– 21.7 percent "strongly agree" and 42.5 percent "agree"). Similarly, two-thirds of respondents (67.8 percent) agree that "most often applicant's testimony is the only tool for assessing persecution based on SOGI" (22.2 percent "strongly agree" and 47.4 percent "agree").

Competency: Resettlement process

When refugees cannot go home because of persecution and/or their specific needs cannot be addressed in the country where they have sought protection, UNHCR and their partners help resettle refugees to a third country. When considering resettlement sites for SGM refugees, ORAM advocates for taking into account multiple factors (e.g., cultural, religious, and linguistic diversity and relationship dynamics with family at the resettlement site) not only SOGIE-related factors.

To examine this issue, the survey asked respondents to indicate which factors should be considered when identifying a resettlement site for SGM refugees. Three-quarters of the respondents indicated that socio-cultural-linguistic diversity and LGBTI-friendliness of the community should be taken into account (74.9 percent and 76.0 percent, respectively). Two-thirds of the respondents (65.1 percent) indicated that the local LGBTI community should be taken into account. However, less than half of respondents (45.6 percent) indicated that relationship dynamics with family at the resettlement site should be taken into account.

Because faith-based agencies occupy a large portion of UNHCR's partners in resettlement, respondents were asked about the role of faith-based agencies in the process. Slightly more than half of the respondents (55.4 percent) agree with the statement, "A faith-based agency can resettle LGBTI refugees just as well as any other agency" (18.8 percent "strongly agree" and 36.6 percent "agree").

> *"I think there is an assumption that faith-based organisations shouldn't be chosen as partners in LGBTI work which at times is a wrong assumption. More and more churches are reviewing and revising their stand on this issue. I was discriminated on myself by co-workers when I joined the organisation … many people thought I should be kept away from LGBTI refugees. The assumptions about me and the assumptions about how the LGBTI refugees would respond to me were not based on any facts, rather presumptions and personal projections."*
>
> *(Participant from Australia)*

Perception of faith-work conflict

The strong association between religiosity and attitudes toward SOGIE (PEW, 2015) raises the question of whether religious respondents will find it difficult to assist individuals persecuted based on SOGIE. A large majority of respondents disagree with the notion that their religious beliefs are incompatible with the task of assisting individuals persecuted based on their SOGIE (69.0 percent "strongly disagree" and 14.5 percent "disagree").

> *"As a religious person, my religion prohibits gay relationships … however, my job requires me to [have] professionalism and I put aside my personal views."*
>
> *(Participant from Israel)*

> *"My religion as Muslim doesn't allow me to fully accept LGBTIs, but as a protection officer I think that each person have the right to live safely."*
>
> *(Participant from Jordan)*

How participants' background shapes their engagement with SGM refugees?

Refugee professionals come from different backgrounds. The diversity of the profession is clearly illustrated in the sociodemographic characteristics of the sample (see again Table 3), in the motivations to work in the field of international protection (see again Figure 3), and in the general engagement with non-conforming SOGIE. The question, then, is whether engagement with SGM refugees is associated with participants' background. We addressed this question through a multivariate analysis.

In turn, we found six background characteristics have statistically significant relationships with at least four measurements of engagement with SGM refugees (see Table 5):

Table 5: Effects of participant's background on knowledge, awareness, attitudes, competencies, and behaviors at baseline

	General attitudes toward non-conforming SOGIE	Gender	College education	Contact with SGM individuals	Past training on SOGIE-related issues	Religiosity
Knowledge of SOGIE concepts	+	+	+	+		+
Knowledge of international discourse			+		+	
Perceived legitimacy of SOGIE-based claims	+	+				
Perception of deservedness	+					
Comfort level serving SGM refugees	+		+	+		
Empathy	+		+			
Willingness to serve SGM refugees		+	+		+	
Preparedness to serve SGM refugees	+	+		+	+	
Self-efficacy	+					
Attitudes toward "best practices"	+	+			+	
Competency: Refugee status determination		+				
Competency: resettlement process						+
Faith-work conflict	+		+	+		+
Intended behavior: include LGBTI	+		+	+	+	
Intended behavior: display materials	+	+		+	+	
Awareness to social isolation: LGBTI groups	+	+	+			
Awareness to social isolation: Police		+		+		
Awareness to social isolation: faith communities						+
Awareness to the importance of privacy						

Source: Main study and control group, baseline
+ symbol indicates statistically significant relationship ($p<.05$)

1. General attitudes toward non-conforming SOGIE. Although many respondents commented that personal views/beliefs should not affect engagement with SGM refugees, we find a significant effect in 12 out of 19 outcomes. Acceptance of non-conforming SOGIE is associated with more engagement with SGM refugees, as illustrated in Figure 12.

Figure 12A: If you had the opportunity, how likely would you be to include LGBTI issues in the work of your organization? By attitude toward homosexuality

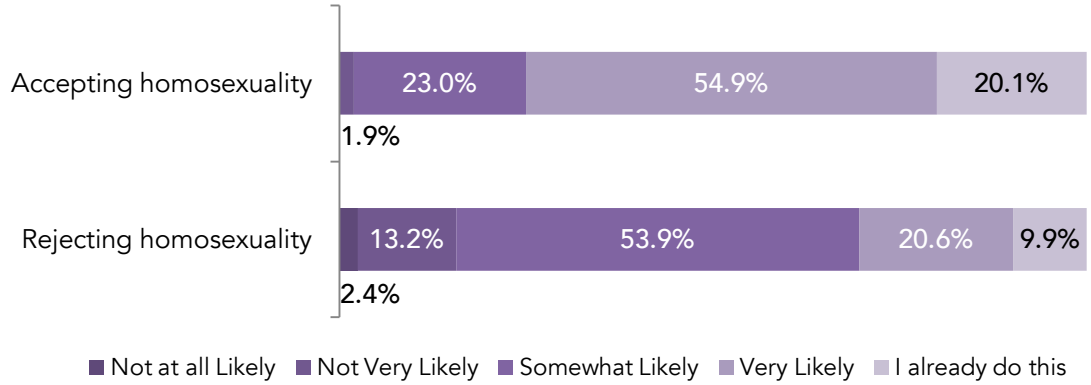
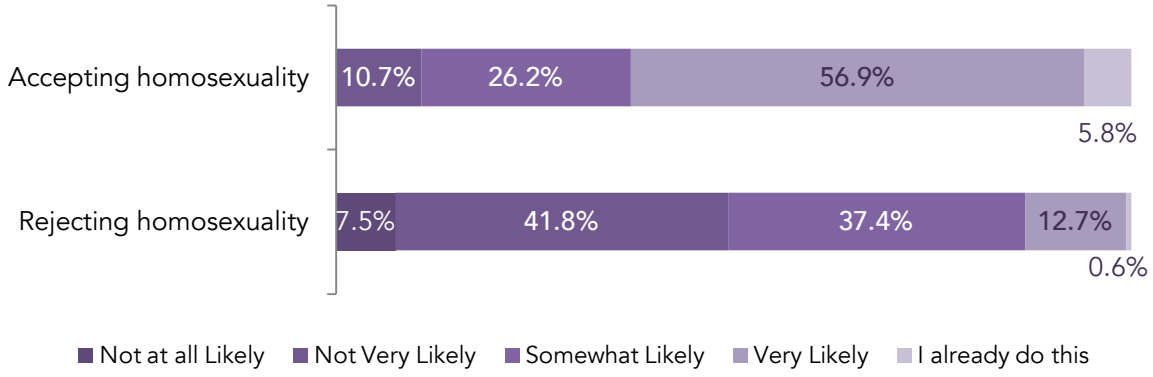


Figure 12B: If you had the opportunity, how likely would you be to display materials showing support of LGBTI people at your organization? By attitude toward homosexuality



Source: Main study and control group, baseline

Note: Probabilities adjusted by setting age, gender, education, and religiosity at the mean.

2. Gender. We found differences between men and women in 9 out of 19 outcomes. Overall, women are more engaged with SGM refugees than men. For example, women are more knowledgeable than men about SOGIE-related concepts and challenges.

3. College education. We found differences between respondents holding a college degree and others in 8 out of 19 outcomes. Respondents holding a college degree are more engaged with SGM refugees than respondents with lower levels of education. For example, respondents holding a college degree reported higher levels of empathy than others.

4. Contact with SGM individuals. Following Allport's contact hypothesis (1954), we expect to find that respondents who indicated that they know SGM individuals will be more engaged with SGM refugees. Indeed, we find a significant effect in 7 out of 19 outcomes. For example, respondents with some contact with SGM individuals reported being more willing to provide the same services offered to other refugees to SGM refugees (that is, without any discrimination).

5. Past training on SOGIE-related issues. In addition to ORAM, other organizations offer training about SOGIE-related issues. We found differences between respondents who participated in one or more trainings (prior to completing the baseline survey) and other respondents in 6 out of 19 outcomes. For example, respondents that participated in one or more trainings are more knowledgeable about international law than their counterparts.

6. Religiosity. Differences between religious and secular respondents were found in 4 out of 19 outcomes. Compared to secular respondents, religious respondents are more likely to view engagement with SGM refugees (their work) as incompatible with their religious beliefs. Furthermore, religious respondents are less likely to view faith-based agencies and communities as an integral part of the intentional protection system.

Testing the Theory of Change

As previously discussed, ORAM's workshop was designed to have a direct effect on participants' knowledge, awareness, and beliefs (see again Figure 1). These changes in participants' knowledge, awareness, and beliefs would, in turn, result in changes to their engagement with SGM refugees. In order to assess whether the workshop and changes in

participants' engagement are indeed linked, we examined the relationships between participants' knowledge, awareness, and beliefs before the training (using baseline data).

First, we examined the relationships between knowledge, awareness, and attitudes (see Table 6). There were significant relationships in the predicted direction: respondents with higher levels of knowledge were more comfortable with serving SGM refugees (r=.25, p<.05) and were more prepared to serve SGM refugees (r=.27, p<.05). Also, respondents who were more willing to provide the same services to SGM refugees had higher levels of self-efficacy (r=.43, p<.05).

Table 6: Correlations between knowledge, attitudes, and competencies at baseline

		1	2	3	4	5	6	7	8
1.	Knowledge of SOGIE concepts	-							
2.	Knowledge of international discourse	.08*							
3.	Perceived legitimacy of SOGIE-based claims	.27*	.04						
4.	Perception of deservedness	.18*	.02	.23*					
5.	Comfort level serving SGM refugees	.25*	.10*	.25*	.27*				
6.	Empathy	.10*	.17*	.09*	.16*	.14*			
7.	Willingness to serve SGM refugees	.16*	.05*	.21*	.16*	.18*	.22*		
8.	Preparedness to serve SGM refugees	.03	.27*	.08*	.12*	.16*	.17*	.08*	
9.	Self-efficacy	.10*	.13*	.17*	.12*	.19*	.27*	.43*	.25*

Source: Main study and control group, baseline
Note: Correlation statistics represent the strength and direction of the relationship between variables. Correlation statistics range from 0 to 1, with 0 indicating no relationship and 1 indicated a perfect relationship. Correlation statistics may be positive (where one variable increases, the other variable increases) or negative (where one variable increases, the other variable decreases). Generally, in social science research, a correlation of either direction (positive or negative) lower than .30 is considered to indicate a slight relationship, a correlation between .30-.50 to indicate a moderate relationship, and a correlation above .50 to indicate a strong relationship (see Cohen, 1988).
** = statistically significant relationship (p<.05)*

Next, we examined the relationships between the same set of variables and four specific outcomes (see Table 7). There were significant relationships in the predicted direction: respondents who were more willing to provide the same services to SGM refugees expressed that they intended to take action in their organization (r=.46; p<.05). Taken together, these findings provided evidence to support ORAM's theory of change that altering participants' knowledge, awareness, and beliefs, as a result of the training program, would result in a change in their behaviors that would contribute to a more welcoming organization.

Table 7: Correlations between knowledge, awareness, attitudes, competencies, and behavior at baseline

	Attitudes toward "best practices"	Intended behavior: include LGBTI	Awareness to the importance of privacy	Competency: Resettlement process for (the role of faith-based agencies)	Awareness to social isolation of SGM refugees (police)
1. Knowledge of SOGIE concepts	.15*	.22*	.09*	.01*	.14*
2. Knowledge of international discourse	.08*	.16*	.08*	(.05) *	.09*
3. Perceived legitimacy of SOGIE-based claims	.26*	.21*	.17*	.06*	.18*
4. Perception of deservedness	.29*	.21*	.06	.09*	.10*
5. Comfort level serving SGM refugees	.23*	.26*	.05	.11*	.09*
6. Empathy	.18*	.27*	.26*	.13*	.18*
7. Willingness to serve SGM refugees	.25*	.46*	.56*	.16*	.43*
8. Preparedness to serve SGM refugees	.16*	.21*	.01	.11*	.03
9. Self-efficacy	.32*	.53*	.45*	.20*	.32*

Source: Main study and control group, baseline
Note: Correlation statistics represent the strength and direction of the relationship between variables. Correlation statistics range from 0 to 1, with 0 indicating no relationship and 1 indicated a perfect relationship. Correlation statistics may be positive (where one variable increases, the other variable increases) or negative (where one variable increases, the other variable decreases). Generally, in social science research, a correlation of either direction (positive or negative) lower than .30 is considered to indicate a slight relationship, a correlation between .30-.50 to indicate a moderate relationship, and a correlation above .50 to indicate a strong relationship (see Cohen, 1988).
** = statistically significant relationship (p<.05)*

Participants' evaluation of ORAM's training

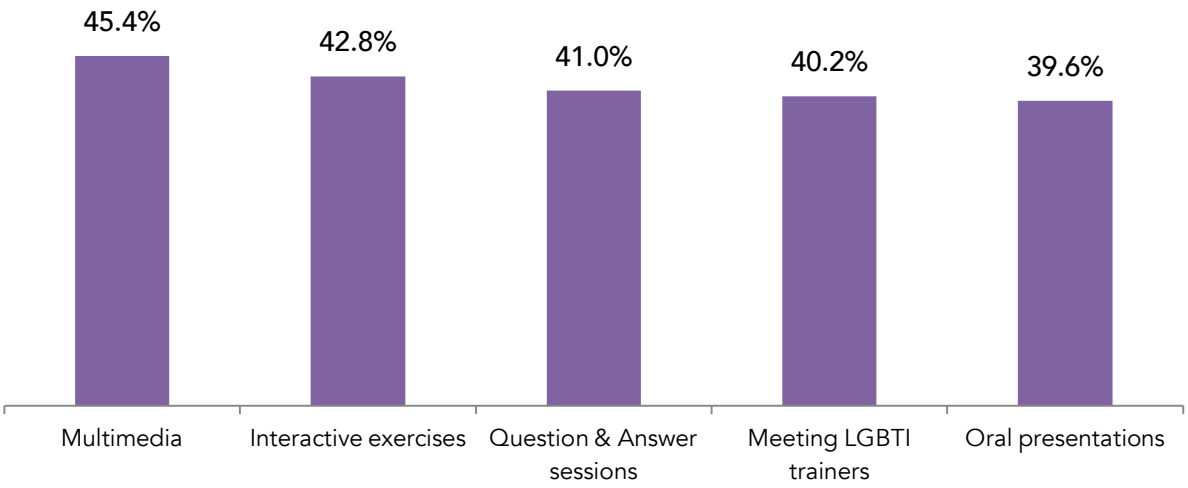
This section describes findings from data collected during and right after ORAM's workshop (the exit survey). Here, we use data from the main study. In the first year (2013-2014), respondents were asked to complete a total of four surveys, each administered after the completion of a training module. We used the data from the multiple surveys to inform the improvement of the workshop in terms of content and pedagogy (see Pizmony-Levy and Jensen, forthcoming). In the following years, respondents were asked to complete only one survey, right after the last session of the workshop.

Participants' dispositions toward LGBTI trainers and speakers

We will begin by describing participants' dispositions toward LGBTI trainers and speakers, a crucial element in ORAM's workshop. Although the training took place in relatively hostile environments where homosexuality is not acceptable (see again Table 1), a large majority of the participants reported they felt comfortable in the presence of openly LGBTI trainers. Slightly more than four-fifths of the sample (82.6 percent) said they felt comfortable (68.3 percent answered "very comfortable" and 14.3 percent responded "somewhat comfortable").

Feeling comfortable in the presence of openly LGBTI trainers is a useful indicator for assessing participants' experiences during the training (process) and a means of capturing the impact of the training (content). To further explore participants' attitudes toward learning from LGBTI individuals, we used responses to the question, "People have different preferences for training styles and techniques. Which of the following modes do you find most effective and useful?" As illustrated in Figure 13, close to half of the sample (45.4 percent) indicated that multimedia (such as films and movies) is an effective and useful tool for learning. All other modes of teaching, including meeting LGBTI trainers, also received high endorsement. This pattern suggests that participants appreciated the opportunity to meet—and have direct contact with—LGBTI individuals.

Figure 13: Which of the following training modes do you find most effective and useful?



Source: Main study, exit survey

These positive sentiments toward meeting LGBTI trainers were also evident in participants' open-ended comments. Overall, participants appreciated firsthand testimonies and personal stories from openly gay and lesbian individuals. Respondents saw contact with LGBTI individuals as a way to learn about and better understand the needs of the LGBTI community. For example, one participant from Israel mentioned that "hearing about LGBT people's experiences and their difficulties regarding society, 'coming out' to family and friends, and getting to know this community a little better" was useful in her work. Another Israeli participant noted the importance of hearing personal narratives, sharing that "meeting and hearing personal stories gave good context and understanding of [the] state of mind of an LGBT person." Many respondents indicated that contact with LGBTI individuals, especially those who might break stereotypes, such as "LGBTI individuals are not taking part in organized religion," is more effective than other modes of teaching and learning. One participant commented that he "really enjoyed the interaction with an openly gay Muslim! […] His personal story was more effective in understanding the issue than any other tool in [the] training." A Kenyan participant also noted that he found it important that the facilitator took pride in his identity, commenting: "What I liked most about the session is the fact that the victims [the LGBTI] came out bold and said it the way it is. [They were] not ashamed." Interestingly, the participant still used the language of victimhood in his description of the

facilitator. While comments like these indicate that participants were open to and appreciative of direct contact with LGBTI individuals, they also point to how trainings can build on that openness to further explore participants' views on LGBTI individuals' human rights.

Evaluation of workshop

Next, we evaluated ORAM's workshop using both quantitative and qualitative measures. Table 8 presents summary statistics for ten statements describing different facets of the training. In addition to the mean score and standard deviation, Table 8 includes the percentage that agree (combination of strongly and somewhat agree) and the percentage that disagree (combination of strongly and somewhat disagree). The statements are sorted by the mean score. A large majority of participants (more than 93.0 percent) responded positively to the training. For example, almost all participants agreed with the statements "Facilitators treat all participants with respect" (98.1 percent) and "Facilitators are fair and impartial when dealing with all participants" (97.6 percent). In their open-ended comments, respondents echoed this pattern and offered insights about differences between speakers. One participant from Malaysia commented that "The main speaker was very respectful, professional and humble. It was easy to communicate with him." That same participant continued by asserting that other facilitators were "trying to shove their perception/info/opinion down on us. I think there should be mutual understanding of differences." These patterns are especially important when considering the facilitation styles used in the workshop on the sensitive and potentially contested topic of SOGIE-based refugee protection.

Table 8: Respondents evaluation of ORAM's workshop, percent agree/disagree, means and standard deviations

Statement	Agree (percent)	Disagree (percent)	No Answer Refusal	Mean	SD
The facilitators treat all participants with respect	98.1	1.9	-	3.8	.5
The facilitators are fair and impartial when dealing with all participants	97.6	2.4	-	3.8	.5
The material was presented in an organized, easily understood manner	97.0	3.0	-	3.7	.6
This training increased my skills in the area of […]	96.2	3.8	-	3.7	.6
My religious beliefs and values were respected by facilitators	93.7	3.7	2.6	3.7	.6
My religious beliefs and values were respected by participants	93.6	3.7	2.7	3.7	.6
This training increased my knowledge in the area of […]	95.4	4.6	-	3.6	.6
Overall, I would rate the facilitators as outstanding	95.6	4.4	-	3.5	.6
This training is relevant for my work at the organization	94.1	5.9	-	3.5	.7
Overall, I would rate the quality as outstanding	94.8	5.2	-	3.4	.6

Source: Main study, exit survey

While analyzing the open-ended comments, we found that most respondents valued the pedagogy of ORAM's workshop. More specifically, respondents benefited from experiential learning methods such as role-play and group discussion. A Kenyan participant noted that the "role-play section was very informative and closely mirrored realistic situations." The role-play conversations allowed her to "learn new ways to handle people who are reluctant to divulge sensitive information as well as some who are hostile." Another participant from India noted that the role-play exercise allowed him to better understand the people that he might serve. He noted that role-playing "put us in their shoes and (made) us understand a little more about how they feel and what they go through." Beyond the importance of role-play, participants indicated the importance of having an opportunity to ask questions and have discussions on topics that they might not be able to speak about regularly. One respondent from Turkey noted that this was a rare opportunity to explore issues of sexual orientation and gender identity, explaining that it was helpful to "hear other people[']s ideas and discuss about these during group exercises." These comments suggest how participatory pedagogy may foster an environment in which participants can develop their knowledge while expressing their own views, which may lead to greater participant buy-in and thus more self-directed application of newly learned content and skills in their workplaces (Redman et al., 2012).

Beyond the pedagogical tools used to facilitate a space for discussion and other forms of interaction, respondents expressed the importance of learning about the legal context of protecting LGBTI individuals. For some respondents, this was their first discussion of the issue. This was particularly true for participants from Malaysia. One respondent noted that "the facilitator shared a good deal of information about the law on LGBTI in my country, which I was not aware of. I [found] it very helpful." Another participant in Malaysia noted that "the penal code is hardly used, but more laws [can be] used to target transgender." Similarly, respondents indicated the importance of learning practical and relevant skills for working with LGBTI refugees and asylum seekers. Respondents noted that the information was up-to-date and relevant to the kind of fieldwork in which they are engaged.

Overall, Table 8 suggests that participants felt their religious beliefs and values were respected by facilitators and other participants (93.7 percent and 93.6 percent, respectively). These items, however, had a relatively high number of missing values (2.6 percent and 2.7 percent). That is, participants were more likely to skip or refuse to answer items about religious beliefs and values and their place in the training. One way to explain this pattern is that most participants were not religious and thus did not experience conflict between their beliefs and values and the topic of the training. Another possible explanation is that religious respondents opted out and did not answer these questions. Social research shows a consistent relationship between religiosity and attitudes toward homosexuality and LGBTI rights (Pizmony-Levy and Ponce,

2013; Powell, Yurk Quadlin, and Pizmony-Levy, 2015). Nevertheless, even after accounting for the missing values, the large majority of participants felt their religious beliefs and values were respected.

Further exploration of the relationship between these two items—facilitators *and* fellow participants respected respondents' religious beliefs and values—presents an interesting pattern. The majority of the sample (85.2 percent) answered these questions in a similar fashion (e.g., agree with both statements or disagree with both statements). While 9.9 percent found ORAM's facilitators to be more respectful than other participants, only 4.9 percent found other participants to be more respectful than the facilitators.

The issue of respecting differences and having different religious beliefs and values was a central theme in the open-ended comments. While respondents commended the overall quality of the workshop, they also resisted the cultural acceptance of homosexuality. One Jordanian respondent noted that while he liked the facilitators and the materials used, he "did not like the whole subject. This issue is not accepted in our culture, especially in the refugee community." Another Jordanian argued that this training was a form of imparting Western beliefs, saying that it "impos[ed] a vision of Westernized liberal society in a way that doesn't take into consideration other societies' particularities." A Kenyan participant did not go so far as to say that the training was imparting Western values, but mentioned that she "felt that some comments made by the trainers could be disrespectful to certain people's beliefs and morals, and they could have been a bit more sensitive."

The resistance to Western values was not the only pushback we noted from participants. Some respondents disliked how some facilitators drew on their own religious beliefs in an effort to address the potential conflict between religion and working with LGBTI refugees and asylum seekers. One Muslim participant from Kenya explained that being a true Muslim did not allow for tolerance of homosexuality, commenting, "The two who so called themselves as "Muslims" totally misinterpreted my religion in the name of Islam. SHAME ON THEM AND WOO [sic] UNTO THEM" [emphasis in written response]. The same participant then noted that "human rights are universal so they shouldn't use a religious point of view or perspective." Another Kenyan claimed that the use of religious texts by the facilitators was wrong: "Some of the trainers used religious quotes that weren't quite true. I understand the point (they're) making. Everyone has a right to live as they please. Just don't bring religion into it." A Turkish participant also asserted that there was no need to bring religion into the discussion: "My work with LGBTI is not dependent on my religion […] my work is LEGAL and HUMANITARIAN, NOT religious" [emphasis in written response].

Finally, participants indicated that the training was not only clear and well organized, but also relevant to their daily work. For example, almost all participants said they agree with the following statements: "This training is relevant for my work at the organization" (94.1 percent), "This training increased my knowledge in the area of […]" (95.4 percent) and "This training increased my skills in the area of […]" (96.2 percent).

Evaluation of workshop's outcomes

In this section we explore three self-reported outcomes. The first outcome is empathy for SGM refugees. A large majority of respondents (94.8 percent) indicated that they agree with the statement, "I have an understanding of what individuals persecuted based on their sexual orientation or gender identity go through in their country of origin" (60.8 percent answered "strongly agree" and 34.0 percent indicated "somewhat agree"). Compared to the baseline data, we found a meaningful increase in self-reported empathy for SGM refugees, soon after the workshop.

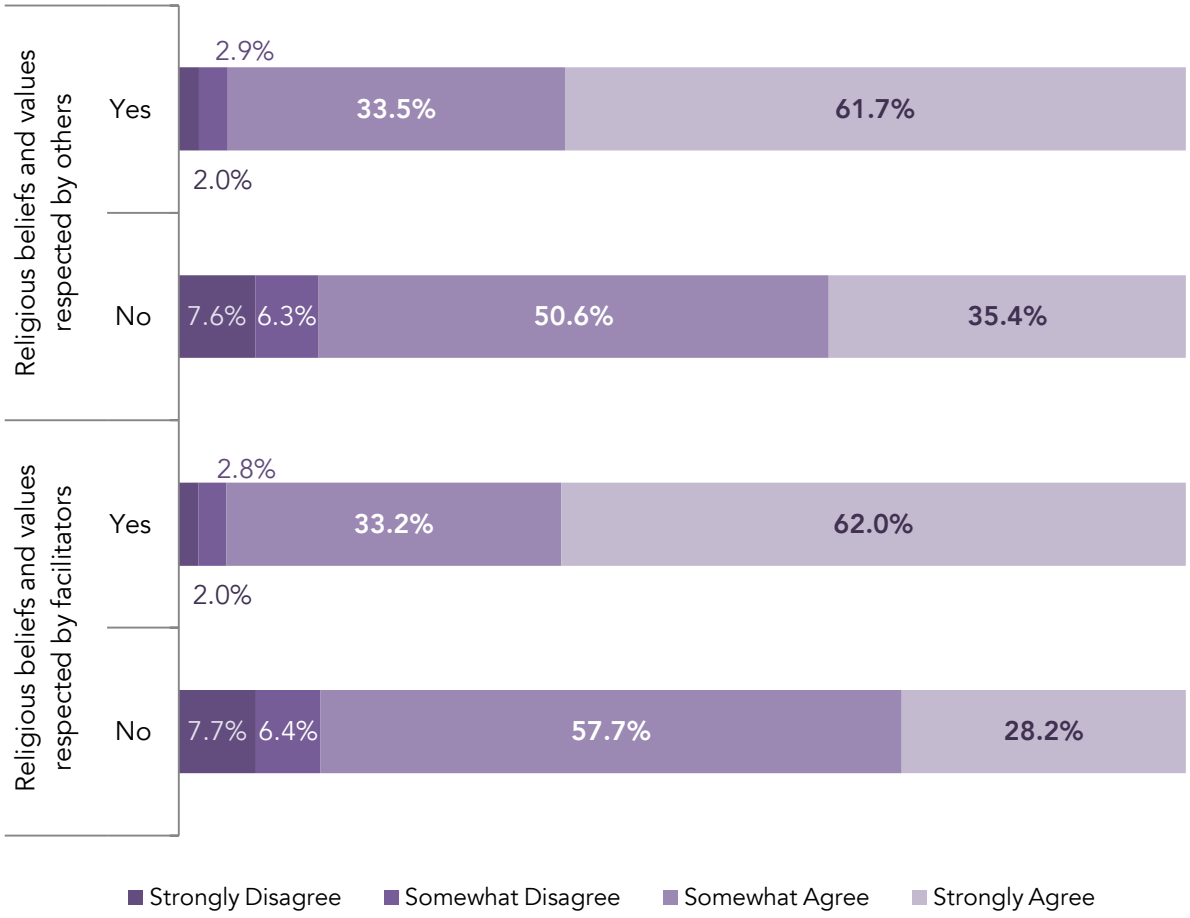
The second outcome is self-efficacy to promote a welcoming environment. Similar to the previous outcome, a large majority of the sample (95.2 percent) agreed with the statement, "I am confident in my ability to promote a welcoming environment in my organization so that all individuals, including LGBTI people, feel both safe and respected." Compared to the baseline data, we found a meaningful increase in self-efficacy to promote a welcoming environment, soon after the workshop.

For the third outcome—the likelihood of implementing change in their organization-we found that approximately half of the sample (48.9 percent) intend to apply what they learned at ORAM's workshop in their organizations, and approximately one-tenth (10.2 percent) intend to apply what they learned but do not have the materials they need. Only a small minority of the respondents (11.2 percent) remained skeptical about applying what they learned, either because they did not see the opportunity to do so or because their organization is not susceptible to change. Notably, close to one-third of participants (29.7 percent) reported already applying what they learned in their organizations.

In the final step of the analysis, we examined whether the workshop's outcomes are associated with participants' sense of respect of religious beliefs and values. Respondents who felt that the facilitators and other participants respected their religious beliefs and values were more likely than others to report empathy for SGM refugees (Figure 14) and self-efficacy to promote a welcoming environment for this group (Figure 15). These patterns are statistically significant and thus we conclude that addressing, incorporating, and respecting participant attitudes and

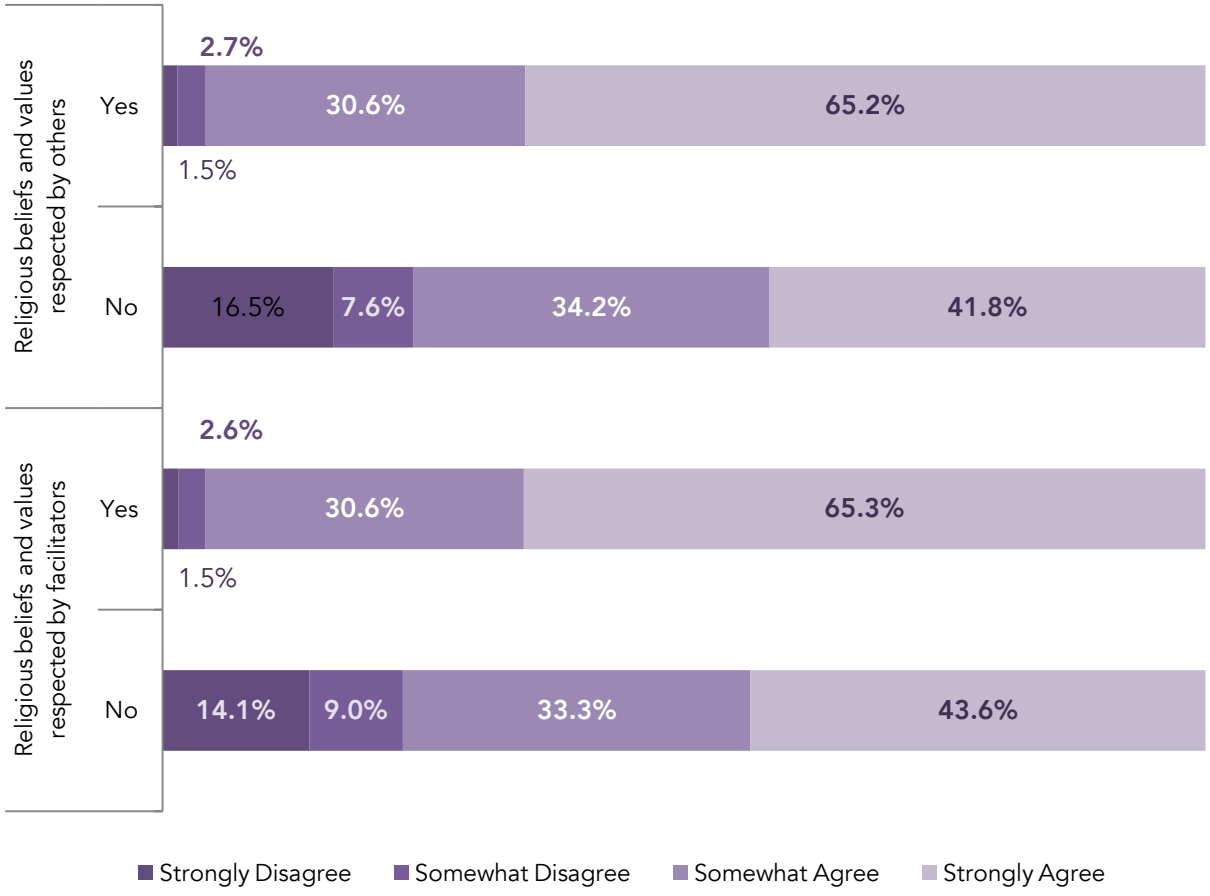
values fosters participant learning and application of the workshop's content in their workplaces (Figure 15).

Figure 14: I have an understanding of what individuals persecuted based on their sexual orientation or gender identity go through (empathy). By respect for religious beliefs and values during workshop



Source: Main study, exit survey

Figure 15: I am confident in my ability to promote a welcoming environment in my organization so that all individuals, including LGBTI people, feel both safe and respected. By respect for religious beliefs and values during workshop



Source: Main study, exit survey

Changes in participants over time

Although the findings from the exit survey provides us with some indication of the workshop's effectiveness, it was also important to examine changes over time using survey measures of the participants' knowledge, awareness, attitudes, and behaviors. In this section we report on analysis using data from the main study. Specifically, we analyze changes in participants' responses to survey items over time: before the workshop (baseline, Time 1), six weeks after the training (first follow-up, Time 2), and three months after the training (second follow-up, Time 3).

The sample size for the longitudinal analysis is small (n= 220). This is due to two factors. First, ORAM experienced high attrition rates in the follow-up surveys, especially in the second follow-up. This challenge is well documented in scholarship on longitudinal studies. Second, participants skipped/refused some of the items that feed the unique identified code (UIC). Thus, it was impossible to match their baseline record with their follow-up record. In addition, the small sample is somewhat different from the full baseline survey. Participants that chose to complete the follow-up surveys are more open to and comfortable with SOGIE-related issues. This selection bias might affect the results we describe below.

To address this issue and increase the sample size, we report on two sets of analyses. The first analysis uses the restricted sample in which participant's records are matched with the UIC (see Table 9). This approach yields a significant effect in 8 out of 24 outcomes. The second analysis uses all information from the baseline and first follow-up, regardless of whether records can be matched with UIC or not (see Table 10). This approach yields significant effect in 16 out of 24 outcomes. Both tables present mean (average) scores or predicted probabilities after controlling for relevant individual characteristics (i.e., gender, age, education, religiosity, and previous training on the topic).

Table 9: Evaluation of change over time for ORAM's workshop participants (n=220)

	Baseline	Six Weeks Follow-up	Three Months Follow-up
	Time 1	**Time 2**	**Time 3**
Knowledge of SOGIE concepts	7.2	7.4	7.5
General attitudes toward non-conforming SOGIE	3.5	3.6*	3.7*
Knowledge of international law on SGM refugees	2.9	3.1*	3.1*
Perceived legitimacy of SOGIE-based claims	3.5	3.6	3.6
Perception of deservedness	3.8	3.9	3.9
Empathy	3.1	3.2	3.2
Comfort level serving SGM refugees	3.6	3.6	3.7
Willingness to serve SGM refugees	3.9	3.8	3.9
Preparedness to serve SGM refugees	3.0	3.5*	3.4*
Self-efficacy	3.4	3.6	3.6
Attitudes toward "best practices"	3.1	3.4*	3.5*
Implementation of "best practices" in organization:			
Poster or artwork	10.8%	56.4%*	68.8%*
Form and/or questionnaire	3.7%	5.6%	10.6%*
Reading materials	8.3%	12.2%	19.0%*
Co-workers open to assisting SGM refugees	4.3	4.5	4.4
Intended behavior:			
Include LGBTI issues in the work of the organization	3.9	4.1	4.2
Display materials showing support for LGBTI people	3.3	4.0	4.2
Awareness to social isolation of SGM refugees:			
LGBTI groups	**3.4**	**3.5**	**3.6***
Police	**3.5**	**3.5**	**3.7***
Faith communities	**2.7**	**2.8***	**3.0***
Awareness to the importance of privacy	**3.8**	**3.8**	**3.9***
Competencies:			
Refugee status determination for SGM refugees	**2.8**	**3.2**	**3.2**
Resettlement process for SGM refugees	**2.9**	**2.9**	**3.1***
Faith-work conflict	1.5	1.4	1.4

* = statistically significant relationship ($p<.05$)

Table 10: Evaluation of change over time for ORAM's workshop participants (n=880))

	Baseline	Six Weeks Follow-up
	Time 1	Time 2
Knowledge of SOGIE concepts	7.1	7.4*
General attitudes toward non-conforming SOGIE	3.5	3.7
Knowledge of international law on SGM refugees	2.9	3.1*
Perceived legitimacy of SOGIE-based claims	3.5	3.5
Perception of deservedness	3.8	3.9
Empathy	3.0	3.2*
Comfort level serving SGM refugees	3.5	3.6
Willingness to serve SGM refugees	3.8	3.8
Preparedness to serve SGM refugees	3.0	3.5*
Self-efficacy	3.3	3.6*
Attitudes toward "best practices"	3.1	3.4*
Implementation of "best practices" in organization:		
Poster or artwork	14.1%	59.2%
Form and/or questionnaire	7.6%	12.4%
Reading materials	21.1%	23.2%
Co-workers open to assisting SGM refugees	4.4	4.5*
Intended behavior:		
Include LGBTI issues in the work of the organization	3.8	4.1*
Display materials showing support for LGBTI people	3.3	4.1*
Awareness to social isolation of SGM refugees:		
LGBTI groups	3.3	3.5*
Police	3.4	3.5*
Faith communities	2.6	2.8*
Awareness to the importance of privacy	3.7	3.8*
Competencies:		
Refugee status determination for SGM refugees	2.8	3.2*
Resettlement process for SGM refugees	2.6	2.9*
Faith-work conflict	1.6	1.4*

* = statistically significant relationship ($p<.05$)

Changes in knowledge

The main goals of the workshop were (1) to sensitize refugee professionals and raise their awareness for SOGIE-related concepts and SGM refugees, (2) to provide refugee professionals with practical skills for working with SGM refugees, and (3) to empower refugee professionals to actively promote a welcoming environment for SGM refugees. To this end, the workshop attempted to raise participants' knowledge of SOGIE-related concepts and challenges as well as their knowledge of international law. Findings show that participants are more knowledgeable about international law after the workshop. Specifically, we find an increase in knowledge about UNHCR's documents that situate SGM refugees within the international protection system. To some extent, we also find that participants are more knowledgeable about SOGIE-related concepts and issues after the workshop.

Changes in awareness

One of the primary goals of the workshop was to raise awareness of the specific experience of SGM refugees. For example, throughout the workshop, trainers discussed the social isolation that characterizes the lives of many SGM refugees. Findings show that participants were more aware of the experience of SGM refugees and of possible solutions after the workshop (e.g., collaborating with the local LGBTI community and with involving faith communities). Furthermore, participants were more aware of the issue of information confidentiality and privacy after the workshop. This is important because information confidentiality has implications for building trust between SGM refugees and organizations.

Changes in attitudes

The workshop was designed to affect certain beliefs that would advance positive actions (such as creating a welcoming environment for SGM refugees). For example, the workshop was intended to increase participants' empathy for SGM refugees. Findings show an increase in empathy after the workshop: participants reported a better understating of the challenges SGM refugees experience. However, participants show no change in their perception of the legitimacy of SOGIE-based claims, their willingness to serve SGM refugees in the same way they serve other refugees, and in their comfort level serving SGM refugees. In addition, after the workshop, participants reported on more accepting attitudes, specifically towards transgender people.

Changes in skills and competencies

In addition to affecting knowledge, awareness, and attitudes, the workshop intended to impart specific skills and develop competencies. For example, trainers presented several "best practices" in creating a welcoming environment for SGM refugees and provided participants

with materials to use in their organizations (e.g., posters and a glossary). Findings show that after the workshop, participant's beliefs about the importance of these "best practices" increased. Moreover, they reported seeing these "best practices" implemented in their organization. For example, before the workshop, only 10.8 percent reported seeing "posters or artwork that signal the organization welcomes and accepts LGBTI people or same-sex relationships." However, six weeks after the workshop, this figure increased to 56.4 percent.

Findings also show that after the workshop participants developed a stronger self-efficacy and sense of preparedness to serve SGM refugees. This pattern is also reflected in self-reported competencies in two central processes: refugee status determination and resettlement.

Changes in behaviors

The realization of transnational norms— such as human rights— cannot be achieved without committed social agents "on the ground" (Pizmony-Levy, 2011). Thus, the workshop was designed to encourage and empower positive behaviors that can contribute to a welcoming environment for SGM refugees. These actions include the active integration of LGBTI issues in the work of the organization and displaying materials showing support for LGBTI people. After the workshop, participants show higher commitment and engagement with these behaviors.

Most of the changes reported in this section were echoed in the open-ended section of the follow-up surveys. Respondents were asked, "What, if anything, have you done differently as a result of participating in the training?"

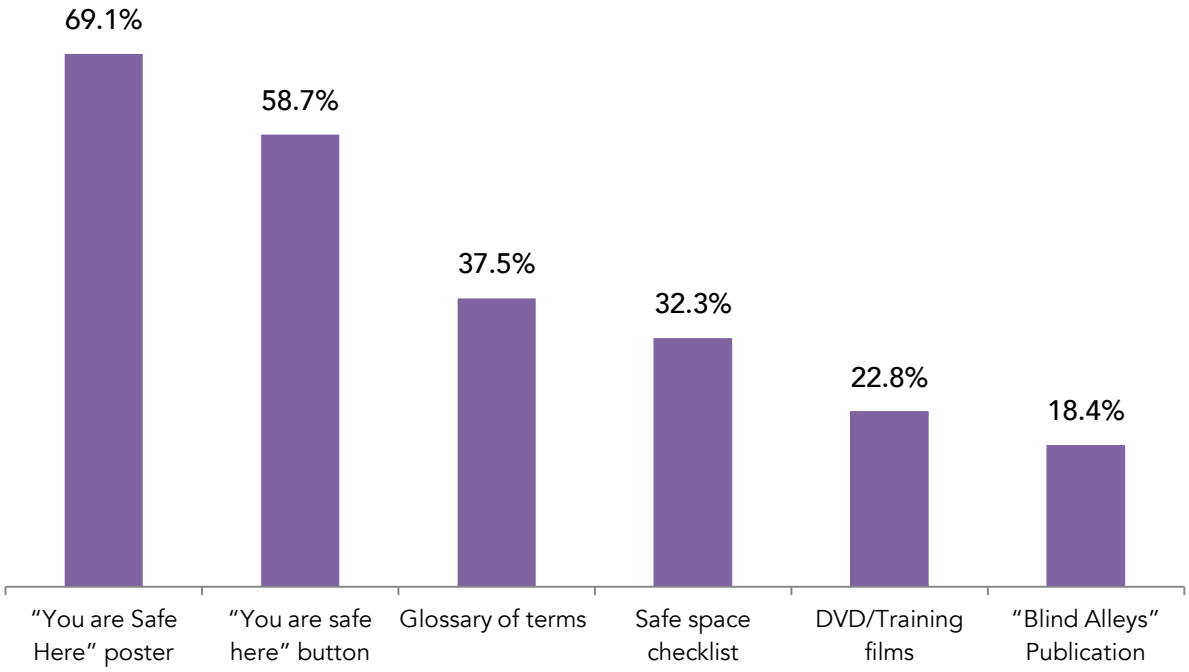
Respondents described two types of change as a result of attending ORAM's workshop. The first type of change relates to attitudes and awareness. Several respondents wrote that they have become more aware of or sensitized to LGBTI issues. For example, one participant wrote, "I have started paying more attention to the issue of safety and confidentiality of LGBTI applicants." Other respondents indicated that their attitudes have evolved more toward acceptance. For example, participants responded, "I am slowly changing my perception about LGBTI" and "[I] learnt to be more confident and comfortable around LGBTI clients." For one respondent, the workshop was eye-opening for the organizational climate in which he works: "I have learnt there are very many extremely conservative people, including UN workers, who need to be sensitized/trained on the need to protect LGBTI individuals and to protect their rights." Some respondents reflected that their empathy to individuals suffering from SOGIE-based persecution increased following the workshop: "I have better understanding on LGBTI group[s] and how to deal with this group without offending them" and "I understand much more what the person is experiencing and how to conduct RSD."

The second type of change is with respect to behaviors and practices. Many respondents commented that the workshop increased their skills and thus affected their work. For example, respondents wrote, "[I am] dealing with LGBTI cases with more urgency, better in assessing credibility," and "Knowledge on protection issues has expanded and has helped me adjudicate LGBTI claims more effectively." Several respondents linked the increased awareness of LGBTI issues with a change in the way they conduct interviews and in their language more generally: "I'm asking clients what gender they conform to, which I never did before since I assumed they were either male or female based on their physical appearance" and "I changed my approach and interviewing technics [sic] to be sensitive and to cover the actual in-depth issues." One respondent extended this line of thought to body language: "being more open-minded and changed my body language to be more open." Other respondents indicated that they changed the language they use in order to create a more welcoming environment for LGBTI refuges. For example, one individual wrote, "I watch my language so as to make applicants feel safe and not offended in any manner." Finally, respondents reported that following the workshop they began talking more about issues pertaining LGBTI refugees with colleagues at the office. For example, they shared, "I have more confidence in me to address the issue of LGBTI with my colleagues" and "I spoke more openly about LGBTI issues with people that seem to be totally unaware of such issues."

Participants' experience after the workshop

The follow-up surveys included several items about the implementation of material learned during the workshop. Respondents were asked which of the workshop's materials they have used (Figure 16). Six weeks after the workshop, slightly more than two-thirds (69.1 percent) reported they used the "You are safe here" poster, and approximately three-fifths (58.7 percent) reported they used the "You are safe here" button.

Figure 16: Which materials have you used?



Source: Main study, first follow-up

Next, respondents were asked to indicate how they used the workshop's materials. More than three-fifths of the sample (63.3 percent) shared and discussed materials with colleagues, and a similar share (61.5 percent) read and reviewed the materials by themselves. Slightly more than half of the sample (53.8 percent) displayed the materials in their organization's public areas. A large majority of the respondents indicated that they plan to use the workshops' materials in the future (86.6 percent).

Finally, respondents were asked to describe the support that they received from their supervisor to apply what they learned in the workshop at their organization. Three-fifths of the participants reported that their supervisor has encouraged them to apply what they learned (61.9 percent). Slightly more than one-fifth (21.6 percent) said they have not discussed what they learned in the workshop with their supervisor. The remaining respondents indicated that their supervisor has not encouraged them to implement what they learned in the workshop (3.3 percent) or that their organization has not identified any SGM refugees yet (13.3 percent). Taken together, these patterns suggest that there is a potential for strengthening the impact of the workshop in the future.

Conclusion

The Organization for Refuge, Asylum and Migration (ORAM) implemented a two-day workshop, titled *Sexual and Gender Minorities: What Refugee Professionals Need to Know and Do*, in order to professionalize frontline workers for engagement with and protection of SGM refugees. The workshop was informed by ORAM's experiences over the years as well as research in social psychology (e.g., contact theory) and adult learning (e.g., adult learning theory). The workshop was intended to accomplish three goals: (1) sensitize professionals and raise their awareness of SGM refugees; (2) develop capacity and competencies among professionals for working with SGM refugees; and (3) empower professionals to actively promote a welcoming environment for SGM refugees.

The research team at Teachers College, Columbia University was tasked with conducting an evaluation study of the ORAM workshop. It is important to note that this workshop is just one component of the broader work of ORAM. Thus, findings from this study provide information only about the training, not about other aspects of ORAM's work. The study was based on a series of questionnaires administrated at four points in time: before the workshop (baseline survey), during and immediately after the workshop (exit survey), six weeks after the workshop (first follow-up survey), and three months after the workshop (second follow-up survey). For various reasons, ORAM and the research team were more successful in collecting baseline surveys and exit surveys than follow-up surveys. The high attrition rate is one of the limitations of this study (this is discussed in more detail below).

What did we learn?

Findings from the baseline survey show that refugee professionals were knowledgeable about SOGIE-related concepts and terms before the workshop. A majority of them also reported having positive views toward LGBTI individuals. Only half of the participants, however, were familiar with international laws on SGM refugees. Interestingly, this knowledge gap did not necessarily lead to reported doubts about the legitimacy of SOGIE-based claims for international protection. In fact, a majority of the participants reported having positive attitudes toward SGM refugees (e.g., empathy, comfort level serving, preparedness to serve, and self-efficacy) and said they recognize the importance of specific "best practices" in creating a welcoming environment for SGM refugees. Before the ORAM workshop, a small share of the sample reported that they are actively engaged in promoting a welcoming environment for SGM refugees.

Findings from the exit survey show that participants reported that the workshop was very useful and contributed to their knowledge and skills. These views are clearly reflected in participants' responses to standardized evaluation statements (see Table 8). A majority of participants reported an open environment where different views and beliefs were respected by the trainers and other participants. Furthermore, both quantitative and qualitative data indicate that participants benefited from multiple modalities for teaching and learning.

Additional analysis of the data from the exit survey (Pizmony-Levy & Jensen, 2016) examined participants' dispositions toward LGBTI trainers and speakers, a crucial element of the ORAM workshop. Although the training took part in relatively hostile environments where homosexuality is not acceptable, we found that a large majority of the participants felt comfortable in the presence of openly LGBTI trainers. This figure increased over the course of the training: after the first module, 76.2 percent of respondents felt comfortable, and after the fourth module, 87.7 percent felt comfortable.

This evaluation study demonstrates that the ORAM workshop is an effective means to professionalize frontline workers for engagement with and protection of SGM refugees. In the results section, we presented two analyses of the impact of the workshop. The first analysis, over time, included participants who completed the baseline survey and at least one follow-up survey. This analysis examined the extent to which individuals changed over time in their engagement with SGM refugees (broadly defined). The second analysis, group comparison, included participants who completed the baseline survey (group 1) and participants who completed the first follow-up survey (group 2). This analysis examined whether engagement with SGM refugees is different across these groups.
Specifically, findings from the over-time analyses and the group comparison analyses demonstrate that the workshop had statistically significant positive effects. These analyses provide evidence that the workshop increased participants'

- knowledge of international frameworks on the protection of SGM refugees;
- awareness of the experience of SGM refuges and their needs;
- positive attitudes toward nonconforming SOGIE, including empathy for SGM refugees;
- competency to complete tasks related to SGM refugees;
- self-efficacy and sense of preparedness to serve SGM refugees; and
- engagement in activities designed to create a welcoming environment to all refugees.

For some of the expected workshop outcomes—such as knowledge of SOGIE-related concepts and issues, empathy, self-efficacy, competencies, and perception of faith-work conflict— the findings reach statistical significance only in the group comparison analysis but not in the over-

time analysis. This could be a result of the high attrition rate and the selection bias in completing the follow-up surveys (i.e., participants with positive views toward LGBTI people and SOGIE-related issues are more likely to complete the follow-up surveys). Perhaps an evaluation of additional workshops in the future, with a more vigorous response on follow-up surveys, will yield statistically significant effects in the over-time analysis.

For other expected workshop outcomes— such as perceived legitimacy of SOGIE-based claims, comfort level serving SGM refugees, and stated willingness to serve SGM refugees— the findings do not support the theory of change. This could be a result of the high starting point (also known as the "ceiling effect") in the baseline survey, or it could be that the self-reported baseline figures were inflated from the outset (see the limitations section below). It is possible that these effects were not strong enough for us to detect in the quantitative analysis. However, it is also possible that the workshop does not actually affect participants in these domains.

Limitations

As in most evaluation studies, this study has four limitations. The first limitation, which was discussed earlier, is the high attrition rate and the selection bias for participation in the follow-up surveys. The second limitation is the fact that most of the data in this evaluation study come from self-reported measures. It is possible that respondents answered the survey according to what they believe is expected by their organization/agency and by ORAM (this is also known as "the social desirability bias"). The third limitation is the lack of control groups; this study includes control groups only in two countries (see Table 2: Kenya and Malaysia). Control groups are important because they can provide us with a more definitive answer to the question of whether the changes we observed were related to participation in the ORAM workshop. The fourth limitation is the sampling of participants. Because local agencies were responsible for selecting participants, we do not know whether the sample is fully representative of the population of frontline workers in each location. Future research on and evaluation of this type of professional development should address these limitations.

Although we would assume that these findings about changes in frontline workers would also result in positive changes at the agency level, we would need organizational-level data in order to specifically examine whether the workshop had an effect on the organizational environment and specifically the experience of SGM refugees when they interact with staff, etc. Future research and evaluation efforts should examine this issue using qualitative and quantitative methods.

Nevertheless, the findings from this evaluation study provide promising evidence that a two-day workshop can successfully professionalize frontline workers for engagement with and protection of SGM refugees. To be most effective, future workshops on SGM refugees should include not only the transmission of knowledge, but also direct interaction with SGM individuals (and when possible SGM refugees) and concrete practices and strategies for creating a welcoming environment for SGM refugees.

What works?

Because the study relied on questionnaires, it cannot provide in-depth information about what actually happened in the workshop room (e.g., dynamics between trainers and trainees) or what might explain the patterns we observed. Based on the analyses conducted, however, we outline six possible explanations. These explanations are also supported by a review of the literature on professional development in the field of education.

1. Contact with SGM individuals. Research in sociology and psychology suggests that facilitating direct exchange between individuals is one of the best ways to improve relations among groups that are experiencing conflict or social distance (Barth & Parry, 2009; Briceno, Cuesta, & Attanasio, 2011; Vonofakou, Hewstone, & Voci, 2007; see also Table 5). The ORAM workshop included personal contact with openly LGBTI trainers. Our findings suggest that the majority of participants not only felt comfortable with LGBTI trainers, they also reported this experience as one of the aspects they liked most in the ORAM workshop.

2. Active learning. The ORAM workshop included several forms of active learning, including the opportunity to participate in a mock interview and to actively engage in discussion with SGM individuals. Adult learning theory emphasizes the role of participatory methods in building the contextual relevance of the presented content and in driving participants' understanding of that content (Desimone, 2009; Wilson & Burne, 1999).

3. Open and safe environment. Participants viewed ORAM workshop as an open and respectful environment to discuss what some participants see as a "contentious" issue. Research suggests that this kind of educational setting allows learners to be more engaged with the content.

Indeed, our findings show a clear association between the perception of the workshop environment and two important attitudes: empathy and self-efficacy (see Figures 14 and 15).

4. Parallel learning. The content of the ORAM workshop was reflected in activities and interactions that played out during the workshop. For example, ORAM trainers practiced emphatic and professional engagement when they encountered trainees that condemned non-conforming SOGIE and LGBTI individuals. This dynamic is often called "parallel process" or "parallel learning": "the processes at work currently in the relationship between worker and supervisor" (Mattinson, 1975, p. 11). Parlett (1991) has provided the following example for parallel process: "For instance, in supervision it can very easily happen, and frequently does, that what is happening in the [client] situation under discussion gets re-enacted and played in a supervision session" (p. 79). In parallel learning, trainers interact with trainees in the same way they—the trainers—expect trainees to interact with their clients. In the context of the ORAM workshop, parallel learning was a way to show trainees what it means to engage others—even those with views or beliefs on SOGIE-related issues with which they disagreed—in an emphatic and professional way by letting them experience this engagement in first hand. This experience or relationship (between the trainers and the trainees) might have modeled ways to approach SGM refugees, regardless of their personal attitudes toward LGBTI individuals.

5. Sharing "best practices." The ORAM workshop provided participants with concrete strategies, practices, and materials (e.g., posters and buttons) that can create a welcoming environment for SGM refugees (see the ORAM toolkit). With these lessons and resources, participants were able to connect the content of the workshop to their daily routine in the organization/agency. Moreover, as reflected in the follow-up surveys, participants were able to take action quickly by using these strategies, practices, and materials.

6. Collective participation. One of the structural features of the ORAM workshop was the fact that refugee professionals from the same organization/agency co-attended the workshop. Research on professional development suggests that this feature has a number of potential advantages. For example, professionals who work together are more likely to have the opportunity to discuss concepts, skills, and problems that arise during the workshop. Also, professionals who work together can collaborate in the implementation of materials and ideas into their organization/agency.

Final recommendations

1. Continue and scale up ORAM workshops worldwide.

2. Ensure that all refugee professionals attend the workshops, regardless of their background (e.g., education, religiosity, dispositions towards SOGIE-related issues).

3. Continue monitoring the impact of the ORAM workshops on participants and organizations.

References

Allport, G.W. (1954). ***The Nature of Prejudice***. Cambridge, MA: Addison-Wesley.

Cohen, J. (1988). ***Statistical Power Analysis for the Behavioral Sciences***, 2nd ed. Hillsdale, NJ: Erlbaum.

Desimone, L. M., Porter, A. C., Garet, M. S., Yoon, K. S., & Birman, B. F. (2002). Effects of professional development on teachers' instruction: Results from a three-year longitudinal study. ***Educational Evaluation and Policy Analysis***, 24(2), 81-112.

Fisher, T. D., Davis, C. M., Yarber, W. L., & Davis, S. L. (2013). ***Handbook of Sexuality-Related Measures***. Routledge.

Fullerton, M. (1993). Comparative Look at Refugee Status Based on Persecution Due to Membership in a Particular Social Group, A. ***Cornell International Law Journal***, 26, 505.

Greytak, E. A., & Kosciw, J. G. (2010). ***Year One Evaluation of the New York City Department of Education***. New York: Gay, Lesbian and Straight Education Network (GLSEN).

Haslam, M. B. (2010). ***Teacher professional development evaluation guide***. Washington D.C: Policy Studies Associates. Available online: https://learningforward.org/docs/pdf/evaluationguide.pdf

O'Flaherty, M., & Fisher, J. (2008). Sexual orientation, gender identity and international human rights law: contextualizing the Yogyakarta Principles. ***Human Rights Law Review***, 8(2), 207-248.

Pew Research Center (2013). ***The Global Divide on Homosexuality: Greater Acceptance in More Secular and Affluent Countries***. Available online: http://www.pewglobal.org/2013/06/04/the-global-divide-on-homosexuality/

Pew Research Center (2014). Global Views on Morality: Homosexuality. Available online: http://www.pewglobal.org/2014/04/15/global-morality/

Pizmony-Levy, O. (2011). Bridging the global and local in understanding curricula scripts: The case of environmental education. ***Comparative Education Review***, 55(4), 600-633.

Pizmony-Levy, O. & McManus, P. (2012). ***Global Survey of Non-Governmental Organizations Servicing Refugees and Asylum Seekers: Technical Report***. Department of Sociology, Indiana University.

Pizmony-Levy, O., & Jensen, M. E. (forthcoming). "Contentious Human Rights Education: The Case of Professional Development Programs on Sexual Orientation and Gender Identity-Based Refugee Protection" In: Monisha Bajaj (Ed.) ***Human Rights Education: Theory, Research & Praxis***.

Pizmony-Levy, O., & Ponce, A. (2013). Framing strategies and public support for the legalization of marriage between two people of the same sex. ***Sociological Perspectives***, 56(2), 169-190.

Powell, B., Quadlin, N. Y., & Pizmony-Levy, O. (2015). Public Opinion, the Courts, and Same-sex Marriage Four Lessons Learned. ***Social Currents***, 2(1), 3-12.

United Nations High Commissioner for Refugees (2016). Official website. Available online: http://www.unhcr.org/en-us/refugee-status-determination.html

Waites, M. (2009). Critique of 'sexual orientation' and 'gender identity' in human rights discourse: global queer politics beyond the Yogyakarta Principles. ***Contemporary Politics***, 15(1), 137-156.